

THE
CALVINISTIC MAGAZINE.

CONDUCTED BY

JAMES GALLAHER, FREDERICK A. ROSS & DAVID NELSON.

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

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VOL. II.

ADDRESS OF THE EDITORS.

In commencing the labours of another year, the Editors of the Calvinistic Magazine, wish to their Patrons, “Grace, Mercy, and Peace, from God our Father, and Jesus Christ our Lord.” On reviewing the success, with which our efforts have been crowned, since the commencement of this work, gratitude constrains us here to write—EBENEZER, “Hitherto hath the Lord helped us.” To have some humble agency in building up that kingdom, which is to be the “joy of the whole earth,” and the subject of delightful admiration throughout eternity; was what the Editors had in view when they engaged in this undertaking; and for whatever good they have been instrumental in effecting, they would ascribe, “Honor and Glory, to Him that sitteth on the throne, and to the Lamb.”

For much of the interest that has been excited by the Magazine, our acknowledgements are due to those beloved brethren, who have favoured us with communications for its pages. We trust that the Lord, “whose they are, and whom they serve,” will long continue their labours of love in his Church, and that the benign effects of their pious exertions, will spread wider and wider, until, in the view of all nations, Zion shall put on her *beautiful garments*, and her watchmen “shall see eye to eye.”

With much pleasure the Editors would here record their obligations to many gentlemen who have acted as agents for this work. They have encouraged our hearts, and strengthened our hands.—The activity and energy they have employed in extending the circulation and usefulness of this publication, is worthy of the noble cause it espouses, and will, doubtless, meet the smiles of Him, to whose service it is consecrated. We would say to them, in the language of Moses to Israel, ‘Go forward,’ for ‘great is the truth, and must prevail.’ It is delightful to reflect, that in this way, the Lord is causing us to form intimacies and friendships with many brethren, whose faces we have not seen; whose faces we may never see in this world,

but all of whom we hope, through grace, to meet in the "everlasting kingdom of God our Saviour," and there to revive and perpetuate through all eternity, the friendship commenced on earth.

We were deeply affected by a communication received a few days since, from a gentleman of distinguished intelligence and respectability, residing in the West. He informed us that many members of our Church, having removed from the older states, to the new settlements in the West, where they have had no opportunity of knowing what the Lord is doing for their own church, or attending on her ordinances, have been assailed by sectarians, who, *professing to know every thing*, (as sectarians always do,) have asserted to them that "The Presbyterian church is going down." "That the Lord has forsaken her." "That it is an old building," &c. &c.* And have urged them to leave the church with which they have been connected, and fall in with some new sect that has lately sprung up, saying, "Lo, here is Christ; or, Lo, he is there!" Mark xiii. 21. On the conduct of those who are capable of resorting to such artifices for the purpose of deceiving, we forbear all comment. It will be judged at a tribunal from which there is no appeal. But what heart does not bleed at the thought that by such arts as these, many honest, unsuspecting persons, have been deceived—have fallen a prey to misrepresentation—have left their church, which they would sooner have suffered martyrdom than do, had they had correct information. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people!"

We speak not of those who, on a change of sentiment, go off from the church. But of those who are ensnared by the 'cunning craftiness of men,' who lie in wait to deceive. Those who live in organized and regularly supplied churches, can scarcely form any conception of the desolate, defenceless condition of our members whose lots are cast in the deep forests, and almost unvisited solitudes of the West.

The gentleman who communicated to us the above information, procured, at his own expense, and circulated gratuitously, five copies

* We admit that the Presbyterian church is a very "old building." And that it stands on a very *ancient foundation*, for it is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." And according to an 'old' prophesy, contained in an "old Book," history informs us that during the terrific reign of the 'Man of sin,' when the followers of Jesus were imprisoned, beheaded, and burned to death at the stake, for the word of God and for the testimony, of Jesus Christ, the storms raged, "the floods came, the winds blew and beat upon it, and it fell not, for it was founded upon a rock."

of the Magazine, in those destitute regions. The grateful individuals who received them, returned to their benefactor their warmest acknowledgements for the information and encouragement thus afforded them. "But, what are these among so many?" Might not much good be done by those, to whom God has given the ability, and *the heart*, to do something for the cause of truth, if they would imitate the example of this benevolent individual? The Editors of the Magazine will rejoice to co-operate as far as their circumstances will allow, in efforts so important to the cause of the Redeemer. With the help of God, they will continue to 'testify both to small and great,' those sublime and heart refreshing truths unfolded in the sacred scriptures. Copies of the Magazine, desired by individuals or benevolent associations, for gratuitous distribution, shall be furnished at reduced prices. And O! how would it revive the drooping hearts of our brethren and sisters scattered through the wilds of the West, to find that Zion's King is fulfilling his ancient promise. "So shall they fear the name of the Lord from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood, *the Spirit of the Lord shall lift up a standard against him.*" Isa. lix. 19.

We are now collecting materials, and will shortly publish in the Magazine, an account of the growth of the Presbyterian Church in the United States for a number of years past; viz. the increase in the number of Members, Ministers, Presbyteries, Synods, &c.

Our readers may also expect the subject of Church History, and Church Government, to be taken up shortly.

REVIEW OF THE YEAR 1827.

The Political Changes in the earth have been few. Peace has prevailed among most of the civilized nations on the globe. The records of the year have been seldom reddened with human blood; we have heard little of war, and carnage, and desolation. South America has been in great measure exempted from its long-continued commotions; and we may hope that it is beginning to rise to the intelligence and freedom of the north. Greece has continued to struggle against tyranny and poverty, and every thing which could generate despair. As the year was drawing to a close, our hearts were gladdened by the report, that the arm of the proud Turk was broken, and that Greece might yet hope for life and for emancipation from her bonds. Three powerful nations have combined to set limits to her

age cruelty, and to promise security to the oppressed. It was a tale of horror in the beginning, for it was the sound of battle and war. But we must thank God, that even by such means greater evils will be prevented, and the way be prepared for liberty and science and gospel light to bless that unhappy country.—In the world at large, probably correct principles of government and freedom have not made any great and sudden advances; but their progress is sure, and the glorious effects cannot be remote. The nations sigh for liberty more and more, and their groanings are heard in heaven. Yet there is much to lament. In our own country, though the cause of emancipation is gaining ground, and Liberia is prosperous, and obtains favor with the people; still, two millions of people are held in bondage by republican freemen; and their cry during another whole year of oppression has gone up to heaven against us.

Literature and Science have made evident advances. We are not aware of any change peculiarly striking in the old world. In this country, many things deserve to be mentioned. Inventions and improvements in the arts are numerous, and many public works are successfully undertaken. Existing institutions of learning have been much improved, and others have sprung up in every direction. The business of education itself is considered as a science to be acquired, and is treated more philosophically and practically than ever before. Our children have some prospect of being educated, for acting their part on the theatre of life, and in the very times in which it is their lot to live. The press is becoming every day a more powerful engine, and operating more directly on the human mind, moving it to great results. Its periodical productions are multiplying beyond all former example. And while many of these are positively evil and injurious, and many others are lighter than vanity; others still, and not a few in number, sustain a character which will endure investigation, and carry forth an influence which will bear favourably on the character and the happiness of future generations. These advances we observe at home. But we must not forget that our benighted neighbors in the south have ordered presses from New England; and that a native tribe of our forests have established one among themselves, conducted by one of their own educated sons.

Religion has prospered in a wonderful manner. The word of the Lord has run mightily. Zion has lengthened her cords, and strengthened her stakes, and broken forth on the right hand and on the left. Here we will advert both to the new employment of instruments and means, and to the success which has attended them. Where the Lord prepares many laborers, or puts new means in operation, it is

an evidence that he is about to perform a great work; and where his people put forth unwonted efforts, that circumstance is an evidence that religion has already revived, because it is itself the fruit of that revival. In this respect there is a great increase; and besides, many thousands of souls have been reconciled to God.

An uncommon spirit has been waked up in regard to the distribution of the Bible. An example set in an inland county two years previously, has been brought to remembrance; and many societies have resolved to supply all the destitute within their own bounds, either within a limited time, or as soon as strenuous and unremitting effort can effect it. Probably one fourth part of the inhabitants of the Union, come within the resolutions already passed; and the example is imitated almost every week by societies in every direction. We have reason to believe that the whole country will be supplied at no distant period with the word of life; and that the benevolent spirit which will have done it, will then pour its blessings in like manner on other portions of the earth.

Domestic Missions have gathered strength with the revolving year. The various separate Societies have continued their accustomed labors; and the National Society has had accessions of numerous auxiliaries, and intrenched itself strongly in the hearts of the older churches, while it has excited the strongest hopes of the destitute, and turned to itself the imploring eyes of thousands and millions at the west and south. New Jersey is just now showing, among other examples, that those who are bountiful of Bibles, cannot withhold schools and the ministry of the word.

The *Tract Cause* has not flagged. Compared with former years, we apprehend the past has been specially productive of those little leaves which are for the healing of the nations. New improvements have been made in the system of operations, and new preparations are making for extended efforts. This year has still more clearly shown, that the period to which we belong looks with special favor and solicitude upon the young. Numerous publications, both periodical and occasional, have solicited their attention to the things of their everlasting peace; and Sabbath Schools and Bible Classes have been multiplied, while the zeal, and wisdom and fidelity of their teachers and conductors have been increased. Near the close of the year a National Bible Class Society was formed, which will doubtless exhibit the fruits of the incorruptible seed in years to come.

The Education of Young Men for the sacred Ministry, after suffering many embarrassments, has assumed a new form within two years; and during the last, a system of pastoral care over all the ben-

efficiencies has gone into extensive operation. The whole business is so systematically conducted that former evils are in a great measure avoided; the Society obtains the confidence of the community, and of course its contributions. The year we are reviewing has given a stability to this institution, which no ordinary convulsions can shake. We are not aware that the salvation of Seamen has been peculiarly near to the hearts of Christians within the year, or that great success has been realized among them. The American Seamen's Friend Society, however, has received a new impulse; and an auxiliary to it has been formed in this city, which we hope will not be an unfruitful branch.

In our own country human suffering has excited Christian commiseration; and it has not in every instance been that which says only, *Be ye warmed and filled*. That wretchedness which is found in prisons, especially, has received the attention of untiring benevolence.

The year 1827 will be memorable, as a new era in the history of Foreign Missions. The meeting of the American Board in the autumn was such as they never held before; and it is generally believed, that at that time the standard of contributions to this sacred cause was much elevated; and that it will never descend from that elevation till all the nations are evangelized, and the earth filled with the knowledge of the Lord. Some beloved missionaries have been called to their final rest; others have left their fields of labor by reason of sickness; some have had trials of cruel mockings and persecutions; some have labored under great discouragements, and for the present, apparently in vain. But many missions sent from Europe have had accessions of labourers. Reinforcements have been sent by the American Board to the Western Indian stations, to Bombay, and a large one to the Sandwich Islands. The schools and other operations are generally going on with accelerated progress, and from not a few of the stations we have heard of the descent of the Spirit, and the conversion of sinners from their dumb idols to serve the living God.

In our own country, real Christians are becoming more decided and active, and more determined to separate themselves from those who deny the Lord that bought them. The Conference system has extended, particularly in this Commonwealth, and in many other ways, the churches are waking from their slumbers, and preparing for combined and efficient action.

Revivals have been numerous; perhaps more so than in any former year. Satan has been permitted partially to divide the people of God

on some points; but the effect will be to render the whole subject better understood, and future revivals more pure. In some places, the Spirit has descended with an overwhelming energy, and revived the pentecostal seasons of the primitive church.

Abroad, even in the nominally Christian world, there is too much the stillness of the valley of vision, except the light breathings of the Spirit here and there upon the dry bones. But some countries furnish gratifying exceptions. The Protestant churches of France begin to engage in the missionary cause, and the spirit of piety raises them from their formality. In Germany, Deism baptized with the Christian name is disappearing; the Bible begins to speak again in its own plain language, and its voice is heard. In Ireland the chains of superstition are burst asunder, and thousands are already brought into the liberty of Christ.

On the whole, they who love Jerusalem, may rejoice in her prosperity, and enlargement, and remember the past year, as a year of the right hand of the Most High. To Him let us give all the glory; and to Him let us commit the sacred cause in the year to come, praying that it may disclose still increasing wonders of his power, and advance the church far onward towards her millennial glory.


Boston Recorder.

SHOUTING.

Let the reader, before he examines this subject, ask himself, 'What is the instrument which the Holy Spirit uses to sanctify the heart of man?' Unless we can find an answer to this question, we never shall be able to investigate the subject of shouting with any degree of profit. Our Saviour prays, "Sanctify them through thy truth. Thy word is truth." Methodist, Baptist, and Presbyterian agree, that *truth* is the instrument. But let the reader still ask himself seriously, (for this is an important subject to all the churches) *Is there any other instrument?* If there is, what is it? I know of no other. If shouting is a duty or a privilege, there must be a proper time for the performance of it. Like other duties or privileges, it ought not to be badly timed. Praying or preaching would sometimes be inexpedient, and out of order. For instance, whilst one is preaching, it would certainly not be the time for another to begin near him. So if we do not keep in view what is the Holy Spirit's instrument for converting sinners, or advancing christians in grace, we never shall be able to fix on the proper time and place to shout.

Whilst one is preaching, what should be the prayer of every christian present? Should it not be that the Holy Spirit might accompa-

one of God's ministers has left his strong protest on record against any sort of confusion. Why should not two talk at a time in the Corinthian church? Can any other answer be given than that neither could be understood, and so no instruction communicated? If you are not allowed to interrupt one who has God's message to deliver, by speaking yourself, are you allowed to do it by shouting? Does it matter how he is interrupted, so he is interrupted? Does it matter whether confusion is introduced by two *speaking* at a time, or by two *screaming* at a time.

“Let all things be done unto edifying, for ye may all prophesy one by one, *that all may learn*, and all be comforted. For God is not the author of confusion, but of peace, as in all the churches. Let all things be done discreetly, and  in order.” NELSON.

THE OPINION OF PETER.

“And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest; as they do also the other scriptures, unto their own destruction.” II. PETER iii. 15, 16.

Our Arminian brethren sometimes tell us that Peter, in the verses quoted, considered some things said by Paul, hard to be understood. They suppose Peter intended those things in the epistles to the Romans, Ephesians, &c. which many believe teach the doctrine of Predestination. Hence they come to this conclusion: We too are at liberty to consider these passages in Paul's writings, hard sayings, because Peter, the inspired Peter, has declared them to be hard to understand.—But when urged by Calvinists to affix some meaning to those passages, Arminians tell us with great readiness that the Predestination and Election meant by Paul in Romans ix. and Ephesians i. &c. is not the election of individual persons to eternal life—but the election of the Gentiles to the enjoyment of the gospel, just as the Jews had been chosen previously to enjoy the ordinances of the old dispensation—and that this election is merely the gift of a greater number of talents to one nation than to another; and does not, by any means, confer more certainty of salvation upon the individuals in the elected nation, than upon the individuals in the nation not elected.—Let us suppose for a moment, that this is the meaning of Paul—and let us suppose that this meaning of Paul is the thing which Peter considers hard to be understood, and which he thinks “they that are unlearned and unstable wrest, as they do also the other scriptures;

unto their own destruction." Now, it seems to us that this statement of Paul's doctrine, and Peter's opinion of Paul's doctrine, do not fit each other. For what is there hard to be understood in this Arminian statement of Paul's doctrine? What man would ever be in danger of 'wresting this *scripture* unto his destruction?' Do not Arminians themselves boast that this doctrine is not hard to be understood? that there is no danger of any person wresting it to his destruction? that this doctrine is just the opinion which all men naturally form of the justice of God? Why then does Peter deem Paul's doctrine hard to be understood? Or, are we to suppose Peter does not mean that the *doctrine* of Paul is in itself hard to be understood, but is only made so, by the awkward, clumsy way, in which the apostle expresses himself on this subject?

We will notice the Calvinistic view of Paul's doctrine, in connection with Peter's opinion. Paul, say the Calvinists, speaks of a personal election, and represents God as "having mercy on whom he will have mercy, and hardening whom he will," in reference to the eternal destiny of individuals. Now, I ask, of all the subjects which have ever been brought before the human mind, is not this the hardest for the natural heart to understand? And is it not the very subject which those that are 'unlearned and unstable,' are most likely to wrest unto their own destruction?

How many are brought to destruction because they wrest this *scripture* from its true meaning, and then say—away with the doctrine, it makes "God worse than the devil—more cruel, more false, more unjust,"* the destroyer of human liberty, an omnipotent tyrant? How many are prevented from believing the Bible by this view of the doctrine of election?

How many are brought to destruction who wrest this *scripture* from its plain meaning, and then abuse the doctrine in the following manner: "If I am elected, I shall be saved, do what I will—if I am not elected, I shall be lost, do what I can—I will therefore fold my arms and do nothing?"

Christ said, "I came not to send peace, but a sword." By which he meant that the doctrines he taught would be wrested from their heavenly tendency by the depraved heart of man, and made the fruitful source of human misery. And how truly might Peter say, in view of the doctrine of sovereign grace, they who wrest other *scriptures*, find this doctrine hard to be understood, and wrest it too to their own destruction?

Ross.

*Wesley.

THE DOCTRINES PREFERRED

BY THE ANGELS AND GLORIFIED SAINTS IN HEAVEN.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; *because thou hast taken to thee thy great power, and hast reigned.*" REV. xi. 15—17.

This life is but the birth day of the children of God. Their attainments while on earth, in knowledge, in grace, and in every excellency, are small in comparison with what they shall be, in that world to which they go. Our Saviour when on earth, said to one of his disciples, "What I do thou knowest not now; *but thou shalt know hereafter.*" Paul observes, "now, I see through a glass darkly." "We know *in part.*" And he refers to a period, "When that which is perfect shall come; and that which is in part shall be done away." The variety of conflicting opinions, on divine subjects, that now exist among the friends of the Redeemer, are chiefly owing to the small advances they have made, in acquaintance with the word, and wonderful ways of God. It is delightful to reflect that a day is coming, when all who love the Lord, shall 'see eye to eye,' and 'know even as they are known.'

When we see different denominations, each containing many zealous and excellent christians; divided in sentiment, and each earnestly labouring to maintain their peculiar doctrines, the following question frequently presses on the mind: 'When these disciples leave this world of darkness, and the light of eternity shines around them, which class will find that they had been mistaken while on earth? and discover that the doctrines they had thought so objectionable, are full of perfection, beauty, and glory? With respect to those points, on which, while in this world, pious Calvinists, and pious Arminians, differ so widely, without attempting to say, who will be found in the right at last, it may not be improper to enquire which of the systems, on being found the true one, appears best calculated to fill the inhabitants of heaven with triumph and joy. It is plain from the texts recorded at the head of this article, that when the Almighty has wound up all the affairs of our world, the glorified saints and holy Angels, on reviewing all that has taken place under his reign, from the beginning to the end of time, will be *exceedingly gratified.* "We give thee thanks, O Lord God Almighty, who art

and wast, and art to come, *because thou hast taken to thee thy great power, and hast reigned.*" Now which of the above named systems of doctrine, on being found true, appears to furnish the broadest ground for such high transport—such unbounded triumph? And here let it be carefully remarked, that the *very same number of souls*, will then be found in heaven, whether Calvinism or Arminianism proves to be true. There will be no more of the human family in heaven, and no fewer in hell, if the Arminian scheme is then pronounced correct, then there will be, if Calvinism should then be declared the true system. Both parties *now* acknowledge, that as to those who have lived and died in ages past, a number have been saved, and a number have been lost. The exact number of both classes, is *now* known to God. Our Arminian brethren will not contend, that if their doctrines are found true, *any* who have *already died impenitent*, will enter into heaven. And they will admit, that if our doctrines are then found true, *all* who in past ages have *not died impenitent* will be crowned with glory. And with respect to those, who shall live in ages to come, the omniscient God knows *now*, with *infinite certainty*, who will reach heaven, and who will not. So that as to the number of souls who will reach heaven, and the number that will perish, Arminianism, in the judgement of saints and angels, will have no advantage over the doctrines we maintain.

Let us now inquire, which of the systems appears calculated to impart the highest extacies to the heavenly hosts? Suppose Arminianism should prove to be true. What are the facts that will stand out to the view of saints and angels when they look back, from the judgement day, over all the events that have taken place in our world, from the creation to the end of time? If Arminianism be true, saints and angels will then see, that when the great Creator formed man; he had no desire nor intention that the affairs of our world should take the course they have taken. They will see that it was his desire that the fall of man should not take place, but, that Satan prevented that desire from being gratified. They will see that when the Supreme Being found that his first design of having all the human race holy and happy, was defeated by Satan, and things had come to pass which he would gladly have avoided, he then, in order to mend matters as much as possible, set on foot the scheme of redemption. They will see, that the scheme of redemption was accomplished at *immense cost*. And although it answered a considerable purpose, yet it did not, by any means, accomplish *all* that its author desired. Satan made prodigious headway against it for thousands of years; and although repulsed in many instances, and deprived of

a number of his subjects, yet on the whole his success was great; and the Almighty would have rejoiced if the gospel could have had much greater success, and Satan had lost many more of his subjects. They will see that the Most High had been baffled and frustrated in many of his benevolent designs, and had desired many things, which were never accomplished. If Arminianism be true, these facts must meet the eyes of saints and angels, at every period in eternity, when they look back over the history of our world. And it is difficult to conceive, that with these mournful facts continually in view, their rejoicings will be altogether unmingled with regret. Must they not regret that the good designs of their Creator had not been more successful? Must not clouds of sorrow bedim their eyes, when they see that the malignant enemy of their God, succeeded in his malicious schemes to so *great an extent*, and that he was only defeated in some instances? O how would their hearts leap for joy, could they only find, that *all* the schemes and designs of the old serpent had been effectually frustrated, and crushed, and had been so overruled as to advance the honor and glory of the great God whom he opposed! O how would the triumphant ALLELUIA roll from each heavenly tongue, could they only find that the High and Holy One, had never, in a single instance, been disappointed, and had, from the creation to the judgement day, "worked all things after the counsel of his own will," had caused the 'wrath of man,' and the wrath of devils to 'praise him,' and had 'restrained the remainder of the wrath'—had completely gratified *all* his benevolent desires, and accomplished '*all his pleasure.*' But alas! these are raptures which, if the Arminian doctrines be correct, the inhabitants of heaven will never enjoy. According to that plan, it will be true till the remotest periods in eternity, that the great Jehovah, after all the efforts he has made, has failed to accomplish many of his benevolent desires; and that the inroads of Satan on his kingdom in the world, were vastly more extensive and successful than he ever designed.

But should the doctrines for which we contend, after all the high handed and diversified opposition they have had to encounter in this revolted world, be found true at last, will they furnish any greater reason for the glorified armies above, to celebrate, in anthems of unmingled triumph, the VICTORIES of their King? We think that in this respect the difference between the two systems is *immense*, and that the advantages possessed by our doctrines over those of our Arminian brethren, are high as heaven, and lasting as eternity. If the Calvinistic doctrines are true, then, the following *facts* will stand as long as immortality endures, conspicuous and

bright, in the view of saints and angels. They will see, that the glorious plan of man's redemption, was *no afterthought* of the great I AM, when he found that his first plan was frustrated by his artful and implacable enemy. They will see, that "from the beginning," it was the *determinate purpose* of the unchangeable God, to manifest, *by this great work*, his adorable perfections to an admiring universe. They will see that Jesus Christ, the Redeemer of men, who was manifest in these last times, "was verily foreordained before the foundation of the world." I. Pet. i. 20. That in the purpose and plan of God, he was "the lamb slain from the foundation of the world." Rev. xiii. 8. That his saints were "chosen in him before the foundation of the world." Eph. i. 4. And that from that early date, their "names were written in the Lamb's book of life." Rev. xiii. 8. They will see, that this amazing developement of his wonderful perfections in the scheme of man's redemption, is the grand object Jehovah had in view, when he undertook to build the universe. They will see, that he "*created all things* by Jesus Christ: *to the intent* that now unto principalities and powers in heavenly places, might be made known *by the church*, the manifold wisdom of God, according to the *eternal purpose* which he purposed in Christ Jesus our Lord. Eph. iii. 9—11. They will see, that by Jesus Christ, the Redeemer of men, "*were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, *and for him*." Col. i. 16. He formed the angels in heaven "all ministering spirits, and sent them forth to minister for them who shall be heirs of salvation." Heb. i. 14. They will see that all the dark devices and malicious schemes of Satan, have never for a moment, ruffled the tranquility, or disconcerted the plan of the great God. In no instance has he been overmatched—in no design has he been disappointed—in no benevolent effort has he failed. "With omniscient eye he has ever beheld his unshaken counsels, and with Almighty hand he has rolled on his undisturbed decrees." They will see, that when the raging Dragon cast out of his mouth "waters as a flood," to overwhelm the church, He, who dwelleth in the high and holy place, "has looked down, with placid serenity, on the foam and dashing of the billows, and whenever the interest of his Zion required it, he said, "Peace, be still," and "there was a great calm." They will see that he has always had Satan under his controul, and that, as in the case of Job, where Satan could not touch his property, nor touch his person, but when God saw it wisest and best to suffer it to be done, so in every age, he has had his

“hook in Satan’s nose, and his bridle in his lips,” & has restrained & controlled him at pleasure. They will see, that the Almighty could have “bound Satan, and cast him into the bottomless pit, and shut him up & set a seal upon him,” as easily, before he first came to the garden of Eden, as at the commencement of the latter day glory. Rev. xx. 1—3. But he did not. He saw it wisest and best, on the whole, to suffer the fall of man to take place, having determined by this means, to make the universe of created beings sensible of the instability and mutable nature of all creatures, and fasten on their minds a deep and everlasting conviction of their absolute dependence on the ONE IMMUTABLE GOD; designing also to send his beloved son, and in his suffering and death, to show forth the immeasurable wisdom and power, truth and justice, love and mercy, of the uncreated One.—They will see, that from the first morning of creation, the Lord has set on his holy throne, and has held, with Almighty hand, the reins of universal dominion—has “done according to his pleasure in the armies of heaven,” and among the inhabitants of the earth; none have been able to baffle his designs, or defeat his purposes. ‘Those eyes that neither slumber nor sleep,’ have constantly been ‘in every place.’ The hand of the Lord has been stretched out in all the earth—and while kingdoms and empires, and all the weighty concerns of the universe; have been upon his hands, he has carefully attended to the minutest matters. He has clothed the lillies, fed the young ravens, hearkened to the cry of the widow and the fatherless, attended to the wants of the little sparrow, and numbered the very hairs of the head of his children. They will see, that from first to last, he has moved every wheel, controlled every event, disposed of every being, and directed every atom, so as to promote in the highest degree the glory of his great name, and the joy of his holy kingdom. And although it was Satan’s malevolent aim, when he seduced the human family, to rob God of his glory, and fill his kingdom with ruin—yet He, who is “wonderful in council, and excellent in working,” has so managed all events, that in the end God is more glorified, and his kingdom more exalted, in holiness and happiness, than could have been if angels had never revolted, and man had never fallen! Thus the “head of the old serpent is bruised,” his aim totally defeated, his hopes all overthrown. “O the depth of the riches both of the wisdom and knowledge of God.”

All the inhabitants of heaven will gaze, with ineffable delight, on the wonderful counsels and perfect works of God: ‘They see that he has done all things well’—that such is the infinite perfection of that plan which he formed *before the foundation of the world*—that if all

were now to be done over again, not one jot, not one tittle, could be altered for the better. Their satisfaction is unbounded.— They prostrate themselves before his throne. "We give thee thanks, O Lord God Almighty, who art, and wast, and art to come, *because thou hast taken to thee thy great power, and hast reigned!*"

Millions of ages roll around; the saints and angels, cherubim and seraphim, and all the happy family of the great God, make astonishing advances in holiness, in happiness, and in knowledge: again, they review the history of our world: and still, in all the management of God, from first to last—they behold boundless perfection, beauty and glory. Still they gaze with increasing rapture on the wonderful work of redemption—transcendently glorious amidst all the works of God—a tall pillar of light, rising from the summit of Calvary, and throwing its radiance to the utmost boundaries of Jehovah's dominions. They look down, and still they see the 'roaring lion,' that so long fought against the cause of God, utterly overthrown, bound in chains, and buried deep among the ruins of his kingdom. They look up, and they behold, IMMORTAL VICTORY, still perching on the standard of Immanuel! Still they behold the banner of the Son of God waving in everlasting triumph over all the empire of the Almighty! Amen; Alleluia! "And a voice came out of the throne saying, praise our God, all ye his servants, and ye that fear him, both small and great; and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH!" **REV. xix. 5, 6.** GALLAHER.

THE PROPER ANSWER

TO BE GIVEN TO THE INQUIRY, "WHAT MUST I DO TO BE SAVED?"

In answering an inquiry of such momentous import, we can have no other safe guide than the word of God. The suggestions of theoretical speculation may be fatal to the inquirer, and bring guilt upon him who, in reliance on his own wisdom undertakes to point the way to heaven. "Son of man," says God to Ezekiel, "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from *my* mouth, and warn them from *me.*"*

I shall endeavor, then, to obtain directly from the scriptures, the proper answer to be given to the inquiry proposed. There is no one form of words in which, the directions are uniformly given. The answer to the jailor is very simple; "Believe on the Lord Jesus Christ,

*Ezek. iii. 17, & xxxiii. 7.

and thou shalt be saved." Here the only duty mentioned is *faith in Christ*. But in other passages, various christian graces are enjoined, in giving directions to sinners.—When on the day of pentecost multitudes "were pricked in their heart, and said to the apostles, Men and brethren, What shall we do? Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins." Here *faith* is not mentioned; though it may be considered as implied.* When Peter perceived, that Simon the sorcerer was in the gall of bitterness, he said to him, Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.† Here *repentance* and *prayer* only are mentioned. When Peter had healed the lame man at the gate of the temple, and charged the Jews who had assembled on the occasion with having denied the Holy One and killed the Prince of life; he said to them, *Repent and be converted*, that your sins may be blotted out.‡

In several instances, particular *practical* duties are enjoined.—When John said to the multitude which came to be baptized of him, O! generation of vipers, who hath warned you to flee from the wrath to come? he added, bring forth therefore fruits worthy of repentance. And the people asked him, what shall we do then? He answered, he that hath two coats, let him impart to him that hath none. Then the *publicans* said to him, what shall we do? He said unto them, Exact no more than that which is appointed you. The *soldiers* likewise demanded of him saying, And what shall we do? He said unto them, Do violence to no man, neither accuse any falsely.§

Sometimes obedience is required in more *general* terms. 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.¶ Cleanse your *hands* ye sinners, and purify your *hearts* ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up.¶ Put away the evil of your doings; Cease to do evil; learn to do well. Relieve the oppressed; judge the fatherless; plead for the widow. Ask for the old paths, where is the good way, and *walk* therein, and ye shall find rest to your souls.

When the rich young man came to Christ, saying, what good thing shall I do, that I may have eternal life? He said unto him, if thou wilt enter into life, *keep the commandments*.** If it be supposed, that this answer was given merely to open his eyes to the sinfulness of his past life, we are to observe that Jesus said also to him, Go and sell

*Acts ii. 37. †Acts viii. 21. ‡Acts iii. 19. §Matt. iii. 8. Luke iii. 8—14

¶Isa. lv. 7.

**James iv. 8.

**Matt. xix. 16.

that thou hast and give to the poor, and thou shalt have treasure in heaven.

When a certain *lawyer* said to Christ, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? When he answered, Thou shalt love the Lord thy God, with all thy heart, and thy neighbor as thyself. Jesus said to him, This do and thou shalt live.

If I were called upon, to express in a summary manner the spirit and substance of these several directions, I should say to the sinner, "In the exercise of FAITH and REPENTANCE, enter IMMEDIATELY upon a life of HOLY OBEDIENCE. Do this, and you will be saved. Immediate belief, immediate repentance, and immediate obedience, are commanded. By holy obedience, I would be understood to mean, not only the effections of the heart, but the practical duties of life; not only internal feelings, but external actions.

But, it may be asked, should not the sinner first see to it, that his *heart* is right, that his *affections* and *purposes* are holy, before he enters upon the performance of *practical* duties? I answer, he is required immediately to *have* a new heart, immediately to *exercise* holy affections. But he is not told, in the scriptures, to wait till he *knows* or *believes* that his heart is changed, before he ventures upon any external duty. John does not say to those whom he calls a generation of vipers, First repent, then ascertain that you *have* repented, and *then* reform; but he tells them at once to bring forth *fruits* meet for repentance. Our Lord does not say to the young man, First learn that you have a new heart, and *then* obey; but, if thou wilt enter into life, keep the commandments,—sell all that thou hast. He does indeed, say to the pharisees, Cleanse *first* that which is *within* the cup and the platter.* But what is the defilement which he represents as within? "Ex-tortion and excess;" not mere abstract feelings, as distinguished from practical purposes and actions. And in what way according to his directions, is the inward cleansing to be made? "Give alms of such things as ye have, and all things are clean unto you."† The prophets say directly, Cleanse your *hands*, ye sinners; Cease to do evil; learn to do well; Relieve the oppressed, &c. How is a man to know, that his heart, his *affections* are right, if they excite to no holy purposes? And how can he know that his *purposes* are holy, if they all relate to the future, and have no reference to the *present* performance of duty. He that *doeth* righteousness is righteous; not he who merely *intends* to do his duty, at some future period.

*Matt. xxiii. 26. Luke xi. 39.

†Luke xi. 41.

Is the sinner called upon to do any thing *preparatory* to faith and repentance? To *begin* to repent, no preparation is necessary, except that he know that he is a sinner. And to *begin* to believe no preparation is necessary, except that he have the proper *object* of faith in view. This may fairly be supposed to be the case, in some degree at least, with every one in a Christian land, whose attention is excited to the concerns of the soul. But it is proper to call upon him to do that which is preparatory to *deeper* repentance, and *higher* degrees of faith: that is, to obtain more adequate views of his own guilt, and more exalted apprehension of the grace of the Saviour. It is the duty of the Christian to be in the exercise of increasing repentance and faith, *during life*; and therefore to be in the diligent use of the means calculated to bring the *objects* of these graces more fully before the mind. He can repent, only so far as he knows what he is to repent *of*; and he can believe, only so far as he learns *what* he is to believe.

Is the sinner to be directed to do any thing *before* he repents and believes? He is neither to *delay* repentance and faith till he has done something else; nor is he to delay the performance of practical duties on the ground that he has not yet repented and believed. I would not be understood as intending to decide the question, whether, in the order of nature, certain exercises of the renewed mind must not *precede* others; whether *conversion* begins always with repentance, or faith, or love. If there is any invariable order in these exercises, they may succeed one another so *rapidly*, that the necessity of this order can furnish no excuse for any perceptible delay, with respect to either of them, or with respect to the commencement of practical godliness.

But how, it may be asked, is the including of Christian *practice* among the duties required of the sinner, consistent with the orthodox doctrine, that the *first* duty to be pressed upon every sinner, is immediate *repentance*? "God commandeth *all* men—*now* to repent." I answer, that according to the statement which I have made, immediate repentance *is* required. But if repentance be understood in the limited sense, as consisting in sorrow for sin, this is not the *only* duty immediately required, as is manifest from the texts which have been quoted. It ought to be observed, however, that according to scriptural usage, the word repentance has commonly a much more *extensive* signification. It *includes* christian practice. It is turning from sin to holiness. It is reformation of heart and life. It is ceasing to do evil and learning to do well. In the scriptural sense, therefore, to call upon a man to repent, is to call upon him to enter immediately upon a life of holy obedience. When the wicked man turneth away

from his wickedness, and *doeth* that which is lawful and right, he shall save his soul alive.*

It may be farther objected, that a man must first have *faith*, before you set him upon the performance of *external* duties. Without *faith* it is impossible to please God. But what is the *nature* of the *faith* which is spoken of in this passage? It is undoubtedly *saving* faith: for the apostle says the just shall live by *faith*; and adds, We are of them—that believe *to the saving of the soul*; and then immediately enters upon that description of *faith* which is continued through the 11th chapter of Hebrews; and which is by far the most particular account of this grace any where to be found in the scriptures. And what is the representation here given of the *faith* without which it is impossible to please God? Is it described as a *faith* which is exercised solely or principally in *contemplation*, or acts of devotion; which is confined to abstract *feelings*, unconnected with conduct; which *precedes* all attempts at practical godliness? Is it not rather spoken of as chiefly expressed in the *life*; as *accompanying* external duties? By *faith* Noah prepared an ark. By *faith* Abraham *obeyed*, and sojourned in the land of promise. By *faith*, he offered up Isaac. As James expresses it, *faith* wrought *with* his works. By *faith* Moses forsook Egypt: By *faith* others subdued kingdoms, wrought righteousness, wandered in deserts and mountains, &c.

But by exhorting impenitent sinners to practical duties, shall we not be in danger of leading them to rely on mere external *morality*, as a *substitute* for inward piety? We shall, undoubtedly, if we *confine* our exhortations to external conduct; if we do not insist upon the necessity of love, and *faith*, and penitence, to render *any* action acceptable to God. But enjoining upon sinners the immediate performance of *every* duty, both internal, and external, is not encouraging them to believe, that the latter class *alone* will entitle them to salvation.—They may *pervert* the truth, in this case, as well as in others. Yet the proper way to guard against this perversion, is to exhibit the truth to them, not in any mutilated and distorted representations, but in the full and fair proportions in which it is presented in the scriptures.

It may be said again, if the sinner should *not* mistake external morality for *real holiness*; yet he will be in danger of relying upon his works, as *recommending* him to the mercy of God, and *preparing* him to receive renewing grace. This is very possible, and I fear very common. Yet the proper way to counteract the destructive influ-

* Ezek. xviii. 27.

ence of error, is not to *conceal* the truth, but to bring it forward in such a manner as to *correct* the ERROR.

Again: It may be asked; is it not expedient to chain down the attention of the awakened sinner to the single point of his guilt and danger? Is not this the way to give the deepest tone to his feelings; to bring his distress and convictions to a crisis? Is it not best to omit, for the present, any mention of external duties, lest this should *divert his attention* from the immediate and pressing demands of conscience? The most direct answer to this is, that so far as the plan of address here proposed varies from that which is presented to us in the scriptures, it is a scheme of *human* invention; and therefore we ought not to expect, that it will be more efficacious than that which has come to us from heaven. No mode of addressing the conscience, no process of conviction, will be of any avail, without the renewing influence of the Spirit. And which have we reason to believe he will most readily bless, the plan of instruction and exhortation pointed out in his word, or that which is substituted by the ingenuity of man? The Christian minister who is really in earnest, in seeking the salvation of his impenitent hearers, will not be satisfied with merely *stating* to them the terms, which, if complied with, will ensure their salvation. He must be unfaithful indeed, if he does *less* than this. But he is bound to do *more*; to give such a scriptural exhibition of the truth, as is best calculated, in connexion with the influence of the Spirit, to obtain the compliance of his hearers.

Is it true that external conduct is not included under the immediate demands of conscience? And will *he* have a juster sense of his guilt, whose mind is turned to a *part* only of the duties which he fails to perform, than he upon whom *every* violation and omission is distinctly pressed?

It may be very proper, for a preacher on particular occasions, for the sake of exciting emotion, to confine himself to a single topic. The practice of the apostles was not inconsistent with this. They vary their mode of address, to adapt it to persons and circumstances. It may be proper to confine the attention of an awakened sinner, for days, perhaps, to one simple view of his case. But if this does not produce the desired effect, you will in vain hope to deepen his emotions, by repeating the same thoughts in nearly the same forms of expression, after the influence of novelty has ceased. If you would still reach his heart, you must change the nature, or the wanner, of your address; without yielding, however, any one point, in the demands of the law or the gospel. The Christian preacher has no reason to complain, that he has not an ample field for the exercise of

his powers, in dealing with sinners; that he has nothing to say to them, but simply "Repent and believe." He may spend a life, in explaining and enforcing even these duties; and that, without treading always in the same beaten track. He may dwell upon every sin which his hearers are required to forsake; upon every duty which they are bound to perform; upon every truth which they are commanded to believe.

One other objection may be made to exhorting sinners to the immediate performance of practical duties; that it is exposing them to the danger of indulging a *false hope*; of resting upon *external morality* as evidence of Christian character. To guard against this, it may be said, that they ought *first* to be satisfied that their *hearts* are right, by looking in upon the affections, without reference to practice. If we take the *scriptures* for our guide, however, we shall find that the danger lies *the other way*; in coming to a decision respecting our character, from the *affections alone*, before there is sufficient *opportunity* for the trial by practice. We ought to judge of our piety, not by *feelings alone*, nor by *external conduct alone*, but by *both together*. On this point, I have taken the liberty to quote largely from President Edwards's Treatise on the Affections. I place great reliance on his authority, as he not only has written this laboured and profound work, on the evidences of Christian character, but had great experience in powerful and extensive revivals of religion. The Treatise on the Affections was published ten or twelve years after the great revival in his own congregation at Northampton; and in the interval, the writer had the advantage of great experience of the results of that remarkable work of grace; and also, of a more general revival in 1740, extending over most parts of New-England. That which he so much insists upon, as being especially *scriptural* evidence of Christian character, and of vastly greater importance than every thing else, is Christian *practice*, consisting in external obedience, together with those holy purposes which he terms *imperative* acts of the mind, in distinction from the views and feelings which are principally experienced in contemplation. Having enumerated various traits of Christian character, as they appear in the life, he adds, "Such a manifestation as has been described, of a Christian spirit in *practice*, is vastly beyond the fairest and brightest story of particular steps, and passages of experience, that was ever told."* "Christian practice, in the sense that has been explained, is the chief of all the evidences of a saving sincerity in religion, to the con-

* Works, vol. iv. 368—9.

sciences of the professors of it; much to be preferred to the method of the first convictions, enlightenings, and comforts in conversion; or any eminent discoveries or exercises of grace whatsoever, that begin and end in contemplation.”*

“True grace is not an *inactive* thing. There is nothing in heaven or earth, of a more active nature. It is the very nature or notion of grace, that it is a principle of holy action or practice. *Regeneration* has a direct relation to practice. We are created unto good works.”† Again, “holy practice is ten times more insisted on, as a note of true piety, throughout the scripture, from the beginning of Genesis to the end of Revelation, than any thing else. And in the New Testament where Christ and his Apostles do expressly, and of declared purpose, lay down the signs of true godliness, this is almost *wholly* insisted on.”‡ “Christ no where says, ye shall know the *TREE* by its *leaves* or *flowers*, or ye shall know men by their talk, or ye shall know them by the good story they tell of their experiences;—but by their *fruits* shall ye know them.”§ So men’s practice is the *only* evidence, that Christ represents the future *judgment* as regulated by, in that most particular description of the day, Matthew xxv. The Judge will not go about to examine men, as to the method of their *experiences*, or set every man to tell his story of the manner of his conversion, but his *works* will be brought forth as evidence of what he is.”||

Once more, “I think it to be abundantly manifest that Christian practice is the most proper evidence of the gracious sincerity of professors, to *themselves* and *others*, and the chief of all the works of grace; the sign of signs, the evidence of evidences, that which seals and crowns all other signs. I had rather have the testimony of my conscience, that I have such a saying of my Supreme Judge on my side, as that in John xiv. 21, He that hath my commandments and keepeth them, he it is that loveth me; than the judgment and fullest approbation of all the wise, sound, and experienced divines, that have lived this thousand years, on the most exact and critical examination of my experiences, as to the manner of my conversion.”¶

If the views of Edwards on this subject are correct, is it not evident that the danger of deception is far greater, when self-examination is confined to the state of the affections at the commencement of a religious course, than when the practical duties of life are taken into the account, in connection with the feelings of the heart? And have we not reason to believe, that many fail of finding *peace* in religion, by seeking it in the *affections* only, while they live in the

*Same vol. p. 376. †p. 346. ‡p. 386. §p. 354. ¶Vol. iv. 393. ¶p. 394.

neglect of outward acts of obedience. Can we be justified in leading any to suppose that a well grounded evidence of their own Christian character, can be obtained, while they are living in the omission of those practical duties, from which scriptural evidence is principally to be derived?

"It is greatly to the hurt of religion," says President Edwards, "for persons to make light of, and insist little on those things which the scripture insists most upon, as of most importance in the evidence of our interest in Christ;—depending on our ability to make nice distinctions in these matters, and a faculty of accurate discerning in them, from philosophy or experience. It is in vain to seek for any better or any further signs than those that the scriptures have most expressly mentioned, and most frequently insisted on, as signs of godliness. They who pretend to a greater accuracy in giving signs, are but subtle to darken their own minds and the minds of others; their refinings and nice discernings are, in God's sight, but refined foolishness and a sagacious delusion."* "Unless we suppose, that when Christ and his apostles, on design, set themselves about this business of giving signs, by which professing Christians in all ages might determine their state, they did not know how to choose signs, so well as we could have chosen for them."† "It is strange how hardly men are brought to be contented with the rules and directions which Christ has given them, but they must needs go by other rules of their own inventing, that seem to them wiser and better. I know of no directions or counsels which Christ ever delivered more plainly than the rules he has given us, to guide us in our judging of others' sincerity, viz. that we should judge of the tree chiefly by the fruit. But yet this will not do; but other ways are found out, which are imagined to be more distinguishing and certain. And woful have been the mischievous consequences of this arrogant setting up men's wisdom above the wisdom of Christ."‡

But if a *life* of godliness is the grand evidence of grace in the heart, are we to tell the sinner he must first ascertain that he is a Christian, before we can give him any directions concerning practical duties? That he must first learn that his heart is changed; that he must show us his faith without his works; and then we will put him in the way of deciding by the *scriptural* rule, what has been previously decided *without* this rule? Is there no danger in thus hurrying him to settle this most momentous point, before he has even an *opportunity* of applying the test of character given in the Bible? Is he to be called

* Vol. iv. 414.

† p. 338.

‡ p. 113, 114.

upon, not only to *repent* immediately, but immediately to *entertain a hope* that he is converted? As on the one hand, the salvation of the soul is hazarded by a moment's delay of repentance; may it not, on the other hand, be hazarded by *want* of delay, in coming to the conclusion, that heaven is already secured? If we may not direct a man to the performance of practical duties till we are convinced that he is a Christian; we must either judge of his state by other rules than those of scripture; or we must wait till he has found his way to a godly life, *without our directions*. Are we not getting too much into the way of looking, for evidences of grace, principally to the *commencement* and the *close* of a religious life; to the first comforts of the supposed convert, and the last broken expressions of his dying bed?

In the application of the *promises* and the *threatenings* of the Bible, a wide difference is to be made between saints and sinners. "Say ye to the righteous, it shall be *well* with him. Woe to the wicked, for it shall be *ill* with him." But in prescribing *duties* to be performed, it is not always necessary that the preacher should know, whether those whom he addresses are pious or not. Immediate repentance, obedience, and faith, are to be enjoined upon both saints and sinners.

Christian Spectator.

LETTER FROM CALVIN TO MELANCTHON.

Most distinguished man—You indeed observe, with correctness and sagacity, that the only object of our adversaries is to exhibit themselves to the publick. But, however, I hope, and it is credible, that their expectation will be greatly disappointed. Should they still bear off the applause of the whole world, we must be more anxiously diligent to seek the approbation of our heavenly Judge, under whose eyes we contend. What? Will the holy assembly of Angels, who excite us by their presence, and point out the way of strenuous exertion by their example, permit us to be slothful, or move with a delaying step? What, the whole company of holy fathers? Will they not stimulate us to exertion? What, moreover, the Church of God, now in the world? When we know that she is fighting for us by her prayers, and is animated by our example, will her assistance avail nothing with us? Let these be my spectators, I will be contented with their approbation. Though the whole world should hiss me, my courage shall not fail. Far be it from me to envy these flashy and boisterous men the glory of a laurel, in some obscure corner, for a short time. I am not ignorant of what the world applaud as praise-worthy or condemn as odious.

But it is the whole of my concern, to follow the rule prescribed by my Master. Nor do I doubt but that this ingenuousness will, on the whole, be more pleasing to the pious and faithful, than that soft and complying method of instruction, which argues an empty mind. The obligation which you acknowledge yourself under to God and his church, I beseech you to discharge with all diligence. I do not insist upon this, for the purpose of freeing myself, and loading you with a great part of their hatred. By no means. I would rather, if it could be, from my love and respect for you, receive on my own shoulders whatever load may already oppress you. It is your duty to consider, although I did not admonish you, that you will with difficulty discharge that obligation, unless you promptly deliver from hesitation those pious men, who are looking up to you for instruction. Moreover, if that proud and blustering man, on the banks of the Danube, does not arouse you to exertion, all will justly accuse you of sloth and indifference. Farewell, most excellent and sincerely respected man. May Christ, the faithful Shepherd of his people, be always present, guide and defend you. Amen. Salute Camerarius, and other friends at Wittemberg, in my name. GENEVA, August 22, 1555.

CHARACTER OF MR. WOLFF,
A CONVERTED JEW.

He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire.—When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who at Rome calls the Pope “the dust of the earth,” and tells the Jews at Jerusalem, that “the Gemara is a lie,” who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former and present faith; who can conciliate a pacha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man, (and such and more is Wolff,) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless. "*Aut inveniet viam, aut faciet;*" but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing;—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest*: they acknowledge him to be *a sincere believer in Jesus of Nazareth*.

OBITUARY NOTICES.

Hear what the voice from heav'n proclaims
 For all the pious dead!
 Sweet is the savour of their names,
 And soft their sleeping bed.
 They die in Jesus, and are bless'd;
 How kind their slumbers are!
 From suff'ring and from sins releas'd,
 And free from every snare.
 Far from this world of toil and strife,
 They're present with the Lord;
 The labours of their mortal life
 End in a large reward.

Died, Jan. 20, at her residence in this village, Mrs. DEBORAH ALEXANDER, aged 77 years. Mrs. Alexander, a native of Pennsylvania, came to this place about 20 years ago, about which time she was left a widow. She had been raised in the connexion of that branch of the church called Quakers; and with all the amiable deportment so generally found in that society, she had passed along the journey of life respected and loved by her intimate acquaintances.—About 30 years since she professed to have undergone a change of heart, and passed from death to life. When first taken with the complaint which bore her to a world of spirits, she expressed her fond hope, that though often raised from a sick bed, *now* she would be permitted to depart and be with Christ, which was much better. A few evenings before her death, the physician came in, and she observed to him, "I will not recover—my God is my strength, and

my consolation, and will, I hope, soon take me to himself." Altho' greatly oppressed with excruciating pain, not a murmur escaped her lips, until she sweetly sunk to rest.

— January 13, at her father's residence in Roane County, Miss MARGARET GALLAHER, aged 22. About five years ago, during a visit to her friends in Hawkins County, she united herself to the Church of the Redeemer—her hope in Christ, like the path of the just, grew brighter, and brighter, as she advanced in life. During her long and painful affliction, her consolations in the Redeemer, were abundant, at times truly remarkable. She left the world in hope of immortal Glory in heaven.

Departed this life, on the 6th February, at the residence of his father, in this county, ALLEN MOONEY, Esq. aged 25 years. This amiable young man had been for several years a professor of the religion of Jesus Christ. The hope of the gospel which he obtained while in health, was his support in sickness. He saw the approaches of the king of terrors without alarm, and cheerfully surrendered his soul into the hands of his Maker, trusting in infinite mercy, for a mansion, in that "house not made with hands, eternal in the heavens."

Died, in Georgetown, in the 62nd year of her age, on the 27th June, Mrs. ELIZA BALCH, consort of the Rev. Stephen B. Balch, D. D. pastor of the Presbyterian church in that place. Possessing in a very eminent degree every amiable disposition, and brightly exhibiting all the virtues of the christian disciple, severe and protracted sufferings could not disturb her peace, and her fortitude and faith remained unshaken in death. It is unnecessary to remind those who knew her, of her peculiar discernment of character, her openness, candour in the expression of her opinions, mildness and gentleness of manners, her tenderness of heart, her unostentatious charity, her love of peace, her unclouded cheerfulness, even amid circumstances of peculiar trial, of her filial confidence in God, and perfect resignation to the divine will. No one could be more kind to the poor, more compassionate to the distressed, more faithful to the claims of friendship, or more prompt to share the sorrows of the mourner's heart. Her husband found in her a friend ever disposed to oblige, to cheer, to counsel, to assist; ready to make any sacrifice to promote his usefulness; and her children a mother most affectionate, watchful, judicious, instructing them by her precepts, but far more by her example. Of her piety she said little; for humility spread a beautiful veil over all the excellencies of her character. From the

eyes of her friends, however, her christian graces could not be concealed, and they saw her descend into the valley of the shadow of death, after long preparation in the school of affliction, with "lamps trimmed and burning," and all the cares and anxieties of life laid aside, at her Saviour's call. Few, if any, ever more faithfully discharged their duties, or more nobly endured the trials and afflictions of life. Her reward must be great in the kingdom of her Father. Sacred be her memory! Happy those who imitate her example! Weep not for her who has joined the society of angels, and the spirits of just men made perfect, who is now with Jesus, the mediator of the new covenant, and God the judge of all.

From the Religious Intelligencer, Jan. 19, 1828.

DEDICATION AND INSTALLATION.

On Tuesday, the 1st inst. the new meeting-house in the north part of Boston was dedicated to the worship of God, and Rev. JUSTIN EDWARDS, D. D. late of Andover, was installed Pastor of the Church collected there, called Salem Church. Sermon by Rev. Prof. Stuart, of Andover. The following Hymn, written by Mr. N. P. Willis, was sung on the occasion:

The perfect world by Adam trod,
 Was the first temple—built by God;
 His fiat laid the corner stone,
 And heaved its pillars one by one.
 He hung its starry roof on high—
 The broad illimitable sky;
 He spread its pavement, green, and bright,
 And curtain'd it with morning light.
 The mountains in their places stood,
 The sea—the sky—"and all was good;"
 And when its first pure praises rang,
 The "morning stars together sang."
 Lord 'tis not ours to make the sea,
 And earth, and sky, a house for thee—
 But in thy sight our offering stands—
 A humbler temple "made with hands."
 We cannot bid the morning star,
 To sing how bright thy glories are;
 But Lord, if thou wilt meet us here,
 Thy praise shall be the Christian's tear.

THE
CALVINISTIC MAGAZINE.

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

No. 2. **FEBRUARY, 1828.** VOL. II.

PASTORAL LETTER

OF THE PRESBYTERY OF LEXINGTON, VIRGINIA,

ADDRESSED TO THE CHURCHES UNDER THEIR CARE.

OCTOBER 20, 1827.

DEAR BRETHREN—Being appointed to watch for your spiritual interests, we think it our duty at this time to address you in a pastoral letter of more than usual length. The churches in our presbytery are mostly in a languishing state. While other regions are visited with frequent revivals, and stirred up to a diligent practice and a vigorous promotion of the gospel, we have fallen into a general coldness, and have experienced a long suspension of divine influences. In some places, death, emigration, and apostacy have diminished the number of church members more than the means of grace have increased it. In short, some of our wisest and most experienced men think they see amongst us the symptoms of a long and fatal decline. Still, however, we rest on one ground of hope and consolation. Our churches, we believe, contain many sincere children of God, who have an interest at the throne of grace, and daily supplicate the Father of Mercies for a blessing on our public ordinances, and for an effusion of the spirit upon our churches.—Therefore, we trust that we shall not be finally deserted; though we may suffer a severe chastisement for our abuse of past favors and present privileges.

Judging from the history of former ages, we apprehend that the two most alarming symptoms in a church are: 1. The omission or negligent performance of duty; and 2. A departure from sound doctrine according to the scriptures.

1. The omission or negligent performance of duty weakens the pious feelings of the heart—wounds, and then hardens the conscience—opens the door for temptation and delusion—offends God, and grieves his Holy Spirit—and, when it becomes general in a

church, brings on a crisis which must soon terminate either in a revival of penitence and zeal, or in a fatal breaking up of the church. Remember our Saviour's warning to the church of Laodicea:

2. A departure from sound doctrine, however, appears from history to be yet more dangerous. While the pure and sanctifying truths of the gospel are retained, there still exists a principle of life, from which a decayed piety may be restored to health and vigour.— But when the truth itself is materially corrupted, and the gospel of the Son of God turned into a system of human inventions, religion is poisoned at the fountain-head. Few, if any instances are on record, of churches having recovered after drinking deeply into the spirit of error.

Whether our churches are most in danger from lukewarmness, or from error, we shall not undertake to say: but we would earnestly admonish our beloved flocks to be on their guard, as those that watch for their lives, against both the evils we have mentioned.

We are persuaded, brethren, that our church in her public standards, professes the pure Christianity of the Bible. We pretend not that every expression in those standards is precisely correct, as if given by inspiration. We claim not a popish infallibility for our judgments; nor for those of the reformers, of blessed memory, whose system of doctrines we hold unchanged. But our belief of these doctrines is confirmed, not only by our examination of the word of God, but by the experience of their efficacy for three hundred years, in keeping up a sober and practical piety wherever they have been sincerely professed. No opposing system of doctrines has for ages maintained so steady and so purifying an influence over the human mind. Other systems have led either to empty formalism, dark superstition, or wild fanaticism; while the system of Luther, Zuinglius, and Calvin, as professed by the Presbyterian and other churches, has always overcome the temporary influence of formalism, superstition, and fanaticism.

Yet no form of Christianity, perhaps, has had to encounter such obstinate prejudices, and such violent attacks from all quarters. In our own age and country, and within the bounds of this Presbytery, we have witnessed what would seem to be a concerted and resolute effort to destroy our church. Means, both open and concealed, both ordinary and extraordinary, have been put in requisition to render us odious and unpopular. At least, several things have lately occurred, and are likely to occur again, which seem to manifest a spirit of implacable hostility against our doctrines and institutions.

Justice to ourselves, and faithfulness to what we believe to be the

cause of truth and piety, call upon us at length to break silence—to lay aside false delicacy—and to expostulate frankly with our chief opponents. You too, brethren, we must affectionately warn of these attempts, and endeavor to fortify your minds against them.

Most of you, from your knowledge of facts, already understand, that we allude to a society whom, as Christians, we would love, but against whom, as persevering assailants, we must at length defend ourselves; we mean the Methodists. But we wish you and them to know that we complain not of any fair arguments which they have used against our doctrines: we complain of the line of policy which they seem to have adopted, which certainly they have too often pursued respecting us.

Harmony and fellowship cannot subsist between two religious denominations, unless they treat each other with decent respect, argue their differences candidly and temperately, and pursue towards each other an open, fair, and friendly line of conduct. We often hear friendly professions from the Methodists; sometimes we experience friendly acts, and rejoice in them. We have wished to live with that society on terms of mutual forbearance and reciprocal kindness. But how frequently, in the midst of their charitable professions, have even their pulpits resounded in various places, with severe denunciations against us—representing us as a set of hypocritical formalists, as holding doctrines which came from hell, and lead to hell! Have they not, times innumerable, reviled our ministers as avaricious hirelings? Have they not taken up scandalous statements against ministers, elders, and people of our church, and circulated them in a printed form, with all the zeal of a Tract Society? Statements too, which bore marks of the author's injustice and malignity on the face of them? Can we move in brotherly concert with a society whose professions of friendship are mingled with acts like these?

We allude not to these things for the purpose of provoking an open rupture, and an angry controversy. Our aim is, if possible, to prevent such a deplorable issue by a candid exposition of our sentiments. May we not hope that the more liberal and considerate portion of that society will, when they hear of our wounded feelings, exert a salutary influence on their brethren; and check a course of conduct which, if continued, must lead to consequences that every good christian should deprecate?

But if our well intended remonstrance have no such desirable effect—if that society are resolved to prosecute hostilities—then our next wish is that it may no longer be a war in disguise, but that our

remonstrance may produce from them an open declaration of their intentions respecting our church. If they have wrought themselves into the opinion that the Presbyterian and other like churches, must be put down, in order that they may substitute a better form of religion, let them boldly say so at once. We shall then know both how to estimate them—and how to meet them.

We shall know how to estimate them. As matters now stand, we are doubtful what to think of their character and designs; holding out, as they do, at one time and place, the right hand of fellowship; at another, the sword of battle. If they candidly declare their intention, under a sense of duty, to destroy our church, though we may think their views illiberal, and their measures harsh, we can nevertheless give them credit for honest intentions and fair dealing.

Then, too, we shall know how to meet them. We shall go without hesitation, and without complaint, into the field of fair controversy; and either prove that our doctrines and institutions are more scriptural than theirs, or consent to give up the cause, and let Methodism rule the world.

They owe it not only to us, but to other denominations, to explain their views. The frequent appearance of double dealing in their policy towards others—the proselyting spirit which they often manifest—their exultation when they make a breach into other churches—their constant attempts to form societies in the heart of congregations fully supplied with the means of grace—their apparent eagerness to swell and magnify their numbers, and the exceedingly easy terms on which they enrol their members—the occasional boasts made even in their public assemblies, that the Methodists will “take the world”—these, and other things, have infused a general suspicion of their harboring ambitious designs: Nothing short of a disavowal of such designs, and a correspondent change of conduct, can remove the suspicion. We do not, by these remarks, mean to accuse them of aiming at universal domination in spiritual affairs: we mention suspicious circumstances in order to give them occasion for explanations.

While they pursue a doubtful and unfriendly course towards others, the general cause of religion suffers: jealousies, heart-burnings, and collisions, disturb the harmonious movement of the christian world against the common enemy. This consequence of the sectarian spirit, we believe many of their own pious members wish to avoid. Once more, then, we say, let there be candid explanations, and an undisguised line of policy on their part. Our sentiments and conduct have been open and easily understood. We desire peace.

while it can be justly maintained; and Christian fellowship with all who love the Lord Jesus Christ in sincerity.

Having thus frankly declared ourselves on a very disagreeable subject, we shall proceed to another purpose of this letter, which is to furnish you with a brief explanation and defence of some doctrines of our church, which are most frequently assailed and grossly misrepresented. It would not be possible in the compass of a letter to notice all the points of controversy in the case; but we hope a few words on the subject may not be unprofitable.

The doctrine which seems to have been most obnoxious, and most violently assailed, is that of THE DIVINE DECREES, comprehending the DECREE OF ELECTION.

As to the decree of election, the argument seems to be condensed into a very narrow space by the question of the Apostle Paul, "Who maketh thee to differ, or what hast thou that thou hast not received?" Or in other words, the whole argument seems to resolve itself into this question, whether the real, efficient power of converting sinners be in God, or in creatures? If God converts the sinner, we presume it will be admitted that he knew beforehand, or that he knew and determined from all eternity whom he would convert: and this would constitute the doctrine of Election. The argument, then, is brought to a speedy close, if it be admitted that God, and God only can convert the sinner; and we certainly supposed that all Christians admitted this. For if God does not convert the sinner, who does convert him? Do the preachers convert him, or does he convert himself? We believe that if a person should go to any church in this country, proposing to become a member of it, and tell it that he had experienced no religion or conversion, but what had been produced by himself, or by preachers, or some other men, that church would immediately inform him that it could not receive him as a member, nor consider him as a Christian. And if all Christians are so fully united in the opinion that God, and God only, can and does convert the sinner, why are there any objections to the doctrine of election? God certainly foreknows and foreordains his own acts. He certainly predetermines whom he will convert; and this is what we mean by the doctrine of election. But perhaps some may attempt to evade the argument by saying that God has revealed his word, and offered his sanctifying grace to the world; and that the sinner who is willing to accept the offer shall be saved. To this statement we fully agree. We believe that wherever the gospel is preached, every sinner who is willing to accept the offers of the gospel will be saved. But this does not change the ground of the argument: the question still

returns upon us, who makes the sinner willing to accept those offers? That all men are not willing to receive the gospel when preached to them, is matter of constant and lamentable experience. And has any man, or set of men, discovered any way or means, within the reach of human power, by which sinners can be made willing to receive the Gospel? If they have, they have made the greatest discovery in the world; or rather, they have made a discovery infinitely more important than all other discoveries in the world put together. But there has been no such discovery. This willingness to receive the gospel, or apply to God for his sanctifying grace, is the beginning of religion; and nothing but the sovereign grace of God does, or can give it. Will it then be asked, since God converts sinners, why does he not convert all sinners? This is a question it behoves all Christians, who acknowledge and pray for the converting grace of God, to answer as much as us. But we cannot answer it. God Almighty has reasons worthy of himself for every thing he does, and for every thing he omits to do. But what those reasons are, we often cannot know: and particularly, why it is that he converts some, and leaves others unconverted, is not for us to determine.

Having now, as we think, briefly established the doctrine of election, we shall proceed to make some observations on the general doctrine of the Divine decrees. By the divine decrees we simply mean that plan which the infinite wisdom of God had in view when he created the world. We trust it will not be said, that when God created the world he had no plan in view. We believe that no rational being ever undertook any important work without a plan. There was some end to be answered, some purpose to be accomplished, or some consequence to be effected by every important work that was ever undertaken by any rational being: and of course, to deny that God had a plan in view when he created the world, would seem not only to deny his possession of infinite wisdom, but even of common rationality. We trust therefore, that no person can be found who will deny that God had a plan in view when he created the world. Now this plan is the divine decrees; and the only question which remains, is, whether God had sufficient wisdom and power to execute his plan, or decrees—or whether his plan has been defeated? If the divine plan has been defeated, when, and by whom, was it done? Was it defeated by the first introduction of sin and misery into the world? But upon this supposition every subsequent scene of sin and misery brought into the world was another defeat; and of course the divine plan has been the subject of violation and defeat in innumerable instances. Here is matter for the most serious consideration. If the plans of God have been so re-

peatedly defeated since the creation of the world, that is, in the course of six thousand years, how may these defeats be multiplied in the infinite course of our future existence? Is not the supposition dishonorable to God? Does it not unsettle our confidence in the management of his affairs, and destroy all the hopes of the Christian? Does it not, in fact, render every thing unsafe, both in earth and heaven? Angels fell from heaven. If the introduction of sin on earth defeated the counsels of the Almighty, the sin of angels was also a defeat. The truth is, once admit that the plans of God have been, or can be defeated, and there is no end to the consequences resulting from it; consequences both dishonorable to God, and destructive of the hopes of the Christian, and of all the fundamental principles of religion. We do not say that our opponents admit these consequences. We believe they do not admit them. But the consequences naturally arise from the case, and show the extreme danger of denying the divine decrees.

It is thought by some that the divine decrees must destroy the moral agency of man. This we do not admit. We believe that man is a moral agent—that his will is free—that the offers of the gospel are freely made to him—and that he possesses every power necessary to make him justly accountable for his actions. We are, in fact, willing to carry the free will or moral agency of man, as far as they can be carried, without defeating the counsels, or violating the plans of God; and farther we cannot consent to go.

We trust that this exposition will relieve the doctrine before us from much of the misrepresentation under which it has labored. The divine decrees do not suppose that if a man be born to be saved, he shall be saved, let him do what he will. They do not make a man a machine, or destroy his moral agency. The proper question respecting our view of the divine decrees is this: whether free will or moral agency be of such a nature as necessarily to put it in the power of creatures to defeat the counsels or break the plans of the Deity. If such be the nature of free agency, it no doubt destroys the divine decrees: but it destroys, at the same time, the Sovereignty of God, the hopes of the Christian, and all the motives and principles of religion: in fact, it renders every thing insecure, both on earth and in heaven. MORAL AGENCY will doubtless exist in heaven; and if it can break the plans of God, it can break his promises; so that the Christian is not only uncertain of reaching heaven, but should he arrive at that happy world, must be uncertain of his continuance there. For this moral agency may produce as many revolutions in heaven, contrary

to the divine will, as those who deny the divine decrees must suppose it has produced on earth.

It may be difficult, or indeed impossible, for us to understand how the Divine Being can govern a multitude of moral agents, so as to preserve his own wise plans from violation, without restricting their moral agency. But because we cannot understand how this can be done, shall we pronounce it impossible for God to do it, and assert that because the human will is free, the plans of God are continually liable to defeat? We shall take one illustration out of hundreds which may be found in the sacred volume, to show that God can govern moral agents so as to accomplish his own wise purposes without restricting their moral agency. Joseph's brethren maliciously took him into custody, and put him into a pit, with the design of preventing the accomplishment of his prophetic dreams. But the plan of God was to fulfil those dreams. Here their plan was directly opposed to the plan of God. And yet, without restricting their freedom of action, God made their conduct directly instrumental in accomplishing his plan, and defeating theirs. With this example before us, we feel warranted in believing that God can use the free actions of men so as to accomplish his purposes, even when those men are most directly opposed to his purposes.

It is asserted in our standards that "God foreordains whatsoever comes to pass." This expression is objected to, as implying that God decrees the existence of sin. When we use the expression that God decrees sin, we simply mean that God determines to permit sin to exist; and not that he tempts, much less that he forces or impels any one to sin. When God made man at first, he made him holy, and gave him sufficient power to perform his duty. But God foresaw that man would sin, and did not determine, unavailingly, to prevent his sinning. He determined to permit sin to take place; and his thus determining to admit the existence of sin as a part of his plan is all that we mean by his decreeing sin. In the same way we believe that God foresaw every tendency to sin that ever would arise among his creatures. Many of these tendencies to sin he restrains or defeats; but in some cases he permits the sinner to take his own course. It is thus, as we believe, that he "makes the wrath of man to praise him, and the remainder of that wrath he restrains." And we do not see how it is possible to view the subject in any other light, without limiting either the fore knowledge or the power of God, in such a way as would make it impossible for him to govern the world. Shall we say that God foresaw the existence of sin and determined to prevent it, but could not? Or shall we say that he did not foresee it, and was

therefore, taken by surprise? We believe that no Christian would be willing to make either of these assertions. It seems, therefore, necessary to believe that God foresaw sin, and for wise reasons, unknown to us, determined to permit man to abuse his liberty and commit sin.

It has often been asserted, and we think, with propriety, that when the divine decrees are rightly understood, they produce no more difficulty as to our conceptions on this subject than divine foreknowledge. Foreknowledge undoubtedly supposes the fixedness or certainty of events. If God foreknows that a thing will take place, that thing certainly must take place: and all the difficulty lies in reconciling the certainty or fixedness of events with the moral agency of man. To evade this difficulty, however, Mr. Wesley and others, have told us that foreknowledge does not properly belong to God; that indeed the knowledge of God is infinite, comprehending all events; but that he does not view things in succession as past or future, but as continually and eternally present; that with God all times are an eternal now. Whether this notion of the eternal presence of events to the divine view be correct or not, we shall not stop here to enquire. But certainly this doctrine accomplishes nothing in the present argument. For according to this doctrine, the divine mind viewing all things as present at all times, must at this moment view as present, the condemnation of every sinner who will be condemned at the day of judgment, although many of those sinners are not yet born.

Dr. Adam Clarke, a commentator, too much followed by our opponents, has resorted to another subterfuge, in order to avoid the difficulties attending this subject. He has denied the complete foreknowledge of God altogether. He believes that God could have foreknown every thing, if he had chosen; but that he determined not to foreknow certain things; and that this determination afforded the occasion for the introduction of sin and misery into the world. This scheme, as it appears to us, is the most erroneous and dangerous that has ever found admittance into any respectable part of the Christian church. Other schemes may impute weakness and ignorance to the Deity; but this scheme seems to impute to him direct criminality. The plain meaning of it is, that God Almighty imposed a voluntary ignorance on himself in the management of his own affairs, and that this voluntary ignorance has been the cause of incalculable ruin among his creatures. Now God is the governor of the world. But in human governments, voluntary ignorance or neglect is a crime, of which the guilt must be measured by the consequences resulting from it. We cannot pursue this scheme any farther: we feel as if we were touching upon blasphemy whilst handling this subject; and we leave

you to determine with what feelings the scheme ought to be rejected.

We are persuaded that it would not be possible to give a full explanation of the divine decrees in the compass of a single letter.— Our attention has been directed principally to two points: in the first place, to show that the decrees of God are not inconsistent with the moral agency and accountableness of man; and in the second place, that when the doctrine of the divine decrees is properly understood, it cannot be denied without supposing the divine plan so completely liable to frustration and defeat as would make the standing of the Christian entirely uncertain, both in this life and the life to come. This last proposition is, we think, fully made out by the preceding observations; and it presents an alternative on the denial of the decrees, in which we believe that no pious man can acquiesce.

We shall next notice a part of our church regulations, on account of which we have been exposed to many severe, unfriendly, and as we think, unjustifiable attacks from the Methodist denomination. We mean that part of our system which relates to the support of the gospel ministry. We believe that reflecting men of nearly all denominations agree that unless a gospel ministry be supported, the gospel cannot be generally preached: and therefore to persuade any people to give up the support of their ministers, is to persuade them to assist in the destruction of their own church. The Methodists are as fully aware of this fact as any other people; and no people in this country provide more punctually, or more liberally for the maintenance of their preachers than they do. The manner of their provision, indeed, makes it less sensible, but not less substantial. They assign a sufficient maintenance for the preacher himself, for his wife, and for each of his children; and this provision is often continued for many years after the preacher's decease, and taken altogether, is a better support for a large family, than most of our ministers enjoy.

Our plan is a very simple one, and perfectly open to the knowledge of the world. When the settlement of a minister is contemplated, an estimate is made of the sum necessary for his stipend. This sum is raised either by voluntary subscription, or by pew-rent. Some members of the congregation, as trustees, take the subscription into their own hands for collection, and guarantee to the pastor such an amount of it as can be safely promised. Here every thing is perfectly voluntary and open. And if it should sometimes happen that the trustees, rather than violate their promise to their pastor, should be obliged to coerce the litigious to comply with their voluntary engagements, this, although it seldom happens in church affairs.

is nothing more than what frequently occurs in all the free transactions of our country.

The Methodists have made severe attacks upon this plan; but we doubt whether their own plan, or any other which can be devised, be not equally open to objections. In the Methodist church, the expense necessary for supporting the gospel is often unequally distributed. Members particularly situated are often taxed to a great amount by means of their hospitality; and we have heard some high estimates of the sums annually expended in this way. We have also heard great complaints against that part of the Methodist plan which taxes their slave members a dollar a year. It is true the sum is not large; but thirty or forty years' membership at that rate might draw from a poor slave more money than he should equitably contribute. But we shall not dwell upon these things: and indeed, we only mention them to shew that whilst our opponents are attacking us without mercy, they are also liable to attacks at home. We think that the itinerant plan of the Methodists, considered as a missionary system, is in the main a good one. But then we think a mere missionary system not competent to the entire edification of the church. It causes their clergy to ride too much and study too little to promise an enlightened ministry. And indeed, the Methodists themselves, in cities and other places, where they are numerous, have fallen into the method of supporting their ministers by subscription, or perhaps by pew-rent, in the manner of other denominations. This, we think, makes it the more strange, that we should receive so much abuse for a plan known to be imitated by their own church, when in circumstances to justify the imitation.

But at any rate, if our plan be wrong, the people have the power of correcting it. Our church government is not despotic. The people possess the power of choosing the ministers, elders, and all other officers of the church, and of course they can apply any amendments to the method of maintaining their pastors which time shall discover to be necessary.

A doctrine has lately sprung up in the world, or if anciently professed, it was only by the wildest sectaries, against which we would affectionately warn you. We mean the doctrine of sinless perfection in this life. We are aware that the New Testament writers sometimes use the word perfection; but at the same time they exhibit a marked difference between Christian perfection, and sinless perfection. The propagators of the doctrine of sinless perfection in this life say that it is not only attainable, but necessary to salvation. Christians who believe them must, then, be in danger either of dea-

pair under a just sense of their imperfections, or of delusion and spiritual pride. They must be tempted to exclude their improper thoughts and deficient performance of duty, from the catalogue of their sins, and to substitute the workings of blind enthusiasm and fanatic zeal for the pure fervours of divine love, and strict obedience to the precepts of the gospel. But the principle reasons why we consider this sinless perfection as manifestly contrary to the word of God, are the following:

In the first place, the man who claims sinless perfection must entertain a very different opinion of himself from what the most pious men who are held up as examples to us in the word of God, entertained of themselves. Job said, "I abhor myself, and repent in dust and ashes." Isaiah said, "wo is me for I am undone; because I am a man of unclean lips:—for mine eyes have seen the King, the Lord of hosts." St. Paul, in the last stage of his Christian course, said that he had not attained, neither was he already perfect: he "forgot those things which were behind, and reached forth unto those things which were before." When Paul was a Pharisee he thought himself perfectly without sin, and "as touching the righteousness of the law blameless;" but when he became a Christian, his views of the divine law and of himself, were entirely altered. In the second place, the man who claims sinless perfection is disqualified for using the Lord's prayer which our Saviour taught his disciples, and of course required them all to use. For in that prayer there is one petition in which we must pray continually for the forgiveness of our trespasses. But in the third place, the Apostle John decides the whole question of sinless perfection in a very serious manner. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This determines the point with all who duly reverence the bible. It shews us that the man who professes to be so much superior in holiness to Job, Isaiah, and Paul, is actually under a delusion, which excludes all proper knowledge of saving truth. John indeed, elsewhere says, "whosoever is born of God doth not commit sin;" or literally translated, doth not make a business or trade of sin. But as this applies to that deliverance from sin which even the weakest Christian obtains the moment he is regenerated, it gives no support to the doctrine of sinless perfection in the present life.

As the best security against error and danger of every kind, we would earnestly exhort to diligent and sincere self-examination. This is a duty often inculcated in scripture, and it is of indispensable necessity to all Christians, but more especially important to those who are just commencing a religious life. The time when a person

first indulges the hope of the gospel is, in general, the most important period of that person's existence. If that hope be built upon a wrong foundation, or admitted upon insufficient evidence, it is seldom dissipated until it is forever too late. It is a dangerous matter to suppose that mere joy, preceded by what may be thought religious distress, is sufficient evidence of religion. Religious comfort, when genuine, must be accompanied with sincere watchfulness against sin, and with all holy resolutions, desires, and practice. We must look more to the habitual purpose and tendency of the mind than to mere feeling, in order to ascertain our title to the favor of God.

"Itching ears; heaping to ourselves teachers;" or hearing the word of God from mere curiosity, is another evil against which the apostle warns the church, as a thing extremely injurious to religion. We would not altogether condemn what is called occasional hearing, or the hearing of other denominations; but we believe that hearing the gospel for mere curiosity, without that reverence and close personal application which duty requires, is one of the greatest evils of the church in the present day. And just in proportion to the extent of the evil, and the injury it is effecting, is the difficulty of applying a remedy. General evils are so fortified by example as to keep themselves in countenance; and we are unawares led into the most offensive criminalty, whilst we imagine that we are performing our duty. We believe that the kind of hearing just described is often carried so far as to subvert all the ends of the public ordinances of religion.

We are afraid that two important duties are much neglected in the present day; and that the church greatly suffers in consequence of that neglect. We mean the sanctification of the Sabbath, and family religion. If professors of religion are in the habit of making unnecessary journies on the Sabbath, or spending a part of it in unnecessary visits, they are greatly guilty of the violation of their duty and the neglect of their privileges. The due sanctification of the Sabbath is necessary to the maintenance of family religion: and without family religion, which includes the pious education of children, the church will not prosper. Families are the elements of all societies, whether civil or ecclesiastical; and if pure religion do not exist in families, it cannot be expected to exist in the church. We would earnestly recommend to Christian families to meet together on every Sabbath evening, and spend some time in catechising and reading the word of God, or some other book of religious instruction. We believe that such exercises ought not to be excluded, in common times, even by the desire of multiplying the public meetings of religion.

Religion often receives a sanction in young minds from parental authority and example, which cannot be obtained from any other source.

Finally, brethren, we must observe that the spirit of slumber which pervades our churches seems to have fallen upon us at a most unseasonable juncture. The Christian world is at present greatly moved. In innumerable places, Christians are active, both in maintaining the cause of religion at home, and extending its influence abroad. The time seems to be approaching, if it have not already arrived, when the Head of the church will collect his true followers into an efficient body; and employ them effectually in multiplying the victories of the cross. It is also true that in the present day, the cause of irreligion and vice is advancing. If the good seed of the word is sown extensively, we know that wherever the church is asleep, the enemy also sows his tares. It would seem that the kingdoms of light and darkness are both collecting their forces for some mighty conflict. And in this war, there can be no neutrality. "He that is not with me, is against me." is the maxim of our blessed Saviour. Perhaps few churches in Christendom are more loudly called upon by the voice of Providence than our own. Not only are our spiritual concerns languishing at home; but we are surrounded by a large region of desolation, where "the people perish for lack of knowledge." The interests of our own families unite with those of more distant friends in calling upon us to awake out of sleep, and act our part as the friends of Zion. May the spirit of the living God enforce the admonition; and excite us to act as a people feeling that "we are not our own, but are bought with a price," even with the blood of the everlasting covenant.

"And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified."

SAMUEL HOUSTON, MODERATOR.

FRANCIS M'FARLAND, STATED CLERK.

For the Calvinistic Magazine.

CHRISTIAN PERFECTION.

I have listened, with some attention and anxiety, to the abettors and defenders of what they call, *Christian Perfection*. They sometimes, if not generally, treat it in a controversial manner; casting unjust aspersions on others whom they choose to call, opponents. They use a great deal of declamation, and cite nearly all the passages, with great zeal and triumph, where the word *perfect, perfection*

&c. is used; without shewing the connection, or settling the real meaning of any one of them. They also attempt to treat the subject *analogically*; and talk flippantly about perfect buds, perfect flowers, perfect trees, &c. &c. They have also their perfect child, perfect man, perfect angel, &c. &c. I confess I have often been perplexed, dissatisfied, unedified, and concluded that I either could not understand them, or that they did not understand themselves. A general indefinite, declamatory exhibition, without point, has appeared to me, and, as far as I can learn, to many others, the real aspect of an hour's effort.

Attributing the defect, however, to my own ignorance, and desiring to be corrected, and come to some point on the subject, I set myself down to peruse Mr. Wesley's '*Plain account of Christian Perfection.*' But alas! to my great disappointment, I found 'confusion worse confounded.' He defines *Christian Perfection* to be, "the loving God with all our heart, mind, soul and strength. This implies, (says he) that no wrong temper, none contrary to love, remains in the soul: and that all the thoughts, words and actions, are governed by pure love." Well, thought I, if this be a proper definition of Christian Perfection, I wonder what *more* than this, does the moral law require. I wondered if Adam before his fall could do *more* than this—if Saints and Angels in heaven—yea, if the 'man Christ Jesus' himself, while on earth, could do more than what is implied in this definition. This must surely be an *absolute or sinless perfection*; and this is what the same author must mean when he further asserts, that "it is only of grown Christians it can be affirmed, they are in such a sense perfect, as to be freed from evil thoughts and evil tempers." It is further "implied in being a *perfect Christian*,—that *all inward sin* is undoubtedly, taken away." Yet, he admits that such a character, a perfect christian, freed from evil thoughts and evil tempers, is nevertheless not freed from "infirmities, ignorance, and mistake." But maintains, that "where every word and action springs from love, a mistake is not properly a *sin*. However, it cannot, (he says) bear the rigor of God's justice, but needs the atoning blood." And again; "Every one may mistake as long as he lives: a mistake in *opinion* may occasion a mistake in *practice*: every such mistake is a transgression of the perfect law: therefore, every such mistake, were it not for the blood of atonement, would expose to eternal damnation. It follows, that the most perfect have continual need of the merits of Christ, even for their actual transgressions." Here, this *perfect Christian*, freed from *all inward sin*—all *evil thoughts*, &c. is not however freed from "mistake;" but this "mistake is not properly a *sin*;"

notwithstanding it is acknowledged to be "*a transgression of the perfect law,*" and "would expose to eternal damnation, were it not for the blood of atonement." Here, if I mistake not, is the *prototype* of all the jargon, and confusion of modern preachers on this subject. If any man can harmonize these inconsistencies and contradictions he has, I confess, more theological acumen than the writer. He can try it if he choose; but we turn to a more sure word of prophecy.

The simple question now before us is this: Do any saints ever attain *perfection* in this life? By perfection I mean *perfect holiness*; by perfect holiness I mean, a perfect conformity of the *heart and conduct* to the revealed law of God. This implies the keeping "*all the commandments of God at all times*, without the least breach of them, in disposition, inclination, thought, affection, word, or conversation." Perfect holiness consists in having the heart wholly possess by the love of God, without the mixture of any inferior or baser passion. It implies that the subject of it be free from 'each evil working of the heart, each depraved cogitation of the mind, each embryo purpose of wickedness, each malignant feeling, each rising of impatience, each fretful act of repining against the course of God's providence, each want of cheerful acquiescence in his purposes, each defect even of love to him as our maker and benefactor.' This you may call *Christian Perfection*. But to free the subject from all ambiguity, I prefer to call it *perfect Holiness*. Now that any mere man, since the fall, did ever attain to this perfection in this life, I do not believe. Adam, *before* the fall, was able to keep *perfectly* all God's commandments; but no mere man *since* the fall was ever able to do it. The Lord Jesus Christ was both *able*, and also *did* perfectly keep the commandments of God; but he was more than mere man, being both God and man in one person. The saints hereafter in heaven, being made perfect themselves, shall be enabled perfectly to obey God in all that he shall require of them. But that saints on earth, do *not* attain to this perfection, we firmly believe, for the following reasons:

1. Because the best of saints, in this life, are but *partially* renewed; that is, are not entirely freed from "the old man," the remains of flesh and corruption, which rebel and war against the spirit, and "*the new man*" within. Gal. v. 17. They are not freed from every thing mentioned in the above definition of perfect holiness; which we presume, will not be controverted.

2. Because the scripture testimony is express and pointed in support of our position. "For there is not a just man upon earth that doeth good, and *sinneth not.*" Eccl. vii. 20. "For there is *no man that sinneth not.*" 1. Kings viii. 46. "If we say that we have *no sin*, we de-

ceive ourselves, and the truth is not in us." I. John i. 8. "If I say, I am *perfect*, it shall *prove me perverse*." Job ix. 20. "I have seen an *end of all perfection*." Ps. cxix. 96.

3. Because the scriptures record the sins of the most holy man that ever lived: instance the *dissimulation* of both Abraham, and Isaac, respecting their wives; (Gen. xx. 2: xxvi. 7.) Jacob's lie to his father; (Gen. xxvii. 24.) Moses's unadvised speech. Ps. cvi. 33. Instance also, Noah's drunkenness; Lot's incest; David's murder and adultery, the impatience of Job and Jeremiah, in cursing their birthday; Peter's denial of his master with cursing and swearing, and his dissimulation afterwards, before the Jews; the contention of Paul and Barnabas. From such instances as these, of persons who were filled with the Holy Ghost, and endued with such a great measure of grace, not excelled by any we read of in the scriptures, or any history, we may safely conclude, that if they were *not perfect, without sin*, (for surely their aberrations were not *mistakes* merely) then no saints, in this life, have ever attained to a state of sinless perfection, or perfect holiness.

What then, it may be enquired, is that perfection spoken of, concerning, and ascribed to the saints in the scripture? I answer, it is not to be understood of *absolute perfection* and freedom from all sin; for the reasons already given, which prove the contrary. But it is to be understood of *sincerity*, and *uprightness* of intention, motive, and conduct. So the word *perfect*, is often rendered *sincere*, *upright*, in the marginal reading. And no more is to be understood than what is generally termed, by good writers, an *evangelical perfection*; or, at furthest, a *comparative* perfection: thus God testifieth of Job, *there is none like him in the earth, a perfect man*; that is: none so perfect as he is—none like him, *a perfect and upright man*. His perfection consisted in his uprightness and sincerity. And it was no more than this that Hezekiah plead before God when he said, "Remember I have walked before thee *in truth*, and with *a perfect heart*." For the scripture, as we have seen, notes the sin of both these men afterwards; so that it is clearly evident they were not absolutely perfect. The Apostle Paul asserts, in Phil. iii. 15, that himself and other Christians were *perfect*: yet he had before, in v. 12, 13, acknowledged that he was *not perfect*. In this there is no contradiction, if we refer to the distinction just made; understanding the perfection which he *had attained*, and of which he speaks, in v. 15, to be no more than *evangelical perfection*; and that which he had *not attained*, in v. 12, to be understood of *absolute perfection*; to which no saints do attain in this life, and to which if any do pretend, it is owing to their igno-

rance of themselves, of God and of the spirituality and extent of his law, by which is the knowledge of sin.

Curiosity, if nothing else, would prompt us to hear how one of our modern, loose declaimers on perfection, would preach from this text; "*If thou wilt be perfect, go and sell that thou hast, and give to the poor.*" Matt. xix. 21. This item, in their perfection creed, I have never heard them touch; no, not even quote, much less adopt themselves, or inculcate upon others. A pretty tough requisition, perhaps, for some of our modern perfectionists who through *ignorance, infirmity, or mistake*, can quote more scripture, than they can understand.

CLELAND.

SPECIMEN OF WELCH PREACHING.

At a meeting of ministers at Bristol, the Rev. Mr.—invited several of his brethren to sup with him. Among them was the minister officiating at the Welch meeting house in that city—he was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching.

When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr.—turned to the Welch stranger and solicited his opinion. He said he felt it a *privilege* to be *silent* when such men were *discoursing*, but that he felt it a *duty* to comply with their request.—“But,” said he, “if I must give my opinion, I should say that ye have no good preachers in England. A welchman would set fire to the world while you were lighting your match.” The whole company requested the good man to give them some specimen of the style and manner of preaching in Wales. “Specimen,” said he, “I cannot give you; if John Elias were here, he would give you a specimen *indeed*. I cannot do justice to the Welch language? Your poor meagre language would spoil it? It is not capable of expressing those ideas which a Welchman can conceive?—I cannot give you a specimen in English without spoiling it.”—The interest of the company was increased, and nothing would do but something of a specimen. “Well,” said the Welchman, “if you must have a piece, I must try; but I don’t know what to give you—I recollect a piece of Christmas Evans. He was preaching on the depravity of man by sin—of his recovery by the death of Christ, and he said: “Brethren, if I were to represent to you in a figure, the condition of man as a sinner, and the means of recovery by the cross of

Jesus Christ, I should represent it in this way.—Suppose a large grave-yard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted.—Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave—the grave yawns to swallow them,—and they must all die. There is no balm to relieve them—no physician there—they must perish. This is the condition of man as a sinner—all have sinned, and the soul that sinneth, it must die. While man was in this deplorable state, *Mercy*, the darling attribute of Deity, came down and stood at the gate, looking at the scene and wept over it, exclaiming, “Oh that I might enter—I would bind up their wounds—I would relieve their sorrows—I would save their souls?”—While mercy stood weeping at the gate, an embassy of angels, commissioned from the Court of Heaven to some other world, passing over, paused at the sight—and Heaven forgave that pause—and seeing mercy standing there, they cried, “Mercy, mercy, can you not enter? Can you look upon that scene and not pity? Can you pity and not relieve?” Mercy replied, “I *can* see”—and in her tears she added, “I can pity, but I cannot relieve.”—“Why can you not enter?”—“Oh!” said mercy, “Justice has barred the gate against me, and I cannot, must not unbar it.” At this moment, Justice himself appeared, as it were to watch the gate. The angels enquired of him, “Why will you not let mercy in?” Justice replied, “My law is broken, and it must be honored. Die *they* or *Justice* must!” At this, there appeared a form among the angelic band like unto the Son of God, who addressing himself to Justice, said, “What are thy demands?” Justice replied, “My terms are stern and rigid—I must have sickness for their health—I must have ignominy for their honor—I must have death for their life. *Without shedding of blood there is no remission.*” “Justice” said the Son of God, “I accept thy terms. On me be this wrong, and let Mercy enter.” “When,” said Justice, “will you perform this promise?” The Son of God replied, “Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.” The deed was prepared, and signed in the presence of the angels of God—Justice was satisfied, and Mercy entered, preaching *salvation* in the name of Jesus.—The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel’s seventy weeks were accomplished; then at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed.—“Where,” said Justice, “is the Son of God?”

Mercy answered, "Behold at the bottom of the hill, bearing his own cross;"—and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed, saying, "This is the day when this bond is to be executed." When he received it, did he tear it in pieces, and give it to the winds of Heaven? No, He nailed it to His cross, exclaiming, "It is finished."—Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed his humanity—but when it touched his Deity it expired! And there was darkness over the whole Heavens—but, glory to God in the highest—on earth, peace and good will towards men."

"This," said the Welchman, "this is but a specimen of Christmas Evans."

ENLIGHTENED PIETY.

An extensive acquaintance with nature and science, combined with Christian principle, always induces *profound humility*. The man who has made excursions through the most diversified regions of thought, is deeply sensible of the little progress he has attained, and of the vast and unbounded field of Divine science which still remains to be explored. When he considers the immense variety of sublime subjects which the Volume of Inspiration exhibits, and of which he has obtained but a very faint and imperfect glimpse—the comprehensive extent, and the intricate windings of the operations of Providence, & the infinite number of beings over which it extends—the amplitude and magnificence of that glorious universe over which Jehovah presides, and how small a portion of it lies open to his minute inspection—he is humbled in the dust at the view of his own insignificance; he sees himself to be a very babe in knowledge; and, as it were, just emerging from the gloom of ignorance into the first dawns of light and intelligence. He feels the full force and spirit of the Poet's sentiment—

"Much learning shows *how little* mortals know."

When he considers the comprehensive extent of the Divine law, and its numerous bearings on every part of his conduct, and on all the diversified relations in which he stands to his God, and to his fellow-men; and when he reflects on his multiplied deviations from that eternal rule of rectitude, he is ashamed and confounded in the presence of the Holy One of Israel; and, on a review of his former pride and self-conceit, is constrained to adopt the language of Agur, and

of Asaph—"Surely I am more brutish than any man, and have not the understanding of a man." "So foolish was I, and ignorant, I was as a beast before thee." He views the meanest and the most ignorant of his species, as but a very few degrees below him in the scale of intelligence, and sees no reason why he should glory over his fellows.

This sentiment might be illustrated from the example of some of the most eminent men, in whose minds science and religion were combined. The Honorable Mr. BOYLE was the most unwearied and successful explorer of the works of God, in the age in which he lived; and all his philosophical pursuits were consecrated to the service of Religion. Among other excellent traits in his character, *humility* was the most conspicuous. "He had about him," says Bishop Burnet, "all that unaffected neglect of pomp in clothes, lodging, furniture, and equipage, which agreed with his grave and serious course of life," and was courteous and condescending to the meanest of his fellow-men. "He had," says the same author, "the profoundest veneration for the Great God of heaven and earth, that ever I observed in any person. The very *name* of God was never mentioned by him without a pause, and a visible stop in his discourse;" and the tenor of his philosophical and theological writings is in complete unison with these traits of character. SIR ISAAC NEWTON, too, whose genius seemed to know no limits but those of the visible universe, was distinguished by his *modesty, humility, and meekness* of temper. He had such an *humble* opinion of himself, that he had no relish for the applause which was so deservedly paid him. He would have let others run away with the glory of his inventions, if his friends and countrymen had not been more jealous of his honor than he was himself. He said, a little before his death, "I do not know what I may appear to the world, but to myself, I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

The same sentiment might have been illustrated from the lives of Bacon, Locke, Dr. Boerhaave, Hervey, Nieuwentyt, Ray, Durham, the Abbe Pluche, Bonnet, and other eminent characters, who devoted their stores of knowledge to the illustration of the Christian system. For, an *extensive* knowledge of the operations of God has a *natural tendency* to produce humility and veneration; and wherever it is combined with pride and arrogance, either among philosophers or divines, it indicates a lamentable deficiency, if not a complete destitution of Christian principle, and of all those tempers which form the bond of

union among holy intelligences. After the attention of Job had been directed to the works of God, and when he had contemplated the inexplicable phenomena of the Divine agency in the material world, he was ashamed and confounded at his former presumption; and in deep humility, exclaimed, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."—In accordance with what has been now stated, we find, that the most exalted intelligences, who, of course, possess the most extensive views of the works and providential arrangements of God, are represented as also the most humble in their deportment, and as displaying the most profound reverence in their incessant adorations. They "*fall down* before Him who sits upon the throne; and *cast their crowns before the throne*, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." Their moral conduct evinces the same lowly temper of mind. They wait around the throne, in the attitude of motion, with wings outspread, ready to fly, on the first signal of their Sovereign's will; they "do his commandments, hearkening to the voice of his word," and do not disdain to perform important services, in our wretched world, to the meanest human being who is numbered among "the heirs of salvation." In like manner, were we endued with the grasp of intellect, the capacious minds, the extensive knowledge, and the moral powers which they possess, we would also display the same humble and reverential spirit, and feel ashamed of those emotions of vanity, and pride, which dispose so many of the human family to look down with contempt on their fellow-mortals.

ANECDOTE OF PRESIDENT DAVIES.

This great divine, originally a poor boy of Hanover, Va. but for his extraordinary talents and piety, early advanced to the professorship of Princeton college, crossed the Atlantic to solicit the means of completing that noble institution. His fame as a mighty man of God had arrived long before him. He was of course speedily invited up to the pulpit. From a soul at once blazing with gospel light, and burning with Divine love, his style of speaking was so strikingly superior to that of the cold sermon readers of the British metropolis, that the town was presently running after him. There was no getting into the churches where he was to preach. The coaches of the nobility stood in glittering ranks around the long neglected walls of Zion; and even *George the third*, with his royal consort, borne away by the holy epidemic, became humble hearers of the American orator. Blest

with a clear voice, sweet as the notes of the Harmonica, and loud as the battle-kindling trumpet, he poured forth the pious ardour of his soul with such force that the honest monarch could not repress his emotions; but starting from his seat with rolling eyes and agitated manner, at every burning period he would exclaim, loud enough to be heard half way over the church, "*Fine! fine!! fine preacher! faith, a fine preacher? Why—why—why—Charlotte! Why Charlotte! This beats our archbishop!*" The people all stared at the King. The man of God made a full stop—and fixing his eyes upon him, as would a tender parent upon a giddy child, cried aloud: "When the lion roars, the beasts in the forest tremble; and when the Almighty speaks, let the kings of the earth keep silence." The monarch shrunk back in his seat, and behaved, during the rest of the discourse, with the most respectful attention. The next day he sent for Dr. Davies, and after complimenting him highly as an "*honest preacher,*" ordered him a hundred guineas for his college.

POPULATION OF THE EARTH.

The *number of inhabitants* which people the earth at one time may be estimated to amount to at least *eight hundred millions*; of which 500 millions may be assigned to Asia; 80 millions to Africa; 70 millions to America; and 150 millions to Europe.—With regard to their religion, they may be estimated as follows:—

Pagans,	-	-	-	-	490,000,000
Mahometans,	-	-	-	-	130,000,000
Roman Catholics,	-	-	-	-	100,000,000
Protestants,	-	-	-	-	43,000,000
Greeks and Armenians,	-	-	-	-	30,000,000
Jews,	-	-	-	-	7,000,000

800,000,000

From this estimate it appears, that there are more than 4 Pagans and Mahometans to 1 Christian, and only 1 protestant to 17 of all the other denominations. Although all the Roman Catholics, Greeks, and Protestants, were reckoned true Christians, there still remains more than 620 millions of our fellow-men ignorant of the true God, and of his will as revealed in the sacred scriptures; which shows what a vast field of exertion still lies open to Christian benevolence before the blessings of civilization, mental improvement, rational liberty, and Christianity, be fully communicated to the Pagan and Mahometan world.

Our world is capable of sustaining a much greater number of inhabitants than has ever yet existed upon it at any one time. And since

we are informed in the Sacred Oracles, that God "created it not in vain, but *formed it to be inhabited,*" we have reason to believe, that, in future ages, when the physical and moral energies of mankind shall be fully exerted, and when Peace shall wave her olive branch over the nations, the earth will be much more populous than it has ever been, and those immense deserts, where ravenous animals now roam undisturbed, will be transformed into scenes of fertility and beauty. If it be admitted, that the produce of 12 acres of land is sufficient to maintain a family consisting of six persons, and if we reckon only one-fourth of the surface of the globe capable of cultivation, it can be proved, that the earth could afford sustenance for 16,000 millions of inhabitants, or *twenty times the number* that is at present supposed to exist. So that we have no reason to fear, that the world will be overstocked with inhabitants for many ages to come; or that a period may soon arrive when the increase of population will surpass the means of subsistence, as some of the disciples of Malthus have lately insinuated. To suppose, as some of these gentlemen seem to do, that wars and diseases, poverty and pestilence, are necessary evils, in order to prevent the increase of the human race beyond the means of subsistence which nature can afford—while the immense regions of New Holland, New Guinea, Borneo, and the greater part of Africa and America, are almost destitute of inhabitants—is both an insult on the dignity of human nature, and a reflection on the wisdom and beneficence of Divine Providence. The Creator is benevolent and bountiful, and "his tender mercies are over all his works;" but man, by his tyranny, ambition, and selfishness, has counteracted the streams of Divine beneficence, and introduced into the social state, poverty, disorder, and misery with all their attendant train of evils; and it is not before such demoralizing principles be in some measure eradicated, and the principles of Christian benevolence brought into active operation, that the social state of man will be greatly ameliorated, and the bounties of heaven fully enjoyed by the human race. If, in the present deranged state of the social and political world, it be found difficult in any particular country, to find sustenance for its inhabitants, emigration is the obvious and natural remedy; and the rapid emigrations which are now taking place to the Cape of Good Hope, New Holland, Van Dieman's Land, and America, are, doubtless, a part of those arrangements of Providence, by which the Creator will accomplish his designs, in peopling the desolate wastes of our globe, and promoting the progress of knowledge, and of the true religion among the scattered tribes of mankind.

Dick's Christian Philosopher.

CONVERTED COTTAGERS.

In an obscure country village, where for several years I was Rector of a small parish, a few interesting cases of conversion gladdened my heart, and encouraged me in my work and labor of love. Two of these which I am about to relate, were peculiarly striking, and though I have been long widely separated from that people and those scenes, still live as freshly as ever in my memory.

About half a mile from the centre of the village, lived in a dilapidated cottage, a man and his daughter, the former of whom was notoriously the most debased and miserable sot, and the most profane swearer and sabbath-breaker in the village. His wife and two children had been consigned to a premature grave in consequence of neglect and cruelty. The surviving daughter was nearly as vile as her father, except that she was not intemperate. Alike rude in behavior, and coarse in manners, she had learned of her wretched parent the most profane and vulgar language. The tempers of both being unrestrained and violent, very dreadful indeed was the life they led together. The dark and accursed spell of sin was over them, blighting by its baleful influence, the lovely plant of natural affection; and they dwelt together "hateful and hating one another." Two or three times after my settlement in the place, I visited their miserable abode to induce them if possible to attend church, but received such rude treatment from the father that, for fear of personal insult and violence, I was obliged to discontinue my visits. Still I kept my eye upon the daughter, hoping if I could meet her alone, I might induce her to attend the preaching of the GOSPEL, and that if I could place her within hearing of divine truth, even the obduracy of her heart might be subdued. A favorable opportunity presented itself. In one of my morning rambles, near her dwelling, I met her, and entering into conversation with her, soon introduced the subject of religion. It was evidently extremely disagreeable to her, and never before had I seen in one so young, a heart so hardened by the deceitfulness of sin. Before we parted, however, I extorted from her a promise that if I would procure her a decent dress she would attend church the next Sabbath. I performed my part of the engagement, with but little hope she would her's, but was agreeably disappointed the next Sabbath, after ascending the pulpit, to see her seated before me. She appeared to be perfectly indifferent and unconcerned during the services and the sermon. But this it seems was not exactly the case, for she afterwards acknowledged that during the confession she felt that there could be nothing more reasonable than that she should unite in it with her whole heart—that the solemn petitions of the Lit-

any, though of course very imperfectly remembered, rung in her ears for several days, and that it was in vain she tried to get rid of the unwelcome sound. It was almost against her will, she said, that she felt constrained to attend church a second time. It was on this Sabbath, that during the sermon of the afternoon, which was particularly addressed to the impenitent, I observed her to cover her face with her handkerchief to hide her tears. She stole out the moment the benediction was given, as if she feared I would speak to her, evidently wishing to hide and stifle her emotion. At an evening meeting held at my house for religious conversation and prayer, I had the pleasure of seeing her the same week. She wept the whole evening, and at the close of the meeting lingered a little, apparently desiring that I should address her. I said but a few words to her, merely inviting her to call in the course of the week for the purpose of conversing with me. She came the very next day, & never shall I forget the deep anguish of her spirit. "O sir!" said she, as soon as I entered the room, "not a moment's peace have I had day or night, sleeping or waking, since the last afternoon I was at church; the wrath of an angry God seems crushing me to the earth, & Oh, if it is so terrible in this world what will it be in the next! and how shall I escape it?" I could only point her to Jesus as the Lamb of God, who taketh away the sin of the world. I assured her that he was ready to receive her that very moment, if she would fly to him as to her only refuge—that he was able to save to the uttermost all who come unto God through him. She listened with the greatest anxiety and earnestness, eagerly drinking in every word I uttered, and so entire and dreadful had been her spiritual blindness and ignorance, that this appeared to be the first time she had ever understood the way of salvation. And no wonder, for since the days of her childhood she had never read a chapter in the Bible, nor did she own that blessed volume. I took one from a shelf near me, and having marked some passages which I thought more particularly "profitable for doctrine, for reproof, and for instruction in righteousness," I gave it her, telling her she must make it the man of her counsel. After prayers, she left me, a little calmer than when she came, but as yet the Sun of Righteousness had not beamed up on her soul one bright and cheering ray. She continued to attend upon the means of grace with anxiety and diligence, and after several weeks I observed a marked change in her countenance. It did not express triumphant joy, but what, in her case, I very much preferred, humility, peace and love. Its expression was what one mighty fancy was that of Mary, when she sat at her saviour's feet to hear his blessed words. She seemed too, to have imbibed the spirit of that

other Mary, out of whom our Lord cast seven devils, for she "loved much, because much had been forgiven."

It was soon after this blessed change that I inquired of her, if her father opposed her in her Christian course. "This," said she, "is what I wished to speak to you about. When I first began to attend public worship and to read my Bible, he was very angry, and has sometimes snatched the holy book from my hands when I have been reading it. But after a while he ceased to disturb me, or to say any thing on the subject, and in his kinder moments would confess that he lived much more comfortably with me than ever before. But yesterday he came home in a very unhappy mood, and not finding me in the kitchen, he came to my room and discovered me on my knees. In an angry tone he asked me why I neglected my household concerns; that it was more my duty to attend to them than to be praying forever. I arose and answered as mildly as I was able, that I did not mean to neglect them, but when I had a moment's leisure, I felt it my duty to spend it in prayer to God; that I had just been praying that I might be made more dutiful and attentive to him than I had ever been, and that we both might be made new creatures, and so live together in this world, that in the world to come we might have life everlasting. He made no reply, but I thought his feelings a little touched. The remainder of the day he appeared much more thoughtful than usual, and when I took my Bible to read a chapter before going to bed, he asked if I would not read aloud. I cannot tell you sir how it rejoiced my heart to hear him make this request, and I read to him one of the Penitential Psalms, which more than once brought the tears into his eyes; a blessed sight indeed to me. When I left him to go to bed, he bade me good night in so tender a tone that I could not forbear weeping when I got to my room; and O sir, they were the sweetest tears I ever shed." Here her feelings overcame her and she wept again, nor could I control my own emotions, and both of us feeling too deeply to converse much longer, she soon after left me.

The next Sabbath, what was my surprise and joy to see this aged sinner, who had for so many years absented himself from the house of God, seated by the side of his penitent daughter, waiting to hear the words of life from my lips. His countenance, excessively pale and wan, gave evidence of his mental sufferings, and that his spirit was broken within him. If ever I blessed God with my whole heart, it was then; and it was then, if ever, that I prayed that God would extend the same wonderful mercy to the father that he had vouchsafed to the daughter. The next day I called to see the old man.—

As I was about to lift the latch of the door, I heard a mourning sound within, and, pausing a few moments, I discovered that it was the voice of the daughter, broken and interrupted by weeping, praying that God would comfort the heart of her poor father, by assuring him of the forgiveness of his sins through his blessed Son. Her whole soul seemed to be poured out with strong cryings and tears in this petition; and I felt an almost perfect assurance that it was heard in Heaven, and would be answered in mercy. As I opened the door, she came towards it and exclaimed, "O sir, you are just the person I wished to see; I hope you will be able to say something to my dear father which shall give him some peace and comfort." "God," I answered, "is the only effectual comforter." And indeed I felt this very deeply as I looked at him, for he seemed literally crushed and withering under his mighty hand. His mental agony was dreadful—far more so than had been that of the daughter. The lashings of a guilty conscience seemed to be torturing him to madness. As I sat by him I made some silent but I hope profitable reflections on the dreadful nature and tendency of sin, and the unutterable gratitude we owe the compassionate Saviour, who, by his sufferings and death, has saved us from its eternal penalties. To the awakened sinner before me, I endeavored to give a scriptural view of his exceeding vileness in the sight of God, but at the same time point him to the blessed promises made in the Bible, to those who truly turn to him through Jesus Christ. When I parted from him he begged me to pray for him. This I promised, but added, "you must pray for yourself, or my prayers will avail nothing." I can never forget the look he gave me, as clasping his hands together, he exclaimed, "Pray for myself! How can I help praying? If a person stood by me with a drawn sword, ready to pierce my heart if I did not cease praying, I should not dare to obey him, for he could only 'kill the body, but God can destroy both soul and body in hell.'"

His deep and heart-felt convictions for sin, issued, as far as man can judge, in genuine repentance, and thorough conversion to God: and after a few months, during which both father and daughter gave every evidence that they had really passed from death unto life, I baptised them, and the same day admitted them to the holy communion. It was indeed a day long to be remembered, when these once wretched and polluted sinners, knelt at the altar of their Saviour, cleansed and purified in his most precious blood, to receive the symbols of his dying love. Their deportment on this occasion was most interesting and affecting. A deep and penetrating solemnity marked their manner, and the expression of their tearful coun-

tenances, was that of genuine humility blended with holy peace and love.

Months and years passed on, and I had the happiness of seeing them increase in knowledge and in grace; while many an hour of delightful christian communion did I enjoy in their once wretched abode. And devout prayers and hymns of praise have for many years arisen to God, where once nothing was heard but oaths and imprecations, or the most impure and brutal language; so that often whilst seated by their comfortable and cheerful fireside, have I exclaimed, "What hath God wrought!"

Episcopal Register.

From the Boston Recorder.

PERSONAL CONVERSATION.

MESSRS. EDITORS,—It is admitted by our best divines and by men of great experience, that the simple truths of God's word are the means of conversion and sanctification. Rhetorick may awaken attention—reasoning may produce conviction of the understanding—but truth, the truth as it is in Jesus, will alone subdue the heart. Of this I have no doubt. But experience fully justifies another conclusion, that even truth, as it is preached on the Sabbath to mixed assemblies, fails to produce the desired effect in a great majority of instances. The reason may be given. The stateliness of a sermon—its length and general character prevents a personal application. The multitude who hear it, is another reason. Does the preacher address a thousand persons, the sermon by most, is regarded as an address to a thousand, and one individual appropriates only a small part of it. Remove the assembly to a lecture room, and reduce the number one half, and you will see the application of the principle mentioned. Now let the preacher take his stand in the midst of one hundred persons and speak to them, and each one will feel himself more particularly addressed. It is *individuality of application* that renders truth effectual. Hence a minister who understands this will carry out the principle, and will visit families and converse with each one *personally*. Where this is done affectionately and faithfully, a visible effect will be produced. But there are members of families that are seldom found at home; and if they are, their age, respectability, and influence prevent any personal and plain conversation. This is doubtless the reason why so few professional men, merchants and persons of wealth are ever converted. I once heard a man of high standing, and of very great possessions say, that "he was surprized at the conduct of professing Christians and Ministers. Do they believe that those of us who are

unconverted are in reality under condemnation of eternal death; and are liable to perish every moment; why do they not warn us of the danger, and endeavor to persuade us to become religious?" I felt the reproof most sensibly—and from repeated conversations with those of the first intellect and the highest standing, I am convinced that plain faithful dealing, will be as successful, and is equally necessary among the rich and great, as among the poor and uninfluential. Christians and ministers too, ought never to forget that religion is a personal thing, and should always be made so. But how would a wise counselor conduct in advising a friend, who was in danger of bankruptcy, or of contracting some bad habit?—Would he speak out before a circle of friends, or in the presence of a multitude? No—He would seek a private opportunity, free from interruption.—And how shall we convince one of his danger of spiritual bankruptcy, or of being irrecoverably a slave of sin? In the same way. Take him alone; and if you love him with sufficient affection, your tears and solicitations will not be unavailing.

Should this meet the eye of a minister or private Christian, who does not visit families for *the express purpose* of conversing with individuals on the subject of *personal* religion, I would say, you are neglecting an important talent, which will more than double itself—This is a means of grace of immense moral power. But I have heard it said, that religion is too sacred a subject to be conversed upon in every circle, or by every individual. What sort of persons make this remark? Socinians and enemies of personal religion; and I have uniformly observed that when those who were not avowed enemies, made the remark, they were poor Christians indeed, and generally somehow connected with those who were not the friends of Jesus.

THE BIBLE DESTROYS DEISM.

INTERESTING FACT.

The following is from the communication of a clergyman, who writes for a missionary to be sent to the place referred to in this extract.

A settlement was commenced at S———, some ten years ago, by emigrants from various sections of our country; but the largest number, it is believed, were from New England, many of whom were men of intelligence, and active industry. The brown forest soon retired before them, and gave place to cultivated fields and comfortable dwellings. There was not a single professing Christian among them, and nearly or quite all had embraced Deistical sentiments, and manifested a disposition to shut out the gospel from their settlement. They frequently met for the sole purpose of strengthening each other

in these sentiments. Nothing for a time, seemed to disturb their repose. But behold the Sovereignty of God! It was suggested by one of their number, as their meetings had been rather dull, "to appoint some one to take the part of the Christian." The plan was approved, and the duty was assigned to my informant. He undertook their defence. It was necessary he should have a Bible, and also that he should read it. But to use his own expression, he "thought Christianity should be the last thing he would ever embrace." He was first delighted, then astonished, then alarmed, with his own reasoning. He continued to read, and soon found evidence of the truth of Christianity, which his conscience could no longer resist. He was humbled before God, and soon after rejoicing in hope of his mercy; and set himself in good earnest to convince his neighbors of their lost condition. His labors have been blessed. A little church is there organized, but they have no one to break to them the bread of life. What Missionary would not be willing to enter a field like this?

UNITARIAN BIBLE.

MESSRS. EDITORS,—It is generally believed that the Bible is the only infallible rule of faith and practice; and all professed Christians appeal to it to decide their controversies on all disputed points. One man rejects the testimony of the Bible with regard to future punishment, but believes every thing which it asserts concerning heaven. May he not reject its testimony in the latter case as well as the former. A Trinitarian tells me he believes the whole of the Bible—Unitarians do not profess to believe the whole, nor do they *read* the whole. Some of them, when reading the Scriptures to their congregation on the Sabbath, *omit* those passages which speak plainly of the character and offices of the Saviour. Now I wish to know who is to decide *how much* and what particular portions we ought to believe; and how much we are at liberty to reject.

If I disbelieve one verse, may I not on the same principle reject the whole?

Now that Unitarians do thus omit passages is capable of proof. Would it not be better for them to state plainly to their hearers that they do not believe those passages, than to attempt secretly to mutilate the word of God. Would it not be more consistent and *honest* in them to *make a Bible for themselves*, which shall exactly suit their system? If they are allowed to sit in judgment upon the word of God, and believe or reject whatever they please, is it of any importance whether the Author of their Bible be *human*, or *divine*? I cannot discover the difference between a Bible, which is wholly subjected to

the reason of man—which may be abridged so as to suit the sentiments and taste of men—and one of human composition. That we may more fully understand this matter, will you, Sir, request the Unitarians to *make for themselves a Bible* containing all those passages which they believe, and *nothing more*; and to stamp on *every page* of it “Unitarian Bible.” And having done this, let them tell their hearers plainly that they read Unitarian Bibles—and not the Holy Bible which God has given us—because they think Unitarian Bibles more agreeable to the mind of God, and therefore the best.

HEAVEN.

HEAVEN is the land where troubles cease,
 Where toils and tears are o'er;
 The sunny clime of rest and peace,
 Where cares distract no more,
 And not the shadow of distress
 Dims its unsullied blessedness.

Heaven is the home where spirits dwell
 Who wander'd here awhile,
 And “seeing things invisible,”
 Departed, with a smile,
 To hail, amid sepulchral night,
 The morning of eternal light.

Heaven is the everlasting throne,
 Where angels veil their sight;
 Whence He—the high and holy one
 Throughout those realms of light
 Diffuses by one thrilling glance
 The glory of his countenance.

Heaven is the place where Jesus lives
 To plead his dying blood,
 While to his prayers the Father gives
 An unknown multitude,
 Whose harps and tongues, through endless years,
 Shall crown his head with songs of praise.

Heaven is the temple whither prayer,
 From saints on earth ascends;
 The dwelling of the Spirit, whence
 His influence descends
 Like heavenly dew, to cheer and bless
 His children in the wilderness.

Heaven is the dwelling-place of joy,
 The home of light and love,
 Where faith and hope in rapture die,
 And ransomed souls above
 Drink in, beside the eternal throne,
 Bliss everlasting and unknown.

THE
CALVINISTIC MAGAZINE.

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

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VOL. II.

For the Calvinistic Magazine.

SOVEREIGNTY OF GOD.

Mankind universally, at least by their conduct, profess to be free, moral agents; and those who can think for themselves, are conscious of their freedom in choosing or refusing. Otherwise there could be no distinct idea of accountability; and all the promises and threatenings in God's word might with as much propriety be held out to the beasts of the field, or to the vegetable tribe, as to man. But have we nothing more than consciousness to proclaim our freedom? Yes, truly. That Book we profess to believe in as the word of truth, dictated by the omnipotent sovereign of the universe, declared it, in perhaps every page. One of the most emphatic declarations of this fact, we find in John v. 40. "Ye will not come to me, that ye might have life." Does the Lord then make men thus free, and allow them to proceed without restraint, to such a degree of licentiousness, as to frustrate the purposes of his Government? Certainly not—for he maketh even the wrath of man to praise Him, and the remainder of the wrath he will restrain.

What should we think of an earthly government, instituted for the professed purpose of bettering the condition of its subjects, but which laid no restraints on the profligate, and in effect said to the incorrigible: "If you are thus determined to proceed in crime, go on in the course you have chosen; you are now out of reach of the government, and may, with impunity do all the mischief your wicked heart can devise, or your bloody hands can execute, on the good and the loyal subjects of this government?" Who does not see that such an institution must speedily fall, the victim of its own imbecility? And shall vain man, who is of yesterday, suppose that the great God has adopted a system of laws for the government of all his created intelligencies, which shall be more deficient in its operation, than that which finite beings can devise, or inferior to that which he has adopted for the government of inanimate nature? Where is the christian, let his name

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be what it may, who denies the sovereignty of God, when approaching a throne of grace! And now, let us hear from his own lips, the exercises of his heart. His first expressions after conversion are to this effect: "I am a sinner by nature, but my guilt lies in the wickedness and deceitfulness of my heart, by which I was impelled to act in accordance with my sinful nature. Notwithstanding conscience as a faithful monitor was constantly disturbing my peace, by urging the necessity of obedience to the divine commands, as made known in the revealed word of God—and notwithstanding all the restraints which were imposed on me by the light of nature, admonishing me of the existence of a first cause, I was pressing forward in the forbidden paths of vice and folly—and even after being, in some degree, convinced of sin, I attempted to amend my ways and to improve my heart, as it now appears to me, I was actuated by impure motives, and my best deeds were altogether selfish, not partaking in any proper degree of love to God or love to man—and going about to establish my own righteousness, I had not submitted myself to the righteousness of God, but was running away from him, and trying every expedient and every scheme to evade such submission. But it pleased the Lord in mercy, to *exercise his sovereignty* in my behalf, and to arrest me in my mad career, and make me see that a gulf of unutterable torment lay beneath, into which I must unavoidably plunge, as soon as death shall disengage me from this tenement of clay—unless, during my probation I should accept the offered grace, and bow submissively at the foot of the cross, and accept salvation on the terms of the gospel. A state of almost total despair ensued; I feared I had committed the unpardonable sin; but the promises of the Gospel I found to be in favor of the vilest of the vile who repent; and the Saviour's voice appeared still calling in accents altogether gracious: "Come unto me all ye that labor and are heavy laden." And when I asked with unfeigned solicitude, and entire submission to the will of God, it pleased him in mercy to *exercise his sovereignty* in my behalf, by removing the terror, and the load of guilt under which I labored, and enabling me to appropriate to myself the blessed promises of the Gospel." This is the Christian's experience—this the foundation of his hope; and when mortal comforts fail, and the streams of life run dry, he can then say with humble confidence, I know that my Redeemer liveth, and my best, my eternal interest being committed to his care, I shall be safe though rocks and hills remove.

Since therefore no Christian can say nay to these things—since all who know "in the day of their visitation, the things that belong to their peace," are accepted of God, and the want of this knowledge is the

ground of the condemnation of those who finally reject the gospel, it is very clearly taught that man is a free, moral agent—and since the treasure of heavenly wisdom and heavenly enjoyments is preserved for us in earthen vessels, that the excellency may appear of God only, who among the children of wisdom will venture to deny the accountability of man, by assigning to him the character of a machine? And on the other hand, we may truly repeat the sentiment of the Poet, who says:

“Bold is the wretch, and blasphemous the man,
Who being finite, would attempt to scan
The works of him that’s infinitely wise;
And those he cannot comprehend, denies.”

His overruling and controlling providence, is the very work which holy angels and glorified saints delight to contemplate, with humble prostration, and adoring joy and gratitude; and it is in this character of a sovereign, that the Lord of the universe unfolds the mysteries of his providence, which prepare the immortal soul of man, for that ennobling, that heavenly employment, which shall assimilate man more and more to the image of his maker, during the ceaseless ages of eternity. “Let us therefore fear,” lest our zeal for a particular sect, lead us to deny the plain doctrines of the Bible, because above our reason to comprehend them, or to reconcile seeming difficulties—lest our carnal desires and anxieties to fathom the mysteries of providence, be made the ground, why we “seem to come short of entering into that rest,” which remaineth for the people of God. H.

A SOLEMN THOUGHT.

We often look on the realities of eternity as very distant from us. We think that between us and the awful scenes we have heard of, many hundred years of insensibility and nothingness, will intervene; that our souls will sleep in some unknown land, till the close of all things. But where have we learned this notion? Not from the Bible. There is not a declaration nor a word there, which can sanction it. On the contrary there are many passages, which go directly against it. “This day thou shalt be with me in paradise,” said our Lord to the malefactor who was dying at his side. And in what state there? Senseless and lifeless? No; alive to all its glories, and transported with its blessedness. And when Paul thought of being “absent from the body,” what did he connect with this absence? What did he look on as its immediate and necessary consequence? He knew that he should be “present with the Lord.”

“O what a solemn thought is this! Who has not been thrilled by it, as he has heard the breath go forth from some fellow worm? And who can resist its power, when he applies it to himself? Brethren, you are living just as near eternity, as you are to the grave. The hour of your entering into heaven or being cast into hell, is not one moment farther off than the hour of your own death? If you die to-day, where will you to-morrow find your spirit? Not hovering over its deserted clay—not mingling unseen with our children and friends, to soothe itself with their sorrow for your loss. No—it will be among the eternal joys or eternal sorrows—far from all the abodes of men—in the midst of the pardoned and glorified, or the condemned and lost. It will be one of them—taking its share in their wailings, or in their triumphant songs.—BRADLEY.

THE MILLENNIUM.

A SERMON,

DELIVERED AT THE ORGANIZATION OF THE BLOUNT COUNTY
BIBLE SOCIETY, NOVEMBER 21, 1837.

BY ISAAC ANDERSON, D. D.

OF MARYVILLE, T.

REVELATION xiv. 6, 7.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.”

THE BIBLE has received from man a treatment different from all other books, whether esteemed sacred or profane. Some have received and regarded it as the oracles of God, the only guide to heaven. Others have regarded it as an imposition of designing knaves. Some have delighted to exhibit the evidence of its divine origin, with all its overwhelming conviction. Others have sophisticated with fell ingenuity to cloud its evidences, and bewilder the human mind in the mazes of error & falsehood. The adversary, being driven from the field of argument again and again, and convinced by triumphs of the doctrines of the cross, so rapid and so extensive, that open and fair opposition was in vain, has resorted to two artful stratagems: 1st. To admit that the Bible was the word of God; but that it was dangerous to the souls of men to suffer it to be in the hands of the

laity. 2d. To admit the Bible had a divine origin; but that the Alcoran was still a more perfect revelation, and God's last testament to man. These artifices completed the eastern and western apostacies. The consequence was, the Bible was soon banished almost from the abodes of men. The dogmas of arrogance, and the foggeries of superstition and ignorance, were imposed on the credulous people as the religion of Jesus of Nazareth. The light of science, however, slowly illumined the mind of man. By this means the world began to discern that the fabrick of folly built by the man of sin was destitute of the stamp and sanction of a God. Infidelity gathered courage, and issued from the dark dens where she had lurked in disgrace, to scatter firebrands and death with an effrontery characteristic of falsehood. She assumed as a fact, that the prevailing superstition was the religion of the Bible, and therefore the Bible was a forgery. To complete the imaginary triumph over christianity, the adversary combined his whole forces under the imposing name of ILLUMINISM with the specious pretension of ridding the world of tyranny and superstition, and imparting to the distracted nations the blessings of liberty and equality. Why this device? That the fatal stroke, which was to "crush the wretch," in the impious language of the conspirators, might be given the more securely in the dark.— This was the hour of darkness, and of the supposed triumph of hell. The witnesses bled beneath the assassinating hand of Atheism.— Their dead bodies lay unburied for three days and an half. Now the frogs issue from the bottomless pit to croak VICTORY! VICTORY! At this awful juncture, when earth trembled in dismay, and nothing seemed safe beneath the throne of God, an angel appeared in an elevation above the rage of the power of darkness. What does he hold in his hand? The everlasting gospel—the very gospel that the powers of darkness supposed, they had crushed, and were rejoicing over their imaginary success. Its fair leaves are unfolded, on which is written SALVATION, visible as the beams of the sun. The angel commences his glorious flight. But where? In the midst of heaven—that the whole earth may hear the glad sound of the everlasting gospel, "glory to God in the highest, peace on earth, and good will to men."

We shall treat of this subject under four different heads, to wit:

- I. Consider the nature of the Gospel.
- II. It is the design of the Redeemer to send his Gospel victoriously among all nations.
- III. The angel is now actually on his flight to effect this object.

IV. What effects God designs to produce in the world by the instrumentality of the Gospel.

I. We are first to consider the nature and design of the Gospel.

The Gospel is the only authentic record which gives a clear and rational account of the origin of the universe. When man opens his eyes on the universe, objects every where meet him that excite wonder and amazement. On this earth, mountains rise, and plains extend—rivers roll their rapid floods through a thousand forests, and mighty oceans join continent to continent—and all nature teems with life. Day and night, summer and winter succeed each other with undeviating exactness. From this vast theatre, he turns his eyes towards the heavens. He beholds the sun in all its resplendent glory, imparting light and heat to our world. But how is his astonishment increased, when he is told that this sun is the centre of a system; and this globe, with a number of other planets and comets are continually revolving round it, to receive light and heat, and to produce the vicissitude of seasons. From this scene of wonder he is next directed in the stillness of the night to the immense concave of the heavens, in the centre of which he seems to be stationed, to contemplate wonders still more astonishing. Myriads of shining orbs in awful grandeur seem to move round him; but upon enquiry, he finds that the motion is in the planet on which he stands. That these stars are fixed, and regarded as the centre of motion to unnumbered planets with their attendant satellites—and to comets, that delight in unrestrained excursions into the pathless regions of unlimited space. That all these vast systems, brought to view by the powers of the telescope, are but parts of one grand whole, and are moving round one centre that is common to them all. That they are in all probability, the fruitful abodes of sensitive and intelligent creatures.

He spontaneously exclaims, is this vast universe with all the grandeur and majesty of its greatness,—with all its marks of design, and harmony of movement, uncaused and eternal? If not, what power and wisdom were equal to its production and regulation? To this natural enquiry, human wisdom has never been able to give a satisfactory answer, but has wandered in the pathless mazes of conjecture and folly. Unable to discern the *being* and perfections of Jehovah in his works, men have paid religious homage to the glory of the creation. But the most unlettered Christian, with the Bible in his hand, is able to solve the difficulty. There he reads in the language of unaffected sublimity. “In the beginning God created the heaven and the earth—and God made the firmament—and God called the firmament Heaven.” “To whom then will ye liken me, or shall I be

equal, saith the Holy One! Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number—he calleth them all by name by the greatness of his strength, for that he is strong in power—not one faileth. Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.” “Thus the heavens and the earth were finished, and all the host of them.” The Christian learns from the same sacred record that the God who created all things, supports and governs them by a providence, that extends to all worlds, to every thought of every creature, and even to every particle of dust, at the same time and without confusion. How superior is the doctrine of the Bible on the origin of all things, to the grovelling conceptions of the idolater, or the gloomy apprehensions of the atheist?

The gospel exhibits in the clearest manner, the law by which God governs the vast system of moral agents in his universe. If there is, at the head of the universe, a God, eternal, independent, and who fills immensity—what is his moral character? And what does he require of his rational creatures? And what are the penal sanctions of his government? The eternal interests of rational creatures are deeply concerned in these inquiries. Yet the wisest sages of antiquity, were unable to give their crowded schools the least glimmering of light. They lived and died, without the knowledge of what is most important for man to know. While no subjects are more familiar to even the tyro in christianity. The gospel has taught him the name of the LORD:—The LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty. The ineffable glories of Jehovah are clearly revealed; and the unerring lips of God's own incarnate Son have taught the world the sum total of his Father's laws. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,—and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” But what disposition shall the judge of all the earth, make of the righteous, and the wicked? “The Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe.” In that fearful and joyous day, the saints know, that they

shall hear the welcome sound, "Come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." How exalted, how sublime are these thoughts, when compared with the heathen Tartarus or their Elisian fields, or with the doctrines of Zoroaster, or Confucius. Thus the gospel proclaims, "Fear God, and give glory to him, for the hour of his judgment is come."

The gospel exposes to view in the most lucid manner, the proper object of religious worship. Passion, fear and prejudice, have furnished, and do furnish to the whole heathen world, the objects of their idolatrous worship. Hence almost every object, every passion, and even every vice have been deified in their turn, and adored by numerous worshippers. And these idol Gods have been worshipped with thousands of senseless rites and ceremonies. Oceans of blood have flowed from the veins of dying victims, at their altars; nor have these cruel Gods spared the blood of their devoted worshippers. Millions of human beings have been immolated on their sanguinary altars. From this senseless, cruel worship of idols, the gospel commands all men to turn. "Worship him that made heaven and earth, and the sea, and the fountains of waters." The rites and ceremonies, of his worship are few in number—plain, easy, and significant. The worship that is acceptable to him, is the rational worship of the mind—the devotion of the heart. "God is a spirit; and they that worship him must worship him in spirit and in truth." God is to be worshipped without parade, or ostentation. Thou shalt not be of a sad countenance, nor disfigure thy face, but "anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret."

The gospel contains the most perfect system of ethics. The morality of the gospel combines excellencies peculiar to itself. In a few words, it gives a system of morals, that extends to all the varieties of relative duty—embraces every case, that can possibly arise. "Thou shalt love thy neighbor as thyself." "All things which you would have men do to you, do ye the same to them, for this is the law and the prophets." "Human laws," says an elegant writer, "are often so numerous as to escape our memories; and sometimes so darkly, and inconsistently worded, as to puzzle our understandings; and they are not unfrequently rendered still more obscure by the nice distinctions, and subtle reasonings of those who profess to clear them; so that under these several disadvantages, they lose much of their force and influence, and in some cases, raise more disputes than they determine. But here is a law attended with none of those inconveniences; the grossest minds can scarce misapprehend it, the

weakest memories cannot forget it; perplexing comments cannot easily cloud it; the authority of no man's gloss can sway us to make a wrong construction of it. It is not enough that a rule which is to be of general use, is suited to all capacities, so that when ever it is presented to the mind, it is instantly agreed to; it must also be apt to offer itself to our thoughts, and lie ready for present use upon all exigencies and occasions; and such, remarkably such, is that which our Lord here recommends to us. We can scarce be so far surprised by any immediate necessity of acting, as not to have time for a short recourse to this rule, for a sudden glance upon it in our minds, where it rests and sparkles always like the Urim and Thummim, on the breast of Aaron. There is no occasion for us to go in search of it to the Oracles of law, dead or living, to codes or pandects—to the volumes of divines or moralists; we need look no farther for it than to ourselves. It extends to all ranks and conditions of men, and to all kinds of action and intercourse amongst them, to matters of charity, generosity and civility, as well as justice; to negative as well as positive duties. The ruler and the ruled are alike subject to it; public communities, can no more exempt themselves from its obligations, than private persons. Whatever rules of the second table are delivered in the law of Moses, or in the larger comments and explanations of that law made by the other writers of the Old Testament, they are virtually comprised in this one short significant rule."

The gospel is a revelation of a scheme of grace, devised by infinite wisdom and mercy for the recovery of sinful, ruined and helpless creatures.

That man is a depraved creature, all nature cries aloud. The pains and groans, and misery of human kind, are an incontrovertible proof of the fact. It is but too obvious to our own observation from the cruelty, oppression, rapine and dishonesty, that every where abound. Our conscience testifies to the existence of it in our own hearts. But as fallen, sinful creatures, we are exposed to the fearful penalty of God's law. No obedience, no sufferings of the sinner could ever atone for his transgressions. No created wisdom could ever have devised a plan on which the sinner could be pardoned and saved, and God be just and righteous. The gloom of eternal despair and endless torment, hung on all our prospects. Who can stand between the guilty victims, and the thunders of omnipotent wrath? The combined strength of the created universe would have been insufficient. But lo! the gospel proclaims our God equal with the Father; who in the greatness of his strength interposes to redeem men; on whose guiltless soul unparalleled sufferings spend their utmost fury; whose

death is a full atonement for the sins of the whole world. For whose sake God can be just and the justifier of the penitent, believing soul.

This glorious plan of grace is the result of the wisdom, mercy, and goodness of God. Divine wisdom discerns the best possible end, and the best possible means to accomplish that end. The mercy of God is an infinite inclination to shew favor to the guilty and ill-deserving, consistently with the public good. The goodness of God is a perfection of his nature which inclines him to do the greatest possible good that can be effected by omnipotent power under the direction of infinite wisdom. In the gospel scheme of grace, these perfections have been exerted in all their strength, and shine in all their glory. In the developement and issue of this scheme of grace, the being and perfections of God are revealed to the intelligent system in all their lustre. The infinite and eternal felicity of Jehovah is perpetuated. Millions and millions of lost creatures will be redeemed from sin and hell, and placed in a heaven where holiness and happiness will be eternally progressive. By the virtue of this scheme of grace, "in the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth,"——"of whom the whole family in heaven and earth is named."

The gospel is everlasting. This scheme of grace, with all its truths and promises, was conceived in the councils of eternal mercy. But the traditions of the elders, most venerable for their antiquity, with all the notions, opinions and creeds of the wisest churchmen and most sagacious politicians are the offspring of time, and often begotten by ignorance, passion, prejudice or selfishness, and change with the changing passions and prejudices of men. This is peculiarly true of the traditions, canons and dogmas of the Beast and false Prophet. While the scheme of grace revealed in the gospel, like its divine author, is the same to-day, yesterday and forever.

II. It is the design of the Redeemer to send his gospel victoriously into all nations.

When we open the Sacred Volume, we every where meet with promises, that must forever remain unaccomplished, unless the gospel is preached to all nations. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord

from Jerusalem. And he shall judge among the nations, and rebuke many people, and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations"—"And he said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Such predictions and promises abound in the book of God; and they must be accomplished, unless either the wisdom or power of Christ should fail.

The commission of the Apostles and their successors, prove the truth of our proposition. "Go ye into all the world and preach the gospel to every creature." Had the Benevolent Redeemer designed a partial extension of the gospel kingdom, this commission would have been limited; but his blood had made a propitiation for the sins of the whole world; the benevolence of his heart embraced the human family; and, therefore, the commission is to preach the gospel to *every creature*; nor will this sacred commission ever be fully obeyed, until the sound of Salvation is heard to earth's remotest bounds.

The truth of our proposition may be argued from what God has done to form, build up, and preserve the gospel Kingdom.

That the glad tidings of salvation might be proclaimed to a lost world, God gave his best beloved Son as an atoning sacrifice. It pleased the Lord to bruise him; he hath put him to grief, and laid on him the iniquity of us all. Thus was laid the foundation stone of Zion, a tried stone, a precious corner stone, a sure foundation on which the glorious superstructure will be erected broad as the earth, and whose summit shall reach the skies.

That this heavenly building might go forward according to the rules of unerring wisdom, God has furnished the church with a revelation of his own will. The wisdom of men and angels would have been inadequate to adjust the foundation, the progress, the materials, the breadth, depth or height of this heavenly edifice. Eternal wisdom has arranged the whole. But as this building is for eternity—a temple for the holy Trinity, by what hand shall it go forward? The foundation is the infinite righteousness of a divine person. The materials are to be taken from the ruins of human apostacy. But, by what power or skill can such materials make a beautiful building, on such an illustrious foundation. Under the hands of the tallest an-

gels the building would be deformed. But Jehovah has appointed, in the councils of eternity, a WORKMAN equal to the mighty work. This is none other than the Holy Spirit, the third person of the glorious Trinity. He who can of nothing make creatures of what excellence and glory he pleases; and can therefore fashion the deformed rock of the human heart into what shape he pleases. Under his almighty power and infinite wisdom, this building shall go up, until "he shall bring forth the headstone with shoutings, crying Grace, Grace unto it." "Ye are built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God thro' the Spirit." "Ye also as lively stones, are built up a spiritual house." Would God make such ample provision for a building on which his heart has been set from eternity, which will be the chief of all his works, and for which all other things were made, and not give it an extent worthy of the preparation—worthy of himself? Surely not.

But God has taken care of his church as the apple of his eye.—When it was confined to the single family of Noah, God staid the waters of the flood from deluging a guilty world until an ark could be prepared for his little church, which would bear it safely over all the billows of the mighty waters. Again, the heavens refused to pour forth their sulphurous torrents to destroy the devoted cities of Sodom and Gomorrah, until righteous Lot had made his escape. When, in the days of the Patriarchs, his Church was few in number, yea, very few, and strangers, when they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea, he reprov'd kings for their sakes; saying touch not mine anointed, and do my prophets no harm." Psalm cv. When a proud and mighty monarch refused to let the Church of the Most High God go from the land of oppression, he smote the first-born of Egypt, both man and beast. "Who sent tokens and wonders into the midst of thee O Egypt!" When the Red Sea would stop the heaven-directed march of his people, he rebuked the Red Sea also and it was dried up, so he led them through the depths as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their enemies; there was not one of them left.

We will give you one instance more of God's protecting care of his church, namely, when the powers of darkness so far prevailed as to drive the church into the wilderness. "The woman fled into the wilderness, where she hath a place prepared of God, that they

should feed her there a thousand two hundred and three score days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time, from the face of the serpent. And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.— And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.” Here the church remained for one thousand two hundred and sixty years. And all the stratagem and power of earth and hell combined were unable to crush her. But why has God thus preserved his blood bought church for near six thousand years, unless “the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Lastly, it may be inferred, that Christ designs to send his gospel victoriously to the end of the world, from what he is now doing for his church. For a number of years previously to 1776, materials had been preparing by the writings of Voltaire and other conspirators against Christianity, for that incarnate fiend Weishaupt to unite millions in a secret combination against the Lord and his anointed. In the dark recesses of his malignant heart, a plan was formed that had all the stratagem of the most profound cunning, and all the extent of policy ever found in the malevolence of Satan. It seemed to place in the hand of the enemy all the physical power of nature to be employed in extirpating christianity from the face of the earth. The eye was fixed on the prey. The weapons of death were prepared, and the fatal blow about to be struck. But Omnipotent mercy interposed, and the breath of the Lord blasted their plans, dispersed their armies, and overturned their colossean power. The Lord had them in derision. In addition to this gracious interposition of heaven, he has in these last days, opened a high way for the gospel to run and be glorified. Pagans, Jews, and Mahometans, are receiving the written oracles of inspiration. They now hear the mysteries of salvation, every one in his own language. And thousands of associations are formed to send the Bible, not only to every nation, and in all languages, but to every cottage, and to every individual, without note or comment. What has so prospered, and so astonished the world with the wonders it has wrought, as those Bible Societies. Judge ye, is the angel on his flight or no?

Again, God is pouring out his Spirit on his churches. And thou-

sands are added of such as shall be saved. The happy effects of these effusions of the Holy Spirit, are obvious. The church is gaining strength for the work that is before her. Her benevolence is enlarged, and christians of every name are becoming more and more united in the common cause. Minor differences are disregarded, while the people of God are uniting as a band of brothers, to extend the victories of the cross.

Lastly, missionary societies are forming, and sending the living minister of the word to the isles of the sea, to the abodes of savage cruelty, and lands over which the shadow of death has long hovered. And we have lived to see a nation born in a day. I now allude to the Sandwich Islands, the history of which is in the hands of almost every one.

With all this evidence before us, is there room left to doubt, whether it is the gracious design of our Emanuel to send his gospel victoriously throughout the earth.

III. The angel is now actually on his flight to accomplish this object.

Angel is a general name for those holy, happy spirits who kept their first estate, and who, we are taught, are employed as ministering spirits to the heirs of salvation. The term in its original import means one sent on some message, a legate, an agent. In the gospel of our Lord it is the name given to a herald or minister of the gospel. Rev. ii. 1. Hence by an easy figure of speech, angel is put for whatever agency may be successfully employed in spreading the knowledge of God and his word, and thus extending the kingdom of Christ. If this exposition of the term be accepted, then it will be easy to prove our proposition. How many hearts and hands are actively and successfully engaged in various ways to spread the knowledge of God and his word throughout all the families of the earth. In this benevolent work the British and Foreign Bible Society stands first, highest, and foremost. Had its labour in translating the Scriptures into foreign languages, and in printing and circulating them, been predicted thirty years ago, the prediction would have been esteemed the ravings of some wild visionary. Her heralds have penetrated the inhospitable climes of the frozen regions to carry the word of life to those who were perishing for lack of vision. They have traversed the pathless ocean that the isles of the sea might receive God's testament of love. The burning sand, and barren wastes of the torrid zone, have not intimidated their courage, or daunted their zeal. The edicts of emperors, and the ferocious character of savages, have been equally disregarded. The American

Bible Society is fast pursuing the same career of glory. While thousands of smaller associations are giving vigor and agility to the wings of this angel. The agency of missionary societies is to be taken into the account. These send the Bible into the land of moral darkness. But they send it in the hands of the living minister, that he may explain its doctrines and enforce its precepts. These societies under God, in conjunction with Bible societies, are to give the cross its final victory over the world. Every denomination of christians is doing something by its missionary labors; and some have done wonders. Their voice has been heard by Jews, Mahometans and Pagans. They have taught the isles of the sea to lift up their voices in hosannahs to redeeming grace and dying love; and the tongue of the barbarian has been taught to speak plainly the language of Zion. Then Bible Societies, Missionary Societies, with Moral Societies, Tract Societies, and every religious association for doing good, are so many witnesses who unite in their testimony, that the angel is actually flying in the midst of heaven to preach the everlasting gospel to the whole world.

But that the angel of the gospel has commenced his flight in the midst of heaven, may be made appear by calculation. The rise, reign, and fall of mystic Babylon has been predicted under various names with great precision. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." This beast is described by the same writer as follows:—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The character and reign of this beast, is described by Daniel as follows:—"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times, and the dividing of times. John in his Revelation, tells us "power was given unto him forty-two months." Elsewhere he represents him as reigning twelve hundred and sixty days; and again, three years and an half.

But the fall of Babylon is as clearly predicted as its rise, or the time of its reign. "And he cried mightily with a strong voice—Babylon the great is fallen—is fallen—and is become the habitation of devils, and the hold of every foul spirit—and a cage of every unclean and hateful bird."

It has generally been thought that immediately at the downfall of Babylon, the millennium would commence; but in this calculation, there has been an oversight of seventy-five years, as we are plainly

told by the prophet Daniel. "Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days;" which number exceeds 1260 by 75. In this space of 75 years, the Sanctuary or visible church is to be cleansed from all heresies and pollutions of every kind, in order to introduce the millennium in its glory. "And I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." And John tells us that when Babylon falls, she becomes the habitation of devils, &c. Of course, there must be a cleansing, to prepare it for the temple of Jehovah. This cleansing will not be the work of miracles; but of judgments, and of the means of grace already appointed by God, of which the reading and preaching of the word are the principal.

Then, we are now prepared to shew, by calculation, that Babylon is fallen. If so, the time for cleansing the sanctuary is come, which is to be done by the gospel. Of course, the angel has commenced his flight in the midst of heaven.

Daniel viii. 14, contains a vision of 2300 days or years, beginning 490 years before the death of Christ.

Daniel ix. 24, contains a vision of 70 weeks, or 490 days or prophetic years, beginning with the 2300, and ending with Christ's death.

Dan. xii. 7, vii. 25, and Rev. xii. 14, speak of $3\frac{1}{2}$ times or years; which is, Rev. xii. 6, xi. 2, 3, xiii. 5, 42 months, or 1260 days or prophetic years, which end with the 2300. From 2300 years, beginning 490 years before Christ's death, take 490, beginning with 2300 and ending at his death, and there remains, 1810, which time after Christ's death the 2300 ends. Add to this Christ's age, 33 $\frac{1}{2}$ years. Total, 1843 $\frac{1}{2}$ prophetic years after Christ's birth, Antichrist falls. Take from this, 26 $\frac{1}{2}$ civil years, the difference between prophetic and civil years from his birth, or for the 1843 $\frac{1}{2}$, and there remains 1817, the civil years from Christ's birth to Antichrist's fall. Take the 4 civil years the christian era begins too late, which leaves 1813 civil years. After this year is out, Antichrist comes to his end, which is in the year 1814, according to the christian era.

From 1810 prophetic years from Christ's death to the fall of Antichrist, take 1260, the period of the reign of the beast, which leaves 550 prophetic years, the date of the beast's rise. Add to this, 33 $\frac{1}{2}$, the age of Christ. Total, 583 $\frac{1}{2}$ prophetic years from Christ's birth,

the beast rose. Take from this, $8\frac{1}{2}$ civil years, the difference between prophetic and civil years for $583\frac{1}{2}$, and the 4 civil years the christian era begins too late; and there remains 571 civil years—after which the beast arose, which was in the 572d according to our date.*

It may be asked, what reason is there to believe that the 70 weeks began with the 2300, or that the 1260 ended with the 2300? In answer to this question, we reply: The prophet Daniel, viii. 13, 14, asks, "How long shall be the vision concerning the daily sacrifice? And he said unto me, unto *two thousand and three hundred days.*" This vision was, in some particulars, explained in the 8th chapter, by the angel Gabriel; but after Daniel's prayer in the 9th chapter, the same angel Gabriel comes to explain the vision more fully. Dan. ix. 21—24. From these passages, it appears certain, that the 70 weeks are a part of the explanation of the vision of 2300 days.—They must necessarily begin with the 2300, otherwise they cannot be an explanation of the vision; for they have no perceivable reference to the 2300 days, except they shew, that the 2300 begin with the 70 weeks, or 490 years before the death of Christ.

"We will now shew, that the 1260 days end with the 2300.—Daniel, viii. 14, says, when the 2300 days are out, "then shall the sanctuary be cleansed." But Dan. vii. 25—27, says, that after the three and an half times are out, the "kingdom shall be given to the saints." The beast was to possess the kingdom and reign 1260 years; and then the kingdom was to be given to the saints. The cleansing of the sanctuary, and the giving the kingdom to the saints, are the same thing, and to be done at the same time, which is at the end of both these numbers. The 1260 are, therefore, a part of the 2300, and must end together; because in all these places, where the end of these numbers are spoken of, we find something intimated or plainly said respecting the cleansing of the sanctuary, and making preparation for the Millennium. But there is no intimation of cleansing the sanctuary before both these numbers are ended. They must, therefore, end together.

We add, as a further argument that the angel is now on his flight, namely: that Antichrist has fallen. Many confound the symbolie Beast with Antichrist; but they are distinct and different. Antichrist is *one that denieth the Father and the Son*; but the head of mystic Babylon never has denied the doctrine of the Trinity. An-

* This calculation is taken from the manuscript *Essays on the Prophecies*, from the pen of the Rev. Abel Pearson, of East Tennessee.

tichrist, therefore, is Atheism established by law—existing in a visible form, having power and authority, under forms and regulations by civil authority. We have lived in an age that has seen the strange spectacle of the rise, progress and wrath, of just such a power. I need not tell this auditory, the nation, that on the 26th of August, 1792, established Atheism by law; and on the 27th of the same month, decreed, that the convention should be a committee of insurrection against all the kings of the universe, *the king of heaven not excepted*. On the 15th of December in the same year, another decree was passed for extending her system, *per fas atque nefas*, to all countries occupied by her arms. On the 17th of October, 1793, all external signs of religion were abolished, and it was enacted, that an inscription should be set up in the public burying grounds, purporting that *death was only an eternal sleep*. This colossean power threatened the very existence of christianity. By her the witnesses were slain, and their dead bodies lay in the streets three days and an half. But where is this mighty enemy *now*? The Lord has had her in derision, and the breath of the Almighty has blasted her strength. That which letteth is removed—the witnesses have revived—and a way is prepared for the flight of the angel. From all these considerations, it is demonstrable, that the angel of the gospel is now actually on his flight.

IV. What effects God designs to produce in the world by the instrumentality of the Gospel.

1. The first and most obvious effect is to cleanse the sanctuary. The sanctuary of God has been polluted, by rites and ceremonies, the invention of ignorant and designing men. The tendency of these rites has been to make men superstitious, formal, and addicted to will-worship—to furnish a resting place of lies for the consciences of men, and keep them from Christ. This vast fabrick of folly shall be demolished to the ground by the weapons of the gospel, and the judgments of God. There has been introduced into the church, not only human rites and ceremonies, but also the doctrines and commandments of men; many of which are dangerous to immortal souls, and which have rent and divided the *body* of Christ. These doctrines and commandments of men will give place to the pure law and gospel of the God of the universe. In a word, all rites and ceremonies, doctrines and commandments of men, with all errors of discipline and practice, will be purged away.

2. The gospel will be the instrument of turning the pagan world from the worship of dumb idols to the service of the living God. The voice of the angel has already been heard by the people sitting in

those doleful regions of death; and thousands of them have cast their idols to the bats and moles. This is but the forerunner of the universal conquest of all the heathen world. The Mahometan will be taught to regard the Lord Jesus Christ as the only divine prophet, and cast away his Alcoran, as the ravings of an impostor.

3. The gospel will be the power and wisdom of God to transform the hearts of men into the image of God. The tiger shall put off his ferociousness, and assume the gentle disposition of the lamb. The consequence of which will be, the battle-bow will be broken—the chariot of war shall be burnt in the fire—and the implements of death will be turned into implements of peace and husbandry. Liberty shall be proclaimed to the captive—and the opening of the prison to them that are bound. Righteousness and peace shall render the abodes of men the habitations of joy and gladness. All the evils that have sprung from the pride, avarice, ambition, lust, and selfishness of the human heart, shall disappear, because the hearts of men shall be restored to the image of their God, and be under the dominion of the gospel of Christ.

INFERENCES.

1. The gospel shall be established in every country, and among all nations. Yet this work is to be effected by the instrumentality of men. We have no right to expect miracles to effect this grand object; still we have reason to believe that God in his Providence will protect those engaged in this cause, and by his grace, remarkably succeed all their benevolent efforts. The bold and sublime figure of the text implies the efficient protection and blessing of God. The flight of the angel is in the midst of heaven—a position above the reach and control of earth and hell, which lie far beneath. The flight of the angel in the midst of the ethereal regions, gives all the inhabitants of the earth an opportunity to see, and to hear the preaching of the angel, whose voice fills the vast concave that encircles our globe. The experience of Missionary and Bible Societies, fully bears us out in this confidence of the blessing and protection of Heaven. The winds and seas have conspired to bear safely the Missionary to the lands of Pagan darkness. The heart of the savage has been restrained from the work of blood; and even climes pregnant with death, have seemed to regard the person of the Missionary as sacred.

2. Our subject is calculated to strengthen the hand and encourage the heart of all who honestly engage in this work. Our text when delivered, was a prediction. No prediction of this inspired volume has ever yet failed; nor will one of them ever fail. Heaven and

earth may pass away, but this word of the Lord must and will be accomplished. For the sake of the church all nature stands, and the heavenly orbs move in their courses. God has all nature—all agents and all hearts in his hands—which will be used by him at his pleasure to accomplish his designs of mercy towards the church which he has purchased with his blood. Then you are engaged in a work that must go forward. Let us acquit ourselves like men sure of victory!

3. How ought every heart to rejoice to have an opportunity to aid the angel of the everlasting gospel in his glorious flight. Such an opportunity is now afforded to the people of Blount County—to us who live in the ends of the earth. The Angel is now in sight;—look towards the mid-way sky—Behold from his golden wings the unfolded leaves of eternal mercy. We read and rejoice in the glad news. Turn and contemplate yonder sight. What is it? The voice of the Angel has penetrated the wilderness; and our neighboring savages, are collected to behold the strange sight, and receive the volume of God's LOVE! The herald pauses for a moment, and bends from yonder sky to ask—will you come to the help of the Lord? We are collected this day to give him an answer. Let us give an answer, that will be met with joy when the Lord of the Angel shall descend to reward the works of his friends.

THE REIGN OF INFIDELITY.

EXTRACT FROM A DISCOURSE, DELIVERED JULY 23, 1813,
ON THE PUBLIC FAST, BY THE LATE
PRESIDENT DWIGHT.

The first public appearance of Deism was about the middle of the 16th century; when several persons in Italy, and France, assumed the title of Deists, as an express distinction of themselves from Christians. They are mentioned by the celebrated Viret, (an eminent Reformer,) as treating the Scriptures as a collection of fables, and laughing at all religion. Several men of this class appeared in England also, about the latter part of the same century. But neither in Great Britain, nor on the continent, did they make any considerable impression upon public opinion. In the year 1624, Lord Herbert of Cherbury, a man of considerable talents and learning, published his book concerning truth, at Paris. It was afterwards published in England, together with two others. A fourth was added to them after his death. In these he attempted to reduce Deism

to a system. From this time writers of this class multiplied, both in Great Britain and on the continent of Europe. In such a world as this, it was impossible that they should not find adherents.

About the year 1728, the great æra of infidelity, Voltaire formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence—all deadly enemies to the Gospel. Atheists, men of profligate principles, and profligate lives. This design he pursued with unabated zeal 50 years; and was seconded by his associates, with an ardour and industry, scarcely inferior to his own. In consequence of their united labours, and of the labours of others, from time to time combined with them, they ultimately spread the design throughout a great part of Europe; and embarked in it individuals, at little distances, over almost the whole of that continent.—Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution, from the Abecedarian school to the Academy of sciences; and in every civil office, from that of the bailiff to that of the monarch. They swarmed in the palace; they haunted the church. Wherever mischief could be done, they were found: and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed; an immense number they forged; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song; and, when that could not be done, to be given away. Within a period, shorter than could have been imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of Europe.

With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman or child, was left unassailed, wherever there was a single hope, that the attack might be successful. Books were written and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children; and poured with immense assiduity into the cottage and the school. Others of a superior kind, crept into the shop, and the farm-house; and others of a still higher class, found

their way to the drawing-room, the university and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world; and the *hearts* of those who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible, still more sensual and profligate, easily yielded themselves and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to enquire that they might understand the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already open to receive them. With these was combined a priesthood, which in all its dignified ranks, was still more putrid; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach; and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with rapidity, and to an extent, which astonished heaven and earth; and life went out, not in solitary cases, but by an universal extinction.

While these measures were thus going on, with a success scarcely interrupted, Dr. Adam Weishaupt, professor of the canon Law in the university of Ingoldstadt, a city of Bavaria, a man of no contemptible talents, but of immense turpitude, and a Jesuit, established the society of Illuminees. Into this establishment he brough all the systematized iniquity of his brotherhood—distinguished beyond every other class of men for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of talents; or employed in its service such a succession of vigorous efforts. The serpentine system of this order, Weishaupt perfectly understood. The great design of the Jesuits had always been to engross the power and influence of Europe, and to regulate all its important affairs. The system of measures, which they had adopted for this end, was superior to every preceding scheme of human policy. To this design Weishaupt, who was more absolutely an Atheist than Voltaire, and as cordially wished for the ruin of Christianity, super-added a general intention of destroying the moral character of man. The system of policy, adopted by the Jesuits, was, therefore, exactly fitted to his purpose; for the design, with this superaddition, was exactly the same.

With these advantageous preparations, he boldly undertook this work of destruction; and laid the axe at the root of all moral principle, and the sense of all moral obligation, by establishing a few fundamental doctrines, which were amply sufficient for this purpose. These were, that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostacy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices; and that adultery, assassination, poisoning, and other crimes of a similar nature are lawful, and even virtuous.—Under these circumstances, were founded the societies of Illuminism. They spread, of course, with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany; in Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland, and even in America. In all these was taught the grand and sweeping principle of corruption, that the end sanctions the means—a principle, which, if every where adopted, would overturn the universe.

The design of the founder and his coadjutors was nothing less than to engross the empire of the world, and to place mankind beneath the feet of himself, and his successors.

Voltaire died in the year following the establishment of Illuminism. His disciples with one heart, and one voice, united in its interests, and finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thence-forward, therefore, all the legions of infidelity are to be considered as embarked in a single bottom; and as cruising together against order, peace, and virtue, on a voyage of rapine and blood.

The French revolution burst upon mankind at this moment.—Here was opened an ample field for the labours of these abandoned men in the work of pollution and death. There is no small reason to believe, that every individual illuminee, and almost, if not quite, every infidel, on the continent of Europe, lent his labours, when he could—and his wishes, when he could not, for the advancement of the sins and the miseries, which attended this unexampled corruption. Had not God *taken the wise in their own craftiness*, and caused the *wicked to fall into the pit which they digged and into the snares which their hands had set*, it is impossible to conjecture the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of Israel, those who succeeded, regularly destroyed their predecessors.

Between 90 and 100 of those, who were leaders in this mighty work of destruction, fell by the hand of violence. Enemies to all men, they were of course enemies to each other. Butchers of the human race, they soon whetted the knife for each other's throats: and the tremendous BEING, who rules the universe, whose existence they had denied in a solemn act of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose Word they had burnt by the hands of the common hangman; swept them all by the hand of violence into an untimely grave. The tale made every ear, which heard it, tingle, and every heart chill with horror. It was in the language of Ossian, "the song of death." It was like the reign of the plague in a populous city. Knell tolled upon knell; hearse followed hearse; and coffin rumbled after coffin; without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. *From one new moon to another, and from one sabbath to another, the world went forth and looked after the carcasses of the men, who transgressed against God; and they were an abhorring unto all flesh.*

The miseries brought upon the French nation by the Infidels, who were the agents in its republican government, soon became intolerable. The whole system was formed of a fiend-like oppression; and the empire was filled with alarm, and blood, and wo. The period of their domination became more and more dreadful; and a considerable part of it was denominated the "reign of terrors;" the first time, it is believed, in which this phraseology came into proverbial use. France became a kind of suburb to the world of perdition. Surrounding nations were lost in amazement, when they beheld the scene. It seemed a prelude to the funeral of this great world; a stall of death; a den, into which the feet of thousands daily entered; but none were seen to return. In this situation, despair compelled those who still had influence, energy and contrivance, to fly from the ravages of the existing government to that last political refuge from human misery, a military despotism—heretofore regarded by mankind as the consummation of ruin. Still, it was a real refuge from the horrors of the former system; horrors, which no nation ever before suffered, and which, no imagination had ever anticipated. The scheme of oppression was now settled; and the miseries to be suffered came on, like the course of the seasons, in a regular, expected order. Taxes reaching every fruit of human labor, and all the property which taxes can reach, wrung blood from every vein of the miserable inhabitants. A train of spies, immense in their numbers, and stationed every where, prowled in every road and street, in every

city and solitude, and haunted the church, the fire-side and the closet—carrying fear, suspense, distrust, and anguish to every heart. The young men were yoked together like cattle, and driven to the camp, to waste away with disease, toil and suffering; or to fall with less agony, upon the edge of the sword. The female sex sunk gradually from the high level to which the gospel had raised them, towards the miserable degradation to which they have been depressed by Mohanimedans and savages; and lost all their influence, and probably all their disposition, to check the vices, refine the manners, and amend the hearts of men. The irreligion of the preceding period was varied, only in its forms and appearances; in substance, it was the same. The goddess of reason was not *now* worshipped, as before, in the form of a polluted woman. The sacramental vessels were not *now* mounted upon an ass, and paraded through the streets, to insult him, who died that man might live. The Bible was not made the fuel of a bonfire. The sabbath might now be observed, without treason against the government. But the churches were empty. The ministers were butts and beggars. The Sabbath was a day of sport. Several book-sellers, employed by the commissioners of the London Missionary Society to furnish them with a bible, searched the city of Paris three days, before they could find one. Religion was dead; and her remains lay *in the streets of the great city, which is spiritually called Sodom and Egypt*. The kingdom became a charnel-house of Atheism; where the final knell had been tolled at the departure of life, of hope, and salvation.

From the commencement of this revolution, the miseries which spread in so terrible a manner through the French kingdom, extended themselves over the surrounding country. The property of the prince, the nobles, and the clergy, the revolutionary leaders seized without remorse of conscience, as their lawful prey. More than £200,000,000 sterling, are supposed to have fallen into their hands by one vast act of confiscation. This immense sum was, however, insufficient to satisfy their rapacity. Under the names of contributions, war-taxes, and other claims, professedly claims of the nation, they gathered the riches of the whole people as a nest, and as one gathereth eggs that are left—and there was none that moved the wing, or opened the mouth, or peeped. With this singular mass of wealth in their possession, they raised armies, in different years, amounting to five, seven, nine, and twelve hundred thousand men: the strongest and most formidable body which was ever assembled upon this globe. This incomprehensible multitude, they emptied out upon every neighboring State. The lava did not run in a stream, as in the

eruptions of the natural world. It flowed down all sides of the immeasurable crater at once: and like an ocean, rolled its waves of fire over the whole face of the world, within its reach. Nothing withstood its power. The life, liberty, and property of every bordering nation, was consumed; and a boundless scene of desolation every where marked its course. The power and pride of Spain were broken down; Italy was overrun; the king of Sardinia was driven from his country; Switzerland, Belgium, Batavia, Germany, Prussia and Austria, bowed successively to the French arms, and were undone. Every republic on the eastern side of the Atlantic was blotted out from under heaven; and every kingdom also, which policy, or the convenience of the conquerors, did not compel them to leave independent. It made no difference whether the nation was a friend or a foe; was in alliance with them, or at war. Whatever was thought *convenient for France*, was done; and done in defiance of every law of God or man; of the most solemn treaties, of the most absolute promises.

At the very commencement of their career, the legislature made three great public promises; for which they pledged their faith to the world. One was "that France would make no conquests."—Another was, "that she would make war only upon tyrants." The third was, "that she would give liberty and equality to all people, whithersoever her armies came." With the first of these promises in her mouth, she began the work of conquest at her entrance into the field of conflict; and has done nothing but conquer, or attempt to conquer, to the present hour. While she was resounding the second over the face of the whole earth, she swept away, with the besom of destruction, the republics of Lucca, Pisa, and Venice; the thirteen republics of Switzerland; the republics in alliance with the Switzers; that of the Seven Isles; that of St. Marino; all the free cities of Germany; and the republics of Genoa, Geneva, and the Netherlands. One only remains on the face of the earth; and that, merely because the giant was unable to wade through the billows of the Atlantic.

FAMILY RELIGION.

Let the pleasant and the warm fire-side be an emblem of the cheerful and sincere affection which circulates from bosom to bosom through the whole family. It is at the fire-side the seeds of family peace and piety, or of family discord and impiety are sown. Let nothing be said in this sacred little circle that is not *charitable* and *chaste* and *pure* and *holy*. Let the Bible always lie near at hand. Let the

family Bible be the common property of the father and mother; but let every child, who is old enough to read, and to take care of a book, have his or her own bible. Let every child take it in turn to read some portion of the Bible every day, in a sort of family way, as a kind of intermediate family service. All this will be easy, especially with the female part of the family, who are usually in doors.—Does the history of the world afford an example of such a family fire-side around which there has been brought up a *drunkard, a swearer, a Sabbath-breaker, or a lewd person?* I believe not.—DR. SPRING.

PROGRESS OF TRUTH IN BOSTON.

The present enlargement of the evangelical churches in Boston is so great, and the growth has been from such small beginnings, we think gratitude requires that they should not be concealed from the public. We have accordingly prepared the following sketch. In the year 1803, religion had greatly declined from the principles and practices of our pilgrim fathers, in all the Congregational churches. All the Congregational ministers in Boston, except Dr. Eckley of the Old South, had become Unitarians, though they did not openly avow it. There were no weekly evening lectures, no conference meetings, no church meetings, no Foreign Mission, Education, Tract, or Bible Societies; no Sabbath Schools, no Monthly Concert, no Religious Newspapers. The church appeared to be swallowed up in the world. But the Great Head of the Church had yet reserved a few hidden ones who had not departed from the faith. A small number of pious mothers in Israel had for several years attended a private meeting for prayer, where they mourned over the desolations of Zion, and besought the Lord to revive his work. Early in the year 1804, a few brethren of the Old South Church, being grieved by the low state of religion, made an effort to have a public evening lecture established. The church agreed to the proposal; but the new proprietors opposed it, and succeeded in preventing it. Finding they could not prevail in this measure, eight brethren held a meeting in March of that year, and formed a "Society for Religious Improvement," not thinking it prudent to call it a *Conference Meeting*. Their state of feeling and inexperience, however, were such, that for several weeks, they could not pray together, but only read the scriptures and conversed on religious subjects. In about a month after their first meeting they felt a freedom to unite in prayer; and finding their faith and strength increased they prevailed on Dr. Eckley to establish a weekly lecture in a private house; but they continued their Society

meetings as before. They then resolved to give themselves to more earnest prayer. The Lord soon put it into their hearts to build a new house for public worship, where the gospel should be faithfully preached without restriction. As soon as this determination was known, it was opposed by the members of the old South on the ground that it would injure their church. As opposition increased, so also friends and helpers were raised up; and after importunate prayer, continued for five years more, in February, 1809, the meeting was held which resolved immediately to carry the plan into effect. Measures were taken to build a house for public worship on PARK STREET, and to organize a church which should guarantee the faithful dispensation of truth. So low was the state of religious feeling, that even Old South Church refused to assist in the organization of the new church; but "they went on building," and the Lord prospered them. Park Street Meeting house was dedicated in January, 1810; and though heresy came in like a flood, the Lord enabled the little church of but 14 male members to maintain the standard of truth which they had erected. The "Society for Religious Improvement" discontinued their meetings, when Park Street Church was formed.

After a contest of nine years more, against error and misrepresentation, it was found that another house for the pure worship of God was necessary; and the Lord inclined a pious man, now almost ripe for heaven, to erect a meeting house in ESSEX STREET. In the mean time, the Old South church was favored with the faithful labors of Mr. Huntington, first as colleague, afterward as successor, to Dr. Eckley. That church was increased in numbers and in its attachment to the true Gospel; and in the year 1822 a delegation of 10 brethren was sent by old South and Park street churches to strengthen the feeble church in Essex Street, now called *Union Church*.

This first attempt at the system of colonizing churches, was approved and blessed by their gracious Lord. In 1823 and 1824, the Lord poured out his spirit on the three churches, and a powerful revival of religion was the means of adding to Park Street Church 120 members; to the Old South 101; and to Essex Street 62: total in Boston, 283. The work also extended to Mr. Fay's Church in Charlestown, to which 65 were added.

In 1825 a new meeting-house became necessary to accommodate the friends of truth in SOUTH BOSTON, and was accordingly erected, with the aid of brethren in the above named churches, and another church was organized there, which maintains the truth as it is in Jesus.

Encouraged by these successful efforts the friends of Christ re-

solved to erect a meeting-house in HANOVER STREET, which was dedicated March 1st, 1826, and a church composed of 37 delegates from the other churches was planted there, and has since increased more than fourfold.

The friends of Rev. Dr. Jenks, who had been laboring in the city for several years as a Missionary, resolved to erect a Meeting-house for him in GREEN STREET; this was completed in October, 1826, and a church organized there, which has since been greatly increased.

Another revival of religion has since been granted to the churches. It commenced in Essex Street Church in January, 1826, extended within a few months to the other churches, and still continues. In 1826, there were added to Essex-st. church 50, Hanover-st. 45, Park-st. 24, Old South 14; total in 1826, 133. The additions in 1827 were, to Old South 90, Park-st. 72, Essex-st. 76, Hanover-st. 187, Green-st. 93; total in 1827, 523. On the first sabbath in the present month, there was an addition to the several churches of 79. The whole number added during the present revival, is 735. A portion of these were by letter from other churches.

The Lord having succeeded every attempt to enlarge his kingdom, a meeting was held on the 21st of March, 1827, to consider whether it was not expedient to erect another house for God. It being doubtful whether it was most needed at the north or south part of the city, it was resolved to erect two, one on PINE STREET, and the other on SALEM STREET. These were completed about the first of January last, and churches principally composed of delegates from most of the other churches, now occupy these temples of the Most High, and maintain public worship.

There are now in Boston *eight* commodious houses for public worship, with orthodox churches, embracing about 1700 members; and all are favored with faithful, devoted pastors, except Pine Street Church, where it is expected the Rev. Dr. Skinner will soon be settled.

During this time the Lord has not confined his blessings to Boston, but has enabled his people to erect houses of worship, and organize churches which have held up the light of divine truth amidst surrounding error, in Medford, Waltham, Cohasset, Concord, Walpole, Bridgewater, Cambridge-port, Brighton, and several other places in this part of the Commonwealth.

Since 1804 when those eight brethren assembled to inquire what the Lord would have them do, and had not strength of faith enough to pray together,—*Behold, what hath God wrought!*

Not unto us, not unto us—but unto His great Name be all the glory forever.

It should also be mentioned as matter of praise and gratitude to God, that during the period of declension alluded to above, the two *Baptist Churches* in this city, with their venerable Pastors, STILLMAN and BALDWIN, held fast “the faith once delivered to the saints”—and that they have established additional churches in commodious houses of worship in Charles Street and Federal Street, in the adjoining town of Roxbury, and other places. They have also had considerable additions to their churches, during the present revival.

Boston Recorder and Telegraph.

LIVING ABOVE THE WORLD.

Begin and end every day with God.—Let prayer be the key to open the heart to God in the morning, and lock it against all enemies at night. Let no Christian say he cannot pray; for prayer is as necessary to him as breath. Let none say they have not time for prayer; better take time from sleep, than want time for prayer—Think it not enough to *say* your prayers, but remember you must *pray* your prayers. Pray with sincerity and fervor. Think with yourself, this morning may be my last morning, or this night may be my last night; for certainly that morning cometh of which you will never see the night, or that night of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, by the long night of death, which will put an end to all your work, and bring you to an account and reckoning with your great master, about your work.

Lie down every night reconciled to God. How blessed is it to lie down, and have our hearts with Christ, and so to compose our spirits, as if we were not to awake till the heavens are no more.—Seeing none knoweth what a day may bring forth, spend every day as if it were to be your last. Look on yourself as standing every day at the door of eternity, and hundreds of diseases and accidents ready to open the door to let you in.

No doubt you have sometimes apprehended yourself nearer death than you think yourself just now; yet it is certain death and judgment were never so near you as they are at present. We who stand every hour at the door of eternity, should spend our precious hours with the greatest frugality, seeing the work we have in hand is soul work, and work on which eternity depends; and the time we have to work is very short, and cannot be recalled, this short life being

only a passage to eternity. Surely those who have immortal souls so near eternity, have other work to do than to trifle away time in intemperance, idle talking, gaming and such diversions.

Sójourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon short warning. We have no continuing city, nor certain abode here; therefore let us always be ready to arise and depart; and if we would be true travellers towards Zion above, we must have Christ in our hearts, heaven in our eyes, and the world under our feet. We must take God's spirit for our guide; God's word for our rule; God's glory for our end; God's fear for our guard; God's people for our companions; God's praises for our recreations, and God's promises for our cordials. We must make religion our business; prayer our delight; holiness our way, and heaven our home.

Oh, Zion's travellers! Distinguish yourselves from the men that dwell upon the earth; let Christ always be precious to you; the word sweet; sin bitter; the world a wilderness, and death welcome. Let Christ's will be your will; Christ's dishonor your affliction; Christ's cause your concern; Christ's success your joy; Christ's day your delight; Christ's cross your glory; Christ's sufferings your meditations; Christ's wounds your refuge; Christ's blood your balm; Christ's righteousness your clothing, and Christ's presence your heaven. While travelling here, let your hearts burn with love to Christ; love to hear of Christ; love to read of Christ; love to think of Christ; love to speak of Christ; love to address Christ.

LIGHT ARISING IN DARKNESS.

Some time before the decease of the late Rev. Mr. Steward, of this city, in a conversation with him, he remarked—"That he had been for some time expecting that a war would break out in the Turkish dominions. He thought it was clearly prophesied, that it would be the most *bloody that history records*;—that ultimately Christian powers would be engaged in it, and it would terminate (I think he said) in the overthrow of the Turkish power; at any rate it would open a door for a glorious triumph of Christianity. He considered it one of the important events of the latter day glory."

This conversation was anterior to the war, tho' I am doubtful whether there were not some symptoms of the gathering storm. I have watched the progress of things with reference to that prophecy, and find that hitherto events have been exactly fulfilling it.

At our last Monthly Concert one of our Ministers remarked, "that in supplying the *temporal necessities* of the Greeks, it may seem that

we were not directing our efforts to accomplish good in the highest sense; but," said he, "we know not how these charities may be connected with ulterior measures;—it may be that in this very way we are conciliating and gaining their favor, so that when Divine Providence shall have prepared the way, the gospel may be introduced. and a little spot be lighted up there, *whose lustre will shine gloriously on all the nations around.*" The thought was beautiful, and taken in connection with what that excellent Christian philosopher, steward, had said, was cheering to my soul, "as a light shining in a dark place."
Religious Intelligencer.

A MOTHER IN ISRAEL.

The venerable COUNTESS OF HUNTINGDON died 1791. Few characters in any age are to be found comparable to this excellent and useful personage. "She was," says the late Mr. Eyre, "truly eminent for offering up to God her most fervent prayers, and for devoting to his service all her property." "When," says she, "I gave up myself to the Lord, I likewise devoted to him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced. I was led to this," her ladyship continued, "from a consideration that there were many benevolent persons, who had religion, who would feel for the temporal miseries of others, and help them, but few even among professors, who had a proper concern for the awful condition of ignorant and perishing souls."

With an income of only £1200 sterling a year, spent in the service of God, what wonders was she enabled to perform! She maintained the College at her own expence; she erected chapels in most parts of the kingdom; and she supported ministers who were sent to preach in various parts of the world. The jewels she sold to build the chapel at Brighton amounted to £698. 15s.

"I remember," says Mr. Eyre, "calling on her ladyship once with a person who came from the country. When we came out, he turned his eyes towards the house, and after a short pause exclaimed, "What a lesson! can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished—and shall I, a tradesman be surrounded with luxury and elegance. From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly." She is said by some to have expended in the course of her life in public and private acts of charity, near one hundred thousand pounds sterling!

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

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VOL. II.

DR. BEECHER'S LETTER TO MR. BEMAN.

To the Editors of the New-York Observer.

BOSTON, DEC. 15, 1827.

GENTLEMEN—The letter I now send you has been often requested for publication. Until the present time I have never been entirely convinced that it was best to publish it. But recently, circumstances to which I need not allude, have brought me to the conclusion that it is my duty to consent to its publication. Indeed from the principles contained in Mr. Finney's Sermon, and from what I know concerning revivals which have taken place under his immediate auspices, I am sure that the "new measures," as they are justly called, though not unattended with some good, do nevertheless introduce into revivals another spirit, of whose nature and general influence these who countenance these measures seem not to be aware.

It is a spirit of fanaticism, of spiritual pride, censoriousness, and insubordination to the order of the Gospel, which, if not met by the timely and decided disapprobation of ministers and churches, threatens to become one of the greatest evils which is likely to befall the cause of Christ.

In this opinion I am confirmed by all I have seen or heard from the commencement of these evils to the present day. For many who differ from me I have cherished sentiments of high estimation, and do still cherish them, with the exception of what appears to me a dangerous mistake in respect to the "new measures" for promoting Revivals of Religion.

Nor is it my wish to limit the usefulness of Mr. Finney. My constant desire is, that he may be more useful in time to come: and I have no doubt he may become more useful than ever, if he will cease from and disavow those peculiarities which have not been the cause of his usefulness, and by rendering good men justly afraid of

him, have constantly thrown impediments in the way of his success.

I am respectfully yours,

LYMAN BEECHER.

BOSTON, January, 1827.

DEAR BROTHER—It is some time since I have been rejoicing in the revivals of the West,—as I had hoped, the beginning of a new era in revivals, in respect to rapidity and universality. I had begun to anticipate as the result, such a power of moral sentiment in the West, as, in alliance with New England and other parts of the church, might ere long raise a rampart around the Sabbath, and check the burning tide of intemperance, and the progress of heresy and error.

It is not until recently that a rumor has floated on the breeze to excite solicitude. But first by a paragraph in the *Christian Register*, I was alarmed; and since, by unquestionable information from eye-witnesses and friends of the work, my fears have been greatly increased, that Satan, as usual, is plotting to dishonor a work which he cannot withstand. Far be it from me, at this distance, to write a letter of advice, much less of reproof. I can only pour out my thoughts, from my heart, into your bosom, upon such general topics as seem to be in the neighborhood of danger, and ask your candid and prayerful attention to the subject; and I feel the more emboldened to hope that my motives will be duly appreciated and my suggestions regarded, from the consideration that I have not heretofore fallen under the imputation of a temporising policy, nor been suspected, I believe, of cowardice.

Allow me, then, with as little circumlocution as possible, to speak my thoughts upon several topics:—I have confidence in the piety and talents of brother Finney, and have no doubt that he brings the truth of God to bear on the conscience with uncommon power, and in a manner highly calculated to arouse the public mind, and awaken, and convince of sin. I am aware too, that ministers and churches in their ordinary state, compared with the spirit of a revival, are deplorably lukewarm, and often need strong measures, to bring them up to the point of even prudent zeal, and such as is indispensable to a powerful work of divine grace. I also fully believe, that means adequate to this end, though ever so prudently applied, must be such as sometimes will offend hypocrites and cold hearted professors, who are not reclaimed by them. I can perceive also, that ministers, from a variety of causes, are liable to perform their duty less faithfully towards men of wealth, honor, and high stations,

than with reference to persons in a more humble condition; and I am aware that more directness and plainness may in most and probably all cases be employed, than is employed to affect that class of the community, whose influence would be so salutary to the cause of Christ.

I have no doubt that the promises of God, in respect to prayer, include much more than has commonly been apprehended, and that a chief means of promoting those revivals which are to bring down the mountains, and exalt the vallies, and introduce the Millennium, is to be found in more comprehensive and correct views concerning the efficacy of prayer. Yet still I am satisfied that there is no subject on which ardent minds are more liable to adopt hasty, and to some extent false opinions, which may lead to pernicious effects. I am sure, that much has prevailed on the subject of the prayer of faith, as being *in accordance with my views*, which I should disavow and exceedingly disapprove. I am persuaded also, that the truths of the Gospel may be commended to the consciences of all men, both from the pulpit and in general addresses, with more directness and power than they are wont to be by ministers generally; and I am sure that during a revival they can be pressed with a closeness and pungency that would not be endured, and might be inexpedient, in other circumstances. I am sensible also, that the truth cannot be brought to bear simultaneously upon the consciences of an extended community, without producing great emotion, and producing and justifying extraordinary efforts to obtain and to communicate religious instruction by meetings of increased frequency, and I am not afraid of poverty or famine from any efforts which men *will* make to save their souls.

I am persuaded too, from the close alliance between the moral and social movements of our nature, that some degree of imperfection and indiscretion may be as inseparable from a sudden and powerful revival of religion, as it is from every other sudden and powerful movement of human feeling; and I am utterly fearless of any of the ordinary defects of a revival on which the enemy hang all their hopes of successful opposition. We might as well object to commerce or agriculture, until the entire business of a nation shall be by every man performed with perfect discretion, as to condemn revivals of religion, because imperfect and sinful beings, when strongly and justly excited, are not perfect in discretion.

No man appreciates more highly than I do, the importance of ardent, powerful, and fearless preaching, as a means of promoting revivals; or would deprecate more than I should, a cold-hearted, timid

prudence, which would extinguish zeal and weaken the power of holy men, when they are constrained by the love of Christ and the terrors of the Lord.

But the more important revivals of religion are, the more should we deprecate all needless repellances in the manner of conducting them; and the deeper the wave of public feeling which is rolled up by the breath of the Almighty, the greater is the danger and the more injurious the effect of mismanagement. The ship pressed by mighty winds upon the mountain wave, needs a keen eye and a vigorous arm, as a slight movement of sail or helm may produce instantaneous shipwreck. Besides, revivals usually include but a small part of the entire community, and however well conducted, are destined to meet a re-action when they have passed away. The world will attempt to regain its lost dominion, and with a disposition to take ample vengeance for past annoyance and self-denial; with little injurious effect, however, if the revival has not materially overstepped the bounds of real propriety, but with tremendous re-action if it has.

In the indiscretion of Davenport may be traced not only the suspension of the revival in this city eighty years ago, when he came here and began to denounce the ministers as unconverted men; but those indelible prejudices against revivals which made old Calvinists formal, Semi-Calvinists Arminians, Arminians Unitarians, and Unitarians Universalists. The great Eastern defection was produced by the indiscretions of the friends of revivals, as much as by any one cause.

There are in this city and region now, orthodox churches in which there has not for eighty years been a common evening lecture, and cannot be, owing solely to the extravagance of revivals which took place almost a century ago.

The following are the subjects upon which I would suggest a few thoughts:

I. The hasty recognition of persons as converted upon their own judgment, without interrogation or evidence. Revivals may become so great and rapid, as to make it proper that those experiencing a change, in the course of a day, should meet in one place, not to be recognized as converts, but to be examined, cautioned, and instructed: for the more powerful and rapid is the work of grace in a community, the more certain is the existence of sympathy and all the causes of self-deception; and the more imperious the necessity of caution, unless we would replenish the church with hypocrites, to

keep her agitated by discipline, or covered with shame by the neglect of it.

II. A severe and repelling mode of preaching and conversing with stupid and awakened sinners, giving a predominance to the awful and terrific traits of the divine character and administration. It is a partial exhibition of the divine character and of the Gospel, and though it may be connected with success, it is because God in his mercy works by means of great relative imperfection, and not because it is the "more excellent way." It has a tendency to produce a defective and unlovely state of christian feeling, a state of predominant severity instead of compassion and kindness. The human mind is *more* affected by kindness than by severity; and though I have preached much the terrors of the Lord, it has been always with little effect, only as the justice of God, and his mercy, and the sinner's obduracy and ingratitude, have been exhibited in close alliance. I have not found naked terror to do much execution, either as the means of awakening men, or producing submission. It is the Law in the hands of a Mediator. It is the uplifted sword of justice while Jesus invites and entreats and draws with the hands of love, which alarms, convinces of sin, and subdues the heart.

III. Assuming without sufficient evidence, that persons are unconverted. We may not possess any evidence that a person is pious, and it may be highly probable that he is not; but probabilities do not render it expedient to assume the fact as certain, because we enter on ground which we cannot maintain, and assume the appearance of censoriousness, calculated needlessly to awaken prejudice and augment the phalanx of opposition. It is also wholly a superfluous evil. For why should we incur the responsibility of pronouncing a man unconverted, when a few questions, respectfully proposed, would obtain the data requisite for a close application, with deeper conviction, and less repellancy.

IV. The application of harsh and provoking epithets, which, tho' they may be true in some theological sense, are, as they would naturally be understood, a violation of civilized decorum and of Christian courtesy. The application to men, of all the epithets which their character in the sight of God might justify, would constitute a hell upon earth. It would be the action and re-action of provocation and insult; it would prostrate all the valuable distinctions of society, and violate all the requisitions of the Gospel, of rendering honor to whom honor is due, and of being kindly affectionate, and gentle, and courteous. It would render the members of the same family, and the members of the same community, hateful and hating

one another. Should pious parents address their unconverted offspring as serpents and a generation of vipers, or pious children assail the ears of their unconverted parents with the epithets of Atheists, rebels, enemies of God, children of the Devil; any, but the sons of peace might be expected to dwell in the family; and should such provoking epithets be hurled at each other by members of the same community, it might qualify them sooner for Billingsgate than for the church of God. Should an unsettled minister of the Gospel, powerful in talents and zeal, and aided by success, carry himself sword in hand through the community in this overbearing style, we are not to suppose that settled ministers can with impunity do the same, or that any man can do it permanently with impunity. For, emboldened by success, either he will be lifted up of pride and fall into the snare of the Devil, or venturing on from one impropriety to another, the sensibilities of the community, goaded to desperation, will make a stand, and re-act, and sweep him away.

V. Another evil to be deprecated by such unusual treatment of mankind, is its tendency to produce imitators, who, without the moral power, will offer the same provocation, and be treated by an indignant community as the seven sons of Sceva were treated by the unclean spirits:—"Jesus we know, and Paul we know, but who are ye?"

There is nothing in the example of our Saviour, or of the apostles, to authorize an address so calculated to exasperate. Did our Lord call the young ruler an Atheist or a Devil? It was only when a course of open opposition to truth and evidence had indicated desperate wickedness, and produced reprobation, that our Lord assumed the language of severe rebuke, and terrific denunciation: and even in this, he acted as the Omniscient Judge, and not as a mere man. Generally his intercourse with sinful men is marked with compassionate dignity; and even were his address direct and severe, it would not follow that we might safely imitate. It was predicted of him, that he should not lift up his voice nor cry; a bruised reed shall he not break, nor quench the smoking flax, until he shall bring forth judgment unto victory, i. e. he should deal so kindly and tenderly with awakened sinners, as would neither discourage nor enrage them, but carry on the work to salvation. The example of Paul is fraught with instruction on this subject. For though the man never lived who possessed more moral courage, or struck home with more directness and power upon the conscience, yet no one ever manifested more dexterity or care to avoid the repellances of prejudice, or rousing up against himself the irritation of un sanctified

feeling; and whenever it became indispensable to administer reproof, he forbears to smite, until by every possible preparation of kindness, he had insured its salutary influence and prevented injurious re-action. If he must smite, it is not until he had bound the culprit with cords of love, and even then the chastisement is applied with so much regret as is calculated rather to break the heart of the sufferer than to enrage it; and in this he consulted the dictates of a sound philosophy, as much as he did the dictates of his benevolent heart. It is certainly a new discovery, that prejudice and hatred and anger have become the salutary causes in pre-disposing the mind of a sinner for the reception of the truth; and if notwithstanding hard names and provoking buffetings, he is awakened and converted, how much more certainly might the same event have been looked for, had these repellances been allowed to sleep, while the same amount of merciful directness and earnestness had been applied to his conscience and his heart.

Nor are we to suppose that the sovereignty of God may be relied on alike in the neglect, as in the use of the most suitable means of interesting and affecting the human mind; for sovereignty consists in rescuing men without reference to legal or moral desert; but not in doing it without means, or in a way that supersedes the necessity of discretion, and does violence to all the laws of the human mind. He can save and does save by means of great relative imperfection; but it is by that which is good in them, and not by that which is defective, and affords no evidence that still greater good might not have been expected, had means been more wisely adapted and better applied.

The laws of the human mind are not to be outraged in preaching the Gospel, nor the depravity of the heart needlessly roused and brought out into virulent action against man and God; and though those who themselves were exercised in this dreadful manner, are apt to imagine that all must feel just as they felt, and to preach with reference to the production of such horrid feelings, it is both needless and injurious to do it. There is impediment enough in man while the rage of his enmity sleeps, to forbid the exciting of its extreme violence, and enough to inspire compassion for the sinner, without involving him in new disabilities by arraying against him the exasperated power of his depravity; and if some are saved notwithstanding, there is no reason to doubt that many are destroyed by such treatment, who might otherwise have been saved.

The following may serve as specimens of the Apostle's mode of preaching the Gospel and dealing with men. At Ephesus he served

the Lord for three years with all humility of mind, and ceased not to warn every one night and day, with tears. At Athens, he reasoned with the philosophers on Mars-hill, in a way that was neither harsh nor abrupt, but courteous and yet direct and powerful. To the Corinthian church, which had sinned greatly, he says, "I write not these things to shame you, but as my beloved sons I warn you.— Wherefore, I beseech you, be ye followers of me." And in his second epistle, "Out of much affliction and anguish of heart I wrote unto you, with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you, and though I made you sorry with a letter, I do not repent, though I did repent."

His care to allay and to avoid exciting prejudice, and to conciliate favor by a watchful accommodation of truth to the character, capacity and condition of his hearers, is beautifully described in I. Cor. iv. 9—21. Because the Gospel was true and all were sinners, he did not treat them all alike; "Though I be free from all men, yet have I made myself the servant of all, that I might gain the more." The same treatment would not answer for all: "To the Jews I became as a Jew, to them without law as without law, to the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some; and this I do for the Gospel's sake." To the Galatians, endangered by false teachers, he says, "My little children, of whom I travail in birth again, until Christ be formed in you." The directions to Timothy, who was a young man, are, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity." He had no notion that a young man, even as eminent as Timothy, should undertake to break down ministers. "And the servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing them that oppose themselves," &c. The epistle of Paul to Philemon displays a consummate knowledge of the human heart, and is an unrivalled specimen of the most dexterous, delicate, and touching application of moral power; and illustrates perfectly the precept, "be ye as wise as serpents and harmless as doves." When the Apostles used pointed and severe expressions, it was only in desperate cases. As inspired men, they were authorised by God to inflict disease and death, and to utter the most awful imprecations of divine vengeance but they recognize themselves always as the mere agents of the Holy Ghost, and not as speaking themselves, or expressing their own feelings. Thus Ananias was struck dead for having lied unto the

Holy Ghost, the Apostles being the medium through whom the Holy Ghost spake; and Paul "being filled with the Holy Ghost," denounced Elymas the sorcerer, and inflicted blindness upon him.—When other men are filled in like manner with the Holy Ghost, and can work miracles in attestation of it, they may address, when God directs, individuals in the same manner. The martyr Stephen, in the early part of his address, was kind and conciliating. It was not until their incorrigibleness was manifest, and "he filled with the Holy Ghost," that he uttered the fearful denunciations with which his speech closes. The same may be said of the bold address of Peter and John to the Jewish Sanhedrim, Acts iv. 10, 11, "Being filled with the Holy Ghost, Peter said," &c. i. e. spoke as directed by Heaven. Paul also in his imprecation of destruction upon Alexander the coppersmith, is to be understood as denouncing the just judgment of God upon him, under the special guidance of the Spirit, and not as expressing his own vindictive feelings; and the same may be said of the imprecations recorded in the Psalms and in the Prophets. In common cases, these men were kind and gentle, and more given to expostulation and tears, than to denunciation; and when they speak in this manner, are only the organs employed by heaven to denounce judgments upon the reprobate. God surely has a right to denounce judgments upon the wicked, and to select his own instruments, as he had to exterminate the Canaanites; and sometimes the holy men who pronounce these imprecations expressly say that they are authorised by God to do his "strange work," and yet they do it in "bitterness of spirit," and only because "the hand of the Lord was strong upon them." They therefore executed only a specific commission, in given circumstances; and their conduct furnishes no authority to uninspired ministers to apply to their unconverted hearers generally, the same fearful language which was by heaven directed to be pronounced upon reprobates.

Long have infidels and scoffers triumphed in these imprecations, as the supposed ebullition of unhallowed feeling in good men: and if they were recorded as an example to be adopted by ministers in addressing unrenewed men generally, they do breathe any thing rather than peace on earth and good will to men, and would give to the infidel the entire and unanswerable force of his objection.

The general principle then is this:—men who hate and reject the truth, and conduct as those did whom God denounced, have reason to fear that the judgments of reprobation will come upon them, and the ministers of Christ may warn and entreat men to take heed.—But until certified by a revelation, that an individual or a class of

men are reprobates, he has no authority to apply to them, merely as ordinary sinners, the language of denunciation which is peculiar to reprobates; and whoever observes will perceive, that so far from doing this, where there is a serious mind, and an anxious desire, and earnest seeking, they are addressed in the language of compassion, exhortation, warning, and entreaty.* If I might refer to a living instrument of good to men in the conversion of souls, of all modern men most successful, and who if the humility of any man was equal to the temptation of being called a reformer, might be called such, having done more to reduce to a science the mode of applying truth to the human mind, and conducting revivals, than all who preceded him, I should refer to one, who of all men watched with most critical carefulness to avoid needless provocation, and availed himself most carefully of every circumstance which might remove hindrances, and give to truth the most unobstructed efficacy, and who, at the same time, approached the conscience with great directness and power.

IV. Female prayer in promiscuous assemblies. First, it is nowhere commanded. Secondly, it is nowhere authorized, either by precept or example. There is no instance in the patriarchal age, of women offering sacrifice as an act of worship, and a symbol of prayer; and none in the tabernacle or temple service. On the contrary, when on account of great judgments it was enjoined on females to pray, it was the wife apart, and the husband apart. Thirdly, female prayer in promiscuous assemblies for worship is expressly forbidden. "I suffer not a woman to teach nor to usurp authority over the man; but to be in silence." The apostle in speaking concerning the order of public assemblies of Christians, and concerning prayer, says 'I will therefore that men pray every where.' It is concerning the dress of women in public assemblies that he speaks in the same connexion, that they be clothed in modest apparel, and with delicacy and sobriety. He then twice enjoins silence, and positively prohibits speaking. Again, I. Cor. xiv. 34, "Let your

*The position that all men, because sinners, are therefore to be treated alike by the ministers of the Gospel, without respect to age, office, or station in society, is as much a violation of common sense, as it is of the plain directions of the Apostle, which exact reverence for age, and honor to whom honor is due; especially for those who rule over men: and if in monarchical governments the recognition of such distinctions was a Christian duty, where the arm of power could punish delinquents, how much more in republican governments, where public opinion is the only law, and a levelling of all distinctions in society would be the sure presage of anarchy and absolute destruction.—As in France existed for a time, when the sun, moon, and stars were cast down, and fish-women and courtezans formed the mob and directed the storming tempest of wrath.

women keep silence, in the churches, for it is not permitted unto them to speak: and if they will learn any thing, let them ask their husbands at home, for it is a shame for a woman to speak in the church." I know that these texts have been explained away; but so have the proof texts which teach the divinity of Christ, the depravity of man, the reality of the atonement, and the necessity of regeneration. Any thing can be explained away by those who are determined to obey their own will instead of the Bible. With respect to I. Cor. xi. 3—16, which may be thought to imply that women did pray in Christian assemblies, I answer:

1. It is not so plain that they did, as it is in the fore cited passages that they are forbidden; and the plain is to control the obscure, and not the obscure the plain.

2. If they did pray, it must be supposed therefore that it was under the special guidance of the Spirit; a preternatural impulse, which amounted to inspiration; for none but the Lawgiver himself can make exceptions to his own laws; and this considered, the example, if allowed, no more proves that women undirected by such influence, should speak, than the example of Balaam proves that all unrenewed men should set up for prophets of the Lord. If women did pray, it was a case exempted from the general prohibition, by divine and not by human direction.

3. And if the reasoning were even less conclusive, it would suffice to render the lawfulness of female prayers doubtful, and of course to exclude them under the rule, that if we are doubtful whether a thing is lawful, it is sinful in that state of uncertainty to do it; as he that doubted the lawfulness of eating meats, was condemned if in that state of mind he presumed to eat. But if no command had been given on this subject, I am of opinion that nature itself, as the Apostle says, is decisive on the subject. There is generally, and *should be* always, in the female character, a softness and delicacy of feeling which shrinks from the notoriety of a public performance. It is the guard of female virtue, and invaluable in its soothing, civilizing influence on man; and a greater evil, next to the loss of conscience and chastity, could not befall the female sex or the community at large, than to disrobe the female mind of those ornaments of sensibility, and clothe it with the rough texture of masculine fibre. But no well educated female can put herself up, or be put up, to the point of public prayer, without the loss of some portion at least, of that female delicacy, which is above all price; and whoever has had opportunity to observe the effect of female exhortation and prayer in public, will be compelled to remark the exchange

of softness and delicacy for masculine courage so desirable in man, so unlovely in woman; and if we need further testimony, the general character of actresses is a standing memorial of the influence of female elocution for public assemblies.

[To be concluded in next Number.]

For the Calvinistic Magazine.

**DIALOGUES ON CHURCH GOVERNMENT,
BETWEEN A CITIZEN AND A METHODIST CIRCUIT-RIDER**

DIALOGUE I

Preacher. My friend, I am glad to see you. I have long desired an opportunity of having a conversation with you, if agreeable.

Citizen. I have no objection. I am ready at any time to afford you the opportunity you desired.—May I ask what is the cause of your anxiety?

Preacher. I have been long acquainted with your character, and have often wondered, that being a man of regular habits, a lover of evangelical religion—and a friend to the church and religious people, you should not attach yourself to our society, as a member.

Citizen. I thank you for your good opinion. I hope, I am a friend to the church of Christ, and to all good people. But I have reasons that justify me to myself, for not becoming a member of the Methodist Episcopal church.

Preacher. The Methodist church is the principal one, in your section of country. It is a church that increases rapidly, while others are dwindling. It contains many pious members, is full of zeal, is strict in exercising her excellent discipline, and will certainly become the prevailing church in the land.

Citizen. I admit all you have said in commendation of your church, and believe thousands will praise God through eternity, that the Methodists were made the instruments of their saving conversion.

Preacher. Then, why not join us?

Citizen. If you wish to know my reasons, you must first converse with me freely, and candidly on several topics, that you may the better judge of the validity of my reasons, when you hear them.

Preacher. To this I have no objections.

Citizen. Have you ever turned your attention to the several kinds of civil government, that prevail in the world?

Preacher. I must acknowledge, I have not. I have but a very limited English education. Until a very few years ago, I cared very little about books, or any thing else, except folly and sin. I became

powerfully impressed at a camp-meeting at——. In the month of —— in the year—— I embraced religion; and soon had a call to preach. I was soon taken on the circuit, and have not had time to read any thing except the Bible—our discipline, and a few other books immediately connected with my calling.

Citizen. Well, sir, permit me to tell you, that there are several kinds of civil government, called democracy, aristocracy, monarchy, and despotism.

Preacher. You must explain these words, I do not understand them.

Citizen. Democracy is where the supreme power is in the whole people; it is more commonly called Republican. Aristocracy is where the supreme power is in a particular rank or class of men.

Monarchy is the supreme power of a single person, who placed at the head of many subordinate dignities, has an authority defined by laws.

Despotism is the supreme power of a single person, assumed and maintained by force on the ruin of every other pretension to rank. A despot, disclaims all law except his own will.

These are all the simple forms of government. Some forms of government are mixed, that is, compounded of two or more of the simple forms.

Preacher. What kind of government do you call ours, in the United States?

Citizen. It is a representative democracy, or republic.

Preacher. This is more than I ever heard or knew before about governments. And since we are upon the subject; you may tell me the advantages of each kind.

Citizen. A republican government secures to the people equal rights and privileges, civil and religious; and is free from burdensome taxes, and unnecessary wars; while it may not have so much decision and energy, in great national concerns, as some other governments. The people are liable to be divided in opinion, which gives rise, to disputations and even factions.

Monarchies and despotisms may have unity of design, energy and decision of action in national concerns. But the people's rights and liberties, are sacrificed, and they are generally oppressed with wars, taxes and religious establishments.

Aristocracies have the advantage of the counsels of men of high rank, great talents, experience and literature. But are liable to be disturbed, and even rent by the ambition and mutual jealousies of the nobles.

Since you have made me give you this short account of the principles of the different forms of civil government, and of their advantages and disadvantages, you will now be kind enough to tell me which you prefer.

Preacher. I have no hesitation in saying I prefer a Republican to every other form of government. Equal rights and privileges are the greatest of all blessings secured by civil government.

Citizen. I am glad to find that we think alike on this subject. I believe God made men equal, and no man has a right to rule over another without his consent, except for crimes. But since we have agreed so well on this point, I am encouraged to ask, whether the church must not exist under some form of government?

Preacher. Certainly. Our discipline is a proof of that.

Citizen. Without enquiring at present whether there be any better proof, you will not be offended if I ask, whether a christian esteems most his religious rights or his natural rights.

Preacher. I do not understand you.

Citizen. I will explain myself. A citizen of a republic, has a right to vote for all candidates for places of honor, power, profit and trust. He has a right to be a candidate himself for those places. He has a natural right to life, liberty and the pursuit of happiness, and a republican government secures these rights to him. But as a Christian, and member of the church, he has certain rights secured to him by the constitution and laws which God has given to the church.—Which of these will he esteem most?

Preacher. If he be an intelligent man he will esteem both very highly.

Citizen. Let us now enquire what some of his ecclesiastical rights are.

Preacher. I will hear you with pleasure.

Citizen. I think one of these rights is, a right to vote for the man who is to bear rule over me in the Lord. I think this is an unalienable right, and one secured by the charter or constitution which God has given to his church.

Preacher. Have you any scripture for this?

Citizen. In the sixth chapter of the Acts of the Apostles we read as follows:

“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to

prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the apostles: and, when they had prayed, they laid their hands on them."

In this instance, the apostles although inspired, and clothed by Christ with peculiar powers, did not presume to appoint church officers. The people elected them, and the apostles only ordained them.

Preacher. What other rights belong to church members?

Citizen. Another important right is, that the members of the church, as distinguished from the ministers, have a right, either each one for himself, or by delegates chosen by them, to vote in all ecclesiastical courts, synods, associations, or conferences where canons, decrees, or any regulations are made, respecting the doctrines, rules, worship, discipline, property, officers and government of the church.

Preacher. What scripture have you for this?

Citizen. It is to be found in the 15th chapter of the Acts of the Apostles, 2. 4. 6. and 22. verses.

"They (the brethren) determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question...And when they were come to Jerusalem, they were received of the church, and of the apostles and elders....And the apostles and elders came together for to consider of this matter....Then pleased it the apostles and elders, with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas...."

On this passage I remark: 1st. Before Paul and Barnabas went as members to this ecclesiastical court, the brethren determined to send them, that they might represent them in this synod; but they took care to send certain others of their own body with them. 2nd. The Apostles and Elders with the brethren determined the question. 3d. This passage, then, clearly determines the right of the private members of the church, for this is the meaning of the term brethren, as distinguished from apostles and elders or ministers, to vote either by themselves, or by representatives chosen by them; in all ecclesiastical courts, synods, assemblies, associations or conferences. Nor can this right be withheld without violating an unalienable right secured by the laws of Christ, and sanctioned by the the example of the apostles and primitive church.

Preacher. You seem to have made out, better than I expected, from scripture authority, the right of the people to be represented,

and to vote in conferences, or ecclesiastical courts. What other right do you think belongs to the people?

Citizen. The right of choosing by vote, the man who is to be their pastor, to preach the word to them, to administer the ordinances, and to reside among them.

Preacher. But what has all this to do with my first question?

Citizen. It prepares me for giving my first reason, for not offering myself to you to be become a member of your church. If I were a member of your church, I would not have the liberty and privileges of a free man in church matters. I should have no choice for officers who were to bear rule over me in the Lord, nor for the man who was to dispense the word and ordinances to me, and exercise the duties of a Pastor. I would have no vote by myself, or by a representative chosen by me, in the conference, about the laws by which I was to be governed, or about any other matter belonging to the church, whether temporal or spiritual. But these are rights too dear, too sacred for me to surrender. I would be as unwilling to give up these privileges, as I would be unwilling to surrender the right of voting for civil and military officers, and members of congress, and of the state legislature.

Preacher. You might entrust these things to the bishops, elders, and circuit-riders. But is this your only reason?

Citizen. I am not willing to surrender my liberty and rights, civil or religious, to any man, or set of men; although they might be the best men on earth. Besides, as an American, I am opposed to Monarchy. But *the Methodist Episcopal church is monarchical in its form of government.*

Preacher. Sir, you almost ruffle my temper. I deny the charge, and consider it as a base slander.

Citizen. Well, sir, I shall be glad to have reason to alter my opinion. You will be good enough to mention the number of ecclesiastical courts, that belong to the Methodist church—how they are constituted—also the different kinds of church officers—and how they come into office—and what are the powers, both of the courts, and of the officers.

Preacher. I can do this by recurring to our most excellent discipline.

Citizen. That is the source from which I wish to obtain the account of these matters; and I wish you to be very exact.

Preacher. You shall have the account, in the words of the discipline.

Citizen. Proceed.

Preacher. 1st. The general conference is the highest ecclesiastical

cal court, that belongs to our church. It meets only once in four years, unless there is a called meeting by the superintendants with the advice of all the annual conferences; or if there is no superintendant, all the annual conferences shall have power to call a general conference. This conference is composed of one member for every five members of each annual conference, appointed either by seniority or choice, at the discretion of such annual conference; and it takes two thirds of the representatives, of all the annual conferences to make a quorum.

Citizen. What is the power of this conference?

Preacher. It has full powers to make rules and regulations for our church; except that it shall not alter our articles of religion, nor establish any new standards of doctrine, contrary to our present existing standards—they shall not allow of more than one representative for every five members of the annual conference, nor less than one for every seven—they shall not alter any part of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency; and some other limitations not necessary to mention. 2nd. The yearly conference, composed of all the travelling preachers, who are in full connection, and those who are to be received into full connection. The bishops appoint the times of holding this conference, but it appoints the places of meeting.

Citizen. What is the business of this conference?

Preacher. It enquires what preachers have been admitted on trial, or into full connection—who are deacons and elders—who has been elected by the general conference, to exercise the episcopal office—who are located or supernumerary, or have died this year; are the preachers blameless in life—who are expelled—what number is in society—where are the preachers stationed this year—what has been collected for the contingent expenses, for making up the allowances of the preachers—how has this been expended. And they elect and ordain elders.

Citizen. Are these the principal judicatures, that possess the highest authority?

Preacher. They are.

Citizen. I have observed that no private member has a seat in these judicatures, nor have the church, as distinguished from the ministers, any vote. This is an insuperable objection in my way against joining your church. But, proceed.

Preacher. A bishop is the highest officer in our church. He is elected by the general conference, and ordained by the laying on of the hands of three bishops, or one bishop and two elders. If there be no bishop the

conference may elect one, and the elders, or any three of them appointed by the general conference, may ordain him.

Citizen. What are the duties and the powers of a bishop?

Preacher. To preside in our conferences—to fix the appointments for the several circuits—in the intervals of the conferences, to receive and suspend preachers as the discipline directs; to oversee the *spiritual* and *temporal* business of the societies—to ordain bishops, elders and deacons. And he is amenable to the general conferences, who have power to expel him for improper conduct.

Citizen. This is giving to one, or at most a few men, extensive powers, such as no community should intrust with an individual or two. And these men sign themselves, the Pastors of the Methodist Episcopal societies in America—Pastors over a people, who never chose them, nor was their vote asked for. This sounds harsh to my ears, and clashes with my views of liberty. What is your next officer?

Preacher. The Presiding Elder.

Citizen. What are his powers?

Preacher. He travels through an appointed district, and in the absence of the bishop, takes charge of all the elders, deacons, travelling and local-preachers and exhorters in his district. He may change, receive and suspend preachers in his district during the intervals of the conferences, in the absence of the bishop, as the discipline directs—to preside in the conference, in the absence of the bishop, but if there be two, he (the bishop) may by letter or otherwise appoint the president—to be present at quarterly meetings, and at each meeting to call a quarterly meeting conference consisting of all the travelling and local-preachers, exhorters, stewards and leaders of the circuit, and none else, to hear complaints, and to receive and try appeals—to oversee the *spiritual* and *temporal* business of the societies in his district—to take care that every part of our discipline be enforced—to attend the bishops when in his district, and to give them when absent, all necessary information by letter.

Citizen. Ample powers indeed! Who gives him these powers? And tell me candidly, is he chosen by the people, over whose temporal and spiritual concerns he presides, to the exercise of these extensive powers?

Preacher. It is the discipline gives him these powers. And I must confess it is not the suffrage of the people, that raises him to the office; but he is chosen by the bishop.

Citizen. Are you sure—for this is monarchy with a witness. The elder is the mere shadow, and creature of the bishop—an officer of his

will, as much as a nobleman, or a peer is the creature of his monarch. I wish you to be sure you are correct.

Preacher. I am sure I am, for I speak the language of the Discipline. See chapter 1st. Sec. 5.

Citizen. Proceed to the next officer.

Preacher. The next officer is a travelling elder.

Citizen. How is he constituted, and what are his duties?

Preacher. He is constituted by the election of the majority of the yearly conference, and by the laying on of the hands of a bishop, and of the elders that are present. It is his duty to administer baptism, and the Lord's supper, to perform the office of matrimony, and all parts of divine worship, and to do all the duties of a travelling preacher.

Citizen. No voice or suffrage of the church yet? What is the next officer?

Preacher. A travelling deacon. He is constituted nearly in the same way as the travelling elder; and is an assistant of the elder, in some things; but in point of office, is inferior, as he baptises, and performs the office of matrimony only in the absence of the elder.

Citizen. What is the next officer?

Preacher. The preacher. He is received by the yearly conference, or in the interval by a bishop, or the presiding elder, until the sitting of the next conference. If his name is not printed in the minutes, he must have a written licence from a bishop or a presiding elder. His business is to preach, to meet the societies, classes and bands, to visit the sick, &c.

Citizen. I am familiar with the duties prescribed to him by the discipline, and they are in many respects very excellent. But the people have no voice in creating him a preacher, nor even in the question, whether he is to preach to them or not. And I see he is directed, see chapter viii. Sec. 12. "It is your duty to employ your time in the manner which *we* direct." What are the duties of those who have the charge of circuits?

Preacher. Their duties are numerous.

Citizen. Among others, they see that the other preachers in his circuit behave well, and want nothing—to appoint all the stewards and leaders, and change them when he sees it necessary—to appoint a person to receive the quarterly collections in the classes—to overlook the accounts of the stewards—to see that collections be made quarterly, if need be.

Preacher. It is even so; but why did you select these from the number?

Citizen. These, with a few others of his duties, go to shew his absolute power, in his sphere, to the exclusion of the sacred right of suffrage in the people, even to the lowest office. And the very object of our conversation is, to trace out the marks of kingly government, in every department. I admit the duties prescribed to his office, are as good perhaps, as they could be in a government which is monarchical, and many of them would be excellent in a form of government more republican. What other officers belong to your church?

Preacher. Local preachers, stewards, and class leaders.

Citizen. As a local preacher is invested with little or no authority, and as stewards and class leader, are officers at the will of him who has the care of the circuit, this ends my enquiries.

Preacher. I am really glad, that your tedious enquiries have come to an end. Now let me hear what you have to say.

Citizen. Do you remember the definition of monarchy?

Preacher. It was, "Monarchy is the supreme power of a single person, who placed at the head of many subordinate dignities, has an authority defined by laws."

Citizen. The only difference between your church government and monarchy is, that you have more than one bishop of equal authority. Had you an arch-bishop, which I think you have not, the parallel would be exact. Your bishops represent the monarch—your elders, deacons, preachers, stewards, and class leaders, the subordinate dignities of a monarchy; your bishop's authority is defined by the discipline, as the monarch's is by laws. And in both the people are excluded from suffrage in all things that relate to the appointment of officers, and government. I would not voluntarily be the subject of a monarchy, and for the same reason I would not be a member of the Methodist church.

Preacher. For any thing I know, all other church governments are as monarchical, and exclude the votes of the private members as much as ours. I have never read church history, nor the constitution or discipline of any church, except the one in which I am a minister. I would be pleased to hear something on this subject.

Citizen. There are several kinds of church government. 1st. *The Congregationalist*, which is properly democratic. The Baptists, and Independents of New England, have adopted this form. 2nd. *Episcopacy*, which answers to monarchy. The church of England, the Lutherans, or the greater part of them, the Roman Catholics, and Methodists have adopted this form. 3d. *Presbyterian*, which answers to a representative republic. The Presbyterians, Seceders, Covenant-

ers, and Cumberland Presbyterians, have adopted this form. In this last form, the vote of the people, by themselves or representatives, is secured in almost all things relating to the church. The whole people vote for their deacons and elders—and they decide by vote who shall be their pastor. They vote by their representatives, who shall be licenced to preach, and who shall be ordained. They are represented in all the church judicatures by their elders, and in this way vote on all the regulations proposed for the good of the church; in a word, they vote on all subjects brought before the judicature. Among those who have adopted the congregational form, the vote of the whole people is taken on most subjects.

Preacher. I expect there are men among us, who are able to shew, that Episcopacy is the scripture form of church government.

Citizen. Many would undertake to shew that monarchy was the proper form of civil government according to the scriptures; but their arguments would have but little weight with an American. The scriptures view men as free, and as entitled to their vote, in matters that relate to government.

Preacher. Had I thought my first question would have produced such a lengthy discussion, I believe I would not have made the enquiry.

Citizen. Since you have begun to draw from me my reasons, you ought to feel bound to hear them out.

Preacher. Another time must do.

PREDESTINATION.

Extract from a Dialogue on Predestination.

Arminian. I hope you will not be offended, if I declare, notwithstanding all you have advanced, I *do not*, I *cannot* believe in this doctrine of predestination.

Calvinist. And I hope that you will not be offended, if I declare I am quite of opinion, that you *do believe* in it; for your intelligent conversation on other subjects, will not permit me to believe the contrary.

Arminian. I beg, Sir, you will explain yourself; for your assertion surprises me.

Calvinist. If you will favor me with the short answer, of *Yes*, or *No*, to a few explicit questions I shall take the liberty to propose, I have little doubt but I can prove what I have affirmed. And if you do not think my questions sufficiently explicit to admit such answers, I will endeavor to make them so.

Arminian. It will afford me great satisfaction to comply with your proposal.

Calvinist. Then let me begin by asking, Are you of opinion that all sinners will be saved?

Arminian. By no means.

Calvinist. But you have no doubt, it will be formally and finally determined at the day of Judgment, who are saved, and who are to perish?

Arminian. I am certainly of that opinion.

Calvinist. I would ask, then, is the great and unchangeable God under any necessity of waiting until that awful day, in order to determine who are the righteous that are to be saved, and the wicked that are to perish?

Arminian. By no means; for he certainly knows already.

Calvinist. When do you imagine, that he attained this knowledge?

Arminian. I suppose—he must have known from all eternity.

Calvinist. You will admit then, that it must have been fixed from all eternity?

Arminian. That by no means follows.

Calvinist. Then it follows, that he did not *know* from all eternity, but only *guessed*, and *happened to guess* right; for, if it was not fixed from all eternity, it must have been uncertain; and how can Omniscience *know* what is yet uncertain?

Arminian. I confess that there is some difficulty on this point, and it seems to me that it must have been fixed from all eternity.

Calvinist. Now, one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity, who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased, sir, to inform me who fixed it?

Arminian. I feel the force of the difficulty.

Calvinist. This short and plain view of the subject presents a difficulty, Sir, from which no Arminian can escape. The truth is, there can be but one answer to the question—there is no room for any other supposition. *God must have fixed it from all eternity.*—This is predestination—and this you must believe.

Arminian. I candidly acknowledge that I have never taken this view of the subject before; and I believe it is the last time I shall attempt to oppose predestination to eternal life.

From the Religious Intelligencer.

ATHEISM IN NEW-YORK.

We would gladly be spared the pain of writing this article, or even the reflection that there exists among us a set of men so blinded by sin, so hardened, so ungrateful to the Giver of all their mercies, as openly to avow and circulate in print the *rankest infidelity*—the *darkest Atheism!*

Yet such is the fact. It was reserved for the Nineteenth Century—when the light of the Gospel is shining so brightly—when Jehovah is manifesting himself by so many infallible signs—when the prophecies are so accurately fulfilling—when the hopes of heaven are so joyfully embraced by thousands and tens of thousands—it was reserved for this age, and for an unhappy circle in this city, to discover, what had so often been discovered before, and as often shown to be false, that the Bible is “a string of contradictions,” that there is no God, no heaven, no hell, no existence after death, no soul!!

And these misguided men are not satisfied with cherishing their dark and comfortless views alone; they must needs seek out other victims to share in their wretchedness—the guilty, the weak, the ignorant, and whoever can be bound in their chains. Like their prototypes in France at the era of the Revolution, of whom they are but sorry imitators, they torture into their service that noble engine the press, and by this means cast upon the public the most horrid blasphemies against the Bible and “the Bible God.” Some passages which have met our eyes, exceed in bitterness any thing which we have ever seen or heard of: and withal are too indecent to be read by any civilized person. Men who make no pretensions to religion, have expressed themselves as horror-struck with the perusal. The following libel upon the Scriptures, fiend-like as it is, is innocence itself in comparison with the passages to which we refer:

“A NATION can never be happy or prosperous while such a contradictory mass of rules, precepts and doctrines, as this old collection of fabulous Jew Books contains, gives a spirit to its laws. It is a string of contradictions, from the cosmogony in Genesis to the destruction of the world in Revelations. Its descriptions of a Deity are contemptible, and often horrible. He is made to assume all shapes and characters, according to the disposition of the writers of the tale; and in no instance a higher or more dignified character than that of a tyrant. The Jews never approached any thing like civilization while a nation; and as the idol-god worshipped is always made the emblem of the worshippers, so Jehovah has never been painted like a civilized or moral being. The style of the Bible is

romantic throughout; and could the original Hebrew copy be generally read and understood, it would be not only generally offensive to present notions of morals, but disgusting. What is called the English Bible is not a literal translation of the original Hebrew into the English language; but merely an English version fabricated for the purpose of English priests. It is the fabled history of an obscure tribe that did not occupy a greater extent of territory than the state of Rhode Island. Its biography is confined to a history of villainy: not one strictly moral life is therein recorded. It is an account of fornicators, adulteries, rapes, sodomies, assassinations, and massacres. It contains a frivolous relation of the quarrels, jealousies, and treacheries of petty chieftains. In astronomy, or general philosophy, it absolutely teaches nothing that is correct. Some of the books that the Jews borrowed from the Persians contain scraps of morals; but, taken as a whole, the Bible cannot possibly aid the cause of civilization. A Jewish temple must have resembled a large slaughter house: while the frying and frizzling of the carcasses, and the gormandizing of the priests around the altars, must have exhibited a state of cannibalism! Jehovah is depicted as a ravenous wild beast that delighted in the savory smells of burning fat and frying limbs, and as only to be appeased by this perpetual feast of priests! Such are the laws, such is the god, unfolded in this "blessed book!" It is an outrage upon the present state of knowledge and comparative civilization that it should be supported. It is impossible for an intelligent man to give it his honest and conscientious credence. It has no moral support, and is kept in countenance only by force and fraud. It is the last remnant of priestly magic, and the last prop of all temples of idolatry. Its annihilation as a creed and a code, must be the wish, as it will be the aim, of all GOOD MEN AND WOMEN."

Reader, look at this and be humble. Who has made you to differ? But for the restraining grace of God, *you* might have been left to despise the overtures of mercy, and pour contempt upon the only light which beams from heaven. We offer no comment on this awful paragraph, except to remark (on a point where some of our readers may not be personally informed,) that of all the translations from foreign languages of which we have any knowledge, the Bible is the most exactly conformed to the original.

In the next place, they have formed a Bible suited to their own taste, which they call the "Bible of Reason, or Scripture selected from the most rational [i. e. most atheistical] of ancient and modern authors." Add to these an infamous book called *Ecce Homo*, which

if report is true, has cost the author dear in England. Also Paine's "Age of Reason," and several others of the vilest characters which ever issued from the press. These they are circulating with all the industry of the spirits of darkness.

Whether these men at all believe what they write, or whether they seek a guilty notoriety because they can obtain no other, or whether they pour their poison upon the community out of pure malignity, it is not for us to determine. But sure we are, that a more cruel act could not be perpetrated, than to circulate such misrepresentations among those who know little of the Bible or religion, and are too ignorant to discriminate between truth and error.

Like others, these men assemble on the Sabbath—for what? To worship God, and pray for his gracious influences upon their hearts? Ah! they have no God! When they behold the mechanism of the heavens—the planets rolling in undisturbed harmony around their centres of light—the rivers flowing to the ocean, and again taken up by an unseen hand and sprinkled upon the face of vegetation—the beautiful alterations of seasons, and the charming landscapes which deck the earth—they can see no *design* in all this, no paternal kindness. In all human mechanism they can see design, but none in the framing of the universe. No light from heaven can reveal to their dark minds even the existence of a God. Therefore they convene on His holy day, not to adore his awful majesty, but to vilify his character and law, to cast reproach upon his worshippers, and like the heathen, sing songs to nature. What a place for poor orphan boys and apprentices to resort, and be stripped of the little moral feeling which bad education and example have left them!

Now suppose these infatuated men could succeed in banishing the last ray of Gospel truth from the earth, and bring on a long night of atheism;—what would they gain? Look at the only example which the history of man affords, of a *nation of Atheists*. Look at France in that awful period when Christianity was proscribed by law, and, in order to abolish the Sabbath, time was divided into decades instead of weeks! What was that period? Universal consent has named it "the reign of terror." It was a period of dreadful wrath." The prisons were filled and emptied with a horrible rapidity, and the places of execution flowed with blood like a river. The bonds of society were broken, and the besom of destruction swept over the land. Even the leaders of this deadly enterprise, lost all confidence in each other, and plotted each other's ruin—till more than 90 of their number had perished by the hand of the execution-

er or by assassination, with thousands of citizens in humbler life, and christianity, at least in name, was again restored.

When a set of men succeed in banishing the Bible from their houses, or in burning it amidst midnight orgies as one has been burnt in this city; when they have defiled Omnipotence, and yet are spared to fill up the measures of their iniquities; when they have gathered a few others in their train as bad as themselves, and thus prepared themselves for a tenfold deeper condemnation, they may think that their work is almost done, and christianity about to be trampled in the dust. But how impotent their rage! They contend against an Almighty King, in whose hand their breath is, and who will make even their wrath to praise him. "Let the potsherd strive with the potsherd of the earth," but "wo unto him that striveth with his Maker." Their mightiest efforts against him, his church and his Word, are as if an insect should attempt to shake the Andes. They may destroy themselves, and become the instruments in his hands of scourging others; but against his church he has declared that "the gates of hell shall not prevail." All the efforts of infidels and Atheists hitherto, compared with some to whom these are but pigmies, have availed nothing. In spite of them all, religion has extended gloriously, and Bibles have been multiplied a thousand fold. And we know, both from Scripture and the indications of Providence, that the great cause will go on and triumph and abound, till the whole world shall be filled with the knowledge and glory of God.

Christians! why are infidelity and atheism permitted to rear their horrid crests in the midst of you? Why is the darkness of the pit gathering around you? Is it not because your light does not shine as it ought?—because your love has grown cold, and your tongues have faltered in prayer? However little you may fear for the Ark of God—however despicable the efforts of these men may be in themselves—yet as a follower of Him who came to save that which was lost, is it not your duty to pray for them, and to place within their reach, yea in their hands, those solemn truths, which, if not before, will burst upon them in terror when the curtain rises that separates them from eternity. Such tracts as the 'Death-bed of a Free Thinker,' 'Leslie's Short Method with a Deist,' 'Heaven Lost,' and others of the same class, should be distributed freely, especially among the ignorant and depraved. For all experience tells us, that there are no doctrines so absurd, so false, so abhorrent to every kindly feeling of our nature, that in a great city like this, some will not be found who are wicked enough and weak enough to embrace them.

We have but a word more to add. The race of these men is short:

They may spend their little season of probation, if they please, (and it may be shorter than they are aware) in blaspheming God and corrupting the minds of the young; but when death comes—when eternity opens—when the wailings of despair burst upon their ears—it may be to them (O that it may not be) as it was to Sir Francis Newport, who died exclaiming with a groan so dreadful and horrid as if it had been more than human, “O THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!” A letter which he wrote upon his death-bed, in reply to one of his infidel companions, who learning his state of mind, had addressed to him such consolations as he was able to administer, is so appropriate to our use, that we quote it, notwithstanding many of our readers may have seen it before.

“SIR—Not able to use my own, I have borrowed another hand to answer yours. You say well, it is a more grateful office to endeavor to remove the disorders of the mind, than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists. Now your argument cannot reach my case, unless you first prove that atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences, by our reason, those formidable monsters grow tame and familiar: if by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar the more we think of them; since no reason shows what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to

believe it, I would. All I can do with you is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, this vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no imposture, heaven and hell are real, and the immortality of the soul as certain as the existence of the body. For a time we have officiously deluded and cheated ourselves out of religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror? That there is a God I know, because I continually feel the effects of his wrath; that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when at the same time, without this God, every such wretch would immediately fall into nothing, being without him not able to exist one moment! What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflectors to himself? Do not mistake yourself; it is not a light matter, to contend with the God of nature, to abuse religion, and deny its Author. (and what is worst of all,) to apostatize from it, as I have done. God has met with me for it, after a long forbearance of my inveterate impiety and profaneness. Let me entreat you to leave off your sins: who knows but God may yet receive you? I speak not this out of any love to virtue, or hatred of vice, (for I am hardened and impenitently reprobate,) but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, if it does not reclaim, it will enhance your guilt, possibly to be overtaken in this world, as I am, by the just judgment of God: if not, be sure you will be met with hereafter.

“Which is all from.” &c.,

THE CHANGE WILL COME.

When we turn from the past to the future, the prospect is brighter still. The church has the word of God on her side. The change predicted in the figure of "new heavens and a new earth wherein dwelleth righteousness" makes haste. The preparations which for so many years have been making to produce it, are far enough advanced to give satisfactory proof that they are adequate to the end. Faith has almost given way to sight. The Spirit is coming down like rain on the mown grass. Knowledge is greatly increasing. Commerce is doing her part of the work. Science and the Arts are bringing in their contributions. The new facilities of communication between distant parts of the earth, bear on the same object.

The change will come. *Wars will cease.* Commerce is raising up a large and wealthy class whose interests require peace;—and as it is in a degree true now, so it will be more true hereafter, that governments must be swayed not by the love of war and conquest, but by the commercial interests of their subjects. If republican forms of government shall generally prevail, they will favor peace,—for they will dry up one most copious fountain of discord among nations—disputes about legitimate succession to the throne. And the people who bear the expense and shed the blood and endure the privations—not governments—will decide the question of peace or war. And if a republican form of government should not prevail, still the diffusion of knowledge, and the elevation of the mass of the people by the operations of commerce, will form a public opinion and give a weight to it, which kings will not lightly disregard. Knit together, too, as Christians of different nations are, by the Missionary Spirit, they will cry out against rashly drawing the sword against their brethren. Antipathies and political prejudices will be cast off as they run side by side in the same heavenly race—and it will not be possible to kindle in their hearts a spirit of war, by declaiming on former aggressions. They will not endure to see Missionary operations impeded—the wheels of the chariot of salvation obstructed and even rolled back—merely to gratify the ambition or revenge of their rulers.

The change will come. *Nations will be essentially free whatever may be the form of governments.* Knowledge is fast extending—but this alone will not make freemen. Extensive acquisitions and powerful intellects—burning eloquence—the loftiest and sweetest poetry, have existed under the reign of despotism. But the book of liberty—the Bible—is extending its influence. That book which roused the spirit of LUTHER to think and act freely when the sway of tyrants was complete over the bodies and minds of all the world—which

led men, searching for liberty of conscience, to enquire into the claims of Kings and Popes, and to assert their civil rights—this Book still retains its efficacy—and is diffusing the same influence over the minds of men. Whether the members of a republic, or the subjects of a monarch, walking in its light, the nations of the redeemed will enjoy, even here, “the glorious liberty of the sons of God.”

The change will come. *Heathen nations will become the followers of Christ.* The work has been begun successfully and systematically. The principle of *voluntary association* which the experience of ages has shown to be powerful when applied to the secular business of men—and which has long been applied to sustain the regular institutions of religion, is now applied to the business of converting the nations. Out of individual weakness it brings aggregate strength; and as in well organized armies, it operates with concentrated energy. So long as the feeling peculiar to the age—the feeling that *something must be done*, pervades the hearts of the Christian world—and so long as they employ the power of voluntary association as wisely as the children of this world have done, and without the intrigue, the management, the corruption which sometimes are seen in secular affairs, no obstacle can stop the work.

The change will come—and whether individual happiness—the lengthening out of human life through the improvements in Science and the Arts—social happiness—plenty, from the absence of wars and vice and immoralities and crimes—national prosperity attending knowledge, and competence and piety—whether any or all of these are spoken of, there will yet be ‘new heavens and a new earth wherein dwelleth righteousness.’ And tho’ the time should be prolonged beyond our day—even though this year the angel of death should say to any of us, ‘Time with you shall be no longer, if we are steadfast and abound in the work of the Lord, we shall shout among angels in heaven “Glory to God in the highest—on earth peace, good will among men.”’

Connecticut Observer.

From Zion's Herald.

A RECOLLECTION.

The man of God stood up and looked around upon a company of immortal souls who had assembled to hear from his lips the words of eternal life. The light of benevolence beamed in his eye, as he beheld them. It was a benevolence which he had brought from his closet—a benevolence akin to that which prompted our blessed Saviour to exclaim, as he looked upon Jerusalem, “how oft would I have gathered you as a hen gathereth her chickens under her wings,

and ye would not." "O my impenitent friends," said he, "when will you awake to righteousness—when will you arise from the dead—when will you begin to work out your salvation with fear and trembling? Often have I prayed and wept for you; and watched for the first risings of love to God in your souls, as they that watch for the morning. But alas, no morning dawns upon your souls—No star of promise cheers the dark horizon. No rain, no dew descends upon the thirsty ground. All the day long I stretch forth the hand in vain.—My friends, suppose your souls were committed to my care, and I should be as careless of their salvation as you yourselves are—what would you think of me? Methinks I see you already come around me; and hear you with anxious hearts begin to say, "Sir, our souls are precious; they are committed to your care, and the time is short. We come to you thus early, that we may not be forgotten. Our day of probation may close suddenly, before you have attended to our salvation. Do you not know that you have a great work to do for us and will you delay?" what would you think of me, if I should say, I admit all that you have said about the value of your souls and the importance of attending to them; but you are young—there can be no great danger yet. Besides, I am engaged, at present, in the pursuit of pleasure. She promises me all the kingdoms of this world if I will follow her a little longer. Come to me when I have obtained the object of my present pursuit and I shall have nothing to do but attend your request. "But sir, we are dying—we want you to forego the pleasures of this world, and attend to us immediately—There is no time to be lost." Do not be alarmed, I will certainly attend to you, but not to day. Thus dismissed you go away sorrowful.

"Scarcely a week has passed away, when you come to me again. I perceive that you have been weeping, and with frequent sobbings you begin to say "why will you delay the business of securing our salvation? Death is at work. Since we were here some of our number have gone into eternity, and you have done nothing for them. O where are they now, and where shall we all be soon? The great day of accounts is coming, and, comparing time with eternity, it will be here in a moment, in the twinkling of an eye. If you ever mean to do any thing for us, we entreat you to do it speedily." And what if I should say, I am engaged in the pursuit of wealth. I cannot stop to work out your salvation; when I get time I will attend to it. It can be done at any time. Be quiet—wait, wait a little longer—all shall yet be well.

"Again, you come round me, with yet deeper solicitude. "O hard

hearted man, what are pleasure and wealth and fame and all that the world can give, compared to our immortal souls. Suffer us not to die in this state. Disperse this heavy cloud which hangs in awful suspense over our heads. On our knees we beg you to lay aside your present pursuits and work for us. Each of our souls is worth more than ten thousand worlds. You must hear us. We will not leave you until you begin and finish the work." O what would you think of me if I should turn away in anger, and say to you—gone. I am not to be driven to this great work. Must I give up my gratification to attend to you? But although I have reason to drive you from my presence because of your improper and unnecessary importunity, yet you need not despair. I will hear your prayer and attend to your salvation at some more convenient season. How would you execrate a man whose heart was harder than the nether millstone—Methinks I hear you say "O that the care of our souls were committed to ourselves. Then we would not sleep till we were safe."—But my friends the case is your own. I would not refuse to help you if I could. Thou art the hard hearted, the cruel man who art about to destroy thy own soul. Thou art the woman who can delay repentance and bring destruction upon thine own head. Lay not the charge to me, that I have refused to warn, to entreat, and to pray for you. You are the murderers of your own souls.—Stay thine hand, O sinner. Your soul is too precious to be thus trifled with—your life is too short to be thus wasted—Heaven is too glorious to be thus vilely cast away."

EFFICACY OF PRAYER.

Mr. Powel (a minister of the gospel, and author of the concordance affixed to the Rev. T. Scott's Bible,) being informed that an officer was come to apprehend him for preaching the gospel, quietly resigned himself into his hands, requesting only that he might be permitted to join with his wife and children in prayer, before he was dragged to prison. With this request, the officer complied, and the family being together, the officer was so struck with the ardent and tender prayers of this suffering servant of God, for his family, for the church, and for his persecutors in particular, that he declared he would rather die than have a hand in apprehending such a man. What a striking proof that the hearts of all men, are in the hands of the Lord, and that even the wrath of man shall praise him.

THE
CALVINISTIC MAGAZINE.

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

No. 5.

MAY, 1828.

VOL. II.

DR. BEECHER'S LETTER TO MR. REMAN.

[*Concluded from page 108.*]

VII. Bold or imprudent expressions in the ardor of preaching, or under the provocation of opposition, or in the delirious exultation of spiritual pride. The pre-eminent importance of religion and the soul, may tempt a man to pour contempt on all carefulness about style and well selected epithets; but if negligence in this respect may destroy souls as well as save them, then the more important the soul, the more important it is that in none of these respects we offend and destroy those for whom Christ died.

VIII. Language of unbecoming familiarity with God in prayer.

What a thing is possible in good men, but it is piety degenerated and mingled commonly with carnal affection or spiritual pride. A just sense of ourselves and of God, will produce any thing rather than irreverent familiarity. If in heaven pure spirits veil their faces and adore, shall not mortal man, whose eye by faith seeth God, abhor himself? The difference between humble and presumptuous boldness is immense; and no frequency of real spiritual access and communion with God, can possibly breed irreverent familiarity.—For a man, then, to talk to his Maker about men and things in the dialect more familiar and divested of reverence than a well educated child would adopt in addressing an earthly parent, is utterly inadmissible.

IX. Coarse, blunt, and vulgar expressions.—These, if indulged by good men, indicate or infallibly produce the want of that delicacy of feeling, which next to conscience and piety, is our greatest safeguard against impropriety; and when coupled with religion, adorns the doctrine of God our Saviour: and though some ears may not be offended, there are always, in every assembly, some that will be; and though some souls may not be injured by it, why should it be indulged, when these might be as much benefitted by other language, while many may be offended and perhaps destroyed by it?

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Say not it is their own fault: for though it may be that they ought not to have been so offended as to reject the truth, yet if we, knowing the liability of men to be thus offended and injured, proceed wilfully to create the offence, the wo may belong to them by whom the offence cometh, as really as to those who are criminally offended.— My own observation has taught me that there is a critical state of the mind in the experience of almost every sinner, when small causes may turn the scale the wrong way; and if a minister, careless of his language or conduct in dealing with men, shall save many, the day of judgment may disclose the appalling fact, that he was the means of destroying more souls than he saved. And besides all this, human nature needs elevation and refinement; it is of itself prone enough to sink down to coarseness and indelicacy; and the evil must be immense, of sending religion, the great purifier of man, through the nation in a style which will be calculated to increase the obtuseness of feeling, and the roughness of civilized intercourse. Let grossness characterize the church, and refinement the world, and you throw a large portion of mankind into hopeless opposition to the Gospel.

X. A harsh and severe mode of addressing sinners. Whatever language a man uses, it tends to beget in him the style of feeling of which it is characteristic. If an awakened sinner, to conceal his impression, shall affect lightness of language and manner, he will soon become what he affects to be, a careless sinner. On this principle it is, in my judgment, no minister can adopt a severe, harsh, and censorious manner with sinners, and not become to some extent in spirit, what he seems to be in language. We must, at times, use the language of severity and terror; but if this becomes the unvarying or common mode, it will be unhappy. Nor can the language of denunciation and threatening, such as 'cursed,' 'hell,' 'damnation,' and the like, be made frequent and familiar in the pulpit, without bringing up the association of similar language, from profane lips, in far different places; or without producing, if not as much, yet some degree of the bad influence of profane swearing. In the time of Davenport, they used to address men from the pulpit as "cursed sinners," and about their being "damned to hell," which made some people wonder what had got into the ministers to swear so.

XI. New era in revivals—reformers—reformation always opposed, even by good men, &c. Such ideas, cherished, bring to the naughty and deceitful heart of man no small danger, and have ruined many; for though multitudes have thought they were raised up to be reformers in the church, but a small number of men have been

in reality such; and as to opposition from good men, the facts generally have been the other way. The opponents of Luther and Calvin were not pious men, but the legions of Antichrist; and so long as enemies only lifted the lance against them, the Reformation advanced; but from the time the Reformers began to lift it one against the other, it stopped. The chief opponents of Whitfield in England were the hierarchy; and in the country, the cold-hearted Arminians and formal Calvinists. But the ministers who held the doctrines and maintained the views of revivals, which now pervade New-England and the West, were his most ardent friends. And there is no instance upon record, of a great evangelical reformation which was opposed strenuously by the best of men, and carried sword in hand by denouncing and breaking down the most active, experienced, and successful ministers of Christ and members of his church. Whitfield and the Tenants strengthened the hands of good ministers, and were terrible only to the Arminian and lukewarm; and while their counsels prevailed, the revivals went on. It was reserved for Davenport and his followers to stop it, by setting up a new mode of preaching and conduct, which good men could not adopt; for this they were denounced, and separations encouraged, whose deleterious effects a whole century will not obliterate.

XII. A self-sufficient and daring state of mind, which is reckless of consequences, and incorrigible to argument or advice. It may be the result of confidence inspired by success; of the magnifying effect of intense interest on one subject, which throws every thing else out of the circumference of vision, and into relative insignificance; of nervous excitement which quickens all the sensibilities of the soul, and magnifies objects of interest; and at last, of a settled state of perverted feeling, the product of the preceding causes, which, in the estimation of the subject, becomes absolute knowledge, and pours contempt on argument or advice, and can no more be stopped in its career than the foaming cataract, or the resistless whirlwind. For why should a good man stop, who knows certainly that he is right exactly, and that all men are wrong in proportion as they differ from him? This unquestionably was the state of mind to which Davenport and his followers came. He and they, upon the subject of promoting revivals, were undoubtedly the subjects of a religious nervous insanity. They mistook the feeling of certainty and confidence produced by nervous excitement and perverted sensation, for absolute knowledge, if not for inspiration; and drove the whirlwind of their insane piety through the churches with a fury which could not be resisted, and with a desolating influence which

in many places made its track visible to the present day. It was this know-certain-feeling," which emboldened Davenport to chastise aged and eminent ministers, and to pray for them, and denounce them as unconverted, and to attempt to break them down by promoting separations from all who would not conform implicitly to his views—by setting on fire around them the wood, hay and stubble, which exists in most communities, and may easily be set on fire, at any time, by rashness and misguided zeal; and so far as my observation extends, the man who confides exclusively in himself, and is inaccessible to advice and influence from without, has passed the bounds of sound reason, and is upon the confines of destruction.

XIII. Whatever the code of public opinion has adopted which is sinful, must be rejected; but there are a multitude of things which belong to man as an intellectual and social being, which cannot be disregarded, without destroying alike civilization and Christianity. There are some things which adorn and some which disgrace religion, and should we therefore in our zeal strip religion of the mildness, and kindness, and courtesy of civilized decorum, and exhibit her in alliance with all the repellances and roughnesses of uncultivated humanity, as well might the bones in the valley of vision have been animated and sent forth in all their unsightly nakedness, before the skin came upon them. True religion makes men courteous, and produces those salutary rules of civilized intercourse which distinguish Christian from savage nations. Nor with all these restraints, and grace beside, is there any danger that men, in the interchange of social intercourse, will treat each other with more respect and courtesy, than would naturally result from each man's loving his neighbor as himself.

XIV. Success, an evidence that all which is done in revivals is right. No mode of reasoning is so safe as matter-of-fact reasoning, if properly conducted; and none perhaps is so liable to be perverted to purposes of sophistry. The grounds of deception are two. 1. Drawing general conclusions from particular premises; inferring that because some preacher's mode of address or action has been useful in some circumstances, it is applicable to all circumstances. As if a physician, on discovering a remedy for some disease, should make it his standing and universal prescription in all cases: as if the shipmaster who had once been driven out to sea before boisterous winds, without anchor, or compass, or chart, or rudder, and who reached by miracle his port in safety, should return to denounce henceforth those means of safety, and insist that nothing was needed to conduct auspiciously the commerce of the whole world, but a

direct course, and mountain waves, and all sail standing, and a hurricane for a breeze. 2. Judging from limited views and immediate effects, without regarding general and permanent results. The world, both material and intellectual, is governed by general laws, and though the violation of them may produce a temporary good, the certain result, on the great scale, will be more than a balance of general evil. Now the importance of the soul and of eternity is such, that good men in a revival are apt to feel no matter what is said or done, provided sinners are awakened and saved. But it ought to be remembered, that though the immediate result of some courses of conduct may be the salvation of some souls, the general and more abiding result may be the ruin of a thousand souls, destroyed by this conduct, to one saved by it; and destroyed by it as instrumentally, in the direct and proper sense of the term, as any are saved by it. The sovereignty of God is not to be relied on in violation of the great laws of the moral world, but in accordance with them. When the thousands were to be sealed, the four angels were commanded to hold the winds, and keep back the judgments which they should afterwards execute, because war and distress would impede his work of mercy. Hence our Saviour introduced the Gospel dispensation gradually, as the mind of man could bear it; not putting new wine into old bottles: and hence, too, Davenport, disregarding the general consequences of his conduct, and intent only on its immediate result, though he saved a few, doubtless entailed moral desolation, and darkness, and death, upon thousands of unborn generations. In a single hour, in this city, he said and did what had the effect to interrupt in the midst an auspicious revival, and commenced a captivity which has continued for more than seventy years. Insomuch that were not the compassion of God through Christ infinite, and repentance available, good had it been for that man, and for New England, if he had never been born. Beside, the limited success of a given course, whose general result is injurious, is no evidence of divine approbation; for God as a sovereign works by means of great relative imperfection; and that there may not be evil only, makes the truth effectual which is preached, even though the manner may be in some respects so reprehensible, as to deserve the dereliction of the Holy Ghost. Success in this case only proves that men are not so outrageously imprudent, as to make it seem necessary to heaven, to withhold the influence of the Spirit from the truth. No evidence then is furnished by success, to show that things which good men regard as exceptionable, produce this success, or that characteristic excellencies, without these peculiar-

ities, would not render the same men still more eminently successful. If revivals could be achieved in but one way, and that attended by much re-action of evil, such is the vanity of time and the worth of the soul, that the sacrifice should be made; but, when revivals, great and frequent and glorious, can be conducted in a manner which strengthens the hands of pastors, and unites the churches, and disarms the world of prejudice, and brings increasing power of truth on the public conscience, and raises up the foundations of many generations, and repairs the wastes of the revivals of other ages, there can be no excuse for conducting them in a manner which shall reverse this order, and let out a civil war in the church, arousing ministers against ministers, and dividing and distracting the churches by wrath, and strife, and endless divisions. The revivals in the West do not, in my judgment, owe their existence to a single arm; and it is too much to be taken for granted, that both their immediate and ultimate results would not have been much better, if they had been attended by fewer novelties and peculiarities. For though such revivals as I have described, promoted by itinerant ministers only, would be dreadful, the same kind of preaching and conduct adopted by settled ministers would unquestionably displace three-fourths of the settled ministers in the United States, and instead of building up the desolations that now exist, would multiply them a thousand fold.

To some of the consequences of a revival, conducted under such auspices as I have described, I beg leave now to call your attention.

It will become more and more exceptionable. Urged by circumstances, men will do things, which, if in the beginning they had been predicted, they would have said, "Are thy servants dogs, that we should do these things." By degrees, however, all landmarks will be removed, and what was once regarded as important will be set at naught, and what would once have produced horror will be done fearlessly. There is nothing to which the minds of good men, when once passed the bounds of sound discretion, and launched on the ocean of feeling and experiment, may not come to. But the evil, which may flow from these aberrations, is but a drop of the bucket in the ocean of disorder and misrule to which they may open the door. There is nothing so terrible and unmanageable as the fire and whirlwind of human passion, when once kindled by misguided zeal, and sanctioned by conscience, and the idea of being reviled and persecuted for doing God service. Like the cave of Æolus, or the gate of Pandemonium, a single arm may suffice to let out the storm. But when once the atmosphere is put in motion, no human

power can stop it, until it has exhausted its fury in works of moral desolation. They who did the deed may repent of it early, and stretch out impotent hands to stay the evil; and weep over the desolation without being able to repair it. The restoration of Davenport to sanity, and his subsequent confession, did not repair the moral desolation which his conduct and principles had made.

Another of the evils to be apprehended, is opposition on the part of good men, and the consequent disunion of the churches by a civil war. The peculiarities of the system I have recognized, cannot go through the churches without opposition. Splendid by its early power, many have yielded to it who disapproved, for fear they might quench the Spirit; and many have been silent, because they feared they might speak against a work of God. But when the work shall have given out its distinct character, and put off the natures of love and gentleness, &c. and put on those of wrath and strife; when other reformers shall hasten on to new discoveries, and surpass their predecessors as much as these surpassed others; and denounce them as they denounced those who could not go with them; when stripling imitators of pious men, having nothing in common with them but their imprudence, without their age and moral power, shall go out to outrage humanity and caricature revivals of religion, then will these irregularities be met, and then the collision will be keen and dreadful. For, in every church, there is wood, hay and stubble, which will be sure to take fire on the wrong side. All your periodical christians, who sleep from one revival to another, will be sure to blaze out now; while judicious ministers and the more judicious part of the church, will be destined to stand, like the bush, in the midst of the flames; while these periodical Christians will make up, by present zeal, for their past stupidity, and chide as cold-hearted formalists those, whose even, luminous course, sheds reproof on their past coldness and stupidity. The converts, too, will catch the same spirit; and go forth to catechise aged Christians, and wonder why old saints don't sing, and make the heavenly arches ring, as they do;—and that shall come to pass, which was spoken by Isaiah the prophet, as the destruction of human society, and the consummation of divine wrath upon man, when children shall be princes in the church, and babes shall rule over her, and the child shall behave himself proudly against the ancient, and the base against the honorable.

Another evil to be feared is, that it will unavoidably array a large portion of the unrenewed part of the community against revivals and religion, and produce infidels, scoffers, Unitarians and Universal-

ists, on every side—increasing the resistance seven fold to evangelical doctrine; withdrawing in proportion, the voluntary support of the Gospel; and consigning the precious cause of Christ, which ought and might govern public opinion, to the hands of a feeble, despised, dispirited few, who watch the holy fire upon the deserted altar of God. All forms of error will grow rank from the ailment of such violence done to the laws of humanity, and to the laws of God. The extravagancies of the pious, in the time of Cromwell, threw back the cause of vital piety in England for two centuries, to a state of imbecility and scorn, and has furnished topics to grace the pages of infidel historians, poets and orators, through every succeeding generation.

Another effect to be deprecated is, that it will prevent the great evangelical assimilation, which is forming in the United States, and paralyze general efforts as much as private churches. The rumor of extravagance would soon begin to press hard upon the friends of revivals in New England, who could not and would not take the responsibility of justifying what they disapproved, and would be compelled in self-defence, publicly to clear themselves, as having no part nor lot in such matters. There is also a large portion of the church out of New England, which is evangelical, but which is acquainted with revivals more by the hearing of the ear, than by eye-sight and experience; and who, between doubt and fear, are approaching the happy day, when the breath of the Lord may breathe upon them. Upon all these, a revival of extravagance and disorder would exert a deadly influence, and for one generation, at least, protract the form without the power of religion. While all the enemies of evangelical doctrines and of revivals, would keep a jubilee, that these days of hated light had gone by, and given place to the reign of reason and formality.

Another thing to be feared is, that meeting in their career with the most determined opposition from educated ministers, and Colleges, and Seminaries, all these in succession would be denounced, and held up to us as objects of popular odium, and a host of ardent, inexperienced, impudent young men be poured out, as from the hives of the North, to obliterate civilization, and roll back the wheels of time to semi-barbarism; until New England of the West shall be burnt over, and religion disgraced and trodden down as in some parts of New England it was done 80 years ago: when laymen and women, Indians and negroes, male and female, preached and prayed and exhorted until confusion itself became confounded.— There is nothing so powerful as the many waters of human passion,

and nothing so terrible as the overflowing of such a scourge; and a dispensation so calamitous would be more intolerable as it is so utterly needless, and would come so unexpectedly in the very dawning of a bright day. The nature of the gospel, and the human mind, and the mode of exhibiting truth and conducting revivals, have been developed, and practised with such success, that in New England, and to a great extent through the nation, the conviction is established, that they are the work of God, and most benign in their moral influence upon the present as well as the future life. Extensively opposition is silenced, and the public mind is fast preparing to come under the influence of faithful preaching, and the Holy Ghost. In New England revivals are becoming more frequent in the same places, and more general in their extent. There seems to be a joyful and rapid spread of the work of God: but, one overflowing of a violent uncontrolled revival, would snatch the victory from truth, and throw revivals back at least fifty years. It would be the greatest calamity that could befall this young empire. The perversion of the popular taste and the extinction of the popular prejudice against learning and a learned ministry where an enlightened public sentiment coupled with enlightened piety, is our all, would be to us, nearly, what the incursions of the northern barbarians were to the Roman Empire. It would stop all our improvements, throw us back in civilization, science and religion, at least a whole century. It would constitute an era of calamity never to be forgotten; and be referred to by future historians as the dark age of our republic. There are parts of our nation, to which I might refer you, which were burnt over by such a revival some 20 years ago, where the abiding evils may still be seen in the state of society which has followed. And there too, all their extravagancies of falling, and groaning, and laughing, and jumping, and dancing, were regarded by many and by some very good men as a new dispensation of the spirit,—a new mode of conducting revivals with power; and those who rode on the foremost waves, thought themselves to be, and were thought to be raised up to be reformers in their day. Oh, my brother! if a victorious army should overflow and lay us waste, or if a fire should pass over and lay every dwelling in our land in ashes, it would be a blessing to be coveted with thanksgiving, in comparison to the moral desolation of an uncontrolled revival of religion; for physical evils can be speedily repaired, but the desolation of moral causes is deep and abiding.

I have only to add that all the evil may, with perfect ease, be avoided, without diminishing the true spirit and power of a revival?

but in every respect shall increase it. There is no need of praying as if God and man were deaf, or of wallowing on the floor, and frothing at the mouth, as if filled with hydrophobia, instead of the Spirit of God; nor any harm in kindness and gentleness; nor any benefit in harsh and severe epithets. The state of man may be explained to him so that he shall believe and feel, better than by calling him a devil, a viper or a serpent. There may be as great directness as is needed, or as is possible without indecorum, and the gospel may be preached faithfully and attended with the power of God, without groaning in prayer and crying "Amen," and without female prayers and exhortations, and without that spiritual pride, which never fails to attend pressing the mass of the community out of their places, and shaking together in one chaldron of effervescence, all the passions of all the classes in human society. I would not, brethren, on any account, deter you from the propagation of revivals; and I believe if brother Finney, will take counsel, he may be an invaluable blessing. The thing which I have wished to accomplish is, to enable you so to perceive the defects and dangers of your mode of conducting revivals, as that you shall be induced to part with its unseemly warts and excrescences, without diminishing at all the energy and warmth of the healthful pulsation of your hearts, or abating the moral courage or humble boldness with which you pray and preach, or the directness and power with which you address the consciences of men. In short, that revivals, conducted under your auspices, may be so conducted, as that surpassing in power any you have seen, all good men may hail their approach, and give you their undivided countenance, and none but wicked men and hypocrites fear and tremble.

Dear brethren in Christ; you must not; for a moment suppose that I do not fervently love you; or that I ascribe to you *in extenso*, all the defects to which I have alluded. But that I have drawn the outlines of a moral chart, which such a disastrous revival as your present course could not fail to lead to, would amply fill up, I have not a doubt. That you will appreciate my motives, and not be offended, I cannot but believe; and I have equal confidence that you will appreciate the considerations which I have suggested, and will as fast and as far as possible, supercede our fears, by a course that all good men will approve and rejoice in.

The happiness and strength of New England consist in the fact, that with few exceptions, none of us ride hobby-horses, or set up for reformers upon our own simple stock of wisdom or moral power; but with great harmony and love, consult, and give and take advice. This makes the church terrible as an army with banners to her foes.

I cannot ask you to reply particularly to so long a letter, but it is my earnest request that you will reply to it early, and let me know how it strikes you; whether it is plain, and direct, and strong enough, so as to be up to the mark; and if in any respect you would like discussion, that you will give me opportunity of retracting, if I am wrong; or if convincing you, if I am right.

I beseech you, brethren, to consult good men around you, and especially brother Nettleton, whose judgment and long experience in revivals, and knowledge of human nature, cannot be safely disregarded.

But if at length you should be verging to the conclusion that you must go on as you have done, I must beseech and entreat, you will halt and pray until there can be time for a meeting of a few Christian brethren with you, in which, *viva voce*, we may kindly, but thoroughly and prayerfully talk over the entire subject; and see if we cannot bring matters to a state in which we can all act as one.

I am, affectionately, your brother,

LYMAN BEECHER.

REV. NATHAN S. S. BEMAN.

For the Calvinistic Magazine.

DIALOGUES ON CHURCH GOVERNMENT,
BETWEEN A CITIZEN AND A METHODIST CIRCUIT-RIDER.

DIALOGUE II

Preacher. I am quite dissatisfied with the sentiments you advanced in our first conversation. The doctrine, that people have a right to vote for their rulers, is so prevalent, and so agreeable to mankind, that I am afraid if ever the people be roused to enquire about this subject, great discontent will be the consequence. The very idea of monarchy is abhorrent to Americans.

Citizen. But it is evident from your *Discipline*, that your government is essentially *monarchical*. The objection has been made even by the members of your own church, and will be made again. This will appear from the following extract:

“The spirit of enquiry being roused, did not stop here; for it appeared agreeable to reason and the customs of the primitive churches, that the people should have a voice in the temporal concerns of the societies, vote in the election of church officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question. Many of the preachers and people thought that an annual delegation of the general stewards of

the circuits, to sit either in the Conference, or the district meetings, in order to assist in the disbursement of the yearly collection, and the preacher's fund—and in making new or revising old laws, would be a bond of union between the Conference and connection at large, and do away the very idea of *arbitrary power* among the travelling preachers. In order to facilitate this good work, many societies in many parts of the kingdom, sent delegates to the conference held at Leeds in 1797. They were instructed to request, that *the people might have a voice in the formation of their own laws—the choice of their own officers—and the distribution of their own property.*—The Preachers proceeded to discuss two motions: 1st. Shall delegates from the societies be admitted into the Conference? 2d. Shall circuit stewards be admitted into the district meetings? Both motions were negatived, and consequently all hopes of accommodation between the parties were given up. Several friends of religious liberty proposed a plan for a new itinerancy.' See *Buck's Theol. Dictionary, under the word Methodist.*

Preacher. I never heard of these facts before; what was the consequence.

Citizen. A division was made in the society, and a new party was formed. And if I am rightly informed, it was the same cause, that made the party break off from you, which are called Republican Methodists. And I see by the papers a party has recently broken off in Kentucky for the same reason.

Preacher. I have become heartily tired of hearing episcopacy compared to monarchy. If you have any other reasons for not joining us, let us have them.

Citizen. My next reason is, the Methodist Church presents stronger motives for carnal men to become preachers, than any other church in America.

Preacher. Hold! hold! this puts me out of all patience. We do not *preach for money.* A travelling preacher is only allowed eighty dollars, his wife eighty dollars, each child to the the age of seven is allowed sixteen dollars, and from the age of seven to fourteen, twenty dollars. This is the yearly allowance to each. The allowance is continued to the widows of travelling preachers, and to the preachers themselves when they become superannuated, or worn out. Perhaps some Conferences may have raised the allowances of preachers and their wives, to one hundred dollars, or to one hundred and fifty dollars yearly. And can these wages furnish motives to carnal men to become preachers?

Citizen. Money is not the only motive that will influence carnal

men; nevertheless you are better paid than the ministers of other denominations generally are in the West, with a solitary exception here and there. But, sir, who are your ministers? A great portion of them are men, who, before entering on the ministry, were poor, without funds, without lucrative employments, without education, to qualify them for law, or physic; and of course without prospects, except to provide a sustenance by hard labour, and pass their days in obscurity. They become ministers; they receive as much money, and even more for their preaching, than they made by the business in which they were employed before they began to preach, or as they could make at any business which they are qualified to follow. By becoming preachers, they are raised to distinction, and acquire power and influence over others; and these are motives that have more powerful charms, to thousands of carnal men, than all the attractions of gold and silver. But let a man of talents and extensive literature, who is qualified to shine at the most lucrative employments or professions, that reward the industrious with from two to ten thousand dollars a year, and who might be a successful candidate for the highest and most honorable offices in the government;—let such a man devote himself to the ministry, and he sacrifices more of worldly prospects for the sake of the gospel, than a score of such preachers as generally belong to your society. In fact your preachers lose nothing, but gain greatly;—the other gives up the prospects of worldly honor and wealth, for the prospect of poverty; for you know that their compensation in the Western States is very limited.

Preacher. You don't mean to say that Methodist preachers are all carnal men?

Citizen. No, far from it; many of them are pious, godly, zealous men; but I do say, not many of them make any worldly sacrifice of money, honour or power, for the sake of the gospel, but are gainers in these very respects. Hence the aspersions that many of them throw out against learned men, as preaching for money, are ungenerous, and have not even the probability of truth.

Preacher. Were people generally like you, we should have wretched materials to make Methodists out of. Have you any more reasons?

Citizen. Yes I have, if you will not get out of temper on hearing them.

Preacher. I will endeavor to keep my temper.

Citizen. My next reason is, the pernicious influence, the want of literature in your clergy will have on society.

Preacher. What do you mean by this strange objection?

Citizen. I will try to make myself understood. Universal history shews that the public ministers of religion are standards of the literature of every country. This is true of Christians, Mahomedans, Jews and Pagans; and I am willing you should put the sentiment to the severest historical test. Now if the clergy are without learning, the people will not have it, nor have a taste for it. Let knowledge and science be once banished from a people, and they are prepared to be the dupes of fanaticism, and of every other enormity, whether civil or religious. It is religion and knowledge that raises man, and keeps him elevated above the savage state. But religion never did and never will exist among a people grossly ignorant; for light and knowledge are the means that God blesses to promote religion. Take knowledge away, and religion will soon disappear; let both be removed from a people, and they will rapidly return to the savage state. Now, sir, these effects begin to be seen and felt wherever your society prevails. Where is the seat of learning patronized by you? Where is the College or Academy filled by your influence? What science or branch of learning is the better for the existence of the Methodist church? I often hear learning ridiculed by you, and I have seen much virulent zeal displayed against seminaries patronized by others.

Preacher. You have my leave to quit this disagreeable topic; and if you have other reasons, proceed.

Citizen. I have this to say. That episcopacy is a favorite form of church government to kings and crowned heads. This appears from the fact, that their religious establishments are all of this description.

Preacher. What! do you say the crowned heads in Christendom have established the Methodist Church?

Citizen. No, sir, I say no such thing. But I say this, that the Methodist form of church government is episcopacy; and that this is the form of church government that kings love to establish.

Preacher. I have always understood that Presbyterianism was established in Scotland.

Citizen. It is even so. But that you may see how unpleasant it is to a king's palate to have Presbyterianism established, I will give you the following extract: "From the first dawn of the Reformation among us till the era of the Revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or Presbyterian form. The former model (*episcopacy*) of ecclesiastical polity, was patronized by the house of Stuart, (*the*

king) on account of the support it gave to the *prerogatives of the crown*; the latter (*Presbyterianism*) was the favorite of the majority of the people." See *Buck's Theol. Dic. article Presbyterian*. The mitre and the crown go together. And be not offended when I say, that there is not perhaps an ecclesiastic in Christendom, who approaches nearer the pope of Rome in power and influence over the church and the ministers under him, than your bishops. And the Pope had not perhaps one fourth part of the power that your bishops now have, when he had been only the same length of time at the head of his church. Suppose that nine tenths of all the people in a government were to join your church, with a bishop or two at their head, and suppose these bishops to be designing and ambitious men, what might they not do with civil government and the liberties of a people who had been trained to monarchical principles of government under the sanctions of religion? These suppositions are not absurdities; they have taken place and may again.

Preacher. Your objections are really becoming more and more disagreeable. Are you almost through?

Citizen. If you say so, I can desist. I began, and have continued at your request.

Preacher. If you have but little more, proceed.

Citizen. This distinction among ministers, Bishops, Presiding Elders and Travelling Elders, Deacons, Local and Travelling Preachers, and Class Leaders, is an invention of man, and is directly hostile to that sacred principle of natural and revealed religion, *liberty and equality; equal rights, and equal privileges*. This will appear more fully when we come to another subject.

Preacher. Do these whimsical reasons include all your objections?

Citizen. No. I have serious objections to your plan of admission to church membership, and to the sealing ordinances. To me it appears a plan that in a great degree breaks down the enclosure which Christ has built round his Church. When the Apostles received to membership and sealing ordinances, it was upon the evidence that the persons were regenerated by the Spirit of God, were new creatures in Christ Jesus. In support of this sentiment, I appeal to their conduct on the day of Pentecost, when three thousand souls were added to the church—to the case of Philip and the Eunuch, Peter and Cornelius, Paul and the jailor, and Paul and Lydia.—And indeed there is no instance where they knowingly admitted a person who did not profess to be born again, or to believe in Christ, which is the same thing. Compare Gal. v. 6, with Gal. vi. 15, and II. Cor. v. 17.

Preacher. Since you take such exceptions to what you call the monarchical form of our church government, and to our grades in the clerical office, I suppose you presume to know what was the form of church government as settled by the Apostles themselves. Let me hear what you have to say on this point. For it appears to me that there were ministers then differing from each other in point of office and authority, as Apostles, Prophets, Evangelists, Bishops, Presbyters, &c. for we find all these words in the New Testament.

Citizen. I think, sir, the New Testament and the writings of the early Fathers, who were the disciples of the Apostles, or lived near to the age in which the Apostles lived, will enable us to form a pretty just idea of the form of the church as constituted by the Apostles. But we must defer the subject until another time. A.

PROVIDENCE OF GOD.

The providential dealings of God with man are mysterious: Prosperity seems to be the portion of some, while adversity marks the lot of others. One uniformly succeeds, and another as uniformly fails in his plans. One rises in the world by praise which is unmerited; another sinks under obloquy which is undeserved. One lives to second childhood and a state of uselessness; another falls in the midst of his vigour and beneficence. The vicious often experience protracted life; and the grave as often prematurely closes over the ashes of the virtuous. Even the devoted servant of Christ is often removed at the commencement of his benevolent career, while the hoary-headed infidel is left to exhale his pestiferous breath to the latest period of human life. Such appear to be the facts; such are some of the mysteries of God's providence.

And his providence is necessarily mysterious, for finite cannot comprehend what is infinite. If we knew the divine purpose, and possessed divine wisdom, we should see at once that the means which God uses are exactly adapted to that purpose, and the mystery in his providence would cease; but, being ignorant of the divine purpose, and altogether destitute of divine wisdom, we look only to a *finite* purpose, and with *finite* wisdom, and sinfully attempt to narrow down God's purpose to meet our darkened capacities. But as he still continues to accomplish *his own designs in his own way*, notwithstanding our ideas of the moral fitness of things, we speak of his movements as mysterious. "Clouds and darkness are round about him;" but let us remember that "righteousness and judgment are the habitation of his throne."

It is through our ignorance that God appears mysterious in his

dealings with us. But for this ignorance we should readily discern that he is wise and righteous in them altogether. And this ignorance is a moral, rather than a natural darkness. It is ignorance of *ourselves* that occasions the mystery; at least it would be much diminished by a greater knowledge of our characters. This may be had from the Scriptures. God who is truth, unquestionably knows the truth. The Bible is an epitome of divine knowledge, at least of that part of his knowledge, which relates to us; and if we would faithfully examine our hearts and characters in the light of his testimony, we should see that he testifies truly, and perceive that "his ways cannot be our ways nor his thoughts our thoughts."

We are not permitted to judge our neighbor by the dealings of God with him. Not that we should draw from the premises conclusions *altogether* wrong in ascribing his sufferings to sin; for we know that all men are sinners, and that sin is the procuring cause of suffering, but because, being ignorant of God's *purpose* in the case, our inferences would be too much or too little, and because it would be departing from the rule of his word. But it is as lawful as it is salutary, to judge *ourselves* by the help of afflictions, at least so far as to inquire into the meaning of the dispensation, by exploring the dark and mazy windings of our hearts, and carefully reviewing our life. This is probably one design of affliction; which is well adapted to the discovery of what is wrong in us. But the ultimate design has reference to the removal of sin, and thereby a *qualification* for *heavenly* happiness.

These remarks apply specially to Christians, but as Christ has made it the duty as well as privilege of every one to be a Christian, they apply to all descriptions of persons. The design of afflictions to the impenitent is, to break their deathly slumbers, and enable them to discern, desire and accept the gift of salvation, which our compassionate Redeemer is ever offering in his gospel. If so, the remarks apply to them with awful meaning. If they *will not awake* from their slumbers, at these loud and repeated calls, it is indeed the sleep of death; or waking, if they *will not improve* the opportunity to investigate the meaning of their disturbed repose, but *choose* to renew their slumbers, it is indeed a wilful death—a suicide of awful import. "O Israel, thou hast destroyed thyself; but in me is thy help—return unto the Lord thy God; for thou hast fallen by thine iniquity."

God in his dealings with man is as merciful as he is wise; not only not wishing the death of the sinner, but actually placing every obstacle in his way to destruction, and selecting, using and repeating

the best adapted means to this end. Heaven to allure, Hell to deter, promises to assure, and the blood of his beloved Son as a pledge, "in whom all the promises are yea and in him amen." One would suppose, after what God has said and done for man, that whatever conditions he might make, man would thankfully and joyfully close with them; but the fact seems to be otherwise. Man must make the terms, or he will not be reconciled.

God is as merciful as he is wise in his dispensations. It is the ways of man that are mysterious. Certainly they are perverse and irrational, unadapted to his necessities, and unbecoming to his condition. If we knew more of God, we should know more of ourselves; or if we knew more of ourselves, we should know more of God; and the mystery of his dealings would decrease as self knowledge increased.

As the Christian moves on in his path heavenward, he is still liable to afflictions; and he not only bows with increasing acquiescence in the divine will, but sees in all events less and less mystery, and more and more wisdom and love, until none is left but the great mystery of "God manifest in the flesh." Many dying Christians, in this most faithful and honest of all hours, have looked back to one and another affliction, which at the time they did not well understand, but thought mysterious, and exclaimed, ah! I now see and feel the design of this and that afflictive event, which *now* I would not have had otherwise for worlds. Now I perceive that they were so many bars and hindrances to destruction, were the hand of God restraining me from the awful abyss. And how many dying impenitents, in an hour which is faithful to them also, have looked back to dispensations which were unheeded or resisted, and in anguish of soul exclaimed, "O that I had known the things that belonged to my peace in that my day; but now they are forever hidden from my eyes." So true is it that "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Afflictions happen as well to the righteous as the wicked, but to both they may be considered messages of mercy, designed and able to produce our ultimate good. No one will doubt, that even the Christian has remaining sins to subdue in order to be prepared for glory in the presence of his Redeemer. Therefore no one who is truly wise will dispute the use and mercy of his afflictions. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Before I was afflicted, I went astray; but now have I kept thy word."

Boston Recorder.

From the "Home Missionary."

AN ADDRESS

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

Furnished by ARCHD ALEXANDER, D. D.

Professor of Theology in the Seminary at Princeton, N. J.

CHRISTIAN BRETHREN—On a certain occasion, the Prophet Elijah exclaimed in the bitterness of his soul, *I, even I only am left, and they seek my life to take it away.* But, through the wonderful goodness of God, how widely different are our circumstances!—While we are far from oppression and from the fear of molestation, we feel that we are not left alone in the service of God.

It is indeed a pleasing and animating thought, that so many of the friends of Zion have agreed to approach the mercy seat this day, and in concert, to lay the same petition at the foot of the throne of the Most High. Yes; at this moment, thick clouds of incense ascend from a thousand altars. Prayer is offered in many different languages, and the circle of suppliants, who now appear before God, extends almost entirely round the globe. The four quarters of the world and the Islands of the sea are united with us in prayer. And that which, above all, should inspire us with confidence in coming to the throne, is, that we have the authority and encouragement of our Lord and Saviour for that work, in which we are now engaged. His gracious declaration is, *That, if two of you shall agree on earth as touching any thing that they shall ask; it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.* And our glorified Mediator, not only encourages us to pray in concert, but he condescends to unite with us in our petitions, and is now officiating as our great High Priest, in the most Holy Place not made with hands, where *he liveth to make intercession for us.* Standing before the altar, He offers much incense, *with the prayers of all scints. And the smoke of the incense; with the prayers of the saints, ascendeth up before God.* We may, therefore, *come boldly to the throne of grace; but let us draw near with a true heart, in the full assurance of faith.*

We come, indeed, to make large requests. Our desires, this evening, are circumscribed by no limits, less than those of the habitable globe. We come to ask for the conversion of the world; and surely no prayers can be more acceptable to Jesus Christ, than those which seek the same object, which he made so prominent in that model of prayer, which he gave to his disciples, and for which he prayed himself, in so sublime and fervent a strain, just before his

passion. Has he promised, that, if only *two disciples* shall agree, as touching *any thing*, it shall be done for them? How much more, when *thousands* have agreed to ask for *that very thing*, which was the object of our Saviour, in all his bitter sufferings even unto death?

There is something demanding our gratitude and admiration, in the existence and universality of this Concert for Prayer. It has not been introduced and extended by human contrivance and effort, but doubtless, by the powerful influence of the Holy Spirit, operating silently on the hearts of Christians, and disposing them to join together in supplicating for the blessing of God to descend upon the church and on the world.

Such a concert was an object of desire with many pious men, for a long time. About the middle of the last century, an attempt was made by some godly ministers in Scotland, to originate a concert for prayer. The plan was communicated to Jonathan Edwards, whose enlargement of mind led him to take the most comprehensive views of the interests of the Redeemer's kingdom, and whose deep piety prepared his heart to respond to every proposal for the advancement of religion in the world. He not only approved and recommended the plan, but actually wrote and published a book to obviate objections which he foresaw would be raised, and to persuade Christians to engage cordially in observing it. But, notwithstanding all the zeal which was enlisted and the exertions which were made for the promotion of this object, it did not succeed. The concert never became general, and was of short duration.

Again, within our own recollection, another effort was made in this country to establish a general concert for prayer. The plan was recommended by the General Association of Congregational Ministers in Connecticut, and by the General Assembly of the Presbyterian Church in the United States. But neither was this successful. It would seem that the church was not yet ripe for such a measure. The impulse, in relation to the universal extension and reformation of religion, which has, of late, inspired so many hearts with new life and energy, was not then given.

Of the commencement of the existing Concert the credit is due to the churches of the Baptist denomination in England. They agreed to observe the first Monday in every month, as a season of prayer for the conversion of the heathen, and for the success of their Missionaries in the East. They see a not, however, to have formed any plan for a general concert among all Christians in the world. But other churches, having engaged in the Missionary enterprise,

followed the good example; until, by degrees, and without effort, it has been adopted wherever any lively interest is felt in the great work of evangelizing the world. It was adopted because it was congenial with the feelings which had begun to warm the hearts of many, and has been observed with a zeal and interest proportioned to the missionary spirit which has pervaded the breasts of Christians.

By the Missionaries, stationed in heathen lands, this Concert is highly valued. They anticipate its arrival with lively hope, and hail it with heart-felt joy. It is to them, like the new-moon to the Jews, the most interesting day of the whole month. On this day, they are assured that they are not left alone, nor forgotten by their fellow Christians. They know that we have agreed to meet them at the throne of our Heavenly Father, and that our prayers will have a special respect to their work and their success; and exposed, as they are, to difficulties and discouragements, and feeling as they do, the need of the fervent, united prayers of all Christians, their emotions on these occasions, are often unutterable. Imagine a small company of these devoted men, separated many thousands of miles from the dear home of their nativity, and exiled from all civilized and Christian society, meeting to-day in their simple temple, or in the open air; and surrounded by the little group of their swarthy converts, and with a flock of their dear scholars, on whom their hopes and affections are fixed.—They lift their eyes to heaven from whence their help cometh—they raise their supplicating voices, and they are conscious of renewed strength, because their hands are held up by the united prayers of thousands and tens of thousands!

Dear Brethren, we do not sympathise, as we ought, in the various feelings of these disinterested men. We do not bear them on our hearts before God, so frequently and so tenderly as our duty demands.

And our Home Missionaries, stand often in as much need of our prayers, as those who are in foreign lands. Their personal difficulties, dangers and privations are often greater than those of the men who go to the East. Yet they are but little thought of, and too seldom aided by the prayers of the churches.

Is there a heart present which has not experienced a bitter pang, tending perhaps even to discouragement, occasioned by the premature decease of so many of our missionaries? Just at the time when they become qualified for extensive usefulness, and when the field appeared white before them, ready for the harvest, they have been cut down, and all our animating hopes of their increasing and extensive usefulness, have been blasted in a moment! These mysterious dispensations must, I know, be resolved into the sovereignty of Him,

whose ways are unsearchable, and whose throne is enveloped in clouds and darkness; but will it be impertinent to ask, whether the reason may not exist in ourselves? Yes; Christians, the loss of such men as Mills, Parsons, Fisk, Hall, Newell, and others, may be chargeable to us; because we have too much forgotten them, while they were painfully wearing out their lives in the midst of appalling difficulties. God, in displeasure towards us, and in love to them, has called them away from labour and from suffering.

This Monthly Concert was instituted expressly, that prayers might be offered, by many in unison, for missionaries; but what a melancholy spectacle is often witnessed in many of our churches! A few individuals are seen to assemble while, by a large majority even of professors, the day is forgotten, or no disposition is felt to join in its devotions. The fact is, that the importance of this Concert has not been duly estimated by any of us. It is already becoming, with many, a formal service. We join in it without desire, and without expectation of a blessing. No proper pains are taken to prepare our hearts for its exercises, by fixing our minds intensely on the special blessings, which we ought to ask of God. Our confidence in the divine promises is not firm and unwavering; and we provoke God to reject our petitions, by our coldness and the weakness of our faith. Our hearts are not enlarged to pray for great blessings: and our spirits are not stirred up to that degree of importunity which will take no denial, like the patriarch Jacob, who said, *I will not let thee go except thou bless me.* If our hearts were duly affected with the perishing condition of the hundreds of millions of heathens, now on their way to eternity, we should scarcely be able to rest day or night. Then should we come to the Monthly Concert, oppressed in spirit, and almost overwhelmed with our own feelings. And if we contemplated, believingly, the forlorn and miserable condition of the "cast off seed of Abraham," like Paul, we should "have great heaviness and continual sorrow in our hearts," because these natural descendants of the Father of the Faithful, have been, for so many ages, broken off from their own olive-tree, and are still concluded in unbelief.

The situation of those regions also, which were in the beginning beautiful and enriched with Apostolic churches, but have for a long time been desolated by the deluded and infuriated followers of a vile imposter, ought to make a deep impression on our minds. That land is in a manner consecrated. It receives the blood of martyrs, and now contains their sleeping dust. There the saints once prayed in fervency and faith, and we trust, that God is now about to answer

those prayers, by breaking the rod of the oppressor, and resuscitating from the ashes, a multitude of evangelical churches.

And can the Christian who feels as he ought, cease to weep, when he casts his eye over Christendom and beholds how the house of the living God has been deformed by the inventions and traditions of men, corrupted by error and gross idolatry, broken by dissensions, and defiled by the open indulgence of sin? How can any heart, which has had experience of the love of Christ, feel indifferent, when his divine dignity is denied and blasphemed? When his authority is usurped? When his cause is betrayed by professed friends? When his commandments are violated?—And when every object of worldly ambition, avarice or selfish gratification, is preferred to the honor of his name and to the interests of his kingdom? This is no time for wise virgins to slumber and sleep. They ought speedily to arise and trim their lamps, and be ready for the coming of their Lord.

As we have met to pray for the conversion of the world, we ought, in an especial manner, to remember those benevolent institutions and associations, which have of late sprung up, and are the glory of the age. These are like lamps shining in a dark night; and have doubtless been kindled by a spark from heaven. There is no spirit of rivalry among them. They all aim at the same object. They are sister institutions, between which there is no collision; but mutual love and respect. Indeed, so nearly are they allied, that an injury to any one of them, would be a wound to all the rest. Some persons, for want of due consideration, are apt to imagine, that there is some sort of interference between Foreign and Home Missions. But this is a great mistake. The same persons are the active and zealous friends and supporters of both. These societies are engaged in building up and extending the same kingdom. The same gospel is preached by both; and the instruction, conversion and salvation of lost men, is equally the object at which they aim; and it is hard to conceive, how any man can be the sincere friend of the one, without wishing for success to the other. They are the two great divisions of the army of the Lord of Hosts, which is now on its march to pull down the strong holds of the enemy; and the only reason why they move in separate columns, is, for the sake of order, energy, and despatch. Let us then pray for the success of Foreign and Home Missions, without a feeling of invidious distinction. It is characteristic of all these associations, that they powerfully tend to bring brethren, who have been long separated, by walls of prejudice, bigotry, and ignorance of each other, into the sweet bonds of unity and love. There is not in their nature the smallest germ of discord. If

they ever occasion dissention, it is (like the perversion of christianity itself) owing entirely, to the evil passions of men.

My dear brethren, the harvest before us is exceedingly great, but alas, the labourers are comparatively few. When we anxiously enquire, "who will go for us," to gather the lost sheep of Christ's flock, both at home and abroad?—there are few found to answer, "Here am I, send me." Let us then remember the exhortation of our saviour, "*Pray ye therefore the Lord of the harvest that he would send labourers into his harvest.*" He can call them from the ranks of his enemies. But we know the fountains from which usually issue the streams that make glad the city of God, and that all these fountains must be replenished from heaven.—Let us pray then especially for the rich effusion of the Holy Spirit, on all our churches and colleges, and seminaries, and all benevolent societies, and missionary stations. It is a fact, that most of our candidates for the ministry, and almost all our missionaries, first felt the constraining love of Christ, which led them to this office, in the midst of revivals of religion.

I beseech you, Christians, to reflect upon the means and facilities which God hath granted to the American churches, for diffusing the light of the gospel over the world, and remember that our responsibilities are in proportion to what has been given. Who can say, that God may not have destined this favoured nation to achieve this glorious object! The work shall be done; but it will depend on herself, whether she shall have a share in it. Undoubtedly, it would be the most brilliant star in her banner. May God give the right impulse, and guide its direction.

FAMILY WORSHIP.

A few weeks since I spent the night with my friend Edmund and his family. Edmund has named the name of Christ, and has many years been numbered with his people. He has a numerous family. Having spent the evening, as ten o'clock drew near, Edmund spoke unto his wife saying, "LET US PREPARE TO RETIRE," and so saying, walked into another room, brought out a Bible, seated himself in the midst of his children, and began to read. While reading a long chapter, his industrious wife was employed arranging her work-basket, and putting things in order; the elder boy was busily employed with one shoe that needed lacing, or somewhat else; another was humming over his lesson; a beautiful little daughter was arranging her hair, and the younger son was seated on the carpet with his top, and sundry other things. Thus the time was spent, while Edmund

was reading the word of God. I confess I heard but a small part of it, and I presume the members of the family heard less—however, Edmund concluded the chapter and closed the book, just at the time his good wife had arranged her basket, swept the carpet a little, &c. Edmund arose from his seat and said, “let us pray.” We all knelt down—I say all, but judging from the confusion that followed, the children were playing “hide and seek,” or something else, while his wife by loud and repeated whispers, endeavoured to preserve order; but to no purpose. At length the prayer was ended; but what he prayed for I know not, for it required all the power of my mind and body to keep the chair on which I was leaning in its proper place. We then retired, as I could neither hear nor compose my mind on account of the noise.

O! ye who are parents, be instructed by this sad picture; O, my soul, take heed to thyself and to thy ways; who that trains up children in this manner will be able to say at the judgment seat of Christ, “here am I and the children thou hast given me.” Is there not reason to fear that such a father will be a savor of “death unto death,” rather than of “life unto life?”

Not many days after, I spent the evening with my particular friend Veritas, who is also numbered with the Lord’s people, and has a family. I was present at the season of family worship; but how great and delightful the contrast! It does not appear to be the object of Veritas “to pray to be seen of men,” nor merely because he has made a profession of religion and feels it to be his duty. At an early hour in the evening, Veritas said to J—, the elder son, “bring the bibles.” J—, with eyes sparkling with joy, immediately procured the bibles, and gave one to his father, one to M—, one to C—, and one he retained himself. The servants were called in, and all were soon seated in order. The elder son next to his father, and the two younger children, who could not read, beside their mother, on the opposite side of the room, reclining on her, and with expressions of interest and anxiety, looking alternately at her and their father. Without naming the chapter, Veritas said, ‘have you all found the place?’ ‘Yes sir,’ was the reply from the three boys. The younger son then commenced reading, and each read at the discretion of Veritas, who occasionally made a remark and replied to an inquiry of the elder son. Veritas concluded reading, and added a few appropriate remarks, during which time all eyes were fixed on him, and every countenance manifested feelings of intense interest and delight. We then knelt down, and for a moment all was silent as the grave. I thought I could adopt

the language of Jacob, and say, how awful is this place; this is none other than the house of God. Veritas commenced his prayer with expressions of solemnity and reverence, and holy fear; his prayer was not long, but appropriate and fervent. When we arose, I looked at the members of the family, and while I beheld, a tear stole down the cheek of one of the boys. After a few minutes spent in free conversation on the subject of religion, in which the children took a part, the younger children retired, and the remaining part of the evening was agreeably, and I hope profitably spent. After taking leave of my friends, my reflections were delightful. It was, thought I, good to be there; it was a bethel; it was the gate of heaven. If there is true happiness on the earth, it is to be found in such a family. Often shall I look back to that hour with peculiar satisfaction, and while my spirit lingers around that consecrated altar, may it be my desire to follow Veritas as he follows Christ.

Eclectic Recorder.

PIOUS MOTHER.

The following communication has been put into our hands by the individual to whom it was originally addressed. Having been mercifully rescued from the paths of the destroyer, in answer to the prayers of a faithful mother, he has himself been the instrument of *turning many to righteousness*. He has for many years occupied a highly important station in the church of God, and been one of her most active, laborious and successful ministers. His name is not to be disclosed in connexion with this document, until he shall have been gathered to his fathers; but the letter itself has been esteemed too precious to be any longer concealed. We have had the privilege of seeing the original, and witnessing the tears of a grateful son, as he opened and perused this sacred deposit; and have no doubt that we copy from the hand-writing of one who has gone to her rest in the heavens. Pious parents will esteem it a privilege often to advert to the precious sentiments here expressed by this Godly Mother.

“—— August 10, 1810.

To —— *the child of my prayers, tears and vows, this paper is dedicated, when I am no more.*

MY DEAR SON,—I am this day fifty years old, and this week I have reason to think you have been separated to the work of the *Gospel ministry*; consecrated an *Ambassador of the King of Glory* to guilty man! I would bless God that I have lived to see this event. Far greater is my joy, than to have seen you crowned an earthly monarch.

And now my son, as I am not only by bodily infirmities, but by age called to look into the grave, I desire to set my house in order, that I may be ready to depart at the sovereign call of heaven. For the honour of a faithful prayer-hearing God, and for your encouragement in prayer, I now record some things respecting *you*.

You have often heard of my extreme sickness at your birth. Perhaps by that, my mind was better prepared to receive you as the peculiar gift of God. I think I have more evidence of acting faith, in devoting *you* to God in baptism, than devoting any other one of my children.—Your own memory will be the best witness for me, as to the pains I took in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you in this respect, than for my other children. But when in your early years you discovered a propensity to vice, how great was my distress for you! I know that you often witnessed my *tears*, but the anguish of my heart you were a stranger to. And when in the face of all instructions, entreaties, warnings, reproofs, and corrections, you still persisted in that course, what could be my resort but the throne of grace?

You will remember the day of fasting and prayer set apart by your father and myself on your account. My heart was that day overborne with sorrow. I thought it would be comparatively easy to follow you to the grave, to what I then suffered. But my heavenly Father was pleased to show me, before the day was over, that my help and hope were *only in Him*; and to *Him* did my heart turn as to its only refuge; insomuch that when the day was ended, I felt as though my work was just begun.

It is impossible for me to describe to you, unless you know experimentally what it is to wrestle with God, the ardour of my soul before God on your account. At first I seemed to be content to plead for *restraining grace for you*. But I did not long rest there. The promises of a Covenant-God, respecting the righteous, and their seed, were very sweet to my soul. I knew that God would be inquired of by the house of Israel, to do this for them. It was his constituted way of bestowing the blessing; therefore I had confidence to plead with him. My work seemed plain before me; and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings, not even your father. The work was between God and my own soul; and I *firmly believed* that he would in his own time answer my prayer.

That you may better judge of my feelings, I will relate one circumstance. In the course of a few months after these impressions

on my mind, I was taken sick. I was at first taken violently, and thought that perhaps God was about to remove me. You were then the nearest on my heart of any object in the world. My work, as to you, was not done. To whom should I commit it, if I were removed? I determined to wait for more decided appearances in my disorder, and if I found myself going, to commit this work to your father, enjoining it on him as my dying request *never to cease wrestling with God for you, till you should be gathered into his fold.* But God, in mercy to you and my other children, I hope, restored me; and with renewed vigour I returned to my closet.

When the first serious impressions were made on your mind, that I was acquainted with, I felt a new and fresh engagedness in my work.—Sometimes, at least the midnight hour has witnessed my prayers and tears for you. You will not now wonder that I was anxious to know your particular state of mind while you were absent from me at college. Sometimes, indeed, I was ready to limit the Almighty, and say, *O let the salvation of God come, this night, to my child!* But God taught me more commonly to lie at his feet, and humbly implore the blessing in his own time and way. In his own time, he has, I trust, brought you forth to the light, and you behold his righteousness; yes the complete righteousness of Jesus, your Advocate on high!

When I am sleeping in the dust, look over this sheet, and give *Glory to GOD!* who has wrought such wonders for you. Look upwards and be animated to double your diligence in the work of the Lord. Remember that short is the space between us; and as we are both infinitely indebted to free, rich, and sovereign grace, will it not be unspeakable pleasure to celebrate that grace for ever and ever?

And when you leave this mortal stage, may *your* children be left on earth, a seed to serve the God of their fathers, that, through us his praise may be handed down to latest generations!

Your affectionate Mother.

Remarks.

The writer of the preceding letter, was the mother of eleven children, five only of whom survived her. Eight of the whole number, there is reason to hope have been already brought to the knowledge of Christ and his salvation, and two are now ministers of the gospel.

What a privilege to have such a mother!—Mothers, go and do likewise.

How prevalent is prayer! and how faithful is the prayer-hearing God!

How persevering is the spirit of real supplication? It *waits on* the Lord, and pleads—and yields—and submits—and wrestles, until it prevails.

How far from *dictating* to God is the humble, submissive *prayer of faith!*

American Pastor's Journal.

PRACTICAL BENEVOLENCE.

We find in the Rutland Herald the following statement of the sums bequeathed by the late Mr. Burr, to the cause of learning and Christian philanthropy:

American Board of Foreign Missions,	- -	\$17,000
“ Home Missionary Society,	- -	10,000
“ Tract Society,	- -	10,000
“ Colonization Society,	- -	7,000
“ Bible Society,	- -	15,000
Vermont Domestic Missionary Society,	- -	5,000
Manchester Congregational Society,	- -	5,000
“ Literary Seminary,	- -	10,000
Middlebury College,	- -	12,000
Williams College,	- -	1,000
Dartmouth College,	- -	1,000
N. W. Branch of American Education Society,		3,000
	Total,	\$96,000

We are not aware that so large a sum has ever been devoted to similar purposes by any other individual in our country. The aggregate may be considered as a grand legacy to mankind. Mr. Burr's estate is estimated, it is said, at \$150,000. He was a bachelor, and his relatives all far from being poor. He therefore felt himself at liberty to gratify, so far as he was able, the desires of his heart for the well-being of his fellow men. To his home—the town of Manchester—he has left \$15,000; for the promotion of religion and learning in our State, \$20,000 more; and to two Colleges in adjoining States, \$2,000—all however in such a way as will tend to promote one great cause; while a much greater amount (\$59,000) goes to Societies that are more immediately engaged in scattering their blessings throughout our country and the world.

Any words of praise would be unbecoming—would seem like profanation. We can only bless God, who, we trust, put these things into the heart of our benefactor, and express the hope that his gifts

may be expended in the same spirit of considerate and expansive benevolence, which seems to have actuated the donor.

Vermont Chronicle.

PUBLIC SPIRIT.

ONE OF THE CLAIMS OF SOCIETY UPON YOUNG MEN IS PUBLIC SPIRIT.—Every young man should come forward in life with a determination to do all the good he can, and to leave the world better for his having lived in it. He should consider that he was not made for himself alone; but for society, for mankind, and for God. He should feel that he is a constituent, responsible member of the great family of man; and while he should pay particular attention to the wants and the welfare of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad, over the wide field of practical benevolence, and early learn to feel and act for the good of his species.

I say *early*, because if you do not begin in the morning of life, to cherish a public spirit—a spirit of active, enterprizing benevolence, you will probably never possess much of it. This is a virtue that rarely springs up late in life.—If it grow and flourish at all, it must be planted in youth, and be nourished by the warm sunshine and rain of the spring season of life. He, who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.

And consider what a poor, miserable kind of existence it is, to live only to one's self. It is indeed but half living. "Selfishness has been well termed a starveling vice. It is its own curse. He who does no good, gets none." He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and no body will miss him, or be sorry that he is gone.

Guard against this temper, my friends, as most unworthy in itself, and destructive of all respectability and usefulness. Cultivate a spirit of enlarged benevolence,—a generous, self-denying public spirit, which shall cause you to feel and take an interest in whatever affects the happiness, or conduces to the improvement of your fellow men. Especially is this a duty incumbent on you at the present day. It is a day of action—of action in the cause of God and human happiness. The young men of this generation are called to a great work. God is fast preparing the way for this world's emancipation from the thralldom and misery under which it has been groaning for six thousand years: and to those who are now coming upon the stage,

he has extended the high privilege and honor of bearing a part in effecting this glorious work. See to it then, that you forfeit not the honor, by acting on the principle of a narrow and contracted selfishness. Cherish that noble, that disinterested, that rare patriotism, which will make you prefer the public interest to your own;—your country's prosperity and glory to your own honor and emolument. It is in this spirit alone, that you can prove yourselves the worthy descendants of the pilgrims, or preserve those precious institutions and privileges, which you inherit from their labors and prayers.—No one trait in their character was more marked than their public spirit. They labored, not for themselves, but for mankind; not for time, but for eternity. It was this that led them to forsake their own green fields for those inhospitable shores. It was this that induced them to lay broad and deep the foundation of those civil, literary and religious institutions, which are the glory and defence of our land. While, then, you have the honor of descending from those illustrious men, distinguished alike for their love of God, aspire to tread in their steps and imitate their virtues—living not for the present moment, but for all future time and for eternity.

Hawes.

THE STRANGER AND HIS FRIEND.

BY JAMES MONTGOMERY, ESQ.

A poor way-faring man of grief,
 Hath often crossed me on my way;
 Who sued so humbly for relief,
 That I could never answer nay;
 I had not power to ask his name,
 Whither he went or whence he came;
 Yet there was something in his eye,
 That won my love—I know not why.

Once when my scanty meal was spread,
 He entered, not a word he spake,
 Just perishing for want of bread;
 I gave him all; he blessed it, brake,
 And ate, but gave me part again;
 Mine was an angel's portion then;
 And while I fed with eager haste,
 The crust was manna to my taste.

I spied him where a fountain burst
 Clean from the rock; his strength was gone.

The heedless water mock'd his thirst,
He heard it, saw it hurrying on;
I ran and raised the sufferer up,
Thrice from the stream he drained my cup,
Dipt, and return'd it, running o'er;
I drank and never thirsted more.

'Twas night—the floods were out, it blew
A wintry hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
I laid him on my couch to rest;
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Reviv'd his spirit, and supplied
Wine, oil, refreshment;—he was healed;
I had myself a wound concealed,
But from that hour forgot the smart.
And peace bound up my broken heart.

In prison I saw him next—condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'midst shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood run chill,
But free the spirit cried, "I will."

Then in a moment, to my view,
The stranger darted from disguise;
The tokens in his hands I knew;
My Saviour stood before mine eyes.
He spake—and my poor name he named—
"Of me thou hast not been ashamed;
"Those deeds shall thy memorial be;
"Fear not; thou didst them unto me."

Sheffield, Eng. Dec. 1836.

THE
CALVINISTIC MAGAZINE.

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

No. 6.

JUNE, 1828.

VOL. II.

THE PLAIN AND OBVIOUS MEANING.

In the September Number of the Magazine for 1827, we gave our readers the maxim which ought to govern our opinions upon all subjects. It was this. Believe facts upon their separate proofs, altho' you may not be able to see *how* they agree with with other things, known or believed to be true. This great principle of common sense, as we then said, has governed our researches in the works of nature since the days of Bacon and Newton. Indeed, no one now dares to depart from it. It is the polar star which guides the mind in safety over the wide field of philosophical investigation.—The Bible is a book of facts; and admitting it to be the word of God, our first inquiry shall be—How shall we know the mind of God? Or in other words, what shall we consider revealed facts? In answer to these questions, we have said—that, the mind of God, or the revealed fact, is found in the plain and obvious meaning of the language employed by the sacred writers. By the plain and obvious meaning we do not understand the literal import of a word or text. The literal import is the sense of a word or text disconnected from its proper place. The plain and obvious meaning is that possessed when the word or text is read in its natural connection. This rule for the interpretation of the language of God, is just that which we adopt to arrive at the meaning of the words of our fellow men. Our maxim then, assumes the following shape: When we possess the plain and obvious meaning of the Scriptures in support of a fact, it is to be believed, although we may not see how it agrees with another fact, known or believed to be true.

The propriety of adopting this maxim is clear to every unprejudiced mind. Because, in the first place, if God has declared a fact, we must believe it, for that very reason, however it may disappoint our previous views—secondly, the plain and obvious meaning is the only meaning which the vast majority of mankind can ever find in the word of God. If then it is not the true meaning, the greatest num-

ber of those who read the Scriptures are compelled to believe that which God has not revealed. But can we suppose God has spoken to us in words calculated to perplex and mislead? No. We must think he has thrown over the path of holiness a light so clear that the way-faring men, though fools, may not err therein.*

This one consideration is of itself irresistible in favor of our receiving the Scriptures upon the maxim that has been stated. But in the sermon referred to, we pointed our readers to another maxim directly contrary to the one just mentioned, which, clothed in words by him who embraces it, is as follows: I WILL NOT BELIEVE THIS THING, WHATEVER BE THE PROOF, BECAUSE I CANNOT SEE HOW IT AGREES WITH ANOTHER THING, KNOWN OR BELIEVED TO BE TRUE." This principle of belief we have called the wrong maxim, or the maxim of the Jew. For, on this maxim we found the Jew, who rejected the testimony of Jesus Christ—the Atheist, who denies the existence of God—the Deist, who denies the Bible—the Unitarian, who denies the Trinity and every fundamental truth of the gospel—and the Arminian, who denies the doctrine of Predestination.

Our Arminian brethren have revolted from this charge, and so far misunderstood the sermon upon the right and the wrong maxim, as to suppose the author considered them possessing claims to the Christian character no higher than those possessed by Unitarians.—That our Arminian brethren would draw back and dislike to confess themselves standing upon this wrong maxim, was expected—and we too regret to find them on that ground—but we do not wish our charge against them to be spread over a wider space than has been defined by us. We restricted it to the fact, that, upon the doctrine of predestination, they occupy Unitarian ground. Their Christian character is fully and freely recognized. To accuse us of denying them that character, looks very much like a desire to draw off the attention of the reader from the real question.

The true question at issue is this: Does the Arminian stand upon the wrong maxim when he opposes the doctrine of Predestination?—We have said he does—because, first, he denies the plain and obvious meaning of the Scriptures upon that doctrine from his inability to see how it can be made to agree with his ideas of the justice of God, the free moral agency of man, and the sincerity of God in his offer of salvation to all men—and because, secondly, he, in order to make those passages, upon which we rely as teaching the doctrine of Predestination, suit his scheme, explains away the plain and obvious meaning, upon the identical *interpretation* chosen by the Uni-

*See Septem. No. page 264.

farian to overthrow those passages whose obvious meaning we adduce to maintain the Divinity of Christ, the Trinity, and every doctrine of Grace. This is the charge, and it is a very plain one.—He who meets this charge must shew, either that it is right, in the Arminian, to stand with the Unitarian, the Deist, and the Atheist, upon the maxim of the Jew—or, it must be proved, that he does not stand upon that maxim. Any attempt at speaking or writing against what we have said, which comes short of this, however it may serve to delude the unthinking, for all the purposes of truth, is an idle shower of words. So far from considering this charge uncharitable, we beg to be heard again in support of it. Paul did not scruple to accuse Peter of dissimulation, while he knew him to be an inspired and holy man; and Protestants hesitate not to hold up to abhorrence the blasphemy of the Roman Catholic Church, and to denounce it as Antichrist, although they admit that the fundamental doctrines of the cross are acknowledged in the creed of that church, and embraced in holy faith by many in its communion. It is on this ground we stand. We consider it duty to God, and duty to man, to testify against the Arminian, if he is found, in his opposition to predestination, upon the foundation of the Unitarian, for it is the maxim of infidelity. Does he stand there? That is the question.

Various facts have already been given to maintain the position that has just been stated. We will give others, and still shall have many more in reserve to render us even tedious in the number of our proofs. We deem the question highly important, and mean to be tedious.

To be perfectly plain, we will give the evidence to support our charge upon the two parts of it, in the order in which they stand.

The Arminian, we have said, is upon the wrong maxim when he opposes the doctrine of Predestination—because—

1. He denies the plain and obvious meaning of the Scripture, brought to support that doctrine, from his inability to see how it can be made to agree with his ideas of the justice of God, the free moral agency of man, and the sincerity of God in his offers of salvation to all men. In proof of this declaration the reader is requested to peruse the following extract from Dr. Clarke's preface to the Epistle to the Romans, page 4, first Amer. Roy. Oct. Edit.

“From the manner in which this Epistle has been interpreted and applied, various most discordant and conflicting opinions have originated. Many commentators, forgetting the *scope* and *design* of it, have applied that to men in *general*, which most obviously belongs to the Jews, as distinguished from the Gentiles, and to them only.

From this one mistake, the principal controversies that have agitated and divided the church of Christ, concerning the doctrines of unconditional reprobation and election, have arisen. Men eminent for their talents, learning and piety, have interpreted and applied the whole on this mistaken ground. They have been opposed by others, not at all their inferiors either in religion or learning, who, *not attending* properly to the *scope* of the Apostle, have *rather argued from the perfections of the Divine nature, and the general concurrent sense of Scripture*, and thus proved that such doctrines *cannot comport* with those perfections, nor with the *analogy of Faith*; and that the apostle *is to be interpreted according to these, and not according to the apparent grammatical import* of the phraseology which he employs."

We really think this statement contains the very thing we have said. For here we are told that Arminians have rejected "the apparent grammatical import of the phraseology" the Apostle employs upon the subject of Election, because it did not comport with their ideas of "the perfections of the Divine nature, the general concurrent sense of Scripture," and "the analogy of Faith." Now, the charge we have made, is, that he, the Arminian, denies the plain and obvious meaning of the Scriptures, brought to support the doctrine of Election, from his inability to see how it can be made to agree with his ideas of the justice of God, the free moral agency of man, and the sincerity of God in his offers of salvation to all men. The idea conveyed by Dr. Clarke, is precisely that meant to be conveyed by us. For, his "grammatical import," is the same as our plain and obvious meaning; and his expressions—"perfections of the divine nature," "general concurrent sense of Scripture," and "analogy of Faith," carry the same sense we attach to the phraseology—justice of God, 'free moral agency,' and 'divine sincerity.'" We have said this is standing upon the wrong maxim, because it is the ground occupied, among other holders of error, by the Unitarian. It is literally the foundation stone of the Unitarian. What more does he want to accomplish his scheme than to be allowed to make the apparent grammatical import of the language of the Bible yield to his ideas of the perfections of the Divine nature, and the general concurrent sense of Scripture? He asks nothing more. Give him this liberty, and he is able to prove that such doctrines as original sin, the divinity of Christ, and the atonement, cannot comport with those perfections, nor with the analogy of Faith. Let us hear him. Dr. Channing, (Unitarian,) in his sermon delivered at the ordination of the Rev. Jared Sparkes, after reasoning with great plausibility

against what he considers the "unnatural and unscriptural doctrine of the Trinity," and after declaring the doctrine of the Divine and human nature in the person of Christ, "*repugnant to common sense and the general strain of Scripture,*" continues—"I am aware, that these remarks will be met by two or three texts, in which Christ is called God, and by a class of passages, not very numerous, in which divine properties are said to be ascribed to him. To these we offer one plain answer. We say, that it is one of the most established and obvious principles of criticism, that language is to be explained according to the known properties of the subject to which it is applied. Now we maintain that the known properties and circumstances of Christ—his birth—sufferings—and death—his constant habit of speaking of God as a distinct being from himself, his praying to God, his ascribing to God all his power, and offices, these acknowledged properties of Christ, we say, *oblige us to interpret the comparatively few passages, which are thought to make him the supreme God, in a manner consistent with his distinct and inferior nature.* It is our duty to explain such texts by the rule, which we apply to other texts, in which human beings are called Gods, and are said to be partakers of the Divine nature, to know and possess all things, and to be filled with all God's fullness. "These latter passages we do not hesitate to *modify, and restrain, and turn from the most obvious sense,* because this sense is opposed to the known properties of the beings to whom they relate; and we maintain, that we adhere to the same principle, and use no greater latitude in explaining, as we do, *the passages which are thought to support the Godhead of Christ.*"

Unitarians then feel it their duty "to modify, and restrain, and turn from the most obvious sense," "the passages which are thought to support the Godhead of Christ," and to interpret them in a manner consistent with their ideas of "his distinct and inferior nature." And we have the testimony of Dr. Clarke, that Arminians have argued that the apostle Paul, upon the subject of Election, is to be interpreted according to their ideas of "the perfections of the Divine nature," "the general concurrent sense of Scripture," and "the analogy of faith, and *not* according to the apparent grammatical import of the phraseology which he employs."

It is impossible, we think, for language to shew more clearly than in the passages we have compared, that the Arminian and the Unitarian stand upon the same maxim—that the one denies the Divinity of Christ, and the other denies the doctrine of Predestination, because they cannot reconcile the plain and obvious meaning of the

Scriptures, upon these doctrines, with other things known or believed by them to be true. This substantiates the first part of our charge.

It is true, Dr. Clarke tells us, in the passage quoted, that the scope and design of the epistle is obviously to apply the term election to the Jews as distinguished from the Gentiles, and to them only. But this scope, and design, and obvious application, he assures us, has not been "properly attended to," by "men eminent for their talents, learning and piety," among the Calvinists, nor by "others, not at all their inferiors either in religion or learning," in the Arminian belief. Where then has Dr. Clarke himself found this scope and design? In the plain and obvious meaning of the words? In "the apparent grammatical import of the phraseology" employed by the apostle? No. This scope and design is the Unitarian interpretation of Paul's Epistle to the Romans! This brings us to consider the second part of our charge against the Arminian, viz: That

2. He, in order to make those passages upon which we rely as teaching the doctrine of Predestination, suit his scheme, explains away the plain and obvious meaning upon the identical interpretation chosen by the Unitarian to overthrow those passages whose obvious meaning we adduce to maintain the Divinity of Christ, the Trinity, and every doctrine of grace. The passage we have already extracted from Dr. Channing, might be fairly adduced to maintain this position. But we copy again the language of Dr. Clarke. It is the immediate continuation of his statement already quoted:—

"On both sides," Calvinistic and Arminian, "the disputes have run high; the cause of Christ has gained little, and christian charity and candor have been nearly lost. Dispassionate men, on seeing this, have been compelled to exclaim—

Tantane animis cœlestibus ira!

Can such fierce zeal in heavenly bosoms dwell?

To compose these differences, and to do justice to the Apostle, and set an important portion of the Word of God in its true and genuine light, Dr. John Taylor, of Norwich, a divine who yielded to few in command of temper, benevolent feeling, and deep acquaintance with the Hebrew and Greek Scriptures, undertook the elucidation of this much controverted Epistle. The result of his labors was a paraphrase and notes on the whole book, to which is prefixed "A Key to the Apostolic Writings; or an Essay to explain the Gospel Scheme, and the principal words and phrases the Apostles have used in describing it." 4to. 1769, fourth edition. "This Key in

the main, is a most invaluable work; and has done great justice to the subject. Christians, whether advocates for general or particular redemption, might have derived great service from this work, in explaining the epistle to the Romans: but the author's *creed*, who was an *Arian*, (for he certainly cannot be ranked among modern Unitarians) has prevented many from consulting his book.

“To bring the subject of this epistle before the reader into *the fairest and most luminous point of view* in my power, I think it right to make a large extract from this Key, steering as clear as possible of *those points* in which *my own creed* is certainly *at variance* with that of my author; especially in the articles of *original sin*, *the Atonement* and *deity of Christ*: but as these points are seldom directly touched in this introductory Key, the reader need be under no apprehension that he shall meet with any thing in hostility to the orthodoxy of his own creed. And it is thus far only I intend to quote or adopt any part of this Key.”

This is the proof of the second part of our charge against the Arminian. For Dr. Taylor, of Norwich, England, was a Unitarian, of that class called Arians; and the object of his Key, &c. was to explain the gospel scheme in such a manner as to deny, and prove to be false, every fundamental doctrine of grace. *Original sin*, *the atonement*, *the deity of Christ*, *the Trinity*, and every truth which Methodists as truly as Calvinists hold essential, are denied or explained away. That he denies these all-important doctrines we hear Dr. Clarke admit. And Dr. Taylor's view of *Election*, it must be kept in mind, was made to suit *his whole gospel scheme*. He, like all other Unitarians, did not consider the doctrine of Election as *standing by itself*. No, he viewed it as forming an harmonious part of that other gospel which he denies. He therefore labors to destroy the doctrine of Election by that very process of glossing over plain passages, and explaining away positive declarations of the Bible, which he had employed to destroy the doctrines of original sin, the atonement, and deity of Christ. Yet it was here, in this Key, that Dr. Clarke found that “scope and design” of the Apostle in his Epistle to the Romans, which we are told “most obviously makes the subject of Election belong to the Jews as distinguished from the Gentiles, and to them only.” And it is this gloss put upon the doctrine of Election, and thus forming a *necessary part* of Dr. Taylor's *false gospel scheme*, Dr. Clarke himself being the judge of its falsehood, on the all important doctrines of “original sin, the atonement, and the deity of Christ”—it is this gloss upon the doctrine of Election, written by a Unitarian, and with such a

purpose, which Dr. Clarke, and many other Methodist preachers, bring before us as *the fairest, and most luminous point of view* in which they can place Paul's Epistle to the Romans!

Dr. Clarke may smooth over the fact that his invaluable author, Dr. Taylor, was an unbeliever in the "true God and eternal life," by telling us, he was "a divine who yielded to few in command of temper, benevolent feelings, and deep acquaintance with the Hebrew and Greek Scriptures," and that although 'an Arian, 'he certainly cannot be ranked with modern Unitarians,' and that in making a large extract from this Key &c. "the reader need be under no apprehension that he shall meet with any thing in hostility to the orthodoxy of his own creed." Let all this be true, and let this Key be 'a most invaluable work' to Dr. Clarke—or let it be, as the venerable Scott has told us in his preface to the Epistle to the Romans, a publication which "darkens counsel with words without knowledge;—" here is, in this confession of Dr. Clarke, the testimony to complete our charge against the Arminian—viz:—That he, in order to make those passages upon which we rely as teaching the doctrine of Predestination, *suit his scheme*, explains away the plain and obvious meaning, upon the identical interpretation chosen by the Unitarian, to overthrow those passages whose obvious meaning we adduce to maintain the deity of Christ, the Trinity, and every doctrine of grace.—[*To be continued.*]

Ross.

For the Calvinistic Magazine:

THE MILLENNIUM

I have had the pleasure of perusing a Sermon on the Millennium, by Rev. Isaac Anderson, D. D. in the March number of the Calvinistic Magazine.

Many of the views are certainly excellent and sound, but I cannot coincide in the view taken by him of the period at which the papal power rose, nor consequently as to the period at which the downfall of the power as regards its dominion over the saints takes place.

I think Croly has rendered it extremely probable that this power had its origin A. D. 533. He cites the Edict of Justinian, by which the Bishop of Rome was made head of all the churches. Baronius, a popish author, has recorded this edict in his annals. But the fact of its existence does not rest on his authority alone. It is proved by other evidence. The edict itself is in existence, and shews a complete bestowment of that authority on the Bishop of Rome by Justinian, which it has been commonly supposed was first given by the tyrant Phocas, A. D. 606.

If this be a fact, it is a highly important fact; for I presume that it will be admitted that the period at which the Pope usurped this tremendous authority was the period which visibly marked the rise of the great Western Apostacy. If this be a fact, it will then follow that the 1260 days terminated in the year 1793. Which I think Croly makes extremely probable by the citation and examination of historical facts. My views differ in some considerable respects from those of Croly as to the events which are to take place during the period of 75 years, which is to elapse from the end of the dominion of Popery as a persecuting power, to the commencement of the Millennium. They coincide with him on other highly important points; that there will be a period of more destructive war, within the range of this 75 years, than the world has ever yet witnessed—that Popery, Mahomedanism, and Pagan superstitions, are to undergo in that period a complete destruction. But while Croly clearly admits the protection of the church, during this period, and the probability of considerable enlargement to it, I think the degree of its spiritual prosperity, and the number of conversions will greatly exceed what he seems to believe they will be. It will, in my view, be a period of incessant conflict; but the church will go from triumph to triumph. There will be many a hard fought battle, but the general result, from time to time, will be an accession of true believers to the church, and a diminution of the strength and numbers of the world. As Dr. Beecher has said in his sermon of December 1827, entitled, “The Memory of our Fathers,” I believe that “Satan has commenced his retreat,” but he will “fight on the retreat, and give many a desperate battle when he may seem to have been driven from the field; and will leave the world only when he is forced.” I think, in short, that we are now living in precisely the period of *preparation* for the Millennium. In this period the *vintage* of the wrath of God against the enemies of the church is to take place, and the church itself is to be “purified and made white,” and placed in magnificent triumph over sin, error, and all external opposition. At the end of this period of 75 years, the Millennium is to exist in a high degree of glory and happiness; for the pen of inspiration has said, “Blessed is he that waiteth and cometh to the one thousand three hundred and thirty-five years.” That period will be beheld by the gratified vision of thousands and tens of thousands of happy, grateful, rejoicing christians. From that period I think we are just 40 years removed, and that the year 1868 will witness this blessed consummation. My view places the beginning of the Millennium 17 years before that at which Dr. Anderson thinks it will commence.

Take either hypothesis, and how important the period in which we live! It is, on either supposition, the *preparation* for the Millennium, and will be distinguished by very remarkable favor to the church, and terrible chastisements to its enemies. A.

For the Calvinistic Magazine.

DIALOGUES ON CHURCH GOVERNMENT,
BETWEEN A CITIZEN AND A METHODIST CIRCUIT-RIDER.

DIALOGUE III.

Preacher. Well, Sir, I hope you are at leisure, and disposed to tell us something about what you call the constitution and form of the church as settled by the Apostles.

Citizen. I am at leisure, and will cheerfully comply with your wish. And I must first observe, that Christ, again and again, admonished his apostles, and other followers, to live as brethren and equals, not to affect superiority over their fellow disciples, or over one another. And when his disciples contended privately among themselves who should be the greatest, he took occasion to give them a lesson that never should be forgotten. In agreement with these admonitions of the Saviour, we will find that the apostles settled the church on a plan, that the right of voting in all church matters was secured to the people, as well as in freely choosing their own pastors or ministers, and that there was perfect equality among the ministers in office and authority.

Preacher. These are the very points on which I wish to hear you.

Citizen. In the commencement of Christianity, the office of ministers is to be distinguished into extraordinary and ordinary. The first included Apostles, Prophets, and Evangelists, who were endowed with extraordinary gifts, such as speaking tongues, and working miracles; these were to found the church. The ordinary ministers were those who were to be continued in the church to the end of the world. See I. Cor. xii. 28, Eph. iv. 11. As the ordinary ministers are those who were to be permanent, it is about these alone we are to enquire. The Apostles, when they had established churches, upon the first convenient occasion, had the people to elect pastors and other officers; and until this was done, the people were supplied by Prophets or Evangelists.

Preacher. If you, now, can shew clearly what officers the Apostles allowed to churches, and how made, you will be coming to the point

Citizen. There are three terms most frequently applied to these officers in the New Testament, which we translate Bishop, Presbyter or Elder, and Deacon; and these are the only ecclesiastical officers known in the New Testament, except it may be a Deaconess. Now the question is, whether Bishop, and Presbyter or Elder, be two offices, or only two names for one office? It is agreed on all hands that Deacon is a distinct office. I think I will be able to shew to your satisfaction, that Bishop and Presbyter or Elder, are two names for one and the same office. In Acts xx. 17, we are told, Paul sent from Miletus to Ephesus, and called the Elders of the church, (in Greek *Presbuterous*, which may be translated *Presbyters* or *Elders*.) In the speech he made to them, v. 28, he has these words: "*Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.*" The Greek word here translated *overseers*, is elsewhere translated *bishop*, as in Titus i. 7. Here the same persons are called Presbyters and Bishops, and the reason is, because these are two terms for one and the same office. In the epistle to Titus, chap. i. 5, 6, 7, the Apostle says, "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city:" "if any be blameless," &c. "For a Bishop must be blameless." Here again Bishop, and Elder or Presbyter, are the same thing. I. Pet. v. 1, 2. "The elders which are among you I exhort," &c. "Feed the flock of God which is among you, *taking the oversight*"—(that is, according to the Greek, *discharging the office of Bishops*.) Bishop, (in Greek *Episkopos*) was the name of office. Elder or Presbyter was a title of respect borrowed from the Jews, who called the members of the city councils and of the Sanhedrim, elders or senators.

Preacher. Then it seems, that you think there are but two offices in the church, deacon, and minister who is called presbyter or bishop.

Citizen. Just so. Accordingly Paul addresses his letter to the Philipians in these words: "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. i. 1. Also in his first epistle to Timothy, 3d chapter, he takes up seven verses describing the qualifications of a bishop, and the six following verses describing the qualifications of a deacon. But, had there been six or seven orders of church officers, would Paul have passed them over in silence? Would the Holy Spirit have passed them over in silence? I admit that the persons who fill these offices may be called ministers, teachers, guides, pastors, &c.

Preacher. How does it happen, that several denominations, who seem to think, that having more than two offices in the church, is

the invention of man, have pastors or ministers, elders and deacons?

Citizen. They think that the office of Elder or Presbyter belongs to those who preach, and those who are elected and ordained to assist in the government of the church. And this practice is founded on the following passage: "Let the elders, that rule well, be counted worthy of double honor, especially they who labor in word and doctrine." I. Tim. v. 17. Some elders, it would seem, labored in word and doctrine, and others did not.

Preacher. You spoke something about the early fathers, who lived at the time, or immediately after the Apostles. If they have said any thing about the permanent and fixed officers of the church, let us hear what it is.

Citizen. The first of these fathers is Clement, of whom Paul says, "Help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Phil. iv. 3. His words are, "The Apostles having preached the gospel in countries and towns, constituted the first fruits of their ministry, whom they approved by the spirit, bishops and deacons of those who should believe. Nor was this a new device, inasmuch as bishops and deacons had been pointed out many ages before, for thus says the Scripture, "*I will constitute their bishops in righteousness, and their deacons in faith.*" This is the translation Clement gives of Isaiah lx. 17, which we translate, "I will make thy officers peace, and thine exactors righteousness." Whether Clement translated the passage in Isaiah right, is not the point in question. His words shew, that at the time he wrote, there were only two church officers, bishops and deacons. And do not his words imply, that any other office in the church, than the two he had mentioned, might be justly styled a *new device*. Such devices were left for after ages.

Preacher. I must acknowledge this quotation from Clement is to the point. Have you any other of the Fathers?

Citizen. Yes, Polycarp, who had been the disciple and companion of the apostle John, writes an epistle to the Philippians, in which he mentions only two officers, presbyters and deacons, and lays down their qualifications. I will give you one other, from Clement, of Alexandria, who wrote about the close of the second century, and after the distinction amongst ministers began to shew its antichristian head. He says, "In the church the presbyters are entrusted with the dignified ministry, the deacons with the subordinate."

Now, sir, we have the infallible testimony of God's word, and

the testimony of the very companions of the apostles, who certainly knew, *that there are but two ordinary permanent officers in Christ's church, ministers and deacons.* The Bible knew nothing of lord bishops, archbishops, bishops, popes, deans, presiding elders, &c. They are the inventions of men.

Preacher. We have no popes, lord bishops, archbishops, or deans.

Citizen. I know you have not, but other episcopal churches have, and your episcopal church differs from some others as one monarchy may differ from another.

Preacher. I am not satisfied with the method by which you got rid of apostles, prophets, and evangelists, by calling them extraordinary. I insist upon it that their existence once in the church authorises distinctions now in ministers, as it regards their office and authority—and we may call them bishops, elders, deacons, circuit riders, &c. for the names are a mere nothing.

Citizen. I will shew, I hope, to your satisfaction, that apostles, prophets and evangelists, were temporary officers, appointed by Christ for a special purpose, and that they have no successors in point of office.

1st. It was an essential requisite that an apostle should be one who had seen Christ in the flesh after his resurrection. Acts i. 22, ii. 52, iii. 15, v. 32, x. 41, and xiii. 31. Accordingly they were all destined to serve as eye-witnesses to the world of Christ's resurrection, the fact on which the truth of the gospel depended. Then the office, from its very nature and design, could not have an existence after that generation.

2d. They were distinguished by prerogatives which did not descend to any after them; such as, first, their receiving their mission immediately from Jesus Christ, without the intervention of man; second, the power of conferring, by the imposition of hands, the miraculous gifts of the Spirit on whomsoever they would; third, the knowledge they had by inspiration, of the whole doctrine of Christ. What pains does Paul take to shew that he had these marks of an apostle? I. Cor. ix. 11, and xv. 8; Gal. i. 1, and ii. 6; II. Cor. xii. 12; and Gal. i. 11, &c.

3d. Their mission was quite of a different kind from that of an ordinary pastor. It was to propagate the Gospel throughout the world. "Go and teach all nations." But the charge to common pastors is, "Take heed to the flock over which God has made you overseer."

4th. No one, on the death of an Apostle, was ever substituted in

his room, and when the first apostles died, the office became extinct. The election of Matthias in the room of Judas, is no exception, as it was before they entered on their charge. The words of Peter, on the occasion, are a confirmation of what has been said both with regard to the office, and the qualifications of the persons who fill it. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts, i. 21, 22. But when the Apostle James was put to death, no successor was chosen.

Now, must it not be an absurd and arrogant pretension, for any man to claim to be the successor of the Apostle in point of office and authority? So also the office, which was filled by Philip, Timothy, Titus, Mark and Luke, called *evangelist*, was temporary. It was a title which, like *apostle*, fell with those who first enjoyed it. The work of an Evangelist was to attend the Apostles in their journeys; to assist them in preaching, especially where the gospel had not reached before; to assist in settling the church; always acting under the direction of the apostles; to bear messages from them to those congregations which the apostles could not visit; to supply their places in reforming abuses, and settling order.

Preacher. But, Sir, you ought to know, that the last words in Paul's Epistle to Titus, read as follow: "It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia."

Citizen. These postscripts subjoined to the epistles in the common Bibles, are of no authority. If you will look into Clarke's Bible, he will tell you so.

Preacher. Well, Sir, I wish to hear no more on these two points, namely, that the apostles, prophets and evangelists, were extraordinary church officers, whose offices were to be temporary; and that the ordinary officers to be continued in the church were presbyters and deacons. But we have as yet only one feature of the church as settled by the apostles.

Citizen. The other features are, that there was perfect equality among the ministers, that when they assembled in Presbytery, Synod, Council, Conference, Association, or whatever name you please to give the meeting, to deliberate on the affairs of the church, to make rules, or do any other business, the private members had a seat, and voted by themselves or their representatives, and that the people always elected their own church officers, who were sta-

tionary, and staid with them until dismissed by the people; and that ordination of ministers was done by a presbytery, and not by a bishop.

Preacher. Proceed to prove all this if you can.

Citizen. The first thing is perfect equality among ministers in point of office, privileges, and authority. The truth of this is easily established. If there was no office except minister and deacon, then the ministers must be equal, for if one had powers, rights and privileges which another had not, it would have made the offices as distinct as the office of judge and governor; for it is power, authority and rights, that make officers. But there was but one office for minister, the office of bishop.

Preacher. Let us hear you on the second point, which was, when a council, association, synod or conference met, it was made up of ministers, and of the people by themselves, or representatives chosen by them, who were entitled to an equal vote and equal authority with the ministers.

Citizen. The 15th chapter of the Acts is a full proof of all this. In this chapter the ordinary pastors are distinguished five times, from the apostles and private christians, by the term *presbuteroi*, translated *elders*, namely, in verses 2, 4, 6, 22, 23. Nor do we find a single hint in the whole book like different classes of *presbuteroi*—elders. The name *episkopoi*, translated bishops, occurs but once, in the 14th chapter, where it is applied to the same individuals, who, in the same chapter, are called *presbuteroi*—elders.

Preacher. The next assertion you made, was, that the people always voted for their own church officers, who were stationary, residing among the people of their charge.

Citizen. Perhaps there is no passage of Scripture in which it is said in so many words, that the people chose their own pastors; but we see the right of voting clearly established in other things; and therefore we have a right to infer in this also. But we have the testimony of the early fathers. Clement, Paul's companion, says, when speaking of the pastors, "Those who were constituted by the apostles, and afterwards by other eminent men, with the consent of the whole congregation." Again, it is certain, as appears by the epistles of Cyprian, written about the middle of the third century, that though most matters came at last to be previously discussed in presbytery, where some judgment was formed concerning them, no final resolution was taken in any affair of moment without communicating it to the people, and obtaining their approbation. And that the pastors resided among the people of their charge, may be

inferred from the language of the New Testament. It is said of Paul and Barnabas, "They ordained them elders or presbyters in every church." Acts xiv. 23. Again, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, (or bishops) to feed the church of God." Acts xx. 28. Again, "They had John to their minister." Acts xiii. 5. This language is natural and easy, if the pastors were chosen by the people, and resided among them to watch over them, but forced and unnatural if the pastors might be removed by the will of a bishop, elder, or conference. And the very idea of ordaining a man is to assign him a charge.

Preacher. Proceed to the last thing, ordination by presbytery, but not by a bishop; for your talk is so irksome to me, that I am glad when it comes to a close.

Citizen. A very few words will suffice on this point. Before there were ordinary pastors, and while all the church officers were extraordinary, or apostles only, the first ordinations would necessarily have to be by an extraordinary officer or officers. But after pastors were settled in churches, the ordination of ministers was done by a presbytery, that is, by the presbyters convened together.—Paul says to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." I. Tim. iv. 14. But suppose, for argument's sake, that this text does not prove ordination by presbytery, still it is easy to prove that ordination was not performed by a bishop, for there was no such office, as the term bishop is now understood. There was no bishop except a minister, who was appointed to the pastoral care, and every such minister was a bishop.

Preacher. You have now finished, what you call the constitution of the Apostolic Church; suppose a church had no other discipline than the few particulars you have stated, would it not make a pretty figure at government? This alone might convince you that it is all imagination.

Citizen. I admit, that the form of church government is not laid down in the New Testament minutely. It does not descend to every particular. But the grand outlines are clearly stated. Equality among ministers as to office and authority; no office, except two, presbyter or elder, and deacon; the people either collectively, or by representatives chosen by them, entitled to a seat in every judicatory, in which every member had a vote; the people had a right to choose their own pastor and other church officers, which was done by the whole congregation voting; the Pastors resided with the people.

and ordination was performed by ordained ministers, and not by a bishop, as a distinct and superior officer. Now, Sir, any church that retains these grand outlines, of the apostolic church, I can put up with its government, for it is so far scriptural; and must be essentially *republican*. But your church, excludes every one of these principles. You have six or seven grades in the ministry, rising one above another, in point of office and authority. You do not permit the people to sit nor to vote in your judicatures; you deny them the sacred right of choosing their own spiritual teachers, and of permitting the pastors of their own choice to reside among them; in a word, I see no vestige of liberty or republicanism in your form of government; nor one single principle of government like what we clearly trace in the New Testament, and the oldest writings of the christian Fathers. Yet, notwithstanding, you may be a godly, pious people, just as the subjects of a civil monarchy may be just and upright citizens. But you must excuse me, for not becoming the subject of an ecclesiastical monarchy with my own consent; since there are so many denominations that have republican forms of church government.

Preacher. Good episcopalians will never acknowledge that there is no foundation in scripture for Episcopacy, or that the writings of the first Fathers shew, that Episcopacy was not the primitive form of church government.

Citizen. I do not know what all Episcopalian may do, but I know some of the greatest advocates of episcopacy have acknowledged all this. Mr. Henry Dodwell, a flaming Episcopalian, and a very learned man, who made the very existence of christianity depend on the reception of episcopacy, admits that this very episcopacy is destitute of a scriptural warrant, and is not properly of apostolical origin, not having been instituted till after the death of the apostles, in the sixth or seventh year of the second century.— See Campbell's Lectures, page 49. This same Dodwell says, that in the days of Ignatius, the bishop's authority was a perfect novelty, unknown in the church, and this was the reason Ignatius had to exert himself to the utmost to recommend and establish it. See Campbell, page 97. Both Dodwell and Hammond, strenuous Episcopalian, renounce the apostolic origin of episcopacy, and admit that there was no subordination among the ministers of the word in the churches planted by the apostles. See Campbell, page 124.

I shall next give you a quotation from the celebrated bishop Burnet. "Among the Jews," says he, "he who was the chief of the synagogue, was called the *bishop of the congregation*, and the *angel of the church*. And the christian churches being modelled as near

the form of the synagogue as they could be, as they retained many of the rites, *so the form of the government was continued*, and the names remained the same." And again, "In the synagogues there was, first, one who was called the bishop of the congregation; next, the three orderers and judges of every thing about the synagogue, who were called *Trekenem*, and by the Greeks *Presbuteroi*, or *Geron-tes*, that is, *Elders*. These ordered and determined every thing: that concerned the synagogue, or the persons in it. Next them were the three deacons, whose charge was to gather the collections of the rich and distribute them to the poor." See Miller's letters, p. 103.

Dr. Lightfoot, another episcopal divine, not less distinguished for his learning and talents, after stating that the officers of the Jewish synagogue were *bishops and deacons*, says the names of the ministers of the gospel were the very same, *bishops and deacons*. And the celebrated Grotius says, "The whole polity of the christian church was conformed to the pattern of the synagogue."

I might have shewn by other testimony, that the officers of the Jewish synagogues were bishops, elders and deacons, and that the christian church was settled by the apostles, pretty much on the plan of the synagogue, with respect to officers and government. But I thought it would be sufficient to shew that learned and candid Episcopalians admit these facts.

Preacher. These were not such Episcopalians as I admire, or they would never have made such concessions, or uttered or published such things.

Citizen. Perhaps the sentiments of Lainez, a Jesuit, delivered in a speech in the council of Trent, would please you better.

Preacher. What were they?

Citizen. Take them in his own words. "There is a great difference, nay, contrariety, between the church of Christ, and civil communities, inasmuch as these have an existence previous to the formation of their government, and are thereby free, having power in them originally as in its fountain, which without divesting themselves of it, they communicate to magistrates. But the church did neither make herself, nor form her own government. It was Christ, the prince and monarch, who first established the laws whereby she should be governed; and then assembled his people, and, as Scripture expresses it, built the church. Thus she is *born a slave, without any sort of liberty, power, or jurisdiction; but every where, and in every thing, subjected.*" This is true episcopacy. If your church has never held out such language, does she not act on the very principles delivered by this Episcopalian?

Preacher. That is a most provoking question. But, Sir, I must tell you that the very learned Adam Clarke, who knows more about these things than any other man, says, "Episcopacy in the church of God is of divine appointment, and should be maintained and respected."

Citizen. Where does he use this language?

Preacher. In his explanation of I. Tim. iii. 1.

Citizen. Here is Clarke's work, let us examine the place. The passage reads thus: "Episcopacy in the church of God, is of divine appointment and should be maintained and respected. Under God there should be supreme governors in the church, as well as in the state. The state has its *monarch*, the church has its *bishop*; one should govern according to the laws of the land, the other according to the word of God." I thank you, sir, for directing our attention to this passage. Here, Clarke, the most learned and celebrated writer the Methodist Church has ever produced, acknowledges, that the government of the church should be monarchical; and as the state has its *monarch*, so should the church have its *bishop*. Why then should you be displeased with one for saying, your church government is a monarchy? When, one of your own writers, who is almost idolized among you, says, it ought to be so, and is so by divine appointment.

Preacher. I had forgotten all but the words that I had quoted, or I should not have referred to Clarke.

Citizen. Let us compare this passage to another that I have just cast my eyes upon. Titus i. 1. "It appears that those who are called *Elders* in this place, are the same as those termed *Bishops* in the 7th verse. We have many proofs that *Bishops* and *Elders* were of the same order in the Apostolic church, though afterwards they became distinct."

Here Clarke admits the very thing for which I contend, that *Bishop* and *Elder* are one, and the same office, that Episcopacy, (as the term is now understood,) did not exist in the Apostolic church. If you or he can reconcile this with the assertions, that Episcopacy is of divine appointment, and that the church should have her *bishop*, as the state has her *monarch*, it is more than I can do.

Preacher. I am willing you lay Clarke back in the book-case. You promised to tell how and when Episcopacy took its rise.

Citizen. Let this be the subject of another conversation.

WATCH AND PRAY.

Watchfulness will not avail without prayer, nor prayer without watchfulness. *Watch and pray saith our Lord.*

CHARACTER OF CALVIN.

JOHN CALVIN, the celebrated Reformer, was born at Noyon, a city of France, on the 10th July, 1509. At an early age he gave indications of distinguished intellectual endowments, and through all the stages of his education made very rapid progress in the acquisition of knowledge. As he exhibited in his whole deportment an uncommon degree of piety and moral virtue, he was early devoted by his parents to the service of the Catholic Church. But his almost intuitive apprehension of the corruptions and errors of that church soon led him to renounce the tonsure for the study of the civil law. Light was now beginning to dawn upon the world, after a night of centuries. In Germany, the intrepid Luther had commenced his attack upon the prescriptive and exorbitant claims of the papal power. In Switzerland, France and England, a few undaunted souls had arisen and resolutely espoused the cause of religious truth and freedom. At this important crisis in the most valuable interests of men, the enlightened and efficient mind of Calvin did not sleep. At the age of twenty-three, having become firmly established in those views of religion, now embodied in his Institutes, he renounced the profession of the law, and devoted himself exclusively to the interest of the Protestant cause. Calvin was peculiarly qualified to act at the time and in the scenes he did. Luther had gone before. Possessed of a harsh and impetuous temperament—a reckless energy of soul, he convulsed, agitated, and roused, the sleeping elements of society—stirred up the public mind to active and independent investigation. Hence, when Calvin came upon the stage, the whole mass of intellect about him was in a state of bold inquiry, of perilous agitation. An impulse had been given to society; it required the hand of a master to regulate the motion. The storm had been raised; some presiding energy was needed to control its rage, or it would have spread, over the dearest interests of men, entire and unlimited desolation. Calvin was the man for this delicate and difficult task. God raised him for the work.—He was calm, intellectual, collected. He had outstripped the world in the discovery and developement of truth. As an expositor of the Scriptures he was sober, spiritual, penetrating. As a theologian he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties and the rage and turbulence of the times, invincible against every species of assault, give him indisputably this pre-eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his cotemporaries. In

short, he exhibited in strong and decided developement, all those moral and intellectual qualities, which marked him out for one who was competent to guide the opinions and control the emotions of inquiring and agitated nations. Through the most trying and hazardous period of the Reformation, he exhibited invariably, a wisdom in council, a prudence of zeal, and at the same time, a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty—nothing deterred him from the path of rectitude. When the very foundations of the world seemed to be shaken, he stood erect and firm, the pillar of truth. He took his stand between two of the most powerful kingdoms of the age—resisted and assailed alternately the whole force of the papal dominion—maintained the cause of truth and God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effective weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power, or combination of powers, which his numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world, but the publication of his Institutes contributed in a wonderful degree to give unity of religious belief to the friends of the reformation, and of course, to marshal the strength and combine and give success to the efforts of all the saints. But time will not allow me to give any thing like a detail of the excellencies of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and a good man. To the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labor for the highest temporal, and especially for the eternal interests of his fellow men. He evidently brought to the great enterprise of the age, a larger amount of moral and intellectual power than did any other of the Reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the Apostles, and at the age of twenty-two the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and

the imperishable benefits which he has conferred upon the world, perhaps there never has been the man whose name has been the object of such frequent and such gross slanderous imputations as his. Catholic and protestant, infidel and believer, have often most cordially united in their endeavors to obscure the reputation of this illustrious man. Indeed Calvin and Calvinism are sounds at which many stand aghast with a species of consternation, as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, and know scarcely a fact of his life. Now, why it is that Calvin has been singled out from the rest of the Reformers, as a mark for the poisoned shafts of obloquy, is very strange, not to say altogether unaccountable. He was plainly in advance of his cotemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament, and inflexible spirit of the times. Well for the world that he had. How could he have done the work assigned him without some of these severe ingredients in his constitution? Where every thing around combined to crush him down, or thrust him from his course, how could he have stood erect, and undaunted for the truth, without something unbending and invincible in his principles and feelings.— Calvin deserves the thanks and not the curses of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be esteemed, so long as high moral excellence and the stern majesty of virtue shall to any extent be objects of human approbation.

Christian Spectator

IMPORTANCE OF THE GOSPEL MINISTRY.

An introductory Lecture, delivered at the opening of the winter session of the Theological seminary, at Princeton N. J. By Samuel Miller, D. D. Proff. of Ecc. Hist. and Church Government in said Seminary.

Most gladly (says the Quarterly Journal,) would we place a copy of this address, were it in our power, in the hands, not only of every Theological student, but of every minister in the country. Dr. Miller argues the importance of the Christian Ministry, from the great fact, that *what ministers are, the church will always be*. This fact he proves from the design of the office itself; from the testimony of scripture; from the analogies and facts which pervade every spe-

cies of society, and from history. Several very important inferences are then deduced and powerfully illustrated. The seventh is so appropriate to the object of the American Education Society, that we cannot refrain from giving it entire.

“From what has been said, it is evident that while we greatly need a much larger number of ministers, *we still more urgently need an increase in ministerial zeal and fidelity.* That there is real, nay, a most distressing deficiency in the number of laborers employed in the “great harvest” in almost every part of our country, every well informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added at once to our present number of ministers, they might all be usefully employed. This I am aware is doubted by some, because they now and then find a candidate for pastoral settlement, or for some other branch of evangelical service, unemployed. But the inference drawn from this fact, is undoubtedly delusive. May it not be said of a *portion* of these unoccupied candidates, that they are *not worth employing?* That they are so strikingly deficient in the most important qualifications, as to be little if any better than none? And of the *rest* that they are not willing to go where they are pressingly invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people, and others not willing to labor where they are called, are standing idle; does either case afford evidence that able, willing and faithful laborers, and even large additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion then will pray without ceasing that MORE LABORERS may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the *right stamp.* It is unspeakably more important that ministers be men of the *proper spirit,* than that they be *very numerous.* Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost *any sort.* But truly this is a great mistake. Of what advantage is it to any church to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. *Good* did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble and enlightened ministers, who *know how* to labor, and who *love* to labor for Christ, and for immor-

tal souls, One such man as Brainerd, or Whitfield, or Tennant, or Martyn, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth, and nothing but the truth, every time they enter the sacred desk. One such man as the Apostle Paul, has been, and may be again, the means of regenerating a nation; while scores or hundreds of men, calling themselves ministers, but either bloated by sacerdotal pride, or paralyzed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul."

From Zions Herald.

WILL YOU COME TO CHRIST?

Are you a Christian? Do not stop to read this. I do not write for you. Go, and intreat some impenitent friend to become reconciled to God. The work of your Master suffers. Are you an aged sinner? Have you outlived a revival of religion, and often resisted the strivings of the Holy Spirit? I do not write for you. It requires a mightier weapon than I can wield, to pierce the awful darkness which you have drawn around your own soul. Are you the person that has resisted the repeated warnings and entreaties of pious ministers, parents and friends, whom God has called by afflictive providences, by protracted seasons of anxiety—are you one of those cold-hearted seekers who, from year to year, have gone to the house of God, and prayed with all formality, and read God's word with all listlessness? My message is not to you. You have drunk the cup of spiritual lethargy, and you have reason to fear that no voice but the voice of the last trumpet will ever awake you from this death. But, reader, are you one of those who have just begun to think of the importance of religion, and are you almost persuaded to bestow a little more attention upon the concerns of your soul?—You are the very person to whom I am now writing. I have dismissed a great multitude of readers for your sake; and now, my friend, will you sit down with me and think of the *things* that belong to your peace? If you will not do so much as this, how can you ever be saved? Are you ready now to begin to seek religion? Too long you have loved the world supremely. It has brought leanness into your soul. It has planted thorns there. Have you not been miserable long enough? Come, then; let go of the world for one short hour, and fix your attention on more bright—more glorious objects. Are you not quite ready yet? Then you must go with the multitude. But methinks I have one reader left who has now resolved

to seek salvation in earnest. O, if I could be the means in the hands of God, of saving your soul, you and I will have abundant reason to bless God, and give him all the glory for ever and ever.

At this time, I shall endeavor to point out the difference between your present feelings, and what they would be if you were really a Christian. *Now*, you live for time, and all your hopes are bounded by that line which separates time from eternity. *Then*, you would live for eternity, and all your hopes would be beyond the grave. *Now*, the conversation of religious persons, when it turns upon personal piety, and especially when it has a direct application to yourself, is not suitable to your taste. *Then*, the company and conversation of Christians would afford you great delight. *Now* the thought that you must die fills you with uneasiness, and if you would permit the subject to press upon your mind for one hour with all its weight, it would make you perfectly miserable. *Then*, you could think of death without shuddering. You would not be that fearful soul "who starts and shrinks to cross the narrow sea."— Relying on the Captain of your Salvation, death would no longer be the king of terrors to you. *Now*, in a moment of thoughtfulness, you ponder upon the awful realities of the judgment day; and fear you may be called, all unprepared, to stand at the bar of an offended God. The thought is full of anguish. *Then*, you would not be afraid; for He who died for you and in whom you had trusted would be your judge. In heaven would be all your treasure. *Now* the thought of the miseries of that world, where hope never comes, sweeps across your soul like desolation; and when you picture to yourself the unutterable anguish of that world where the restraints of conscience, and the restraints of religion are no longer felt—when conscience will sting you with reproaches, and the worm dieth not, and the fire is not quenched, your heart dies within you. *Then*, you would fly to your blessed Saviour, He would be your shelter, your hiding-place, the rock of your salvation. There you would be safe, "while the smoke of their torments ascendeth up for ever and ever." He would permit you to reign with him in heaven, and your happiness would be complete and everlasting.

What a contrast is here! and is it so? O, think of the end of all those who continue to reject a Saviour until their day of probation is ended. And can you—will you march heedlessly on, in the broad road which leadeth to destruction? May God forbid it.—Is there not one dear to you, who would rejoice over your conversion with joy unspeakable? Are there not many friends and relatives

who hope and pray that you may be saved? Are there not Angels and glorified spirits in heaven, who would strike their harps to new notes of praise at the news of your salvation? And will you,—can you,—postpone repentance! Will you postpone till to-morrow?—Where is to-morrow? In another world.—What thou doest, do quickly.

TIME,

A MESSENGER CHARGED WITH SOLEMN INTELLIGENCE.

The vicissitudes of day and night, and the changes and succession of the seasons, as they answer important purposes in common life, so are they of great use to awaken moral and religious reflections. If time were as unvaried in its circumstances, as it is silent in its motions, it would seem to stand still, and we should scarcely notice its progress. *Time* is in Scripture compared to a *swift messenger*, who comes charged with momentous information. This information it communicates daily; every morning and every evening; at every change of the seasons; and with peculiar solemnity when one year ends, and a new one commences. We will at this season pay some attention to its reports.

Time proclaims a God. "The heavens declare his glory, and the firmament displays his handy works. Day unto day utters speech; night unto night shows forth knowledge." The orderly succession of the seasons and the liberal productions of the earth repeat and enforce the same important truth. If we dwelt in one unvaried scene of the same surrounding objects, though the evidence of an existing divinity might be as decisive to reason, yet it would not be so striking and impressive, as it is amidst this variety of objects, which the changes of day and night, of summer and winter present to us. It is astonishing that, when God so clearly manifests himself to us, we should live so unmindful of him; that when he so loudly speaks to us, not only from year to year, but from day to day, "he should not be in all our thoughts."

Time tells us, that there is a *Providence*, and calls upon us to acknowledge it with prayer and praise. Who causes the sun to rise and set? the showers to water our fields, and the seeds, which we have sown, to vegetate and yield a harvest? Who causes the seasons regularly to succeed each other, and walk their continual rounds? Yea, to come home to ourselves; how do we live? how draw our breath? how perform the vital functions, while our reason and senses are bound in sleep? How are we preserved from danger and death, when all our voluntary powers are suspended? These

are the works of God. In him we live and move; from him we have all our supplies and comforts; to him our lives should be devoted.

Time teaches us, that we have a *work* to do. Why returns the winter sun to warm the frozen earth? Why rests he not beneath the horizon, but rises at the stated hour to spread his luminous and cheering influence? It is that man may go forth to his labour.— While we dwell here, we need supplies for the body. These must be procured by our industry. If we neglect the duties of life, we treat with contempt that friendly sun, which rises to guide us in our work, and sheds his beams to bless and succeed our labors.

Here our residence is short. There is an eternal state before us. While we labor for the meat, which perishes, we ought much rather labor for that which endures to eternal life.

Time warns us, that death is approaching. The number of our months and years is with God. This number will run out. Every year, every day brings intelligence, that the number is diminished, and still diminishing. Every year, every day, as it comes along, repeats the exhortation, which every preceding day had given, to review our life, examine our state, repent of our sins, and do whatever our hands find to do, as “there is no work in the grave to which we are going.”

Time announces interesting events in the world around us. From his information we learn, that this near friend, and that intimate acquaintance is gone to the eternal world; that prevailing sickness has carried away numbers from such a place; that storms have driven ships on rocks and shoals, and plunged the helpless passengers in the ocean; that fierce battles have hurried into the unseen world thousands and thousands of our fellow probationers. We hear of wars between distant nations. We take an interest in favor of the one or the other. We rejoice in the victory of this, or that conflicting army. But the victory was obtained at an expense, which man cannot calculate or conceive, at the expense of life to more of our race, than we have ever seen collected in one place.— Each of the slain was on trial for eternal happiness. He valued his life as we do ours. His probation is now finished. His condition is fixed. What a solemn messenger is time! Seldom a day passes without intelligence of some, who have closed their mortal existence. Such intelligence nearly concerns us who survive. It reminds us what beings we are, and what an interest is depending.

Time is a *swift* messenger, “swifter than a post.” Whether we watch or sleep; whether we are active in our work, or amused with trifles, time continues its course without intermission. One hour

follows another; day succeeds to night, and night to day; month to month, and year to year.

Think of this, ye who delay the work of your salvation, and imagine to-morrow will be as this day. Ye know not what shall be, nor where ye shall be, on the morrow.

Think of this, ye who spend your precious hours in pleasure and diversion. While you indulge in thoughtless mirth, time runs on, life hastens away. When your amusement is finished, what have you gained? Have you acquired knowledge and virtue; secured pardon and hope; obtained a better heart, and sweeter peace of mind? You have gained nothing; but have lost much. At least, you have lost a portion of your time, and an equal portion of your life. Will not the hours, which you wantonly throw away, seem important when life is near its close? Will you not then wish to recal the hours, which have flown to heaven as messengers with sad reports of the abuses they have received? Time comes to you bearing this message, "Behold now is the day of salvation?" If you disregard his message, he will fly to the throne of God with his complaint against you. How many such complaints have been already entered in the records of heaven, and stand charged in the book of God? How many days, and months, and years, which have favored you with friendly visits, have fled, fled forever; fled in anger to lodge a grievous information against you? Other days still come; oh, send no more of them away disappointed and offended.

Think of this, ye slaves to the world. What profit have you found in all your labors? What is *worldly* gain to you, while you gain nothing else? God is bountiful, but you are unthankful. You receive good things; but what is your enjoyment? It is only sensitive; and this embittered with anxiety, vexation and fear. The true enjoyment of worldly good consists in that *faita*, which looks up to God as the giver, feels a sense of obligation, and studies grateful returns. The true end of life is to glorify God, do good to men, and prepare for a happy existence hereafter. To the man, who thus lives, time, as it passes, brings real good. But to those, who seek a portion only in this life, time brings labour and trouble. It may announce success in business, and treasures laid up for many years; but it also announces, that they are mortal, and that death is approaching, which will eject them from their possessions, consign their bodies to the narrow limits of a grave, and send their souls to a world, where they have no goods provided, no treasures secured. This is the report, which every day makes to them. They hear it with reluctance, and let it pass with the day which brings it. How

miserable is the life of the man of the world, who has nothing to enjoy, but what this world can give, and has no portion in that world where he must live forever? Live, then, under an impressive sense of another world, and, in reference to that, order all your conduct.

Revelation has taught us how the happiness of immortality was purchased, and how it may be secured. It was purchased by the blood of the Son of God, and may be secured by faith, repentance and obedience. Take a serious review of life, repent of your past sins, seek God's mercy through his Son, and devote your lives to him. In a word, "walk by *faith*." This brings future things to be present, overcomes the world, enlivens benevolence, teaches patience in affliction, contentment in every condition, resignation to God's allotments, zeal for his glory, and diligence in every good work.

That we may maintain such a life of faith, we must converse with the word of God; this makes the man of God perfect. We must live near to the throne of grace; here we find grace to help in time of need. We must apply providential admonitions in our personal afflictions and the deaths around us; these are monitors sent to awaken our slumbering souls. We must commune with our own hearts; thus we learn, what we are, what we have done, and what we have to do. Every day should begin with a new dedication of ourselves to God, and with humble supplication for the protection of his providence in the dangers, and the assistance of his grace in the duties before us. And every day should be closed with a review of our tempers and actions, and with prayer for the pardon of all our irregular passions, foolish meditations, and known omissions of duty.

If our days thus pass we shall see much good; a good conscience, a good hope, good works done or designed. Our time, as it runs, will drop by the way some agreeable reports concerning our christian progress, our title to heaven, and our usefulness in the circle of our connexions.

Time is swift; but not too swift. The only evil is, we are too slow. We are accountable for no more time than we have; let us use this well, and we shall render our account with joy.

The swiftness of time is a reason for immediate attention to every duty as it calls; for while we delay, time passes, and the opportunity may be lost. But this is no reason for complaint or discouragement; for time, swift as it is, if well improved, will be sufficient for all the purposes of our present term of existence.

If time is short, let us not shorten it by waste or mispense. The expedient to make life long, is to use it wisely. We are apt to com-

plain, that our days fly away too swiftly. But before we complain, let us inquire, what we are doing while they are flying. If we make no use of them, what should we gain by their slower progress? If we spend them only in sin and folly, no matter how soon they are gone. If we employ them in our proper work, the swifter they fly, the sooner they will bring us to that world, where is fullness of joy. There the swiftness of time will no longer be matter of our notice; but days, and years, and ages will be lost, swallowed up, and forgotten in an eternal, incomprehensible duration. *Panoplist.*

ANECDOTE OF CALVIN.

The following anecdote of Calvin, while it does much honour to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva, by *Deodati*, one of Calvin's successors, to the first Lord Orrery, who flourished under the reign of Charles the first. The extract is taken from 'The state letters and memoirs of the right Hon. Roger Boyle,' page 4, 5.

"Eckius being sent by the pope, legate into France, upon his return resolved to take Geneva in his way on purpose to see Calvin; and if occasion were, to attempt seducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived; whose house being shown him, he knocked at the door and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him, that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious, learned man, and desired to know if he had not a garden to walk in. To which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery, Calvin was not a little surprised, and begged his pardon that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to

the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? He told the Cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Roman church; promising him a better stipend if he would. But Calvin giving him thanks assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know, if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon therefore as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused; Eckius told him; he gave it him to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndics and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor, and so put it all into the poor box that was kept there. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments, they took a farewell of each other.

Eckius was a very learned divine, professor in the University of

Ingoldstadt, memorable for his opposition to Luther, Melancthon, and other Reformers in Germany. He died in 1543, aged 57. See Hoffmanni Lexicon, Tom. 2, page 130, or Encyclopedia Britannica, vol. 6, p. 296. *As. Mis. Mag.*

THE GOOD MOTHER.

In the vicinity of Philadelphia there was a pious mother who had the happiness of seeing her children, in very early life, brought to the knowledge of the truth, walking in the fear of the Lord, and ornaments to the Christian Church. On being asked what was the peculiar mode of her instruction, she said—

“While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that “blood which cleanseth from all sin.” As I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ’s righteousness. As I provided them with food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have plead that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the school, I followed their infant footsteps with a prayer that their path through life might be like that of the just, which shineth more and more unto the perfect day. And as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms.”

THE DECALOGUE

I am the Lord thy God, serve only me,
 Before no idols impious bend the knee:
 Use not my name in trifles or in jest;
 Dare not profane my sacred day of rest;
 E'er to thy parents due obedience pay;
 Thy fellow creature, man, thou shalt not slay;
 In no adult'rous commerce bear a part;
 From stealing keep with care thy hand and heart;
 All false reports against thy neighbor hate,
 And ne'er indulge a wish for his estate.

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VOL. II.

EVIDENCES OF CHRISTIANITY.

PART I.

Many learned and pious men have attempted to enumerate and bring into a short compass, the Evidences of the truth of our Holy Religion. But after condensing the matter to such a degree as to exclude much that should be noted, they still were not able to crowd their leading thoughts into an ordinary volume. What then can be done within the limits of a few sheets? The writer of this Essay believes there are many in the condition of him, who signs himself “*A Sceptic.*” (See his letter, published in the 5th Number of the Calvinistic Magazine.) He feels for such more than an ordinary degree of interest, for he once occupied that unhappy ground himself. He would earnestly and affectionately entreat such to read—endeavor to read extensively—(very often habits of doubting can only be overcome by a full investigation of the subject,)—to read industriously—to read attentively, the first volume of Horne’s Introduction, Alexander’s Evidences, Paley’s Evidences of Christianity, Erskine’s Evidences, Chalmer’s Evidences, Fullers’s Gospel, and Bonner’s Inquiries. These are books which can be had by enquiring after them, and I do believe that no one ever did read these authors without rejoicing that he had done so.

But there are some of our doubting fellow creatures, who, altho’ they are not exempt from some solicitude on the subject, yet they would be frightened at a folio volume—or if they were to summon up sufficient fortitude to undertake one, would grow weary before they had achieved the labour of penetrating into the heart of the debate. The writer of this hopes to catch the eye of such, and at least interest them so far as to make them willing to peruse some author who has written more at large on this most momentous subject. If there is any unfair argument used, or any incorrect statement made, it is unknown to him, and far distant from his wishes.

SECTION FIRST. *There never was a time when nothing existed—* for nothing must have still remained. That something now exists, is positive evidence that something *has been* from eternity. Whatever existed *first*, is God—for that which existed first, must have been the cause of every thing which has *subsequently* existed.

SECTION SECOND. *Man had a Maker.* The first man must have been produced in a state of maturity—for infants are incapable of sustaining themselves. The materials of which man's body is composed, did not of themselves come together, so as to form men and women; for man's body is formed in the wisest possible way. There are other ways (nay millions of them) in which his frame might have been put together; but not one of them would have answered the purpose. There are a thousand places on the surface of man's body, where the eye might have been located, (if chance had conducted the affair;) but any other than the one it now occupies would have been inconvenient. There are fifty thousand veins (and as many more as we might choose to name, for they could not be numbered) each one of which runs in the best direction, branches at the proper time, and is precisely of the proper diameter. But there are many fifty thousand different courses, in each one of which they might have been conducted; not one of which would have answered. Many fifty thousand different inoculations and diameters, any one of which would have jeopardized healthy action. If then man's body was formed as it now stands, by chemical attraction, or in any other way than by the supervisorship of some wise personage, it was a fortunate accident, and equally as strange as it would be for the 24 letters of the alphabet, printed on different slips of paper and thrown loosely into the air fifty thousand times, to fall each time so as to spell the same individual's name in undeviating succession.—The same may be said of the nerves, arteries, &c. &c. Philosophers tell us that man's body and bones are composed of oxygen, hydrogen, carbon and phosphate of lime. Chemists can procure plenty of these materials, but they might mingle them very often, and in various proportions, before they would form themselves into a man, as they must once have done, according to the system of the Atheist.

SECTION THIRD. *God, a benevolent being.* The water we drink is palatable. The air we breathe is healthful. The fruits we eat are delicious and abundant. The flowers we tread on are odoriferous. The landscapes are beautiful. The sounds we hear are musical.—Blessings on the face of the earth predominate over curses.

SECTION FOURTH. *God, wise and powerful.* We have seen that

God made all things. His wisdom and his power are of course never questioned by those who acknowledge he was "before all things."

SECTION FIFTH. Man has been styled a noble animal—and in many respects it is true. The powers of his mind are wonderful, capable of expansion ad infinitum. He has a restless thirst for knowledge, an insatiable curiosity, and unconquerable longings for a happy existence. Would a wise and kind being place man here and never tell him whence he sprang—what was expected of him—but leave him to puzzle himself with vain conjectures, as to his origin, duty, or future destination? Has my Creator tantalized me with a wish to exist always, and never given me the slightest intimation whether the death struggle is to be the last of me or not?—Am I cursed with a soul that in spite of me shudders at annihilation, or at an unhappy hereafter, and longs to know all about myself—about my origin—what my Maker wants me to do—and, if I may hope to live again, how I may best secure a comfortable condition—and all this while has my producer been amusing himself at my perplexities? or has he spoken to man?

SECTION FOURTH. God has spoken to men—for he is not cruel. He has told them what they are to do—what conduct is pleasing to him, and what displeasing. He has also told them how to spend life here to the best advantage, and informed them of their future destinies.

SECTION SEVENTH. *The Creed of the Deist.* Reason, says the Deist, is what God has given to men to direct and instruct them, as to what is, and is to come. Reason is sufficient. Guided by it man may become wise and happy. Now this is passing strange, on several accounts—

First—Because the world has stood some time, and no one, conducted by reason alone, has ever yet become either wise or happy; which will be shewn presently.

Second—By reason, man never could have made the discovery that there was a God, or a future state.

SECTION EIGHTH. *Were not many nations of antiquity civilized and happy by reason only, without the aid of the Bible?* I have two answers to make to this question. First, those nations were but partially civilized—and secondly, they were aided by the glimmering of Revelation which descended to them from Noah, and wandered to them from Palestine, in attaining even to their puny acquirements in any thing that was desirable.

First, they were but partially civilized. They could paint can-

vass. They understood the art of war. They could hew marble.—But their refinement went no further. If it did, I ask, in what did it consist. Did it consist in their burning many hundred children to death frequently to propitiate the favor of Saturn? Did it consist in their whipping others to death on the altar of Diana? In exposing sickly or defective infants to perish? In celebrating the different mysteries, in which the most respectable females participated; where prostitution, and the most disgusting licentiousness, was a leading feature in their devotion? All these things, and a thousand other enormities, were never known to be amiss—were never known to be any thing else than a sacred duty, in the most refined age which Rome, Carthage, or Greece ever saw, before the gospel visited them. Their wives and their virgins never seemed even to dream that there was any thing the least amiss in the writings of their best poets—the filthiness of which would sicken the most degraded, beastlike creatures in all our land.

SECTION NINTH. Those nations were aided by some portions of revealed truth. All the correct ideas the Deist has of God, he received from the Bible, or from others who received them from that source.

We receive our ideas thro' the senses, and of course can form no idea of any thing the likeness of which has never in any way come under our observation. Let any one strive to imagine a new colour, or a new shape, and he will find that he can do no more than combine things before familiar to him. We may think of a green snow storm. We never saw it, but we have seen the substance called snow, and the colour green—and the mind can combine the two, but cannot fancy a new colour, or a new substance. We may fancy an animal with an hundred heads, or an hundred arms. We never saw such, but the image is composed of nothing more than members before familiar to us. And for this reason man could have had no idea of God or of a future state, if God had never spoken to him. The deaf and dumb have not, until such ideas are communicated to them. Those few of our race who from being exposed in infancy have been found wild in the forests, have no idea of God or of a future state. As man derives all his ideas from observation, we might then suppose that if left to himself, without Bibles or teachers, he would gradually lose his knowledge of God and futurity, rather than improve, and that the truth of these *unseen* matters once communicated to his ancestors, would become more and more feeble in his recollections, even where he was improving in *secular things*—that is, the science of nature around him. Accordingly we find this

to be a fact. Rome and Greece, in the days of their civilization, (as it is called) had multiplied their drunken feasts—their filthy ceremonies—and their notions of Deity were far more dishonoring and stupid, than in the times of their earliest and most barbarous infancy. The reason is, because they were farther removed from Noah, the original source of their traditions. The nonsense of Asiatic theology is more ridiculous now than it was before the christian era, where the Bible never travelled. Africa's paganism is more abominable than it was two thousand years ago. And nations have been found, that had lost all idea of a God entirely—so far was reason from being a sufficient guide to them.

SECTION TENTH. *The Bible.* When we look into profane history (as we may do if we feel disposed to credit *that* rather than sacred history) and find the Israelites living in the Holy Land under the law of Moses, there is one thing which excites our surprise. It is this. If we are acquainted with the state of the world at the time; if we look at the laws, usages and customs of other nations of the wide earth, we behold a sickening picture of tyranny, deceit, ignorance, oppression, cruelty, licentiousness, unnatural and more than beastly abominations—in short, like Pagan countries of the present age. But open the Book of Moses, and what does it say?

“Cursed be he that setteth light by his father or his mother.”

“Cursed be he that maketh the blind to wander out of the way.”

“Cursed be he that perverteth the judgment of the stranger, *fatherless* and *widow*.”

“Thou shalt not muzzle the ox that treadeth out the corn.”

“And if a wicked man be worthy to be beaten, the judge shall cause him to be beaten. Forty stripes he may give him, *and not exceed*, lest thy brother seem vile unto thee.”

“When thou beatest thine olive tree, thou shalt not go over the boughs again. It shall be for the *stranger*, the *fatherless*, and the *widow*.”

“Thou shalt not oppress an hired servant that is *poor* and *needy*. At his day thou shalt give him his *hire*, neither shall the sun go down upon it; *for he is poor, and setteth his heart upon it*—lest he cry against thee to the Lord.”

“When thou goest out to battle against thine enemies, the officers shall speak unto the people, saying—What man is there that hath built a new house, and hath not dedicated it? What man is there that hath planted a vineyard, and hath not eaten yet of it? What man hath betrothed a wife and hath not taken her? What

man is there that is fearful and faint hearted? Let him go and return unto his house."

"If there be among you a poor man of one of thy brethren within thy gates, thou shalt not harden thine heart nor shut thine hand from thy *poor* brother. But thou shalt open thine hand wide unto him. Thou shalt surely give him, and thine heart shall not be grieved when thou givest him."

"And when thou sendest him (i. e. thy freed servant) from thee, thou shalt not let him go away empty. Thou shalt furnish him *liberally*, out of thy flock, and out of thy floor, and out of thy wine press; and thou shalt remember that *thou* wast a bondman in the land of Egypt."

"Thou shalt not see thy brother's ox or his sheep go astray and hide thyself from them. Thou shalt in any case bring them again unto thy brother. Thou shalt not see thy brother's ox or his ass fall down by the way, and hide thyself from them. Thou shalt surely help him to lift them up again. When thou buildest a new house, then thou shalt make a battlement for the roof, that thou bring not blood upon thy house, if any man fall from thence."

"When a man taketh a new wife, he shall not go out to war; neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up the wife which he hath taken. No man shall take the upper or the nether millstone to pledge, for he taketh a man's life to pledge."

"Thou shalt not kill."

"Thou shalt not covet."

"Thou shalt not steal."

"Honor thy father and thy mother."

&c. &c. &c. &c. &c. &c.

SECTION ELEVENTH. Whence these wise, these merciful, these lovely regulations, breathing the very spirit of heavenly kindness? Look at that little spot, Palestine—at that one nation in the midst of a world of ignorance, and rage, and lust, and blood. Did they learn this law from Egypt? from any of the adjacent nations? No, they could cast their eyes on no people who were not debased, incestuous, cruel, filthy, worshipping leeks, or bugs, or bulls, bowing their stupid heads in the dust before things the most contemptible of creation, (themselves excepted,) gazing at the entrails of dead animals, or staring after the flight of a carrion vulture, in order to discover the will of Deity!!!

SECTION TWELFTH. If the law of Moses was not from heaven, and established in the manner therein related, then it was *imposed*

on the people fraudulently or forcefully by Moses or some one for him, in his time, or by some one in after times; for it was their law, and that sorely against their will, as we see how continually they were endeavoring to escape from under its irksome regulations.

SECTION THIRTEENTH. Let us see if any difficulties would have stood in the way of Moses, had he of himself attempted to establish this law.

First Difficulty—To read the books of Moses to 600,000 men, with their wives and children, and persuade them that they had lived for the last 40 years on manna, traversing the wilderness—their clothes not wearing out, &c.—if there had been nothing of all this, must have been a matter of some perplexity. To tell them that when the water of the Red Sea was a wall to them on the right hand and on the left, the Egyptians were floating in their sight—to tell them that when God spake to them from the smoking mountain in that awful manner, that they quaked exceedingly—to tell them that they had seen the water burst from the rock—the earth open at the word of Moses, and receive 200 families of their princes or chief men—and that the cloudy pillar is now standing in sight over the sanctuary—I say to tell them of these things, or to read such an account in their hearing, if they had never witnessed them, would require some little hardihood. And we might at least expect no little contradiction—for if Moses thus wished them to acquiesce in a fable, it must be remembered that he was asking also their assent to another fable, not very flattering to their national or personal vanity, viz. that if ever there was a rebellious—forgetful—selfish—stubborn—cowardly—stiffnecked—ungrateful—avaricious—sensual—unamiable—stupid people on earth, they themselves were that very people. The most of the lawgivers, poets and historians of other nations, have gratified the loftiness of their own and of their people's vanity, by permitting them to be descended from Gods, Demigods, or Centaurs at the least. But the Israelites are informed that their ancestors were not only men, but very weak men; and their faults and failings are recorded with the most unsparing coolness. Other nations, in commemoration of the marvellous exploits of their semigod ancestors, had many festivals calculated to foster annually their national self-conceit. How was it with the Israelites? Every one who had a possession was obliged to appear before the altar with a basket of the first fruits, and say publicly, (what? I am descended from Jupiter? No,) "A Syrian, ready to *perish*, was my father." All the songs that were taught them—all their festivals and ceremonies—all that was written about them or their forefathers, (which they

were obliged to read or hear read, every year at least) were nothing more than the most humiliating rehearsals of their own ill-deserts. Other leaders point their armies to their great exploits in war. But the poor sons of the shepherd Jacob, are required to commemorate and perpetuate the statement that God had done all, and they themselves nothing—that they were *famous* for nothing but stiffnecked inclinations toward stupid idolatry; for which, plague after plague had strewed the wilderness with their carcasses—and from which plagues the intercession of Moses scarcely preserved the whole nation. As if in utter mockery of that kind of military glory which actuated other conquerors, they had to acknowledge that they were indebted to the sounding of ram's horns for their most difficult conquest—and so with almost every thing respecting them. If ever the national pride of a people had reason to revolt—the children of Israel (if they listened to the suggestions of vanity) had reason to wish their early history buried in oblivion.

SECTION FOURTEENTH. *Second Difficulty*—If Moses imposed a spurious law, and a spurious history on that nation, did he do it by exempting them from taxation? We know that the avarice of the human heart in every age and every nation is arrayed against heavy exactions. And nothing is more common than for a people to be flattered into the measures of designing men, by having the burden of governmental expences lessened; or on the other hand, for them to be stung to revolt by exorbitant taxation. Let us observe the regulations of the law of Moses.

The people were to pay a tenth of their increase to the Levites. They were to pay another tenth for another purpose. A third tenth for *another* purpose. Their sacrifices and their offerings would swell these requirements to at least *one half* of their annual income. In addition to this, they were not to refuse to lend, even if it were on the verge of the year of release—which was every seventh year, when the debtor was discharged from every obligation. In addition to this, they were to do no work during their wonderfully frequent convocations, feasts of trumpets, &c. &c. In addition to this, they were to go three times a year to Jerusalem, be it far or near. In addition to this, they were not to sow at all every seventh year. In addition to this, they were never to reap clean, or gather their olives or their grapes wholly in. To be brief, if ever regulations seemed to bid fair to leave a nation nothing to subsist upon, it was those that governed them.

SECTION FIFTEENTH. But if Moses could not have persuaded them that they had seen these marvels—and performed these march-

cles, unless it had been so, what were the chances of success in after times by designing men? We will imagine one to come to them, saying: "Here are the Books of Moses which you and your fathers have always revered. These ceremonies your fathers practised. This passover has annually been observed in commemoration of your deliverance from Egypt," &c. &c. &c. Now, if they had never seen the Books, nor practised the ceremonies, what a hopeless task to make them believe they had?—for he must go on to say: "By this law your courts of justice have always been regulated—your sons and your daughters by it have been acquitted or condemned to death; here is the title to your possessions." (For it was the law of the country, and the deed by which every one held his land, and the record by which it reverted every fiftieth year to its original owner.) When I consider the ardent longings which they evinced to be like other nations—to mix with their neighbors—to be allowed to dance and feast like the rest of the earth—to escape from such expensive, such apparently excessive exactions—when I consider how easily they were rendered ceremonially unclean—the tedious process of cleansing their bodies and their property—how vehemently they reached after a little relief from these continual oblations, sacrifices, &c. &c. but above all when I consider that this law *struck at the very root of every carnal propensity, forbidding the performance of every thing which the heart of man naturally wishes to do, and enjoining every thing which we are disinclined to perform*—I stand in amazement that *they ever did submit*—that the plagues of the wilderness—the thunders of Sinai, or any thing else, ever did cause them to acquiesce before they were entirely wasted.

NELSON.

[To be Continued.]

 For the Calvinistic Magazine.

DIALOGUES ON CHURCH GOVERNMENT,
BETWEEN A CITIZEN AND A METHODIST CIRCUIT-RIDER.

DIALOGUE IV.

Preacher. I called to have the conversation which you promised.

Citizen. We have shewn in the last conversation, what were the outlines of church government as settled by the apostles. We have seen in the fifteenth chapter of the Acts, that the assembly which convened at Jerusalem on the occasion of the dispute about circumcision, consisted, *first*, of the apostles, the extraordinary ministers of Jesus, who were destined to be the founders of his church, and whose office was temporary, and expired with them; *secondly*,

office was perpetual; *thirdly*, the brethren or private christians; and that the decree runs as much in their name as in the name of the apostles and elders. "The apostles, and elders, and brethren, send greeting to the brethren which are of the Gentiles." Now the question is, how *Episcopacy* grew up in the church, which was settled on a plan of equality among ministers, and of freedom to the people.

Preacher. I not only wish to know *how* you suppose *Episcopacy* had its origin, but *when*.

Citizen. The first ecclesiastical author who mentions bishop, presbyter, and deacon, as distinct orders of church officers, is Ignatius, who is supposed to have written about the sixteenth year of the second century. But both the advocates of *Episcopacy*, and its opposers, admit, that some of the epistles ascribed to him are spurious, and others are interpolated; therefore nothing can be decided certainly by this author. Dodwell admits, that at this time *Episcopacy* was a perfect novelty, totally unknown in the church. Among the writers of the second age, Irenæus, who is supposed to have written about the middle of the second century, mentions Bishops and Presbyters, and it is not easy to say whether he means the same office, or two distinct offices, as he sometimes makes no distinction, and at other times he appears to make a little distinction. See Campbell's Lectures, p. 99. But I acknowledge about this time the distinction began to exist.

Another of the fathers, Pius, who is supposed to have written about the middle of the second century, seems to make a distinction between bishop and presbyter. His words are, "Let the presbyters and deacons reverence thee (the bishop) not as their superior, but as Christ's minister." These words shew that the distinction was in its infancy.

But even at the close of the second century, the distinction was considered as comparatively unworthy of notice. Hence Clement of Alexandria, having observed, that in most things there are two sorts of ministry, the one of a nobler nature than the other, says, "Just so in the church, the presbyters are entrusted with the dignified ministry, the Deacons with the subordinate." Clement takes no notice of bishops; because as yet the distinction was as a thing of nothing.

Hilary, who wrote about the middle of the fourth century, ascribes the whole distinction of the episcopate in its origin, to seniority in the ministry, without either election or special ordination. When the bishop died, the senior colleague succeeded of course, and bishop

meant no more than senior presbyter. See Campb. Lec. p. 116.

Preacher. These are your authorities about the time of the rise of Episcopacy.

Citizen. I could add many more to shew, that Episcopacy was a perfect novelty, a thing unknown until towards the close of the second century; and for a long time it was a distinction almost without any difference.

Preacher. These will do; you may proceed to the manner of its rise.

Citizen. The very beginning of this matter was as follows.—When churches were planted by the apostles and evangelists, there were two or more pastors chosen and ordained for each church. There were two reasons for this. First, they were liable to be put to death on account of their new religion, by their heathen neighbors and magistrates. By having a plurality of pastors, it was probable if one, or even two, suffered martyrdom, still one or two might escape, and the church not be left vacant. The second reason was, as the great mass of the people remained heathens, and but a few from the multitude embraced christianity, of course, the people that composed one church would often be scattered over a large bound, and so it would be often inconvenient, as well as dangerous, for all to meet in one place. Having a plurality of pastors, they could meet in smaller companies, and some one of the pastors attend each meeting, on ordinary occasions. These pastors, with the deacons, constituted at first what was called the Presbytery; so that almost every church had its own Presbytery. The oldest minister, or the most intelligent, devout and zealous, acquired an influence over the rest merely by his superior knowledge and holiness, and would be often nominated to preside in their little meetings. In process of time, as believers multiplied, and their numbers became too great to meet in one place, stated meetings began to be held in the places where a few only met, from considerations of convenience and safety. One pastor belonging to the Presbytery of that church, was appointed to supply each place. But the oldest, or the best qualified, and the most intrepid, would take care of the central place, especially if it happened to be a city, or town, where the pastor was exposed to danger. But still the whole was but one church, and all the ministers were the pastors of the one church. The deference paid to the age, or virtue of the pastor who supplied the central place, came at last, through the gradual operation of custom, to be considered as due to his place and office. And a title which belonged to all the pastors, namely, bishop, began to be given to him

by way of distinction. And in process of time he began to claim it as a matter of right. This was the humble beginning of that mighty fabric of Episcopacy, which has astonished the world, and trampled on the rights of all Christendom. "It is the nature of power, unless guarded by a watchful jealousy rarely to be found in inexperienced and undesigning people, to accumulate and gather strength."

Preacher. This is new to me. Have you not fabricated this plausible story to answer some purpose?

Citizen. I refer you to church history, and especially to the very learned Campbell's Lectures, in which he has collected the facts that relate to this subject.

Preacher. You have given the simple origin of Episcopacy; how did it progress?

Citizen. I have just stated that each congregation almost universally had its Presbytery, consisting of the ministers and deacons.—Jerome, and Fra Paolo Sarpi, two of the fathers, say, at first there was perfect equality among the ministers; but afterwards the more effectually to obviate the divisions which sprang up, the superintendency was given to the president or bishop, to whom all the orders of the church were bound to submit; and then the other pastors were only considered as his assistants. As yet every congregation had its own bishop. How different was this from the present form of Episcopacy. At first the bounds of the congregation was called a parish; but in a few ages afterwards, when the bishop's charge became so extensive as more to resemble a province than a parish, it was called a diocess. The church of the whole diocess was called the cathedral, and the houses for worship scattered over the diocess, were called chapels. After a while, the portion of the diocess assigned to the charge of one presbyter, was called a parish. Now the presbyters resided in their parishes, and only convened when called for particular purposes, and it was impossible that business should be managed by the people of the diocess collectively. This gave the bishop an opportunity to engross the jurisdiction in spiritual matters, which formerly belonged to the body of the presbyters, deacons, and the people. And thus the republicanism of the government was subverted. Thus the extent of territory that was necessary, in the beginning of christianity, to afford converts enough to make a congregation, proved the secret source of that total change in respect of government, which the church in a few ages underwent.

Preacher. Were there no other causes for this change?

Citizen. There were some concurring causes. At first the Pastors, Deacons, and people settled among themselves, every thing

relating to worship and discipline. But the example of the apostles, elders and brethren, meeting at Jerusalem, on the question of circumcision, suggested to the churches to devise some regular plan of intercourse. The congregations in the same province agreed to have stated meetings, which were composed of Pastors and Deacons, with a delegation from the people of the different congregations. These meetings were called synods. The place of meeting was generally the metropolis of the province. The Bishop of the metropolis came by the gradual and sure operation of custom, to be considered the head of the body; although at first he was only Moderator by election. From this rose the title Metropolitan. In process of time he claimed the same authority over the Bishops of the province, that they claimed over the Presbyters of a diocess. This polity was enlarged, and several synods would meet at some imperial city, such as Antioch, Alexandria, Constantinople or Rome, and by degrees the Bishop of such city, claimed the same place and authority in this larger synod, that the Metropolitan did in the synod of one province. Hence, the title Patriarch, was given to him, and he was over the Metropolitan, as the Metropolitan was over the Bishop.

This polity being gradually introduced, and established, partly by custom, and partly by the authority of the Emperor Constantine, a decree was passed in a council at Nice, making the subordination, which then obtained, perpetual. The Bishop claimed the exclusive right to ordain his Presbyters—the Metropolitan to consecrate the Bishops of his province—the Patriarch to instal the Metropolitan. In the fourth century, in the large synods, none but dignitaries could be admitted as members, and in this manner the people, or the laity, as they were now called, came to be entirely jostled out of their rights.

At last to complete this episcopacy, there was a struggle between the Bishop of Rome, and the Bishop of Constantinople. This produced a division, the Bishop of Rome prevailed in the western part of the Roman empire, and got the title of *Pope of Rome*, head of all the church. The Bishop of Constantinople prevailed in the east, and is the head or Patriarch of, what is called, the Greek church,

Preacher. Are you through this tedious detail?

Citizen. I have only given a very short sketch of the origin and growth of Episcopacy, but sufficient to shew, that it originated in human invention and ambition. I have passed over many distinctions that obtained among them, and the causes that produced them, lest I should become too prolix. It required centuries to arrive to the pitch it has, and it has taken volumes of history to develop its

origin, growth and mischievous effects. We have seen how Episcopacy obtained the dominion, in matters merely ecclesiastical. I will just briefly state how it usurped civil dominion, and wrested a great part of the civil jurisdiction out of the hands of the civil magistrate.

Preacher. I have some curiosity to hear that.

Citizen. Paul, in his first epistle to the Corinthians, had reproved the members of the church for going to law, and recommended them to choose one or more of their own body, and submit it to their arbitration. I. Cor. vi. 1—8. The Pastor or Pastors of the church were generally chosen; and for a long time it had a most happy influence. But, after some ages, the Bishop claimed it as his right, to judge and decide in these disputes. When Constantine came to the throne, he passed a law, making the Bishop's decision final, from which there was no appeal. Constantine, thought he could not do a greater service to the church, than to confirm by law, all the distinctions that existed among the ministers, and to ratify all their claims. This was the origin of civil power in the Bishop's. I must refer you to history, and the lectures to which I have referred you several times, to learn the wonderful height to which this power rose at last.

Preacher. There is no danger that Methodist episcopacy will ever interfere with civil government. The laws and constitution of the general government and the state government, forbid it. And in our discipline, we say respecting the government as follows:

“The president, the congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and the constitution of their respective States. And the said States are a sovereign, independent nation, and ought not to be subject to any foreign jurisdiction.”

Citizen. I hope you never will. But in the origin of episcopacy, civil government enacted laws against the church, even to death; yet it mounted over these obstacles, until it got the reins of these very governments into its hands, and directed them as it pleased. And, that it might hold the reins, it taught the people, that “*Ignorance is the mother of devotion,*” until it at last obtained absolute dominion over men's purses and consciences. I therefore view episcopacy with jealousy, as hitherto it has not been satisfied with usurping the religious rights of the people, but have overthrown even their civil liberties. It is the favorite form of church government with kings; for they view it as being friendly to the prerogatives of the crown.

These were the kind of ecclesiastics, namely, Episcopalians, that

the king of England endeavoured to palm on these colonies; not the ministers of churches, whose form of government was republican; these would not have suited his purpose. It is a form of church government without a warrant in the New Testament—a perfect novelty, unknown in the church until after the middle of the second century.

Preacher. We have no Patriarchs, Metropolitans, Deans, Archbishops &c. in the Methodist Church.

Citizen. You have not the names; but you have almost as many orders, falling below each other in office and authority. You also differ from ancient episcopacy, in the duties you assign to your different orders. Did you parcel out a country in diocesses, and place a Bishop at the head of each, independent of each other, I should like it better. But the Bishop or Bishops are one head over the whole society; this looks too much like a POPE.

Preacher, I am perfectly disgusted with the part you have taken in these conversations; and will bear it no longer; but before I leave you, let me give you a piece of advice.

Citizen. I will hear it, most cherfully; what is it?

Preacher. Take care what you are about. For, should you utter or publish these sentiments, you will get yourself into trouble. We are a people very jealous of our standing, and we would not let it pass unnoticed.

Citizen. But, as I have both the bible and history on my side, why should I fear?

Preacher. Remember, Sir, we will find some “*Quæro*” who will answer dialogue for dialogue; and no matter whether he may be able to meet your statements and proofs, with fair answers, or not, he can put words into your mouth which you never said, and then triumphantly refute them; or he can state your arguments, and say something about them, and the reader will think they are refuted any how, as it is easy to think a thing is done, which we wish to be done. We would then, soon circulate it in every place; and those that had not seen it, or could not read it, we would tell it was a complete answer, and had made you a mere man of straw. In this way we could soon get thousands so prejudiced, that they would not look at your dialogues. Besides in every company we would ridicule your dialogues—in every pulpit, where ever we go, we would preach you to death. You then had better take my advice and keep these dialogues from the public.

Citizen. All these considerations do not move me. Those who love power and influence, and are willing to have them, even at the

expense of the liberty of their fellow men may be uneasy. But surely, the love of liberty is as natural to Methodists as to other people. They are my fellow citizens; and I hope their good sense will not long submit to this monarchy, but will compell you to adopt a republican form of government. Until this desirable change takes place, I wish you may be made the instruments of converting thousands. But your church government, as it now stands, is essentially despotic. Its tendency is dangerous to the free institutions of our country; for I hold it to be undeniable, that a people who are willing to surrender their religious rights, are prepared to give up their civil liberty also. I am a lover of civil and religious liberty, and a hater of despotism, under every form it may assume, whether in church or state. I must, therefore, not only refuse to become a member of your church, while your church government remains as it is, but feel it my duty, on all proper occasions, to expose its monarchical features to the American people. I disregard the frowns or the threats of those who occupy the seats of power in your church—a power acquired and retained *without the consent of the people* and exercised *without any responsibility* to the people. A.

**A NARRATIVE OF THE STATE OF RELIGION,
WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH, AND
OF CORRESPONDING CHURCHES
DURING THE LAST YEAR.**

With that portion of the American people who receive the dispensation of the word and sacraments of the gospel from the ministry of the Presbyterian Church, it has been a very ancient and profitable usage of the General Assembly, annually to communicate on the dealings of Divine Providence with our beloved country, and on the state and prospects of that part of the kingdom of Christ which is committed to their care. And while the meeting of a large delegation of ministers and elders from all parts of this extended republic, often, for the first and the last time, on which they shall see each other on earth—their joining together in counsel, in effort and affection, in the transaction of the business of the church—and their uniting in sweet and solemn acts of religious worship, are eminently fitted to produce the happiest feelings in their own bosoms, and awaken new desires for the common good of each other, and all their beloved people—it affords peculiar facilities for learning the general welfare of Zion. If this usage, then, has been productive of mutual affection and reciprocal excitement in departed years, much more

does it promise to do so, as the increasing dispensations of redeeming mercy from on high, and the astonishing acceleration of christian enterprise go on to make every revolving year vastly more productive of delight in heaven, and of joy and wonder in the dwellings of men. When we intimate to you, dear brethren of our extensive communion, that the kingdom of that Saviour, whose glory is dear to your hearts, and of whose conquests you hear with delight, is rolling on with a progress and a majesty continually increasing, we mean not that this is at all times apparent in every part of the church, or that there remain not many things to deplore. From the presbyterial narratives which have been at this time submitted to the Assembly, and a summary of which we are now to lay before you, we again learn with regret that there continue to be large and populous districts of country almost entirely destitute of the means of grace, and others in which erroneous principles of the most dangerous character are industriously and successfully propagated.

The reports of some of our Presbyteries cease not to complain of *gaming* in all its various forms, and with its kindred vices as continuing to afflict the righteous and destroy the wicked.

Profaneness is lamentably prevalent in many places; but there is good reason to believe that if there still remain some, so fearless of God, and so regardless of the decencies and civilities of life, as to make their throat an open sepulchre, and to shock the feelings of many who approach them, by an adherence to this wicked, unmanly, and vulgar practice, the number of such particularly among the attendants upon our churches, and we may add, among those who would sustain the reputation of gentlemen, is rapidly diminishing.

Intemperance is a vice which maintains a wider and fiercer conflict with the remonstrances of interest, reason and honour—the warnings of conscience, and the threatenings of heaven; and since a closer and more anxious inquiry into the extent and consequences of the practice of freely using ardent spirits has been instituted, the religious community have awoke, as it were, from a dream, to witness the wide, and mournful, and augmenting ravages of this evil, which is every year bearing its thousands to untimely graves,—reducing hundreds of virtuous and dependent families to poverty and disgrace;—laying the brightest hopes of genius and learning, and the fairest prospects of usefulness and honour, in the dust, and hastening to cover our nation with general disgrace, and plunge thousands of immortal beings into everlasting destruction.

Most of the Presbyteries have evinced their humanity in this mat-

ter, by resolving not only to discontinue and discountenance the use of all kinds of spirituous liquors, but to form associations, intended in various ways to weaken the terrifying strength of this practice around them; and the Assembly do earnestly entreat all the members of our church, by every humane, patriotic and christian feeling, to unite in these or similar measures; and they do also fervently beseech Almighty God to have mercy upon us as a people, and stay the awful progress of a vice, which with fearful uniformity conducts its victims to temporal and eternal destruction. Sad and hopeless as the case of the great proportion of habitual drunkards certainly is, the Assembly have this year to record a number of very striking instances of reformation, and they do it, that Associations and individuals may in no case abandon to final ruin, any of these unhappy persons, but be excited to use the means of regeneration, encouraged by the fact, that sovereign and almighty is the power which converts the soul. The Assembly rejoice in being able to say, that so rapid is the progress of a redeeming public opinion on this subject, that in some parts of our church, the quantity of ardent spirits used has diminished three fourths, in the short space of twelve months. Many mercantile men have nobly resolved no longer, by the sale of ardent spirits, to facilitate the perdition of their fellow men; and two or three distilleries in the bounds of one of our Presbyteries have been, from conscientious motives, entirely discontinued; and the owners and managers of many manufacturing establishments have interdicted the use of ardent spirits among their laborers. The Lord grant that all wise, and influential, and good men throughout our land may imitate these spirited examples.

The violation of the rest of the Holy Sabbath, still continues to insult the majesty of that great and good Being, whose signal mercy and protection have been the glory of our country, and to draw tears from the eyes of all who account in an honor and a delight. While the Assembly, with great pleasure, hail the formation of a General Society, intended to preserve this precious ordinance of heaven from profanation, and rejoice to learn that it is a subject of great and increasing concern in all parts of the church, they fear that this awful sin will continue to abound, so long as it derives countenance and sanction from the constituted authorities of the United States. The Holy Sabbath is the common privilege of all men, and the common object of veneration to all christians, and its dishonor should be alike grievous to all good men. The loss of this heavenly institution in these United States, would be the inevitable doom of all that is splendid in our national prospects—of all in our institutions that is

dear to the heart of the patriot, and precious to the bosom of the christian. The loss of the Sabbath here would resemble the capture and removal of the ark from Israel, and if this great community does not awake from its irreverent and guilty indifference to this great sin, and put on the strength of the Lord in its suppression, ere long shall it be as in ancient times, that the daughter of Zion, thinking on the moral and political woes of this once happy land, shall expire exclaiming, "*the glory—the glory is departed from Israel, for the ark of God is taken.*"

In the principal cities of our country, the *Theatre*, under the pretence of a laudable aim to cultivate a taste for literature, and provide a recreation calculated to improve the public manners, is doing much, not only to blunt the delicate sensibilities of the female mind, and generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and feed and cherish every description of immorality. In view of the rapid increase of these fashionable schools of iniquity, and the increasing ardor with which the affections of the young are enlisted in them, christian parents and active benefactors of society should be constrained by every consideration of interest, duty and compassion, to apply their strenuous endeavors to the counteraction of the baneful influences of this fascinating source of vice and ruin. As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice, with great pleasure, the refusal in the legislature of Massachusetts, to incorporate the proprietors of a theatre in one of the principal towns in that state.

Many of our southern and western Presbyteries, while they gladden our hearts with accounts of the increase of our body, and the spreading forth of the curtains of our habitation, awake every tender feeling of our breasts by the animated and glowing description of the want of ministers of reconciliation in those remote and desolate regions of the Lord's heritage. While we commend the noble and devoted spirit of those dear brethren who have planted themselves on these uncultivated and uninviting fields of ministerial labor, and sincerely sympathise with those who have none to break unto them the bread of life, we would again and again direct the thoughts and the prayers of all God's people among us, to the importance of great and increased attention to domestic missions as indispensably necessary to the continued occupancy of the ground which has already been acquired, and to the extension of our Western Zion with the rapid march of increasing population.

The General Assembly have also to mention, with regret, that in many parts of our church, formality, coldness and irregularity in professors of religion lamentably exists, notwithstanding the abundant excitements to fidelity and practical holiness which this eventful crisis furnishes. Some of our inferior judicatories have been called to the painful office of inflicting the higher censures of the church upon those of whom they once expected better things. Unduly pressed with the weight of secular vocations, many of God's visible people either become remiss in their attendance upon the public and private ordinances of his worship, or allow themselves to approach his holy presence, so distracted with the vanity and urgency of their temporal interests and engagements, that the exhortations and remonstrances of a preached gospel arouse not their languid hearts; and the calls of duty break not in upon the train of their worldly thoughts and occupations. Parents also, unmindful of the fact, that they are God's ministers of grace to their children, do not faithfully instruct them, and tenderly and solemnly talk to them on the weighty matters of salvation, and wrestle for their conversion at a throne of grace: and in too many instances the painful consequence is, that the precious youth, though once dedicated to God in the ordinance of baptism, are growing up destitute of the life and power of godliness.

These things the Assembly deeply deplore, and would gladly pass them by in silence. Oh how shall they at such a time as this, speak of lukewarmness, dissension, uncharitableness and worldly mindedness as the prevailing sins, of such as would be called the children of God! May all such remember and consider the solemn malediction of the prophet, Woe unto them that are at ease in Zion.

The Assembly would earnestly entreat all the ministers, officers and members, of the Presbyterian church, in view of events so auspicious to the cause of Christ, as those which exist at the present time, to arouse from lukewarmness, and slothful indifference and inaction, and be fervently engaged in the service of God. But, from such sources of regret, it is pleasing to turn our thoughts to lovelier, brighter and happier scenes, and to see peace and harmony, sound morals and correct principles, generally shedding their mingled radiance upon the Lord's heritage; and Bible classes, catechetical instructions and the faithful ministrations of the gospel, all uniting to increase the piety and religious intelligence of our country. It is extremely gratifying to learn that the monthly concert, as well as other seasons of social prayer, though often but too thinly attended, is still kept up in almost all of our congregations, and on

the efforts of such as have felt an ardent concern for the welfare of others, a zeal for the cause of truth and the progress of religion, and a spirit of persevering prayer, the blessing of God has generally and often signally rested.

Notwithstanding the number and variety of those objects of benevolence, which the piety and the enterprise of our country are continually inventing, all are supported with a prompt and growing liberality. The noble design of placing a copy of the Holy Scriptures in every family, though necessarily attended with great personal labor, as well as great expense, has been formed in almost every part of our country, and in the great and precious cause of the Bible, the Assembly are happy to say, that the people of our communion are almost universally bearing an active part.

The American Tract Society has spread its active and efficient auxiliaries over almost every part of our country; and this, as well as the Sunday School Union, has during the last year, acquired in our churches a great and gratifying accession of public favor and attention, and disseminated to the most distant extremities of the land, the ardor of a high engagement in its cause.

To the great and important cause of the education of poor and pious youth for the gospel ministry, most of our Presbyteries appear to be giving some attention, but the General Assembly feel it to be an imperious duty, to repeat with increased earnestness all their former recommendations on this subject. To employ every possible means to provide and perpetuate in the church, so far as human instrumentality is concerned, an able and devoted ministry, for the existing and growing demands of our church, and for the vast and splendid enterprises connected with the conversion of the world to God, is a matter of the deepest interest, and most solemn responsibility. While thousands of immortal beings are annually dropping into the grave, and going to their last account, uncheered, and unblest with the gospel's joyful sound, can an object so inseparably connected with the glorious things spoken of Zion ever be absent from the thoughts and the prayers of christians?

While the American Colonization Society is to a very creditable extent receiving the countenance and assistance of our churches, the importance of the religious instruction of slaves is more and more deeply felt, by our ministerial and christian brethren in the South and West—and in some of their congregations more than one half of the communicants belong to this unhappy class of people.

The sacred cause of Foreign and Domestic Missions is continually

becoming dearer to the hearts of all among us that love our Lord Jesus; and the last year has witnessed, in respect to both a measure of public munificence which forms a new era in the history of the Missionary spirit of the christian world. We allude to the unexampled contributions made within our bounds the last year, to the American Board of Commissioners for Foreign Missions, and the rapid fulfilment in New Jersey, of the pledge to raise in two years, \$40,000 for the moral and religious instruction of the destitute in that state. In connexion with this last particular the Assembly would express the hope that the time is near when every state and territory in the American Union will, in like manner, resolve and pledge themselves, by the blessing of God, to extend the blessing of gospel instruction and ordinances, through every part of their limits. And while in connection with this, we notice the extended operation of the American Home Missionary Society, and of the Board of Missions connected with the General Assembly—we would with great satisfaction mention the still increasing munificence of our brethren of corresponding churches, in the same great and good cause, and here record to the honor of the gospel, as communicated by the Delegate from the General Convention of Vermont, the distinguished gift of the late Joseph Burr, Esq. of that state, of \$91,000 to the great purposes of christian benevolence.—The Assembly would also here notice, with approbation, the determination of the Synod of Kentucky, to raise \$20,000 for the endowment of Centre College, and that of the friends of the Bible in Lexington, and its vicinity, in the same state, to collect a like sum for the purpose of furnishing every family in the state with a copy of the Bible. The compassionate regards of God's people in most of the Atlantic cities continue to be directed to the moral improvement of seamen; and, although we are now called to number with the honored dead, one whose memory will long be precious to that formerly neglected class of our fellow men; we rejoice to say, that the good work of God's converting grace prospers among them, and the moral influence on the world, which seamen must exert, and especially on those parts of it, where missionary establishments are formed, should stimulate the friends of Zion to pray, that along the extended shores of this continent, the gospel may display its sanctifying power. It affords the Assembly great satisfaction also to state, that to such humane and benevolent purposes, as stand in no way connected with the extension of ecclesiastical influence, and of course, address no appeal to sectional feeling, the people of our congregations are accustomed to yield prompt and persevering assistance. The

education of the Deaf and Dumb, the relief of suffering both at home and abroad, and the establishment and support of moral, charitable and literary societies and institutions, derive as well from congregational collections, as from individual contributions, the constant streams of our bounty. These things we mention, not to boast of a measure of public charity, as yet far below our real ability, but to encourage our people to patronize all those institutions of piety and benevolence which adorn the church, and bless the world, at the present age.

The Theological Seminaries of our own, and of sister churches, are more and more becoming the nurseries of Missionary zeal and enterprise, as well as the fountains of sacred learning. Princeton has already sent forth heralds of salvation into almost every part of the master's vineyard, and under her distinguished professors, if she continues to be remembered of God, what may she not yet do? From the reports which have at this time been received, it appears that the highest number of students in the Theological Seminary at Princeton, last year, was 110:—in that of Auburn, 76:—of the Union Seminary in Virginia, 21:—in the South Western Theological Seminary at Maryville, 45:—in the Western Theological Seminary, 4:—in Auburn, 110:—in Yale College, 40:—in that of the German Reformed Church, 13:—and in that of the Reformed Dutch Church, about 20.

If not in so general and distinguished a manner, as in some former years; yet, to an extent demanding the warmest gratitude of his people, the Father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased, both ministers and active members of the church have in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings, days of fasting and humiliation, and pastoral visitations, have been owned and blessed of God, to the quickening and encouragement of his people, and the conversion of sinners.

Among those congregations in which the gospel has been eminently clothed with a divine power to awaken, melt, and renew the hearts of sinners, we mention Stephentown, Hartford, and the village of Albia, in the Presbytery of Troy; Watertown, Denmark, and Wilna, in the Presbytery of St. Lawrence; nearly all the congregations in the Presbytery of Ogdensburg; Bridgewater, Union, Rome, and Litchfield, in the Presbytery of Oneida; Otsego, in the Presbytery

of Otsego; Lexington, in that of Columbia; Salina, Jamesville, Pompey 1st church, and Lenox 2d church, in Onondaga Presbytery; Berkshire, Owego, Candor, and Chenango-point in Cayuga Presbytery; Hopewell, Newark, Sodus, Marion, and Port-Bay, in Geneva Presbytery; Richmond, Geneseo 1st church, Lima and Victor, in Ontario Presbytery; Poughkeepsie, Wapinger's Creek, Smithfield and South Salem, in the Presbytery of North River; Freehold, Lawrence, Trenton 1st church, Dutch Neck, and Upper Freehold, in New-Brunswick Presbytery; Cape May, 1st church in the Northern Liberties, and the Mariner's church, in that of Philadelphia; Wilmington, in Newcastle Presbytery; 3d in the City and Presbytery of Baltimore; Huntingdon, in the Presbytery of Huntingdon; Mercer in that of Erie; 1st and 2d Presbyterian churches in the City of Pittsburg, in that of Ohio; Neshanoch and Eden, in the Presbytery of Buffalo; Cross Creek, Cross Roads, and Washington, in that of Washington; Hudson, Talmadge and Franklin; in that of Portage: Nicholasville, Lexington 1st church, Bethel, Versailles, Winchester and Hopewell, in that of West Lexington; Paris, Flemingsburg, New-Concord, Springfield, Millersburgh, Stoner Mouth, Mount Pleasant, and Maysville, in the Presbytery of Ebenezer; Portsmouth, Petersburg, Norfolk, and the churches in the city of Richmond, in Hanover Presbytery; Shiloh, Ebenezer, Columbia, Bethel, Harrodsburg, Lebanon, New Providence, Danville, Lancaster, Paint Lick, Harmony, Buffalo Spring, Richmond, Silver Creek, and Hanging Fork, in the Presbytery of Transylvania; New Providence, Baker's Creek, Eusebia, Tellico and Chestuee, Monmouth and Bethel, in the Presbytery of Union; Columbia in that of Holston; Elk-Ridge, Greensborough, Danielsvills, Augusta, Washington, Milledgeville, Macon, and those in the counties of Gwinnett, De Kalb, Henry, Butts, Jasper, Morgan and Crawford, in the Presbytery of Hopewell; and the congregation of Mount Zion in the Presbytery of Harmony; Lebanon and Springfield, in the Presbytery of Miami; Smyrna, Spring Creek, Shelbyville, New Providence, Stones River, Hopewell, Murfreesboro, and M'Minnville, in the Presbytery of Shiloh. The work of the Holy Spirit in these places exhibits indeed great diversity of circumstances in the time, and manner and extent of its influences, and the rapidity and power with which it has advanced. In some cases, crowds of sinners of every age and character, bathed in tears, and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors been melted and subdued by the mighty power of God

In other instances beautiful and refreshing, like the dew that fell on the mountains of Israel, where the Lord commanded his providential blessing, the reality of the gentle operations of the God of Zion has been chiefly discernable in their gradual but real and precious effects. Among the several instances of the outpouring of the Holy Spirit of which the Assembly have at this time heard, there are two which awaken the liveliest feelings of admiration. Some of the mutes in the Asylum of the Deaf and Dumb in Danville, have been hopeful subjects of renewing grace in a late awakening in that place. At the missionary stations within the bounds of the Presbytery of Buffalo, the Holy Spirit has in a remarkable manner stirred up the hearts of the Heathen to seek the Lord, and more than 40 of these children of the forest have been united with the church: and in the State Prison at Wethersfield, Connecticut, from 12 to 15 convicts have been hopefully brought into the liberty of the gospel; so great a general reformation occurred that the practice of chaining the prisoners at night has been discontinued, and a Bible Society formed among them, by which \$25 have already been contributed.

Events like these not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions, amidst ample means, but they demonstrate the precious truth, that, under God, there is abundant encouragement to attempt the salvation of the most benighted, and the conversion of the most depraved.

Of revivals of religion in general, connected as they seem to be with the destinies of unborn millions, and the prospects of the church throughout the world, the Assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders, and members of our church, to beware of employing any questionable means to produce religious excitements—and of countenancing at any stage of their progress, measures, however apparently successful, which the word of God does not sanction; as, in either case, discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine author of these sweet and saving influences be grieved.

Within the limits of the General Association of Connecticut, God continues to reveal the wonders of his redeeming love. Out of 212 congregational churches in that State, from forty to fifty have the last year shared in seasons of special reviving and enlargement, and from 3 to 4000 souls have been added to the churches, of which number more than 250 are teachers and pupils in the Sabbath Schools. The College and Theological Seminary at New-Haven, are sending

forth their streams of intelligence and piety, to fertilize the most distant portions of our country.

Our brethren of the General Association of Massachusetts, bring us good tidings of what the Lord hath done for them, and what they are doing for the glory of his name. The showers of sovereign grace have never been so abundant as during the past year, and they number in a single county of that state 1700 hopeful conversions to God during that period. In two of their Colleges, and in their Theological Seminary, the blessing of the God of their fathers, richly abides, and within their bounds generally, and particularly in the city of Boston, evangelical truth, in its majesty, power, and invincibility, is pulling down the refuges of lies, and conducting many to that foundation which neither earth nor hell can overturn.

Though the General Convention of Vermont do not record as many revivals of religion as they sometimes have, yet the good cause is steadily advancing; and Education, Tract, and Missionary Societies among them, are continually gaining in resources and in usefulness. The friends of the Bible, in this as in the States of Connecticut, Massachusetts, and Maine, are now zealous in supplying every destitute family in the State with a copy of the Holy Scriptures.

From the very interesting communication of the delegate from the General Association of New-Hampshire, it appears that the Lord is multiplying revivals of religion, quickening and extending the operation of benevolent Institutions—prospering Seminaries of learning, and rearing up some very remarkable monuments of sovereign grace in that favored State.

From the General Conference of the State of Maine, whose delegates have entered with the present Assembly into articles of friendly correspondence, the accounts are animating. They complain indeed of prevailing vices, and the want of gospel laborers; but they rejoice in great revivals, in the increase of religious exertion, and in the literary, moral, and religious improvement of the State.

To the Reformed Dutch Church, God is granting a happy state of feeling in her churches, prosperity on her Missionary Society, and Theological Seminary, and the copious outpourings of his Holy Spirit upon many of her congregations; for all which gifts and blessings to our dear brethren of that communion, we render thanks to God.

From our German Reformed brethren, we learn, that, though the want of ministers of the Gospel is deeply felt in their Synod, and in many places vital piety is deplorably wanting, yet, on the whole, their progress in improvement is rapid, and their prospects encour-

aging. The people of their communion are awaking to the importance of missionary effort, and taking active measures to promote the formation of Education Societies. The Lord bless them with an abundant share of whatever is great and good, in the benevolent spirit and operations of the Christian world.

On the whole, the Assembly can assure their brethren in the Lord, that the review of the past year presents nothing to dishearten, but much to encourage and much to excite our gratitude to the King of Zion. The kindness of God to his church at large, and to our part of it, appears in those brighter accessions of strength and beauty, and those larger measures of majesty and efficiency and power, by which he is signaling her ascending march to the mount of promise.

This cause then should command our best affections and our most strenuous endeavors. We should be awake to every duty, improve every talent, and grow in every heavenly virtue, remembering that the time is short. Seed time and harvest revisit and renew the face of nature, but to man the days and the years of active duty return not again for ever. For unpardoned sinners there are no warnings in the grave; for negligent professors there will be no season for active duty, when the night cometh; and for the ministers of the Gospel, it has not been told how soon the heart that throbs with the pulsations of benevolence, and the voice that utters the message of God, shall be alike cold and silent in the grave. How impressively are the General Assembly reminded of this solemn thought, as they are called to number with the dead, thirty-one of their fellow servants in the gospel ministry, removed from earth, and taken, we trust, to heaven, during the past year.*

In this annual list of the dead, containing names dear to our hearts, we recognize some who have occupied the seats, and whose countenances have diffused delight in the session room of the Assembly. Their presence and counsels imparted wisdom; but they will

*Rev. John Bascom, of the Presbytery of Cayuga; Daniel Banks, St. Lawrence; Samuel Blatchford, D. D. and John Younglove, Troy; Caleb Alexander, D. D. Onondaga; Ebenezer Lazell, Bath; Wm. Pennington, (coloured man,) Newark; Robert Russell, Newton; Joseph Moulton, Susquehannah; Joseph Eastburn, and John Gloucester, Philadelphia; Thomas Kennedy, Lewes; William Moffit, District of Columbia; Thomas L. Birch, Baltimore; William Swain, Redstone; Thomas Marquis, Washington; Lyman Potter, Steubenville; John Field, Portage; Salmon Giddings, Missouri; Samuel J. Scott, Wabash; William Henderson, and Samuel H. Nelson, Transylvania; Joseph P. Howe, Ebenezer; James Turner, Hanover; Titus J. Barton, Shiloh; Joseph D. Logan, Lexington; Ard Hoyt, Union; Andrew K. Davis, North Alabama; A. H. Webster, Hopewell; T. Charlton Henry, D. D. and Reynolds Bascom, Charleston Union; with several licentiate preachers of the Gospel.

return to animate and commune with their brethren no more; and all that remains for the Assembly, is to offer unto their God and ours, sincere and fervent thanks, that on some of them at least, he was pleased, in the near approach of death, to shed in a remarkable manner, the unclouded light and the endearing smiles of his approving countenance. Blessed be the *Lord who alone doth marvellous things, and blessed be his holy name*; who, though his creatures die, liveth and reigneth *the same yesterday, to-day, and for ever*. Let the mountain of Zion rejoice, for her night is far spent, and her day is at hand. Death in its relentless march may cut down her watchmen, but nothing can arrest her majestic progress onward to universal enlargement and triumph. The conflict, by which she wins the day, may be with every kind and every measure of iniquity, and it may be fierce, and bold, and obstinate; but through every intervening cloud that darkens her pathway, the Sun of Righteousness shall break forth; and beyond these scenes of error, corruption, and crime, lie the green fields untainted with vice, unstained with blood, and unmarred by divisions, where the church of God shall rest in the latter day. Brethren, in this great conflict between light and darkness, be decided, be active, pray much, give much, and do much; stand in your lot, and let every power of thought and of action be devoted to this great cause, *forasmuch as ye know that your labor shall not be in vain in the Lord*.

By order of the General Assembly.

EZRA STILES ELY, *Stated Clerk*.

From the Home Missionary.

A WORLD TO BE EVANGELIZED.

Extract of a Letter from the Rev. Dr. Miller, of Princeton, to the Corresponding Secretary of the American Home Missionary Society.

When I call to mind, my dear brother, what great things ardent, persevering men have accomplished, in times past, in enterprises far less worthy of zealous effort, than those in which we profess to be engaged, I am sometimes almost ashamed to recollect that my brethren and myself bear the name of "ambassadors of Christ." Think for a moment what scenes occurred more than seven centuries ago, on the plains of Clermont, in France, when "Peter the Hermit" is said to have addressed an assembly of more than three hundred thousand persons, and to have roused them, by his fanatical eloquence, to that wonderful point of excitement which prepared them to enter with enthusiasm on the *Crusades*! I have often asked myself—and am again constrained to ask myself, with peculiar emphasis, while I

write this letter—Did that ignorant fanatic, by the fire of his misguided zeal, electrify Europe? Did he, by going from town to town, and urging his plea with vehement and untiring earnestness, persuade millions, ecclesiastics as well as laymen, to devote their time, their talents, their property, and even their lives to an insane project? And shall those who call our churches to a rational, and an infinitely glorious service—“not to destroy men’s lives, but to save them”—not to corrupt or degrade their fellow men, but to promote their temporal and eternal happiness; shall *they* labor in vain—plead in vain—and be scarcely able to excite one feeling of generous enthusiasm in the noblest of all causes, in the bosom of more than one in fifty of those whom they address?—Shall we not soon witness a feeling and hear a voice breaking forth on every side, something similar to that which, you remember, on the occasion referred to, rent the air—“Let us march and plant the cross on the territory which belongs to Christ! God wills it! God wills it!” With how much more propriety may *we* adopt this language! “There is yet much land to be possessed. Let us march and plant the cross upon it!” May we not say, Jehovah, the Saviour wills it? I trust it will be seen that he *does* intend to accomplish much in this holy enterprise, by the men of the present generation.

But what is the object at which we ought to aim? It is manifest that we ought to set ourselves no less a task than COMPLETELY EVANGELIZING THIS WHOLE NATION. While *foreign* missions, far from being *abandoned* or *diminished*, ought to be more and more *extended* every year; at the same time every hand ought to be lifted, every heart to beat, and every pulpit to resound, in behalf of DOMESTIC MISSIONS. For carrying on this cause with ardent and increasing zeal, every *minister* ought to consider all his powers as put in requisition; every *theological student* ought to regard himself as a consecrated agent preparing to act with all his energy; every *Christian* ought to hold himself and all that he has as pledged; and our *children* from the earliest dawn of moral feeling, ought to be taught to lisp the importance and the duty of urging forward this hallowed and glorious cause. Thus ought we to proceed—never ceasing to strive, and plead, and pray;—every year, if possible, doubling our exertions;—until we shall see a Bible in every house, a Sabbath School in every little district; and a pious minister of the gospel in every neighborhood in which a sufficient number of souls are found to form a decent congregation.

It has often been observed, that when God is about to accomplish great things for the church or the world, he commonly raises up one

or more distinguished individuals, who consecrate their time, their talents, their substance, in a peculiar manner, to the great work which absorbs their whole souls. Shall we not speedily see some "angels of mercy"—if I may be allowed the expression, raised up for this noble, God-like consecration? Shall we not see another *Luther*, or rather a *number of Luthers*, arise, to "make war on the seat" of ignorance and sin, and to put to shame the timidity and indolence of preceding ministers? Shall not a band of evangelical *Howards* come forth to explore the dominions of darkness, and corruption, and misery, to *proclaim liberty to the captive, and the opening of the prison to them that are bound*? Shall not a new and hallowed race of rich men arise, who shall manifest that they really believe the Master's words, when he said, *It is more blessed to give than to receive!* Who shall testify, that, of all modes of employing property, they cordially prefer that which devotes it to Christ? Who shall shew that they prize above all other pleasures, the pleasure of contributing to make a generation of immortal beings, with their children and their children's children, wise, and holy, and happy? When, oh when shall that day arrive? *Come Lord Jesus, come quickly, even so, come Lord Jesus!*

Praying that grace, mercy, and peace may be multiplied to you, and to the Society which you represent, I am, very cordially, your friend and brother in Christ,

SAMUEL MILLER.

SEARCH THE SCRIPTURES.

This is an injunction too weighty to be resisted. It cannot be neglected by any one, who loves truth, who reverences the authority of the Most High, or who is pursuing objects, which a being, destined for immortality, should seek. Who is there, that would fill his mind with sublime conceptions, or would be enraptured with elevated hopes? *Search the Scriptures*, for they speak of the Eternal, the Omnipresent, the Incomprehensible, the Almighty; they disclose a world, whose magnitude and splendor overwhelm with astonishment; they point to spheres of benevolent exertion, continually extending, and to scenes of pure joy, which constantly combine new objects to interest and delight. Who is there, that turns away with abhorrence from the sight of himself, or who trembles in the reflection, that his character must be disapproved by One, who has power to destroy his body and soul in hell? *Search the Scriptures*, for they exhibit a Saviour, who was wounded for our transgressions, and bruised for our iniquities. They open to the view of the humble

and the penitent a path, which leads to quietness, and peace, and glory.

Who is there, that weeps over his blasted hopes, his disappointed expectations, his frustrated plans; over the dissolution of endearing ties, and the complete desolation of all, that gladdened his heart? *Search the Scriptures*, for they bring to the wretched a joy unspeakable and imperishable.

Who is there, that looks back with grief and shame upon the slowness of his progress towards heaven, and laments his frequent deviations from the way, and his forgetfulness of the prize, which is before him? *Search the Scriptures*, for they will give you infallible direction, and present motives to quicken your diligence.

Search the Scriptures, and you will not substitute human systems in the place of the word of God, nor submit your understanding to any authority, but that of undeviating truth, nor attach importance to doctrines, which have not upon them the stamp of heaven.

Search the Scriptures, and you will learn to prove your regard for them by the gentleness and candor of your disposition, by your love of peace, by the uprightness of your conduct, by the wide influence of your benevolence, and by unfeigned piety and ardent devotion.

Search the Scriptures, and bringing every thing to this standard, the pretensions of men will not deceive you; when one commends himself, you will be taught not implicitly to confide in him; when he boasts of supporting a pure, a simple, a liberal, a rational, a scriptural religion, you will be able to judge whether it be so indeed, or whether he perverts Scripture, or reasons falsely, or is more liberal than the Author and Finisher of our faith, or contends for a simplicity and purity, which is only the exclusion of truths, alarming to the unholy heart, or humbling to the pride of intellect.

Search the Scriptures, and though the doctrines, which you find in them, should be pronounced absurd, should be declared to be long since exploded, should be reprobated as dangerous and abominable—and though the voice of men, who embrace different views, and claim to be lovers of peace and charity, should be somewhat loud and tempestuous, you may content yourself with saying, **GOD IS WISER THAN MAN.**

Panoplist.

THE OPPOSERS OF HUMAN CREEDS.

“It may not be improper to propose a few solemn interrogations to those who declaim against human creeds with such pomp of diction, and so much specious shew of concern for the exclusive authority of **DIVINE REVELATION**. For instance, they might be asked

whether it is altogether consistent with moral honesty to represent the advocates of creeds as substituting them in the room of the Bible? Can they lay their hand upon their heart, and appeal to the Omniscient God, that they believe this to be true? Again, it may be asked, whether the enemies of creeds have always or generally been remarkable for the veneration which they yielded to the authority of the Bible,—or whether they are not, very frequently, the votaries, if not the victims of a vain philosophy. Again, it may be enquired whether those who denounce creeds have not first, generally at least, become the enemies of the doctrines which those creeds contained, and consequently found them exceedingly inconvenient trammels? And to crown the absurdity, it may be asked, whether each of these declaimers has not a creed of his own? The man who has none is a SCEPTIC. Farther, it may be asked, how is the church to maintain any thing like order or harmony, without them? Tell me not that the Bible is your creed. I cannot receive this as an answer, because every heretic will tell me the same thing. Take an instance or two by way of illustration: One man applies to you for church fellowship, and tells you, “I believe in the doctrine of purgatory. I believe in the necessity of auricular confession, in the efficacy of penance for the obtaining the forgiveness of sins, in the intercession of the Virgin Mary, and in the propriety of worshipping God by images. But I believe the Bible.” You cannot refuse him. Another applicant tells you, “I believe that all the human race shall at last obtain eternal happiness, however they may have lived here; but I believe the Bible.” You cannot reject him. A third tells you “I believe the Redeemer of the world to be a glorious super-angelic being, the first and most excellent of all creatures, though inferior to the true God. But I believe the Bible.” You must admit the Arian also. A fourth tells you, “I believe the Saviour to be a mere man, the Son of Joseph and Mary, who was divinely commissioned to teach the true religion. But believing myself to be as pure as ever Adam was, I reject the doctrine of original sin, a vicarious atonement, and divine influence as the vain chimeras of the human brain. Yet I firmly believe the Bible.” The Socinian must go with the rest. And is this the system that is to regenerate and reform the church, to vindicate her Christian liberty, and to secure to future ages the knowledge and influence of “the faith once delivered to the saints?” If it be, the connection between cause and effect, or their correspondence with each other, must forever cease.”

Religious Monitor.

THE
CALVINISTIC MAGAZINE.

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

No. 8.

AUGUST, 1828.

VOL. II.

EVIDENCES OF CHRISTIANITY.

Concluded from page 201.

PART II.

SECTION FIRST. *Prophecy.* The way in which opposers of Christianity in former days endeavored to evade the force of evidence drawn from the accomplishment of prophecy, was to assert that the prophecies must have been written after the events spoken of, had transpired. But this only provoked a reply from some learned and good man, fixing the dates of the prophetic writing so satisfactorily to every one who would attend to the subject, that this weapon (if bare assertion can be called a weapon) was necessarily disused.— Thus Porphyry was led to declare, that the Book of Daniel must have been written subsequent to the events there spoken of. But since it has been shewn that the Egyptians (who were no friends either to the Jews or their religion) had the book, in the Greek language, as early as 270 years before the christian era, I believe no one has ventured to make the same assertion. But the modern method with unbelievers is to affirm, that among many predictions, some would seem to be fulfilled, and would actually come to pass according to the natural course of things in this continually changing world. Thus say they, “If I were to predict that a certain city would go to ruin, my prophecy might be verified by the ordinary revolutions that are always happening.” All this may be seen through with a very little close thinking. A prediction so vague as the one mentioned, might be made by any one without endangering the reputation of the prophet. But let the time be specified, and then if the prophet is not really inspired, his reputation is endangered. But in addition to the time, let the manner be specified, and his reputation is doubly in danger. But in addition to time and manner, let it be specified by what nation it is to be overthrown—let the name of the general who conducts the army be mentioned, an hundred years beforehand—together with many circumstantial particu-

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lars of the siege, and no one can suppose that such predictions are accidentally verified. Thus if I predict that a certain man of my acquaintance will die in a given year, and then name the month, and then the day of the month, and then the hour of the day, and then the disease, and the quantity of pain he is to suffer, and the physician he is to call, and the time he will be dying, &c.—here it is evident that *every additional specification* makes it an hundred fold more unlikely that it will happen as stated, unless I really saw the future. If there are any who do not see this clearly, let them make an imaginary prediction concerning the death of any one, or the overthrow of any city, and have no more than three or four specifications in their prophecy, and they may see how many thousand trials they might make before any one of them would come to pass.

SECTION SECOND. But observe the prophecies that have been accomplished, and they are too numerous to detail in many sheets. Specifications as to time, place, manner, names, circumstances, &c. were profusely multiplied. Yet not in a single instance has one failed of the most minute and exact fulfilment. One or two instances out of the multitude must content us to notice in this hasty and very imperfect sketch.

SECTION THIRD. In the last of the 44th and first of the 45th chapter of Isaiah, we have a prophecy with many specifications—to which chapter I hope the reader will now turn and read it. History informs us, that Cyrus, king of Persia, took Babylon, marching down the channel of the Euphrates, finding the inner gates of brass left open, owing to the drunkenness of the Babylonians—that he found immense treasures in the vault—set the Jews at liberty—rebuilt their temple, their city, &c. Now let us enumerate the specifications made by Isaiah, 150 years before Cyrus was born.

First Specification—Naming Cyrus.

Second Specification—That Cyrus should be a heathen: “though thou hast not known me.”

Third Specification—“I will give thee the hidden riches of secret places.”

Fourth Specification—“The gates shall not be shut.”

Fifth Specification—“He shall let go my captives.”

Sixth Specification—“Not for price nor reward, saith the Lord of hosts.”

Seventh Specification—He (Cyrus) was to say to Jerusalem, “thou shalt be built.”

Specification Eighth—To the temple, “thy foundation shall be laid.”

Now if any other General than Cyrus had taken the city, the prophecy would have failed. If Cyrus had had to storm the brass gates, it would have failed. If he had done all besides, but had held the Jews still captives, it would have failed. If he had released them, but taken a reward, it would have failed. If he had built the city and not the temple, or the temple and not the city, it would have failed. In short, there is no end to the different ways in which these things might have happened, not one of which could have comported with the particular specifications of the Hebrew prophet.—Again, will the reader turn to and notice the eighth chapter of Daniel—and for the sake of those who are not familiar with ancient history, it must first be related—That the Medes and Persians were united into one monarchy—that the ram was their national emblem, as the goat was that of the Macedonians—that the Medes were the more ancient nation, though the less powerful: “the higher came up last”—that Alexander conquered the Persian empire, marching there with so much rapidity as to be noted by the expression, “touched not the ground”—that he died in the height of his power, and his four generals divided his kingdom between them.

Now observe the almost endless train of specifications here contained, any one of which happening differently would have contradicted the prophet.

1st. If the Persians had not been the strongest, history would have contradicted the prophet.

2d. If they had been the more ancient nation.

3d. If Alexander had not been king of Macedon, history would have contradicted the prophet, for the goat was not the emblem of any other part of Greece.

4th. If he had not been generalissimo of all Greece; and,

5th. If he had not been the first king that was generalissimo of all Greece, history would have contradicted the prophet, (or rather, subsequent history would not have proved the fulfilment of the prophecy.)

In order to fulfil this prediction,

6th. The Persian conquests must be made towards the south.

7th. They must be made towards the north.

8th. Towards the west; but

9th. *Not* towards the east.

10th. Alexander must die in the height of his power.

11th. His kingdom must not descend to one man.

12th. It must not be divided between two.

13th. Nor between three.

14th. Nor between any number, four excepted.

In short, no book of reasonable size could contain a relation of the specifications, of only a few of the prophecies that have been thus minutely, specifically, circumstantially, and wonderfully accomplished. But it will be seen here, as in every other part of this essay, that if brevity is at all kept in view, only a very few leading ideas can be touched upon, before that branch of the subject is again abandoned. It is however to be hoped that even these hurried hints will be as a clue by which the reader will more at leisure push a deeper investigation of things just now glanced at.

PART III.

SECTION FIRST. If a Methodist, a Presbyterian, or a Baptist of the present day were to insert into the New Testament a chapter, a verse, or even a line, for the purpose of sustaining some peculiar tenet of his sect, we know that it would be as impossible to palm that verse or chapter on the christian public as any portion of the word of God, as it would be to enclose the globe in a nutshell.

Immediately after the days of the Apostles, in the age directly succeeding Pilate, and Herod, and Tiberius Cæsar, we find from the productions of Polycarp, Eusebius, Clemens of Alexandria, Clemens of Rome, Ignatius, Irenæus, Barrabas, Cyprian, Origen, and other writers, that Christians were disputing about doctrine as they now are, quoting from the Books of the New Testament as divine authority, and as acknowledged by all the churches, appealing to the writings of the Apostles with warmth and zeal, criticising every verse, scrutinizing every line, and arraying every expression in favor of what they esteemed truth, or against that which they deemed false or erroneous—so that these books, if untrue, and if imposed on the world, must of necessity have been thus imposed at an earlier period—that is, in the age of the Apostles themselves.

But suppose these writings, thus sent forth through Judea and elsewhere, saying to those then alive—on such a day, you saw a miracle performed before two thousand persons; on such another day, you saw another performed in presence of five thousand; and at another time and place in presence of four thousand, such and such persons, (naming them) now alive among you, were dead, and you all know were raised from the dead—or they were blind, or crippled, but now they see and walk. Is it reasonable that such statements should pass without a single contradiction? Was there not a single honest man or lover of truth, in the whole Roman empire, to write a book and say, “these things were not so”—“these 500 or these 5,000 witnesses are not to be found?” Was there no malignant Jew—was there no mocking Greek—no pagan idolater;

who disliked Christianity sufficiently to raise a contradictory voice in these matters. Christianity surely never lacked enemies enough to do this, if contradiction had been at all practicable. But whilst many ten thousands were *alive* who could look such an one in the face and say, "we saw it with our eyes," the only resource left for them was to say, "He casteth out devils through Beelzebub, the prince of devils." O high priests of Jerusalem, had ye been able to say in truth to the multitude—"no miracle hath been done by these men," there would have been no necessity for your threatenings, your scourgings, and your crucifixions. The multitude were opposed to a system which overturned all their former ideas, wishes and partialities. They did not want to receive that which the carnal mind hated then as it now does, and always will. They were attached to their former notions of religion—whether it was Jewish or pagan—and hard was the struggle when they relinquished Mosaic ceremonies or Greekish polytheism. And for what did Saul of Tarsus, or any one else, relinquish his former darling religious belief? For the sake of having his goods confiscated, and his body tortured? Is there any thing in human nature which loves a life of self-denial, or of contempt. From the very start it was told them what they were to expect. "In the world ye shall have tribulations." And they saw it verified clear enough, in all truth.

AN APPENDIX.

CONTAINING A FEW REMARKABLE FACTS DERIVED FROM ANCIENT HISTORY.

1st. History can trace back the human race to within a few years of the flood, and exactly to the spot in the East where the Bible asserts men first lived after the flood, and no farther. And from that country and those adjoining Palestine, Chaldea and Egypt, have proceeded all the knowledge of science, philosophy, religion, astronomy, and alphabetical characters, and all the known colonies to Greece, Italy, &c. Thither all the Grecian philosophers travelled for information; and all countries in proportion to their distance from, or intercourse with them, have been ignorant and barbarous, or learned and philosophic.

2d. So far as ancient history touches on the same subjects, it confirms the Old Testament. Berosus, a Chaldean, speaks of the deluge, and the ark, and Nochus (for Noah.) He calls him the restorer of the human race, and says his ark rested on the top of the Armenian mountains. Hieronymus, an Egyptian, Nicolas, of Damascus, and Abydene, an Assyrian, likewise mention it; and the latter says the flood was foretold, that a bird was sent out to see if

the earth was dry, and the ark was driven into Armenia. Alexander Polyhistor, and Plato, both speak of an *universal deluge*; while Diodorus, Ovid, Plutarch and Lucian, all speak of Deucalion's flood in such terms as shew that they confound that partial flood with the universal deluge; e. g: Plutarch mentions the dove which was sent out—Lucian says Deucalion entered into the ark, and carried with him all kinds of beasts, speaks of the wickedness of the world, and their punishment; and Homer calls the rainbow in the very language of Scripture, 'a sign to men.' Persians, Hindoos, Burmans and Chinese, all have traditions of an universal deluge.

3d. The passage and division of the Red Sea, and the destruction of the Egyptians, is attested by history and tradition, ancient and modern. The Ichthyophagi who live on the spot, told it to Diodorus—the Heliopolitans told it to Artaphanus—Beresus, Nume-nius, Justin and Tacitus, mention it as a fact. It is now called by the geographers of the country, the "Sea of Kolsum or Sea of Des-truction. Modern travellers say the same traditions exist among the inhabitants at present, who are enemies to the christian faith. Ma-rab, Elath and Midian, still retain the names which Moses gives them; and the grove of Elim and the twelve fountains of waters, still remain neither increased nor diminished in number.

4th. The destruction of Sodom and Gomorrah is attested by Diodorus Siculus, Strabo, Solinus, Tacitus and Pliny. Mr. Maun-drel was informed by some of the old inhabitants, that when the water was low, they had waded in and really felt and handled the ruins of those cities.

5th. Herodotus, in his travels in Egypt, was informed by the priests, who were the first astronomers, that "the sun had four times departed from his regular course—twice setting where he should have risen, and twice rising where he should have set." Compare the history of Joshua and Hezekiah with Herodotus Euterpe, 144—5.

5th. Suidas and Procopius cite an old Phœnician inscription, which mentions Joshua, and commemorates his conquests. "We are the Canaanites whom Jesus (the Greek for Joshua) expelled.—And Porphyry, an early writer against christianity, admits that Sanchoniathon, an old Tyrian author, derived much of his history from the "memoirs of Jerubbaal," a name given in Scripture to Gid-don, one of the Judges.

6th. At the time of Christ's coming, a great reformer and uni-versal king was expected by all nations, *Jew and Gentile*. The ex-pectation of the Jews is known by all, and easily accounted for.—The expectation of the Pagans is not so generally known, but is

equally certain. Virgil, in one of his Eclogues, speaks of a child who was to be born at that time, whose birth was foretold by the Sybilline Oracles, his character and government are described in terms very similar to the prophecies of Isaiah. The same expectation is mentioned in a debate which took place in the Roman Senate about that time. Anthony wished to crown Cæsar, and urged as an argument, the prophecy to which Virgil alludes. Cicero, the friend of liberty, admits the existence of the prophecy, but opposed the coronation on the ground that the Sybilline Oracles foretold the destruction of Pagan superstition by this great king. These Oracles were books brought to Rome and sold to the Roman Senate as prophetic books, long, very long before the Christian era. They were sacredly preserved and highly venerated by the Senate, which kept them in the capital, where they were finally burnt and lost.—They might have been a copy of the Jewish prophets. They are undoubtedly opposed to paganism, and foretell its destruction.

7th. The Roman and Jewish authors who first opposed christianity, admitted Christ's miracles, and attributed them to magic. Celsus, Porphyry, Julian, and the Jewish Talmuds, all acknowledge his miraculous powers; and the Jewish writers say, "two witnesses were suborned to swear against him—that his disciples performed miracles, and that he was crucified on the evening of the passover."

8th. Justin Martyr wrote an apology for Christianity about A. D. 140; and Tertullian A. D. 200. These apologies were presented to the Roman emperors and Senate, and were intended to obtain relief for the christians, from the continual persecutions to which they were exposed by their heathen cotemporaries. They both appealed to the "Acta Pilati," the Acts of Pilate, the accounts which (according to the established Roman custom) Pilate had sent to Rome of his government, in which he acknowledges the miracles and resurrection of Christ—his healing diseases and raising the dead. Tiberius was so impressed by these facts that he wished to deify Christ, and have him worshipped. I state these for *facts*, because it is hardly conceivable that men who were defending a persecuted sect, should state a positive and easily exposed falsehood, in an address to a learned body who had in their own possession, the public document thus impudently falsified. As soon would an individual whose life and character were at stake, risk them both, upon a silly and impracticable attempt to impose upon our own Governor and Legislative body, the idlest fictions imaginable, by appealing to the journals of the House.

9th. It is a fact that the Gospels were written by the reputed au-

thors—because in the early disputes about the doctrines of the christian religion, it was acknowledged on all hands, orthodox and heretic—and Celsus, Porphyry and Julian, who must have known the truth on this subject, and were anxious to overthrow christianity in any way, admit the fact.

10th. They were written before the fall of Jerusalem—because they are quoted and referred to in the Corinthian controversy in the first century, and were very early translated and disseminated in various languages, and over many countries.

11th. The city of Jerusalem fell precisely in the manner predicted by Christ—and in the year 363, Julian, a Roman Emperor, a great enemy to christianity, determined to rebuild the temple, and thus disprove the truth of Christ's prophecy. He collected Jews from every part of the world, prepared materials and commenced his operations. But it is related by Ammianus Marcellinus himself, the friend, the intimate of Julian, and an infidel historian, that the work was stopped by "great balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendering the place from time to time inaccessible to the scorched and blasted workmen."

12th. Men who have studied prophecy pretend to understand something about it. They foretold the French revolution an hundred years before it happened. They foretold the fall of Bonaparte to a day. While infidels, a few years since, were triumphing and prophesying the speedy destruction of Christianity, these men said, "the night will be dark, but short," and the truth will soon prevail more wonderfully than ever. They were laughed at, but it was true. Voltaire first taught the value of tracts. Paine brought out Watson to his own annihilation. And now, in every part of the world, Socinians and infidels are deserting their old standards, and bowing before the cross of Christ.

15th. Tacitus, Pliny, Suetonius, Epictetus and Marcus Antoninus, all confirm the Acts of the Apostles in the account of the patience and sufferings of christians, and the rapid progress of christianity.

16th. Dr. Lardner, who is spoken of by Gibbon as a learned, accurate and candid writer, has collected a part of the heathen and Jewish testimonies to the truth of Christianity; and these, together with the quotations of early christian writers, in succession from the first century downwards, comprise an extensive work of eleven volumes, filled with important facts, all bearing immediately upon the truth of the Christian religion. How ignorant then and how un-

founded is the opinion of those who imagine that there is little evidence for the truth of Christianity. And how idle and presumptuous is their conduct, who pass by the strongest evidence with indolent contempt, found their infidelity upon their ignorance, and charge others with weakness for knowing what they would not learn, and appreciating evidence which they would not examine.

NELSON.

For the Calvinistic Magazine.

APPENDIX

TO THE

DIALOGUES ON CHURCH GOVERNMENT,

Containing a Brief Review of "A Vindication of Methodist Episcopacy, by the Rev. Nathan Bangs."

After having finished these four dialogues, a little work, by Mr. Nathan Bangs, handsomely written, was put into my hands by a friend, entitled, "A Vindication of Methodist Episcopacy." I read it with avidity, hoping he might be able to shew, that the objections made to the Methodist church in the Dialogues, did not fairly lie against it; but I have been disappointed; he has not obviated one objection; and if his talents and zeal have failed to remove the objections, it confirms me in the opinion, that they cannot be answered. He has discussed some of the very points considered in the dialogues. In his first chapter, he begins with Deacons; who, he says, were *ministers or preachers inferior to elders*. That those who were first appointed Deacons, did afterward preach, and even fill the office of Evangelist, is not denied. But it is denied that they were either preachers or Evangelists in consequence of their election and ordination as Deacons, and Mr. Bangs has not proved that they were. He has only shewn, that some who were at first Deacons, were afterwards preachers. But they might have been raised to the work of the ministry by election and ordination in the common way, or have been called to it, as other extraordinary officers were. Did Mr. B. never know a man who had been appointed a steward, afterwards to become a preacher in the Methodist church? Yet it would not be correct to say, that he was a minister in consequence of his having been appointed a steward. Yet this would be as correct as Mr. B's reasoning on the subject of the office of Deacon. Mr. B. asserts, that the Methodist church have deacons, inferior to elders, and says in this, "we are apostolic." Pages 17, 18, 19. But Mr. B. must prove two things before his assertion of being apostolic, can be admitted. 1st. That deacons were ministers of the

word, as a matter of course, from their being deacons. This he has not done. 2d. That after they became ministers, they were inferior to elders. This last he has attempted. His first argument is, "these men were emphatically so called (deacons,) because, it is supposed, they were appointed to serve the apostles." Now if it was even true, that they were appointed to serve the apostles, would it follow that they were therefore inferior to elders? If so, the evangelists were inferior to elders, for Mr. B. says they were assistants to the apostles during their life time. See p. 44. Mr. B. even proves that the evangelists did serve the apostles. See page 44, 45, 46. And yet he says, "they bore the same relation to the primitive church, that the bishops of the Methodist church do to their church." P. 46. Now the Bishops are over the elders, and the evangelist, according to Mr. B. is the same as Bishop, and therefore is over the elders; yet they served the apostles; and this is the reason given by Mr. B. why a deacon is inferior to elders. Who does not see that this is strange reasoning? But after all, it is but a supposition, that they were appointed to serve the apostles; and one may suppose any thing. But unfortunately for this supposition, we are told expressly, Acts vi. for what purpose they were appointed, and nothing is said about serving the apostles.

His second argument is founded on the words found in I. Tim. iii. "Likewise must the deacons be grave....For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." P. 14. Now, if any man can see in these words, that a deacon, who is raised to the ministry of the word, is as a minister inferior to an elder, he must have singular powers of vision. These are Mr. B's two arguments to prove that ministers called deacons are inferior to ministers called elders. Must not a man be driven to the last shift, who would rely on such arguments to prove, that there is superiority and inferiority in point of office in the ministers of the gospel?

In the 2d chapter, Mr. Bangs undertakes to prove that bishops and elders or presbyters are one and the same office. He says bishops in the days of Ignatius, instead of resembling the bishops of our day, were more like the stated pastors of Presbyterian congregations, or the stated elders of the Methodist Episcopal Church. P. 24. All that Mr. B. says in this chapter respecting elders and bishops being the same order, and their having a right to ordain ministers, is correct, and well proved, and agrees substantially with what is advanced in the dialogues on these points. But there are one or two things in this chapter, in which I am constrained to dif-

fer from Mr. B. He says there is "a coincidence between the practice of the primitive and that of the Methodist Episcopal church, in respect to the office and work of their elders or presbyters." P. 30. In the primitive church, the presbyter or elder was the only minister except those whose office was extraordinary and temporary.—But in the Methodist church, presbyters is one order, among several other orders. In the primitive church, the presbyter had the highest ministerial authority; there were no ministers above him—none below him. Not so in the Methodist church. The elder is neither the highest nor the lowest office. Then the coincidence or resemblance between the primitive church and the Methodist church fails in this office, as well as in the office of deacon.

A second thing exceptionable in this chapter, is, that presbyters have the power to consecrate a minister superior to themselves. P. 42. This is a strange sentiment. Can a stream rise higher than its fountain? Can a man or body of men impart more authority and power to another, than they possess themselves? This mistaken sentiment is essential to the Methodist church. For at the commencement of that church, it had no bishop, and the first bishop was ordained by the Rev. John Wesley, who was himself only a presbyter in the church of England. But something like proof must be found, and Mr. Bangs fixes on Acts xiii. for that proof. Let us examine the passage. "Now there were in the church, that was at Antioch, certain prophets and teachers, as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul, and as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia." This is the passage on which Mr. B. rests the assertion, that presbyters have power to consecrate ministers superior to themselves, and says; "St. Paul was ordained by a body of elders." Page 42. The celebrated Thomas Scott, who was an Episcopalian, says, "The prophets and teachers, in laying their hands on them, with fasting and prayer, acted by immediate orders from the Holy Spirit; thus giving a public testimony of their assurance of their divine appointment to the service, and expressing fervent desires for their success in it. Accordingly in the next verse, they are said to have been sent forth by the Holy Ghost.—Barnabas and Saul had for a considerable time been ministers of the word; so that this imposition of hands, could not be for the purpose

of ordaining them; nor does it appear that any spiritual gift, or *new authority*, was conferred by it. St. Paul was "an apostle not by man," &c. His apostolical office could not then be conferred at this time; but his appointment by the Lord Jesus himself as the apostle of the Gentiles, might be thus publicly acknowledged, in the principal church of the Gentile converts." This is a rational and satisfactory explanation.

In the 3d chapter, Mr. B. takes up the office of *evangelist*. He says the "evangelists were the immediate successors of the apostles." P. 42. "And after their (apostles) death, these evangelists succeeded them in the government of the church; and this is the order of ministers, who in after days were denominated bishops." P. 44. "This order of ministers bore the same relation to the primitive church, that the bishops of the Methodist Episcopal church do to their church. The most material difference is the name, and certainly the mere name alters not the nature of the thing." P. 46—7.

If, as Mr. B. alleges, Evangelists were the immediate successors of the apostles, then the apostolic office still continues in the church. He who is the successor of a governor, is himself a governor; he who is the successor of a king, is himself a king; and he who is the successor of an apostle, is himself an apostle. But we have proved in the dialogues, that the office of apostle was extraordinary, and temporary. If the reader will be at the trouble to turn back to the place where this subject is discussed in the dialogues, he will see the Scriptures referred to which state the qualifications of an apostle, and he will also see that it was impossible for any one to be an apostle after the generation died in which the Saviour rose from the dead. Then if the apostolic office was extraordinary, and necessarily temporary, it was impossible there should be successors to the apostles in point of office and authority. Of course Mr. B's great and only argument for an order of bishops superior to presbyters, falls to the ground. And the Methodist church is without any scriptural warrant for their different orders or grades of ministers. Notwithstanding all Mr. B's ingenuity, he has utterly failed to produce any thing like the shadow of proof, that episcopacy, as now understood and practised, has any foundation in the New Testament, or the practice of the apostles. Mr. B. says, page 70, "It is hardly necessary to observe, that from these small beginnings, and this gradual augmentation of episcopal power, grew that frightful authority which was finally concentrated in the pontiff of the Romish church. So dangerous is it to depart, in the smallest degree, from

the simplicity and purity of primitive christianity. When once the mind of man, ever fruitful in experiments, especially when they flatter his pride and ambition, breaks loose from the restraints of Scripture authority, one cannot tell where it will stop." Most true; and for this very reason, many stand aloof from the Methodist church.

In chapter ninth, page 142, Mr. B. speaking of the apostles and elders who assembled at Jerusalem, omits the "*brethren*," (Acts xv. 23) in whose name that decree passed, as much as in the name of the apostles and elders. Yet Mr. B. has the confidence to say, "Whatever may be pleaded from the usages of other churches in favor of associating lay members with the body of elders in making rules of discipline for the government of the church, it is certain, I think, that no precedent for this practice can be found in the holy Scriptures." Did Mr. B. suppose his readers never had, nor ever would read the 15th chapter of the Acts? This part of sacred history, stands in direct opposition to his assertion.

In page 145, Mr. B. says, "every part of our government is elective." But who are the voters? Are they the private members of the church? No! No! Who then? *The reverend clergy*. Yes, and the *Pope is elected by his reverend cardinals*. Will it satisfy the people of these United States, to tell them, "You ought to be content with the government, for although we the clergy rule you, and you have no voice or vote for your rulers, yet we among ourselves choose who shall be greatest among us?"

In page 143, Mr. B. tells us of "a majority of votes." Votes of whom, Mr. Bangs? The clergy. Yet there are two exceptions to this; for Mr. B. immediately adds, "except a class leader," and slips down in a note, "Unless we also except a presiding elder." I can suppose that Mr. B. had so much republicanism, from his being an American, that he secretly wished this note would be overlooked.

In page 145, Mr. B. tells us, that elders compose the General Conference. The laity are jostled out of every Conference; and in the true spirit of Episcopacy, not only the laity are jostled out of the only Conference that makes laws, but all the orders of ministers except the higher dignitaries.

After travelling through nine chapters of this writer, disappointed almost at every page, I at length arrive at the tenth, entitled, "Privileges of the members of our church." Here I was all attention, wondering what privileges could be given to a people denied the right of having representatives in all conferences, or of choosing their own officers, or their own pastors; and of having a vote in any

of the temporal or spiritual concerns of the church. And what has Mr. B. made out on this subject? A *solemn nothing*. 1st. A member has a right to be tried before a select number of his brethren, and to appeal to a quarterly Conference. Page 150, 151. 2d. He has a right, in case of dispute, to choose part of the arbitrators, and appeal to quarterly Conference. 3d. He cannot be censured for not contributing to the support of the ministry.

A splendid *bill of rights* indeed!! What heart so full of ideas of liberty and equality, as not to be perfectly satisfied? Who would not be willing to surrender his right to have a voice in making rules and canons relating to government, and worship; or his right to vote for church officers—to choose his own pastor—in order to have these far more important and sacred rights secured? But after all, are not these privileges, which Mr. B. says belong to the members of the church, just such as any *monarch* would grant to his subjects, without feeling that he had parted with any power that would diminishingly authority? But these privileges may appear entirely sufficient to a man who views the people in the light he does. Speaking of a local ministry, he says, “But a ministry, entirely local, and so much under the control, and at the mercy of the people, is not likely to be sufficiently independent to be plain and energetic, nor sufficiently diffusive for a general spread of the gospel.” P. 158.— This passage needs no comment. This is not the only place in which Mr. B. seems to think that it is dangerous to place freedom and power in the hands of the people. In page 160, he says, “And it is equally certain, that if the execution of this discipline is wholly in the hands of the people, especially if the majority of them are become corrupt, the guilty will often escape with impunity. But Mr. Bangs ought to know, that the people of a church are not the first to become corrupt. The ministry have always taken the lead in this matter. And the guilty are as little likely to escape where the people have that share in the execution of discipline to which they are entitled, as where the ministry usurp all the authority.

Mr. B. alleges the “Methodist Episcopal church tends to preserve the whole body “in the unity of the spirit and the bond of peace.” “The many divisions and subdivisions witnessed among those denominations whose government is according to the congregational plan, which puts an overbalancing power into the hands of the people, are no small evidence of some defect in the principle of government.” P. 161, 162.

It is a characteristic of monarchy, not to allow the people to express freely, opinions respecting the principles of government, or

respecting its administration. All monarchies may boast unity of opinion. But in republics, where men are free to discuss every subject, difference of opinion will prevail. But are we to take almost all power and liberty from the people, whom God and his word have made free, lest there might be difference of opinion? or are we to say the people have an *overbalance of power*, because difference of opinion exists? Such sentiments might become the subjects of kingly governments; but they come with an ill grace from an American, and will sound harshly in the ears of the American people.

The state in which the apostles left the church, was with stated pastors, who were resident among the people. This state of things remained for some time. And Mr. B. acknowledges, that even in the days of Ignatius, "Bishops, instead of resembling the Bishops of our day, were more like the stated pastors of Presbyterian congregations." Yet Mr. B. is an advocate for setting aside this order of things, for an itinerant plan, and for the following reason, with others: "There are but *few men* possessed of that *fund of knowledge* necessary to afford that *variety* which seems necessary to keep up the *attention* of the people for *any great length of time*. P. 158.— This, in Mr. B's opinion, is one of the disadvantages of a ministry entirely local, which should make us set it aside, although he grants it was the plan of the primitive church, for the sake of an itinerant plan. Ignorance in the ministry, then, is one of Mr. B's reasons for setting aside the apostolic plan of settled pastors; and yet this Mr. B. has a whole chapter to shew that learning is not essential to a gospel minister. Is not this strange inconsistency? We must depart from an apostolic regulation, because few ministers have knowledge enough to be edifying on that plan, and yet classical learning (or knowledge) is not essential to a gospel minister. Mr. Bangs, your cause requires this kind of logic.

In the 10th chapter, entitled, "The *privileges* of the *members* of our church," Mr. B. has introduced an account of the *provision* made for the *ministers*, which is as follows:

To a single man,	- - -	\$100
To a married man,	- - -	200
To each child under seven,	- - -	16
To those between seven and fourteen,		24

Allowance to married men: house rent—table expences—and fuel—by an act of the General Conference in 1816. "By this act," says Mr. B. "the General Conference have transferred to the people the right of saying what the allowance of their preachers shall be; and the stewards are at liberty to raise the amount necessary

to meet such demand, in any way they may judge expedient." P. 155. This account is introduced, I suppose, for the purpose of telling of one of the great privileges of the members of the church, namely, that the people have the right of saying what the allowance of the people shall be, and that the stewards may raise it in the way they judge expedient. This is, to be sure, a great privilege! I suppose we are to hear no more that Methodist preachers are not to be paid as the preachers of other denominations. But how does this account agree with what is said on page 154, "The General Conference possess the right of fixing the salary of the preachers?"

We have now taken a very brief review of Mr. Bangs's Vindication. His only argument to justify the existence of ministers of different grades in office and power is, that deacons were an order of ministers below elders or bishops, which are two names for the same office; and that evangelists were superior to elders. But Mr. B. has failed to shew, that a deacon was a minister of the word in consequence of his being a deacon. Some of the men who were deacons, are afterwards spoken of as being ministers, but they might have become ministers by an extraordinary appointment, or in the ordinary way. But one of them at least is said to be an evangelist. Acts xxi. 8. Might not Mr. B. from this fact, have said, the deacons, in consequence of being deacons, were also evangelists, and thus a deacon would have been an officer superior to an elder, because he was an evangelist; but a deacon is also below an Elder. Then the argument seems equally good for proving that a deacon is both inferior to an Elder, and also superior. The only argument for an officer superior to an elder, is taken from the office of evangelists, who, Mr. B. says, were the successors of the Apostles. But the candid reader must have seen, that this argument is not valid, for the office of apostle was necessarily temporary. Thus Mr. B. has failed entirely to prove that there is any Scripture authority for different orders or grades among the ministers who were to be permanent officers in the church. And Mr. B. has equally failed to clear the government of the Methodist church from the charge of monarchy in its principles and form of government. He has also failed to shew, that the people possess the rights guaranteed to them by the word of God. An artful, designing man, of profound policy, has obtained the power over a large estate, which belongs to numerous heirs. He enjoys the estate while he lives; at his death, he puts his friends and colleagues in possession of the power he had assumed and retained. Some of the heirs, and many others, begin to speak freely, that the heirs are kept out of their rights, and instead of real

estate and other valuable property, they have nothing but flowers and pebbles. One of the possessors rises, and addresses the true heirs, with all his arts of logic and eloquence, to convince them that they ought to be content with their flowers and pebbles; for, if they got the real estate, they would have an overbalance of power, and the guilty among them might escape with impunity; and beside the present possessors might be too much under their control, and at their mercy. But, if things remain as they are, the heirs can be governed with ease, and unity, and despatch. The heirs hear the address with applause, and are satisfied. This is easily applied to the subject before us. Wesley, a man of profound policy, and, in many respects, a great and good man—establishes a plan of church government, of which he is the head, but which withholds from the people, their inheritance, namely, the right of voting on all subjects relating to the government of the church—for their officers and pastors—and also the sacred right of equality among ministers. But, to make amends for this, the ministers possess great power over the people. At his death, the clergy determine to maintain the same order of things. The people complain, but are overruled. Mr. Bangs at length writes a book to convince *the people, that they are as free as they ought to be*; for had they more rights and power, the ministers would be too much at their mercy. A.

STATISTICAL REPORT

OF THE PRESBYTERIAN CHURCH, IN THE UNITED STATES OF AMERICA.

Prepared by the Rev. E. S. Ely, D. D. Stated Clerk of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America, on the first of June, A. D. 1828, had under its care SIXTEEN SYNODS, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. St. Lawrence, 5. Ogdensburg, 6. Oswego, 7. Oneida, 8. Otsego, 9. Albany, 10. Troy, 11. Columbia.

II. The Synod of New-York, containing the Presbyteries of 1. Hudson, 2. North River, 3. Long Island, 4. New-York, 5. New-York Second.

III. The Synod of New-Jersey, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New-Brunswick, 4. Newton, 5. Susquehanna.

IV. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cortland, 3. Onondaga, 4. Cayuga, 5. Geneva, 6. Bath.

V. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Genesee, 4. Niagara, 5. Buffalo.

VI. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VII. The Synod of Pittsburg, containing the Presbyteries of 1. Allegheny, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio.

VIII. The Synod of the Western Reserve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5. Trumbull.

IX. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Chillicothe, 4. Lancaster, 5. Athens, 6. Miami, 7. Cincinnati.

X. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri.

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

XII. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XIII. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord, 4. Mecklenburg.

XIV. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

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

XVI. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Harmony, 6. Georgia, 7. South Alabama.

The foregoing 16 SYNODS comprehend 90 PRESBYTERIES, under whose watch and government, are returned *Twelve Hundred and Eighty Five* ordained Ministers; 194 licensed preachers; 242 candidates for the gospel ministry, who are pursuing their studies; 1968 churches; and 146,308 communicants, of whom 15,095 were added the last year, on examination, or by certificate. If we subtract the communicants removed by certificate from one church to another, and those removed by death, we shall find the actual increase of communicants, in the year ending May 1st 1828, to be 11,023; and the actual increase in the year ending May 1st 1827, amounted to 7,793. The increase of the last year was greater than in the year previous, by 3,230.

The adults baptized the last year were 3,389; and the infants 10,790; making a total of 14,179 baptisms; which exceed those of the year ending May 1st 1827, by 785.

From *six Presbyteries* no returns have been made this year, of additions to the church, baptisms and pecuniary collections. In the eighty-four Presbyteries which have reported, are included several hundred churches which have made no returns, last year, to their respective Presbyteries.

The funds collected and reported in the following tables, are \$23,993. 59 for Missionary purposes; \$2,851. 36 to defray the travelling expenses of commissioners to the General Assembly; \$516. 13 for the clerk hire, and other contingent expenses of Presbyteries; \$3,353.69 in aid of Theological Seminaries; and \$8,023.29 for the education of poor and pious youth who have in view the gospel ministry.

The vacant churches actually returned are 591; but we may safely say, since six Presbyteries are not brought into the account, that there are now 636 churches, duly organized in our connexion, which have neither pastors nor stated preachers; nor any but occasional Missionaries to break unto them the bread of life. Our licentiates and candidates amount to no more than 436 persons; so that were they all actually settled in our vacancies, 200 congregations would remain destitute of spiritual guides. Before, however, our candidates can be fitted for, and introduced to their work, new congregations will be multiplied more rapidly than preachers; unless our lamentable deficiency in the number of our labourers should discourage their organization in the Presbyterian form. Of our ministers, 226 supply 502 churches; being intrusted with from two to four each. Of our ministers, thirty are pastors of congregational churches, not under the care of any Presbytery.

ADDRESS OF THE EXECUTIVE COMMITTEE
OF THE BOARD OF MISSIONS OF THE
PRESBYTERIAN CHURCH.

To the Churches and Congregations under the care of the General Assembly of the Presbyterian Church in the United States.

FRIENDS AND BRETHREN,—The Executive Committee of the Board of Missions, recently appointed by the supreme judicature of our Church, beg leave affectionately to address you, on the unspeakably important concern of Christian Missions. Among the many and solemn duties devolved upon the committee, we consider this as one of the greatest importance, and as one that first demands attention. We so consider it, because it really depends on you, under

God, whether our appointment shall be useful or useless. Without your countenance and patronage we can do nothing; but if you favour our views and operations, we do hope to be the humble instruments in the hand of our dear and common Lord, to promote his cause and kingdom—may we presume to say *extensively*.

BRETHREN,—At the lowest estimate, there cannot be much short of five hundred millions of immortal beings of our fallen race—sinners like ourselves—who have never so much as heard the name of that Saviour in whom is all the sinner's hope. The three hundred remaining millions, which go to make up the population of our globe, are largely composed of Jews, Mahometans, blind adherents to the Roman and Greek superstitions, heretics, formalists, and nominal Christians of all descriptions—leaving the true disciples of Christ, the real children of God, emphatically “a little flock.” And if our Divine Redeemer had not commanded this little flock “not to fear,” they might well tremble when they contemplate the situation in which they are placed: and if he had not assured them that “it is their Father's good pleasure to give them the kingdom,” and that “the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High,” they might at once give up the hope that the mighty host of their enemies who are also the enemies of God and of his truth, shall eventually be subdued, and become the willing and obedient subjects of our Lord and Saviour Jesus Christ. But having such assurance, we faint not; we distrust not; we doubt not Zion's king is Almighty. “Hath he said, and shall he not do it?” When we look to him, and think of his sure word of prophesy and promise, we see, that let the powers of earth and hell be what they may, still there is, by an infinite disparity, more for us than there is or can be against us; and with unwavering confidence, we look forward to the time, when “the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.”

But it must be remembered, brethren, that although in accomplishing this mighty and desirable change, “the excellency of the power will be of God,” so that his may be all the glory, yet it is equally true, that in performing his great work, he will make use of human instrumentality, at every step. Yes, and he will make it an awakened, active, energetic instrumentality—an instrumentality that will cry mightily to him in the prayer of faith; and will not rest in prayer without alms—without giving much and doing much—without being devoted unreservedly, in talents, character, influence, property, and effort, to the accomplishment of the destined object.

It is a most encouraging fact, that after a sleep of ages, the church

militant has, within half a century, begun to awake, and that more has been done, within less than that period, for the conversion of the world, than in the fifteen preceding centuries. Every denomination of Christians, holding the leading doctrines of the Protestant reformation, is now engaged in missionary enterprises, both foreign and domestic. Yet in none of these churches is the missionary spirit so much awake as it ought to be, and as it must be, before the glorious things foretold in scripture prophecy can receive their accomplishment. As a part or portion of the church universal, the church to which we belong is, we verily believe, chargeable with great and criminal neglect; nor are we ignorant that much of this neglect has by some been imputed to that Board of Missions, to which we have succeeded. But the minutes of that Board are in our possession, and we hesitate not to say, that we are persuaded that no missionary association in our country, has made a better or more efficient use, than that Board, of the funds put at its disposal. The truth is, that of late, the greater part of the missionary concerns of our church, from causes which we shall not now investigate—have passed into other hands than their own—into hands, we admit, that have been neither inactive nor unsuccessful in their management; and in whose success we, with others, most sincerely rejoice. But let not the Board of Missions of our church, be censured, for not having done what that church has not hitherto enabled it to do. Nor let a fact, well known to us, be kept out of sight—that a large proportion of the members of our denomination, dissatisfied with existing arrangements, or left in apathy for want of the proper means to stimulate them, have not contributed to any missionary funds to such extent as we are persuaded they would have done, but for the causes here assigned—and as we fully believe they will readily do, when those causes no longer exist.

Suspect not, brethren, that we wish to excite or cherish in your minds a bigotted or sectarian spirit. We disclaim it utterly: and that we may not be misunderstood, we beg to make a full and frank avowal of our real wishes and views. We say then, that being on conviction and by choice Presbyterians—having given a decided preference to the doctrine and order of the Presbyterian Church—we think that, on every principle of consistency, we are bound to support that church. We further say, that it is our wish that this church should send forth missions, both to the heathen and to her own destitute population—believing that the church is bound to this, by the explicit command of her glorified Head “to disciple the nations—and to preach the gospel to every creature;” and that in

obeying this command, the universal church cannot conveniently act, nor at present act at all, but as it is divided into those various denominations, to each of which the members that compose it have formed a special and conscientious attachment—believing also, that our church can be stirred up to far greater exertions in the missionary cause, by her own officers and agents, acting by her appointment, than by any individuals, however personally respectable or influential, whom she does not appoint nor direct, and who owe to her no peculiar responsibility. These, brethren, are honestly our views and wishes; and we have none more sectarian than these, in regard to the duty of our church relative to missionary concerns. If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations, by whomsoever conducted, but to promote them. We are cordially willing to concede to others all that we claim for ourselves. We are desirous to treat as brethren all missionary associations, which recognize those great principles of the Protestant Reformation to which we have alluded. With all such associations we wish to maintain the most friendly intercourse; yea, we repeat it, to afford them all the aid in our power. And we do firmly believe that by each acting with vigour in its own appropriate sphere, and by all mutually cherishing a spirit of fervent christian charity, more may be done in evangelizing the world—far more—than if all were amalgamated. For ourselves, we can truly say, there is not an evangelical mission now in being, in whose success we do not unfeignedly rejoice, and for which we do not give thanks to God. And why should interference be the subject of alarm or apprehension, when “the field is the world,” and when the harvest is so great, and the laborers so few? There is surely room enough for us all, without any collision, were we even a hundred fold more numerous than we are. Some amicable arrangement among the different missionary corps may be of use; and we are ready to enter into them with all who are prepared to meet us. With the American Board of Commissioners for Foreign Missions, of which some of this committee are members, and with the Home Missionary Society to which many of our dear brethren, both of the clergy and laity, are known to belong, we have already opened, and hope constantly to maintain, a friendly correspondence.

We have given the foregoing explanations, brethren, to prevent all misapprehension of our aims and wishes; and we beg that our statement may be kept in remembrance.

Suffer us now to lay before you some of the measures which we

respectfully submit, as most likely, in our judgment, to be effectual for the obtaining of those funds which will be essential to support the missionary operations we contemplate—premising that what we offer is to be regarded only in the light of suggestion or recommendation. We wish that all contributions should be perfectly voluntary, and that the churches should take such measures to aid our funds, as shall be most pleasing to themselves. But having given much attention to this subject, we will specify a number of methods, in which we hope to obtain contributions; not supposing that all the methods mentioned will be adopted in each congregation, but only such, if any, as shall appear most proper and expedient, to those whose province it may be to make a selection.

1. The General Assembly have often and earnestly recommended to all the congregations under their care, to take up annually one collection, for the use of the Board of Missions. This recommendation has been repeated by the last Assembly, and we hope it will not be in vain. We take leave to suggest, that in congregations visited by our agents, this collection may advantageously be taken up, after a discourse delivered by an agent, with some reference to this subject.

2. We recommend that an effort be made to engage every communicating member of our church, to contribute fifty cents annually, to the Missionary funds of the General Assembly. You will perceive that what we here propose, is a contribution of not quite a cent per week: and this we think can be given without even a sensible privation, by the very poorest communicant in our church. And yet if all our communicants would punctually and perseveringly make this contribution, the amount would form a sum twenty times as great as that which the Board of Missions have, for many years past, had at its disposal. But important as this would be to our funds, it is connected with a consideration still more important. We do wish that every one who makes a solemn profession of the religion of Christ, should feel it to be *a personal and sacred duty* to do something to send that blessed religion to those who are deprived of its soul-saving benefits. If this truth—for an unquestionable truth we take it to be—O if this truth were felt, as it ought to be felt by all professing Christians, we should never want funds; and we should have them too accompanied with those earnest prayers, which would draw down a blessing on the Missionary labours, to the support of which the funds were destined. We also consider it not only as a duty, but also as a precious privilege, for the Lord's poor, who are often "rich in faith," to cast their mites into his treasury.—On such dona-

tions, who can fail to recollect the high commendation pronounced by our dear Redeemer himself? We could therefore wish that this form of donations should be adopted by all, both rich and poor, and should be made *personally* by every communicant. The rich can, in other modes of contribution, make their gifts what they choose: and we pray that they may be such as becomes those who recollect that all they possess has been given them by God; that they are but the stewards of his bounty; and that he will at last demand a strict account of every talent which he has intrusted to them, and with which he has commanded them "to occupy till he come." For the collection of the annual fifty cent contribution, some well digested and easily executed plan must be devised; which we should hope the session, or other leading members of each church, would willingly form and execute.

3. We recommend that mission boxes be kept in the houses of the members of our congregations, into which not only the heads of families, but children, servants, and occasional visitants, may cast their voluntary offerings. Here again, we have in view, not only the pecuniary avails of these boxes, which doubtless would be considerable, but the *moral effect* of the practice recommended. We could wish that the members of every family should have before their eyes daily, something to remind them that it is a duty to contribute to Christian missions; and that every child should imbibe the spirit of missions from the first dawn of intellect, and cherish it through the whole progress of childhood and youth. The contents of the mission boxes might be committed monthly to some individual appointed to receive them, and to forward the amount to the treasurer of the General Assembly.

4. We recommend that collections be taken up at every monthly concert for prayer, to be appropriated to missionary purposes.— We think it must, without any enlargement from us, strike every one as peculiarly proper, when we pray for the spread of the gospel, to give of our substance for the purpose of extending its blessings. The alms, as well as the prayers, of Cornelius, "came up for a memorial before God;" and the ministry of an angel, and the mission of an apostle, were employed, that the messages of the gospel might be carried to him and to his friends.

5. We suggest that there are wealthy congregations that might each engage to support a missionary—perhaps more than one.— Wealthy individuals also, either singly, or by the joint agreement of several, might engage to do the same. It gives us pleasure to state, that we already have the pledge of two individuals, that they

will support one missionary to South America, on the allowance of \$500 per annum. And we may also state in this connexion, that those who make donations will always be at liberty to appropriate them to a favorite missionary object, and that such appropriations will be sacredly regarded. At the same time, it may be proper to remark, that as the Board will have the best view of the whole field of missionary operations, it will certainly be desirable that the most of their funds should be left, without embarrassment, to their disposal.

6. We suggest that there are individuals in every part of the extended bounds of the General Assembly, who, beside what they give in public or general contributions, may agree to pay annually, so long as they shall find it convenient, a certain specified sum. If subscriptions of this character should be frequently or largely made, it is manifest that a fund would be provided which might be considered as permanent; and on which calculations, without much risk of failure, might be made, which would warrant missionary engagements that would otherwise be improper; and the importance of having such a reliance is obviously great. It is however by no means to be understood, that the Board of the Committee contemplate the formation of any thing like a permanent fund, of which the interest only, and not the capital may be expended. On the contrary, it is the full determination of the Board, to hoard nothing; but to spend all that they may have at command, so soon as an opportunity to use it to advantage shall occur. Their reliance must be on HIM, whose is the silver and the gold, and on the continued liberality of their Christian brethren, which will best be cherished by an unceasing call for its exercise. Yet money should be improved till an opportunity to use it offers, and rash engagements must not be made, for the fulfilment of which no reasonable expectation can be formed.

7. We trust it is not unreasonable to expect that the missions of the presbyterian church will in common with other charities, be remembered by the pious and benevolent members of our communion, in making their last wills and testaments. The time we hope is past, (and may it never return,) for men to sooth themselves in a life of avarice, fraud, oppression, or profligacy, by determining to make, and by actually making, large bequests at their death, to pious and charitable uses. Nor do we ever wish to see that given to the church, which ought to go to a poor parent child, or other near relative, friend or dependant. But we do hope that the time is near at hand—and some recent noble examples of pious liberality animate

the hope that it is not far distant—when men of wealth shall not only say, but feel that God gave them all they possess; and gave it as a loan, for the use and improvement of which they must give an account, when their eternal destiny shall be decided by an Omniscient and equitable Judge. Then it will no longer be seen that the savings of avarice and folly are bequeathed to children, to scatter faster than it was gathered, and to ruin their own souls, and to injure society by their profligate squanderings; or, following the example of covetousness which has been set them by their parents, live only for themselves, and die without blessing others, or being blessed themselves. O the time will come! when, from truly Christian principles, and without any hope of buying heaven, men, both in life and in death, will give much more to God and much less to their families than men of unquestionable piety have hitherto generally done.

Thus, brethren, we have spread before you the resources for missionary funds which have occurred to us, in reflecting on the subject. It must be for you to communicate from these sources, or from others of your own devising, what you feel it to be your duty to lend to the Lord; and with us we feel will remain the high responsibility, to use your donations and contributions, in the best and most frugal manner—wasting nothing, squandering nothing, but employing, if possible, every cent bestowed so as most effectually to promote the sacred missionary cause. It is our determination to give as much publicity as possible to all our proceedings, and especially to publish a statement every month, of all sums, large or small, that shall be received, the parties from whom they come, and the objects to which they are to be applied. An annual statement of expenditures, will also be made and published. For these purposes it is plain that a vehicle of missionary information must go abroad; and we contemplate the issuing of a monthly periodical, under the title of “The Missionary Reporter,” so soon as we shall obtain evidence that a subscription for it, which will defray the expenses of publication, can be obtained. In the mean time, religious periodicals already established, will be employed to convey to the public, the statements which it will be our duty to make.

It may justly be expected that we should say something of the missionary operations which we contemplate. We can only say, brethren, that our operations will correspond to the means which you may put into our hands, for the execution of the large missionary powers, with which our Board has been clothed by the General Assembly of our church. If our church shall, as we hope she will, now awake from her slumbering, and become animated with a holy Christian zeal,

to stand forth among the foremost in the grand enterprise of Christianizing the world, we shall then, if spared to witness it, take a wide view of the moral desolations which overspread the earth; and aspire to share in the blessed instrumentality, by which these desolations are yet to be made "to rejoice and blossom as the rose," and to become like "Eden, the garden of God." But even in this event, it ought to be constantly kept in mind that the fruits of no foreign missionary operations, can reasonably be expected immediately to appear. Other associations have been obliged to wait for them, and in some cases, the waiting period has been greatly protracted.— Yet when persevering effort, under much discouragement, has still been continued—when faith and patience have not failed, under the trials by which a sovereign God has seen meet to prove them—great and glorious success has usually been granted at last. For the present, our views are generally directed to home missions in every part of our country; and to the extension, which in all probability must be slow and gradual, of a small establishment which our church has made at Buenos Ayres; and to some other operations in South America, for which, as we hope, the dispensations of providence are preparing the way.

The general agent of this committee, who is also one of its members, and the corresponding Secretary of the Board, is the Rev. Dr. Ezra Stiles Ely, the Moderator of the last General Assembly. He proposes shortly to journey on the business of his agency, as extensively as he may find to be practicable in the space of three or four months. Other agents we expect will shortly be appointed; and we most earnestly commend them all to the kind attentions and the cordial co-operation of the ministers and churches that may receive their visits. They go on an errand highly important and interesting, to which we have already alluded—they go for the purpose of endeavoring to rouse the Presbyterian Church, to a united and vigorous effort in favor of christian missions. The experiment is now to be made, whether this church has zeal and talent enough to conduct missions extensively and with energy, by herself; and we hope that your anxieties will be mingled with ours that the result may be gratifying. We would make no appeal to your pride, brethren.—But we would remind you that there is a regard to *character*, of which every christian, and every church, ought to be jealous. It is connected with duty, with dignity, and with usefulness; and the individual, or the community that is regardless of character, will soon be destitute of influence, and meet with nothing but neglect and contempt. We call on every Presbyterian, therefore, to do his part,

to uphold the character of the religious community of which he is a constituent member.

But apart from considerations of character, we most earnestly beseech every individual, male and female, who may read or hear this Address, to consider the missionary cause as involving a *sacred personal duty*. We are quite sure it is a concern that ought to be brought home, to the heart and conscience of every one who names the name of Christ. It seems to us that it ought to interrogate us *individually* in language such as this—"Does the love of Christ constrain you, as it did the apostle Paul?"—if not in *the same degree*, yet *in some good degree?* Do you sensibly feel that if Christ died for you, and had compassion on you when you were "dead in trespasses and sins," you "ought not henceforth to live to yourself, but to him that died for you, and rose again!" Are you making the best expression of gratitude, that you can ever make to your Saviour—which consists in walking as he walked, making your light "so shine before men, that they may see your good works, and glorify your Father who is in heaven—going about doing good," doing something toward feeding the sheep and the lambs of Christ—something that may instrumentally contribute to his having "the heathen for his inheritance, and the uttermost parts of the earth for a possession?" Alas! have you not been sadly and criminally negligent, in caring for the salvation of immortal souls? Have you not acted too much as if you did not know or believe that every human being has a soul, that will certainly be happy or miserable for ever? too much as if you did not believe that on the practical influence of gospel truth, the salvation of the soul will depend? too much as if it were a matter of indifference to you, whether the ignorant and wicked should, or should not, be made acquainted with their danger and their duty, and of course, whether their souls should be saved or lost? If conscience charges you with such neglect or indifference, do you intend to continue it? If you do, will you not bring into just and fearful suspicion, the state of your own soul? Can you be a real disciple of Christ, and not be very tender of his honor, and very desirous for the promotion of his cause, and very solicitous for the eternal well-being of those who are living "without God and without hope in the world?" If you lay out all your property to please and gratify yourself, or lay it up as an inheritance for your children, does not this prove that you are of the world; that you seek your portion in it, and that your heart and your treasure are not in heaven? does not the word of God declare, that if you thus "love the world, the love of the Father is not in you?" Do you ever think how the world and

all its possessions will appear to you, when you are passing out of time into eternity? Do you recollect that what you may have given to promote the cause of God, will then give you unspeakably more satisfaction, than all that you have spent to gratify yourself, or saved to enrich your posterity? And ought you not to act now, as you will wish that you had acted then? Brethren, "we use great plainness of speech"—the occasion calls for it—and we would be very sensible that every interrogatory which the cause of missions addresses to you, comes with peculiar force to ourselves.

In conclusion, we desire it may be deeply and solemnly impressed on the minds of our brethren, and on our own, that no missionary attempts or efforts are likely to be successful, unless they are accompanied with much fervent and persevering prayer. It should never be forgotten, that when the promise of God is made "to take away the stony heart and to give a heart of flesh," and that "the heathen that are round about shall know that the Lord buildeth the ruined places," it is added—"I will yet for this be inquired of by the house of Israel, to do it for them." Nothing but the influence of almighty grace will ever change a single human heart. This is a truth never to be lost sight of; and it is equally true, and equally important to be kept in recollection, that there is not a single human heart so depraved, that almighty grace cannot change it. We are therefore, on the one hand, to despair utterly of effecting the conversion of one of our fellow sinners, unless God shall bless the means we employ; and on the other hand, we are to employ the best means, and never to to despair of the power of God to convert even the most depraved and abandoned of our guilty race. Now it is by prayer—"the effectual, fervent prayer of the righteous man which availeth much"—that we are to seek for that divine interposition, which shall give a full efficiency to the faithful means we use. To withhold these means, even the best that we can devise, because the work is God's, is to set at nought his appointment, for he works by means; and to neglect to look through all means, as perfectly inefficient by themselves, and to look by faith to that God who can render them effectual, is a daring affront to the Most High—as implying that we take a work into our feeble hands, which his almighty arm alone can perform. O for much and earnest prayer, in which a feeling of self-insufficiency shall be united with a firm and unwavering confidence, that God can grant us what we ask, and infinitely exceed all our expectations! O for wrestling with God, in persevering prayer of this character! O that this might take place in all our churches, and in the hearts of all the professors of religion in these churches! We are gratified and encour-

aged, dear brethren, in observing that the monthly concert of prayer is so well and generally attended, by the people of our denomination. But in this there is still much room for improvement; and we counsel that every thing proper be done, to render an attendance on the concert more general and punctual; and to promote, not only seasons of prayer, but the spirit of prayer. Let it not be forgotten that revivals of religion—of pure and undefiled religion—and the the prosperity of the missionary cause, are naturally and indissolubly connected with each other. Revivals of religion are the birth-places and nurseries of missionaries and the missionary spirit.—They excite and cherish that deep concern for the salvation of immortal souls, and for the extension of the Redeemer's kingdom, without which the right kind of missions cannot exist. On the other hand, it is our belief, that if our churches desire to see revivals of religion at home, and among themselves, they can do nothing more likely to be followed by a gratification of that desire, than to exert themselves zealously in the missionary cause. "He that watereth shall be watered also himself." Let Christians show that they truly desire the extensive promotion of the declarative glory of God in the world, and truly sympathize with those who are perishing for want of "the waters of life," and they may then hope that God will send down upon them a shower of divine influence, which shall refresh and cheer their own souls, and make their children and the youth around them, "spring up as willows by the water courses—trees of righteousness, the planting of the Lord, that he may be glorified."

Finally, brethren, suffer us to entreat that the Board of Missions, and their Executive Committee, may have a special remembrance in your nearest approaches to the throne of God's grace. Sensible as we are of the honors and privileges conferred on us, in being called to the service to which we have been appointed, and in being permitted to address you as we now do, still we feel—sometimes very painfully feel—our great insufficiency for the work assigned us. We feel that we exceedingly want grace, wisdom, zeal, prudence, fortitude, in far greater measure than we possess them. Did we not know that the strength of Christ "is made perfect in weakness—and that through his strengthening us, we can do all things" to which in his providence he calls us, we should entirely despond. But in reliance on him, we determine to go forward; and saying to you in the language of an inspired apostle—"Brethren pray for us," and commending you to the grace and benediction of our dear and common Lord, we affectionately bid you farewell.

Signed, in behalf of the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church, by
ASHBEL GREEN, *President.*
GEORGE W. BLIGHT, *Secretary.*

NEGLECT OF KNOWN DUTIES.

JAMES iv. 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Although the Apostle wrote this verse with reference to a particular sin, viz. a confidence in our own ability to ensure worldly success, yet it is no doubt applicable to every kind of known transgression, whether of commission, or omission—whether seen by the world, or manifest to the transgressor only. To feel the whole force of this declaration, requires an acquaintance with the heart, and a strictness in judging of moral actions, which men in general do not possess. But the considerate Christian, who properly weighs the numberless motives of gratitude and love which press upon him, will find it profitable to meditate upon so fertile a subject. Not to mention some of the most obvious calls of duty, he will see occasion to ask himself such questions as the following:

Do I show by the general tenor of my conversation and conduct, that I consider the soul as the principal part of man? Is it not justly expected of me, that I should bear this silent though explicit testimony to the value of religion. Does not a contrary course look like cowardice in the best of causes? like indifference to things of everlasting moment? like insincerity in the most solemn professions?

Do I seek, by every mean in my power, to promote the everlasting salvation of my family, my friends, my enemies, my countrymen, and the whole human race? Are my prayers ascending for this object continually? Do they partake of that fervor which the importance of the subject demands; of that importunity which the Son of God, when on earth, approved and commanded; and of that faith which is the necessary attendant of all acceptable prayer?

To my supplications for my fellow men do I add those exertions and sacrifices in their behalf, which are indispensable to prove my sincerity? The present is a day when disinterested services to the Church of God are greatly needed, and when they promise great success. Do I seize every opportunity of directing my influence, small as it may be, to the most promising benevolent purposes? Do I strive to promote the observance of the sabbath, and the regular and solemn worship of God, as far as my example and authority extend? Do I feel the importance of having the rising generation brought up

in the nurture and admonition of the Lord? In order to promote so desirable an end, do I use all my efforts to regulate schools in a proper manner, and to place them under the care of pious instructors? Do I examine all the plans of charity to which I might be able to contribute; and when fully convinced of the utility of any object, do I give it all the support in my power, so far as may be consistent with my other duties? In particular, do I patronize all the attempts to send the Bible and a preached Gospel into the destitute places of our own country, and the benighted regions of the earth? If able to do nothing else, do I rejoice in the beneficence of others, and take a deep interest in the success of their labors?

All these things, as well as many more, are among the duties of Christians at the present time. They are duties which ought to be known by all; and if they are known, and not performed, by the decision of the Apostle, *they are accounted sin.* *Panoplist.*

DR. FRANKLIN.

One of the most renowned philosophers and statesmen of Dr. Benjamin Franklin, informs us, that all the good he ever did to his country or mankind, he owed to a small book which he accidentally met with, entitled, "Essays to do good," in several sermons from Gal. vi. 10. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." These sermons were written by Dr. Cotton Mather, a very able and pious minister of the Gospel in Boston. "This little book," he says, "he studied with care and attention, laid up the sentiments in his memory, and resolved from that time, which was in his early youth, that he would make *doing good* the great purpose and business of his life."

UNSANCTIFIED LEARNING.

The pious and learned Mr. Halyburton, Professor of Divinity in the University of St. Andrews, being asked, when a young man, by an aged minister, if ever he sought the blessing of God on his studies, ingenuously acknowledged that he did not. "Sir," said the minister, with an austere look, "unsanctified learning has done much mischief to the church of God." These words made a deep impression on his mind, and from that time he looked up to God for his assistance and blessing in the prosecution of his studies.

THE
CALVINISTIC MAGAZINE.

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

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THE PREACHER WITHOUT A MESSAGE.

As I was travelling alone on horseback, meditating on that assertion of the Redeemer's, "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil," I came to the following conclusions:

Our blessed Lord did not mean by "the light" that "is come into the world," the light of science, or the improvement in the arts; for men do not prefer darkness to light in these matters. Shew the farmer a more profitable mode of agriculture, and he will readily adopt it—teach the seafaring man a safer and better method of navigating the ocean, and he will be willing to profit by your teaching. God has never given us to understand that the carnal mind is enmity to any thing but *God and the things of God*. But there the enmity is total. If it is not, the Saviour and his apostles have (at least) neglected to mention the exceptions. There is no one doctrine of the Bible that is not *light*. If men by nature loved any one of these doctrines, it would follow that in *that* instance, they preferred light to darkness. If wicked men loved light only to some *small* extent, there would be in that diminutive love, the seeds of immortality. And then the only difference between the regenerated or religious, and the natural man, would be, that the *former* had a more *extensive* love. The difference would be, that one had only a mustard seed preference for *light*, whilst the other had made greater progress in that love to God;—*love to God*—for we cannot love God without loving his truths, and we cannot really feel a love to his truths, without loving him more or less.

Now if the Saviour "*knew what was in man*," and if he has declared that those who are far from God, *whose deeds are evil*, love darkness rather than light, then it must follow that this class of men will not readily receive a truthful view of the gospel, but will more willingly accept of error.

If a true doctrine were as easily understood, and as gladly embraced by them, as a false one, then it could not be *true*, that they prefer darkness to light.

By keeping in view these Scriptures, and making faithful observations on the reception which various doctrines meet with in the world, from those whose *deeds are evil*, we may secure some very profitable reflections.

First:—Let us suppose a Unitarian starting out into the world to deliver his message to a sinful generation.

He hears of a blaspheming infidel who forbids his family to go to church, and to him he preaches at his own fire side.

Unitarian. Sir, I have come to deliver to you the gospel message, and to preach to you what I esteem to be the only correct view of the christian system.

Deist. Very well—proceed.

Unitarian. First, the doctrine of the Trinity is a perversion of the Scripture—unintelligible, and totally absurd.

Deist. It is ridiculous, and worse than ridiculous.

Unitarian. But I inform you further—the doctrine of total depravity is a libel on human nature; and the doctrine of atonement, as taught by Calvinists, is altogether dishonoring to the character of God.

Deist. I know it; I always said so.

Unitarian. But I am not through. The doctrines of regeneration, justification, &c. as we commonly hear them preached, are most irrational—the charitable societies (as they are called) of the day, are the offspring of priestcraft—creeds and confessions of faith should be held in utter abomination.

Deist. My sentiments, most cordially. It is astonishing that silly men cannot see these things.

REFLECTION.—Surely the Unitarian need not deliver his message to the Deist. He believes it all before it is told him. *If Unitarianism is light, infidelity has always been exceedingly fond of that light.*

Next let us see a Universalist setting out to preach his favorite tenet.

He hears of a nest of infidels—pays them a visit, and finds them deeply engaged at cards, and some of them partly intoxicated. He begins: “My fellow men, I have the news of heaven to declare in your ears. The kind Maker of all things is too merciful to damn a soul forever, for the weaknesses and failings committed merely in this short life of imperfection.”

First Infidel. I hope I have more exalted ideas of my Maker,

than to suppose he would sentence any one to eternal punishment.

Second Infidel. None but fanatics ever taught so.

Third Infidel. I myself could not be so cruel—and God is more merciful than I am.

REFLECTION.—If the favorite and peculiar doctrine of the Universalist is *light*, who will oppose that light? Those whose deeds are *most evil*? They would be the first to snatch at it. The light of the Universalist is darkness.

And now I fancy I see a young Arminian minister, starting out to bear that message to a dying world, which the Saviour has plainly given us to understand will cause the bearer to be hated of all men for his sake. The youthful preacher has tasted the sweets of religion, and zealous for his master, he burns to be instrumental in communicating the blessing to others. He determines that fatigue, opposition, or persecution, shall never deter him from following the footsteps of his Master, whose message and whose doctrines incensed the multitude so highly. He goes to the infidels, and to the teachers of error we have mentioned—to the notoriously abandoned, and to the professed haters of God. He preaches to them the Saviour's underived divinity—his vicarious sufferings, and his awful determination, "that except they repent, they must perish," and perish forever. One calls his message *mysticism*—another calls him a fanatic—another sneers—another contradicts and blasphemes.—"Well," says he, "I looked for as much. It has always been the fate of true prophets and evangelists. Men love darkness. The carnal mind is the same it always was. If the world did not hate me, I would be of the world. God's will can never fit the will of the ungodly. Otherwise, where would be the necessity for reconciliation? Things that already harmonize, need not be exhorted to agree."

But just suppose him (like hundreds who now preach) to say within himself, "Calvinism is the most horrible of doctrines. It should be *hunted* out of the world. It is my duty to preach against it. I will go now and bend all my powers for a time, solely to arrest the mighty evils that must result from such awful tenets." And that very moment he stands *a preacher without a message to a single son or daughter of Adam's family*. All who now follow him with only a moderate portion of candour, will be able to see this strange sight. He goes to the Atheist—to the Deist—and to the Unitarian—exclaiming against the absurdity, and the injustice of the doctrines of Calvinism. But to his utter surprise, he finds them as hearty in the cause as himself.

He goes to the Universalist—and to the Swedenborgian—and to the Shaking Quaker—explaining to them man's *self-determining* power, and deprecating in his zeal the views of Presbyterians on these subjects. But he discovers them swallowing every sentiment he utters with something like a *portentous avidity*. "Surely," thinks he, "I might have spared myself my last few days of toil. These people are all *straight* on this subject already. How my discourse delighted them! But I need not seek out any more men out of any of these various classes of infidels, for they are already perfectly rational. I must find some one who needs conversion on this point."

He next inquires for the notoriously wicked—hears of one whose outbreakings have rendered him famous throughout the neighborhood. Arriving at his house, he finds him whipping his wife—his eye yellow with rage—his face carbuncled with brandy—and his tongue stumbling in the multiplicity of his blasphemies—and when he gets him calm enough to hear, and tells him of that portion of grace which all may foster, until it grows large enough to be called regeneration—tells him of the unreasonableness of Calvinism—and concludes by exhorting him not to believe election. He is answered, "I never did believe it. I have more exalted views of my Creator, than to believe he would create any one to damn him. I should think it insulting to God to accuse him of partiality."

REFLECTION.—Strange that this man should have such respect for his Creator all at once, when he quits swearing, and begins to talk of election.

Now to shorten this view:—There is not, on the face of the earth, and there never has been, an infidel, or a hater of Jesus Christ, or one who is daringly wicked, who will not say *amen* to the message against Calvinism, as fast as it can be delivered. (Of those few who hate God, and who say they believe in election, we will speak at the conclusion of this dissertation.) Of course our young minister must seek elsewhere for hearers, if he wishes to change the belief of any one for the better. He cannot do so by telling them that which they already heartily receive.

Suppose he goes to his own society, to prevent the members from believing Calvinism, and being injured by it. His message is useless. They do not believe election. Not one of them but thinks on these points already as he does himself.

The only class of men left, is that of Calvinistic Christians. If they do not need his sermons, then our position is shewn to be true—"That whilst he goes forth principally to preach whatever is

the opposite of Calvinism, *he has no message for the sons of men.*"

He approaches then a Presbyterian, and tells him—"I have been preaching against election to unconverted men—but they did not like it, even before I opposed it. I found it useless to labor with Universalists, Deists and Unitarians, on this point, for not one of them but hates it more than I do. But my object is to do good.—You believe the Calvinistic doctrines, and I wish to warn you against their evil tendency."

Presbyterian. Were it not for this evil tendency, (as you express yourself) you would not preach to me on this subject?"

Arminian. Certainly not. If these doctrines would do you no injury, I should have no message to you against them.

Presbyterian. Then will you name their evil tendency?

Arminian. I fear they produce a false security, causing men to fold their arms, and say, 'if I am to be saved, I will be saved,' &c.

Presbyterian. If these are your fears, your message is not to me, nor is it to those who believe as I do. Your theory is, that *this* belief will have *this* tendency. But ask your own observation, what are facts on this subject? Are any preachers more urgent in exhorting sinners to fly to Christ, than the Calvinistic divines? Do Presbyterians say, "if things will be, they will be," and remain inactive? or do they exert themselves to send Bibles through the earth—to send preachers—to form societies—to scatter tracts, &c. &c.? In short, may they not compare, in every kind of christian activity, with any who disbelieve their doctrines. You fear Calvinism tends to encourage a fatal slumber, leading to apostacy. Do those who credit the doctrine of the final perseverance, fold their arms? Are cases of apostacy more frequent among them, than amongst those who speak of falling from grace?"

Thus observation shews, that the injurious tendencies feared by those who oppose this system, are not verified in the cases of those who believe it;—for in *words*, they disclaim all encouragement to sinfulness, or sluggishness; and in their *actions*, they prove the truth of their words—for we see them as diligent and as watchful as those who deprecate their faith. And at this moment, although they do believe the decree of the Lord to fill the earth with his glory, is as unshaken as the pillars of heaven, they are as active, as benevolent, as liberal, and as industrious, as those are who fear the tendencies of Calvinism? And should a direct comparison of effort be made, it might appear that Calvinists are doing ten times more than all the world beside.

But if Calvinists do not need the message of Arminianism, infi-

dels cannot be altered by it, for they already hate the doctrines which Arminians oppose. Between the two poles, from the centre to the sun, there never was such a thing heard of, as an infidel of any class or description, who did not favor Arminianism, and hate its opposite. And so it is with all who deny the foundation doctrines of the New Testament—with all the notoriously wicked.—And if the man who starts out to oppose the doctrine of election, &c. has any message—that is, if it is needed by any one in this world, I do not know who it is.

I was to consider, in the last place, those who professed to be Calvinists, and were yet in their sins, and opposers of God, or indifferent on the subject of religion.

Amongst the world of ungodly men, there is not perhaps one out three hundred, that does not contend against Calvinism—and of those few, the following facts are true. Some contend in words for that form of doctrine, because it was the belief of their family.—And of these, if they should ever engage seriously in religion, ask them and they will tell you they felt, or still feel, a rising opposition to that very system they once advocated—for all men are born Arminians.

Others may occasionally be found, who, merely for the sake of taking sides, or perhaps the desire of argument, or a conceited wish to appear singular from those they are with—may profess a belief in the Calvinistic system—and others may, when reprov'd for their crimes, pretend to offer such a creed by way of excuse. But converse with them, and you will always find, that so far from being sincere, they do not understand the doctrines; or perhaps are found on the next day opposing their former pretences.

Or if none of these, then *certainly* nothing more than fatalists, instead of Calvinists—arguing that the fate of men will at last be decided without regard to character—a sentiment which not even the (enlightened) enemies of Calvinism would say we hold.

And now in conclusion, is it not a strange supposition to speak of a doctrine of the gospel which, when received, has no tendency to convert the soul? If the doctrine of a self-determining power, or the opposite of election, is true—strange that the millions of the enemies of Christ (who all strenuously contend for it) are not benefited by it. Have they been in possession of the truth for ages, and will it not cause them to draw near to God? Preaching to ten thousand of them what they already believe, cannot be expected to convert them. And O should not those who preach, be startled to find they have *no message* to those who are farthest from God, which is indu-

bitably the case with every opposer of Calvinism, so long as his address has reference to that subject.

If the opposite of election is light, the haters of God love that light with unwavering affection.

N.

THE MILLENNIUM.

A SERMON.

BY JAMES GALLAHER.

ISAIAH XI. 9.

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

The church of God in our world has for many ages passed through the deep waters, and through fiery trials. Satan has, for a long season, led the nations at his will. Barefaced impiety has stalked undaunted through the earth, and flung defiance at heaven. To support and cheer the hearts of his children during this season of spiritual desolation and darkness, God was pleased at an early day to pledge his word to the church, that he would grant her a brighter day; that a period should come when Satan should be bound, and the whole earth be filled with the knowledge of the Lord.

This was clearly implied in that notable promise, “The seed of the woman shall bruise the serpent’s head.” The head is the seat of intelligence, and as such, the seat of *council*. By ‘bruising the serpent’s head,’ is evidently meant, giving an entire defeat to the councils of the old serpent.

The promise to Abraham more fully announced God’s design to make his church triumphant. “In thy seed shall all the families of the earth be blessed.” Abraham believed God. Wonderful instance of the power of faith! He stood in the midst of a revolted world. He looked around—he saw the nations on every hand casting off the fear of God, and sinking down fast into idolatry. He looked back on the past history of the world. He saw that in all former ages the impetuous current of depravity had swept the children of men away from God and from heaven. He saw that the flame of piety which was kindled at first among the children of Seth, had dwindled to a spark—the spark that glimmered in the house of Noah, while the whole earth was covered with darkness. The earth had now been peopled anew from that one pious family. Abraham had lived till he was an hundred years old among them. The mournful fact was now notorious, that all the terror of God’s wrath, dis-

played in the destruction of the old world, was forgotten. He saw the children of pious Noah in crowds and nations turning away from the Creator of the heavens and the earth, and worshipping serpents, and four footed beasts, and fowls, and fishes. He saw that such was their predilection for idolatry, that they would take their hammer and chissel, and make themselves gods of gold, and silver, and brass, and iron, and then fall down and worship them. They would take their knife and their saw, and make gods of logs and stumps, and then prostrate themselves and pay divine honors. Such were the circumstances when the Lord comes to Abraham and tells him, that aged and childless as he now is, he shall be the father of many nations, and that among his descendants a deliverer shall arise, who shall turn away ungodliness from the earth, and all nations shall forsake their idolatry, and worship the living and true God. Such were the words of the Almighty; and dark as prospects were, Abraham "staggered not at the promise of God, but was strong in faith."

Is any one ready to say, "the Lord is slack concerning his promise, and the day that Abraham expected will never come?" I reply:—The Lord has made good his word, when to the view of man it appeared altogether as unlikely, as in the present case. On the last clear day that preceded the deluge, it appeared as unlikely to scoffers of that age, that the huge vessel Noah had built, should float fifteen cubits above the top of the tallest mountains, as it can appear to infidels now, that the knowledge of the Lord shall cover the earth as the waters cover the sea. Such a thing had never been heard of since the day that God created man upon the earth, and the finger of derision was pointed, and the lip of scorn was curled, while Noah. "warned of God and moved with fear, prepared an ark to the saving of himself and house." But on the same day that Noah entered into the ark, the fountains of the great deep were broken up, and the windows of heaven were opened, and the scream of a drowning world was unheeded by an insulted God; and at this day the infidel who would deny the Bible, is constrained by the science of geology to acknowledge, that for some cause, this earth has been overwhelmed with a universal deluge.

That the kingdom of Jesus Christ shall yet triumph in every nation, is not more unlikely now, than the deliverance of Israel from Egypt, and their settlement in Canaan, was on that day when Moses turned aside to gaze on the burning bush. Egypt was at this time, perhaps, the most powerful monarchy on earth. Israel was trodden into the very mire of the streets. So completely dispirited and heart-broken were they, that officers and men of note among

them were broken without resistance, and tamely submitted to the unreasonable demands of Pharaoh's taskmasters. The land of their fathers, the graves of Abraham, Isaac, and Jacob, seem to have been forgotten. How unlikely that such a people would burst the chain that bound them, and march forth in all the majesty of freedom. But granting they were freed from the grasp of Egypt, how shall they obtain possession of Canaan? That land is possessed by seven nations, 'greater and mightier' than Israel, Deut. vii. 1.—nations that dwelt in cities that were walled, and strongly fortified—nations terrible in battle, and trained in all the arts of war, of which the brick makers of Egypt were utterly ignorant. Could any thing have been proposed that in the view of short-sighted man would have appeared more egregiously fanciful and extravagant, than an attempt by this people, to shake off the fetters of this gigantic monarchy, and conquer and take possession of the land of seven warlike and powerful nations? Pharaoh and his courtiers laughed at it, and pronounced the whole scheme a manifest proof of idleness and folly. But the hand of God is made bare, and Egypt is shaken with judgment after judgment. Pharaoh and his Lords rebel and blaspheme. But the hand of God is heavier and heavier upon them. It was midnight—the laborers had sunk in deep repose. But "He that keepeth Israel neither slumbers nor sleeps." At his bidding the angel of death goes abroad. Every family is visited. The king and all his servants spring from their couches in the night. "There is a great cry in Egypt." In every house the first born is dead. Moses and Aaron are called. "Rise up, get you forth from among my people." The Egyptians were urgent, that they might send them out in haste, for they said, 'We be all dead men.' Israel is thrust out of Egypt in the night. But how shall they know amidst the darkness the way they must go? A sudden gleam of new created light flashes around them. And behold, flaming high in mid air, is a pillar of fire to direct their steps! They gaze on the heavenly signal and bless the God of their fathers. It begins to move off from Egypt, and takes the direction of the promised land. Judah unfurls his banner, and calls his thousands to follow. The standard of Reuben, and Ephraim, and Dan, rise in front of their tribes. The whole assembly is in motion. The sun rose upon the earth and beheld the march of the ransomed armies of God. On and still on they move. The Red Sea rolls its dark waves before them, but Moses stretches forth his rod, and they march through on dry ground. Their provisions are spent, but the heavens supply them with bread. The wilderness is parched and dry, but the smitten rock sends out a stream, Jordan

divides at their approach. The walls of Jericho fall. Terror seizes the inhabitants of Canaan. Host after host is routed. The war horse is cut down. The chariot of iron is broken. The sun pauses in the heavens, and the moon is stayed, but the cause of God goes forward, till all the land promised to Abraham is divided among his children. God had promised it, and God made good his word.

That the whole earth shall be filled with the triumphs of the gospel, is not, in the view of man, more unlikely now, than the victories of the gospel in the first ages of the christian church were, when Jesus hung by nails to the cross on Calvary.—What were the circumstances? An obscure personage had arisen in Judea, so plain in appearance that he wore a seamless garment. A few tentmakers and fishermen constitute his train. The wealthy and the powerful of the Jewish nation hold him in unqualified abhorrence. At length he is betrayed by one disciple, denied by another, and forsaken by all. By the most eminent men in the country he is accused of high treason before the Roman governor, and pronounced worthy of death. He is led from the hall of judgment to the place of execution, followed by the imprecations of that immense crowd which the passover had brought to Jerusalem. Thus he dies in circumstances of the most aggravated infamy. What rejecter of the gospel that witnessed this scene, believed that in a few days Jerusalem would be filled with worshippers of Jesus? Who that disregarded the promise of God, believed that in that age his religion would overrun the Roman empire, and his disciples, then living, would salute the saints in Cæsar's household? What infidel then imagined that in a few ages the emperor of Rome would be baptised, and publicly avow himself a disciple of that Jesus who was crucified without the gates of Jerusalem?

That the church shall enjoy a day of millennial glory, is scarcely more unlikely now, than her present condition was thirty years ago. Many now living remember well the haughty brow, and lofty step of infidelity at that time. And many a prediction was then uttered, that in ten years there would not be a christian in America, nor a Bible acknowledged as the Word of God. Had it been alleged at that time, that in thirty years, thousands of Bible Societies should be in vigorous operation, to put the sacred Book into the hands of every human being—that the Cherokee Indian and the Greenlander, and the Chinese, should be reading the Word of God in their own language—that the song of salvation should be heard on the mountains of Asia, and on the plains of Africa—that the islands of the sea should be seen stretching forth their hands to God—that thousands

of sunburnt sailors should quit their blasphemy, and revere the God of the ocean and the storm—that millions of children in sabbath schools should begin to lisp hosannas to the son of David—that millions of tracts with the news of mercy should travel abroad through the nations. Had these things been alleged thirty years ago, by an angel of light, many would have thought them utterly incredible, and the answer would have been that given when plenty was predicted in the gate of Samaria, “If the Lord should make windows in heaven, might such a thing be?” But we have lived to see it. “It is the Lord’s doing, and marvellous in our eyes.” I have mentioned these instances to shew you that if the Lord has said he will fill the earth with his glory, and subdue all nations to the obedience of the gospel, we need not doubt that he will do it, because the event appears to us improbable, and difficult of accomplishment; for we find that in all past ages he has made good his word, and performed all that he had spoken, when prospects, in the view of men, were just as dark, and just as unpromising.

Let us now open the Sacred Book, and see what Jehovah has said.

Isaiah ii. 2—4. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” This remarkable passage, written upwards of seven hundred years, before Christ appeared in Bethlehem, not only contains an animated description of the latter day glory, but also distinctly notices the *means* by which it shall be introduced. Zion and Jerusalem denote the church as it has existed and now exists in the world. From Zion and Jerusalem the word of God is to be sent abroad among the nations, and the consequence is their conversion to God;—an evident prediction of the present exertions of the church by her Bible societies, to send the word of God into all the earth:—“And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.”

In Isaiah xi. 6—9, we find this prediction of the church's prosperity. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Isaiah lx. 18—22. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the laud forever; the branch of my planting, the work of my hand, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Isaiah lxvi. 23. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Jeremiah xxxi. 34. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Rev. xx. 1—6. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him 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. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ

a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

On these passages I would remark, 1st, that they clearly teach, not only that the church shall enjoy a season of unusual prosperity, but that every individual shall be converted to God. For if any, even the smallest number, remained in rebellion, *all* would not know the Lord. There would still be need for one to teach another, and there would be some to *hurt* and destroy in God's holy mountain. It is plain then, that in the day of millennial glory, there will not be found in the wide world, a solitary child of Adam but shall love and serve the Lord.

2dly. This prosperity of the church shall continue a very long season:—a thousand years, says the apostle. It is well known that in prophecy each day stands for a year. Daniel's 70 weeks are to be thus interpreted. The 42 months, 1260 days of anti-christ's reign, are thus understood. And surely the 1000 years of Christ's reign on earth should be interpreted by the same rule, 360,000, years in which righteousness shall be triumphant, and holiness to the Lord shall cover the earth.

But, how shall these things come to pass? In what way shall the whole earth be converted to God?

In the first place, it is evident that the reason why the whole earth will then embrace the gospel, is not because unsanctified human nature will gradually grow better, and the tone of depravity abate, until all men will fall in with that gospel which the majority has hitherto rejected. There is no evidence whatever in Scripture, that as the world grows older, the rancor of man's hostility to God, is diminished. The reverse is rather intimated. The Amorites in the days of Joshua, were more wicked than the Amorites in the days of Abraham. Their "iniquity was full." When Jesus Christ was on the earth, in the cities of Bethsaida, Chorazin and Capernaum, vice had grown to gigantic stature, such as it had never attained in Tyre or Sidon, Sodom or Gomorrah. The carnal mind is as perfect enmity against God now as it was on the first day after the fall. It is plain therefore that the conversion of the world will not take place in consequence of any abatement in the tone of man's natural depravity.

2dly. We may remark, that the millennium will not take place by reason of the gospel growing better, and holding out stronger in-

duancements for sinners to embrace it. The gospel in the days of Christ, was the same that it now is. It will continue the same to the end of the world. Like its author, it is "without variableness or shadow of turning." In all ages, it unfolds the same divine character, offers the same Saviour to a lost world, brings to light the same immortality, tells of the same heaven, the same hell, and points to the same judgment bar. And in that day when all flesh shall see the salvation of God, it will be found, that they have all closed in with that very gospel, which the nations for many ages past, have neglected and despised.

3dly. The reason why all hearts shall fall in with the gospel in the latter day, is not because the gospel will then be better preached, than it had ever been before. There is no doubt but that the heralds of salvation will then possess much higher qualification for their work, than they now do. But this is not the chief reason, why every heart will then bow to God. There was once a preacher on earth, who far surpassed any who will appear during the millenium. 'Never man spake like Jesus Christ.' Never man *will* speak like him. Those who sat under his sermons 'were *astonished* at his doctrine,' and '*wondered* at the gracious words that proceeded out of his mouth.' Yet instead of giving him their hearts, they assailed him with insult and violence; they crowned him with thorns, and stained the summit of Calvary with his blood.

Thus we find that the heart of man has stood out against the gospel when it was more powerfully preached, than it will be during the millenium.

How then shall all hearts be subdued? This day will be preceded by tremendous and desolating judgments. Hear the language of Isaiah, ii. 10—21. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks,

and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. lxvi. 15, 16. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." But, judgments alone never did, and never will turn sinners from the error of their ways. Judgments destroy, but are insufficient to convert sinners to God. The 'balm of Gilead' alone, can heal the diseases of the soul. And all nations will be turned to God, by the omnipotent energies of the Holy Spirit, applying to their hearts the truths of the gospel. Without this, all the bibles, and sabbaths, and sermons, with which a sinner can be favoured, produce no saving effect. The inhabitants of the earth at the millennium will be converted just in the same manner the three thousand were on the day of pentecost—by the powerful operation of the spirit of grace.—When the Holy Spirit was poured out, more souls were brought to God, under one sermon of Peter, than had been converted during 3½ years by the preaching of Him who spoke as 'never man spake'—and doubtless God designed this remarkable fact, to teach the world that the most advantageous means, without the *special influences* of the Holy Spirit, would avail nothing.

Sinners in the latter day, will all be turned to God, just in the same manner that Paul was. His heart was in high rebellion, but the spirit of God overtook him, the enmity of his proud spirit was broken down, and he cast himself at the feet of that Saviour, whom before he had blasphemed. When the Saviour was on earth, he often said, "Many are called, but few chosen." That is, many hear the general invitation of the gospel, but few comparatively have their hearts subdued. It was so in that day. But it will be far otherwise when the "new Jerusalem shall come down from God out of heaven, prepared as a bride adorned for her husband;" for then the converting influences of the Holy Spirit shall come down on every heart. "They shall be all taught of God." "The Lord will make bare his arm in the eyes of all the nations, and all the ends of the earth shall see his salvation." Isa. lii. 10.

There is a notable fact which the prophets have testified of this day, to which I would now call your attention. All christians shall

then 'see eye to eye.' They will all understand the Bible alike. There will not then be such a variety of dialects in the 'language of Canaan,' as there now is; but all the disciples of Jesus will most cordially agree respecting the grand system of doctrines taught in his word. Isaiah says, "The watchmen shall lift up their voice, *with the voice together shall they sing: for they shall see eye to eye.*" Jehovah says, 'They shall be my people, and I will be their God: and *I will give them one heart, and one way,* that they may fear me forever.' And not only so, but the truths of the gospel shall then be seen with uncommon clearness. 'The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold.' All the doctrines of the gospel shall then stand out, in bold relief, with amazing brightness, in the view of all nations.

Let us now pause for a moment, and notice some of the great gospel doctrines which the people in the millennial day, from the very circumstances in which they are placed, must see with peculiar clearness.

1. The doctrine of God's absolute sovereignty:—that he gives his favors when, and where he pleases; that none of Adam's race have the least claim to a single crumb of his mercy; and that he has a right to do just what he pleases with his own, and that no man on earth has a right to dispute his awful will, or say unto him, what doest thou? In the present and past dark ages of the church, many have opposed this doctrine, and contended that if it be true, the conduct of God towards men, is partial and unjust, as he does *more for some than he does for others.* But in the days of the Millennium, this doctrine will be clearly seen and universally acknowledged, for they shall all see *eye to eye.* They will see, that *God has done for them, what he never did for any other people,* since the day he created man upon the earth. He has come down among them, with power and great glory, and has *turned every heart* from sin to holiness, and brought every human being from Satan to God. And while the Bible tells them that God conferred favors on Abraham and his family, above the antediluvians, and distinguished Israel above the nations around them, and performed works in Chorazin, Bethsaida and Capernaum, beyond any thing that was ever known in Sodom and Gomorrah—the people of the Millennium will see and feel that God has *distinguished them,* above all people that ever lived upon the earth. They will admire the sovereign, distinguishing grace of God, and every heart will joyfully adopt the language of the Saviour, "Even so Father, for so it seemed good in thy sight."

2. The doctrine of *Effectual Calling*, or that sinners are converted to God, by the *special influences* of the Holy Spirit, will be seen, and universally acknowledged, by the people of the Millennium.— They will see how the dispensations of the Holy Spirit in their day differ from what they were during the ministry of Jesus Christ, when “many were called but few chosen.” For now, behold kings have become nursing fathers, and queens nursing mothers to the church. They will know that the ‘king’s heart is in the hand of the Lord; as the rivers of water he turneth it whithersoever he pleaseth,’ and that ‘it is the Lord,’ that hath turned the hearts of kings and queens to righteousness; and when they see piety prevailing among all classes of men, from the least to the greatest, they will not conclude that the glorious change has taken place, just because all men, at the same time, *happened to take a notion to make a good use of their self determining power.* No—they will ascribe it to God; they will confess it is the “Lord’s doing, and marvellous in our eyes,” and they will unite with the holy psalmist in saying, “Not unto us, O Lord, not unto us, but unto thy name,” be all the glory.

3. There is a doctrine plainly taught in the Bible, which in the past dark ages of the christian church, and even in the present age, has received much unkind treatment. But in the days of the Millennium, it will be “established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it.” I mean, the doctrine of God’s determinate council—his eternal purposes.— Many professors of religion have an idea that there is something very dreadful in the doctrine of God’s immutable decrees. They believe in foreknowledge—but, speak not of God acting now, “according to the eternal purpose which he purposed in Christ Jesus our Lord;” say not that “His counsel shall stand,” that he “worketh all things after the counsel of his own will.”

But when the knowledge of the Lord shall cover the whole earth, this subject will stand in a clearer light. The people of that day will have before their eyes the happy results of God’s operations for thousands of years. They will look around them, and see that what he promised many ages before, he has now fulfilled. They will look into the Holy Book, and they will see that God had not only *foretold* that there should be a day of millennial glory, but had promised that, *he himself would bring it about.* “I the Lord will hasten it in his time.” They will believe in God’s foreknowledge, but their belief will go further—they will see that the Lord not only *foresaw* there would be a Millennium, but that from the beginning, it had been his *determinate purpose to grant his church this blessed day—*

that thousands of years ago, he had revealed his *design* to 'build up Zion, and appear in his glory,' when "the *set time* to favor her is come." Ps. cii. 15. They will hear a voice proceeding from the holy oracles, "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? 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.*" Isa. xiv. 24, 26, 27, and Isa. xlvi. 9, 10. The people of the millennial day will hear this from the sacred book. They will see the glory of the church around them, and with the venerable old apostle they will exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" And earth will roll back the anthem that comes down from heaven, "We give thee thanks, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned." Rev. xi. 17.

4. The doctrine of the Perseverance of the Saints in holiness, will then be understood and acknowledged by all "nations, and kindreds, and people," under heaven. In the present state of the church, the wheat and the tares grow together. Many assume the badge of christianity from base motives, mingle awhile among the children of God, and then turn back to the world. This has led some well meaning people to conclude, that real saints sometimes fall from grace, and perish. But in the days of the Millennium, this mistake will be corrected. There will then be no hypocrites in the church. "All shall know the Lord from the least to the greatest." And there will be no apostacies, for every soul will be the subject of genuine conversion. It is plain, that the doctrine of 'falling from grace, however numerous its advocates may now be, will be *utterly exploded by all nations*, during the long periods of the Millennium. For if any should fall from grace, then, *all* would not 'know the Lord.' There would still be need for 'one to teach another,' and there would be some to 'hurt and destroy in God's holy mountain.' These apostates would be very troublesome—the very kind of people to create disturbance. But there shall be none. Perfect peace, and undisturbed tranquility, shall prevail through all God's holy mountain. Thus we see, that when Jesus shall come to reign in

our world, the doctrine of falling from grace, shall "flee away and no place be found for it."

5. The harmony between the agency of God and the agency of man, will be much better understood by the people during the Millennium, than it has been in ages past. Many excellent men have been greatly in the dark on this subject. They have supposed that God cannot convert *all* sinners without destroying their free-agency, and turning them into machines; and this they think is the great reason why God has not converted all sinners long ago. They have also maintained that God cannot keep all saints from falling from grace without destroying their free-agency, and turning them into machines. This is one of the main pillars on which they build their doctrine of falling from grace. But when the 'light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold,' all the people of that day will see, that however devout and useful in other respects, the advocates of the above opinions may have been, yet on those points they were sadly mistaken. They will see that God has, in fact, come down among them, in the powerful influences of his spirit, and subdued the heart of every sinner. The loftiness of man is bowed down, and the haughtiness of man is made low, and the Lord alone is exalted. All flesh see his glory, and rejoice in his love, and yet, *not a man on earth has lost his free-agency*—not one has been turned into a machine. And as age after age rolls by, they will see that all saints persevere in holiness—none fall from grace—"all are kept by the power of God through faith unto salvation." Yet, *no saint is turned into a machine*—but all retain their free-agency. Thus they will see that their brethren who in former ages contended so stoutly for the foregoing opinions were altogether mistaken—and that the light which they thought they had on these points, was darkness.

Now, it is just as evident, that the system of doctrines at which I have glanced, is the system that will be received and rejoiced in, during the Millennium, as it is that that glorious day will come.—Indeed, the fact itself, that a day is coming when the church shall be blessed with a period of millennial glory, furnishes incontestible proof of the doctrines I have mentioned; for on no other plan can such a day be reasonably expected. Destroy these doctrines, and you destroy the only foundation on which the church can build her hope that Jesus shall yet fill the whole earth with his glory. Deny the doctrine of God's immutable purposes; say that he has no "*set time to favor Zion*;" say that he as much designed to convert and *save all men*, in ages that are past, when but few were converted, as

he does in any ages that are yet to come; and how is the whole earth to be converted? Deny the doctrine of effectual calling; say that God has already done all that he can do, consistently with man's free agency, to convert and save *all men*; and that his Spirit will take no mightier method to subdue the hearts of all sinners hereafter, than he has taken already, and I ask, *how* are all hearts to be turned to God? We have seen that the tone of enmity in the carnal heart will not abate. We have seen that the gospel will undergo no change—will hold out no stronger inducements to sinners; we have seen that the gospel will not be preached better in time to come, than it was when multitudes despised it. Where, then, is the hope of the church, that all nations shall learn righteousness, and the saving knowledge of God shall cover the earth? It is lost. Yes, it is lost, and it never can be found, till you come back to those grand doctrines of revelation we have mentioned, and acknowledge that the bright period of Zion's triumph is certain; because God, in his counsels, has determined it. It will come, because 'the Lord will hasten it in his time,' "according to the eternal purpose which he purposed in Christ Jesus our Lord."

In like manner, reject the doctrine of the perseverance of the saints; deny that the great shepherd of Israel 'keeps' *every converted soul*, 'by his power, through faith, unto salvation;' and where can there be any certainty that through the long periods of Christ's reign on earth, "there shall be none to hurt or destroy in all his holy mountain?"

Thus you clearly see, that the fact that God will at his 'set time,' make his church triumphant in all the earth, furnishes incontestible proof of those precious doctrines which have 'been every where spoken against.'

REFLECTIONS.

1. This subject shews us, that God's ways are higher than our ways, as the heavens are higher than the earth. We would have thought it best, that the Millennium should have been introduced immediately after the fall of man, and that the career of human wickedness and the reign of Satan should have been as short as possible. God could have bound Satan then, and cast him into the bottomless pit, and converted the world as easily as at the day he has appointed. But he did not. He is acting for the universe, and acting for eternity. He is doing that which he sees best on the whole, taking into view the whole extent of his dominions, and the whole duration of his reign. He has seen it best, that mankind should be taught by experience what is in their revolted hearts, that

they may know how much they are indebted to God for his redeeming mercy. It is a divine maxim, that to whom much is forgiven, the same will love much, but to whom little is forgiven, the same will love little; and just in the same degree that men are acquainted with their depravity, will be their gratitude to God for redemption. Had God led the Israelites directly from Egypt to Canaan, which was but a few days journey, they would never have known that such wickedness was in their hearts, as they acted out when God "proved them and tried them forty years in the wilderness." God knew all this before, but he took this course that they might know it too, and become acquainted with themselves. And had he introduced the Millennium immediately after the fall of man, it never would have been known to saints on earth; it never would have been known to glorified spirits in heaven, how deep and how dreadful that depravity is, into which man has fallen. It would have been known to God, and to him only, but from created beings, he never would have received all the honor, to which he is entitled for man's redemption. He chose a different plan. Soon after the fall, he gave a single intimation, that he would be merciful to penitent and returning sinners. But how did men treat it? Did they hail with joy, the prospect of reconciliation to God? Did they with one heart follow this beam of light, that had come to our dark world, to the mercy seat from which it issued? No. Proud in his rebellion, and pleased with his distance from God, man turned away in scorn from the proffers of pardon. 'All flesh corrupted his way.' 'The wickedness of man was great in the earth,' and 'every imagination of the thoughts of his heart was only evil continually.' Thus matters went on, for more than two thousand years.

In the days of Abraham, God gave a further developement of his gracious designs. The nations paid no attention to it, but with madness pursued every folly and every abomination. And thus four hundred and thirty years rolled by. Then God came down on Mount Sinai, proclaimed his law, and gave numerous institutions, most significant and impressive, all pointing to the great Messiah, as the only hope of a lost world. But it made no impression on the nations. Not one of them forsook idolatry and turned to God for the hope of redemption. And even Israel, who heard God's thunder and saw his lightning at Sinai, were with difficulty restrained from casting away the Oracles of God, and plunging into all the abominations of the heathen. Thus matters stood for fifteen hundred years. He then sent his Son into the world. "Surely they will reverence my Son." But they cried, "Away with him from

the earth, crucify him, crucify him!" And now he has caused the light of the gospel to shine upon our world for near two thousand years, and how have mankind acted? How have they chosen the lusts of the flesh, the lusts of the eye, and the pride of life, in preference to communion and fellowship with God, and the joys of his holy kingdom. Thus mankind have been proved and tried in a great variety of circumstances, and have shown their deep-rooted hostility to God, and their determination that he shall not rule over them.—An impression is made far and wide through the universe, how deeply they deserve eternal banishment from God, and from glory. It is a history that will never be forgotten while immortality endures. And now, when God's 'set time to favor Zion,' is come, and he shall cause every heart to bow, and wave the banner of salvation over every tribe, and kingdom, and people on our globe, the pride of man will be stained; heaven and earth will acknowledge that it is the work of the Lord. No flesh shall dare to glory in his presence. But as it is written, 'He that glorieth, let him glory in the Lord.'

Blessed Jesus! Thou shalt see the travail of thy soul and shalt be satisfied. But, O what a day of salvation! What a renovated world! Holiness to the Lord inscribed on every object. All classes of men from the least to the greatest, clothed with righteousness. Fervent piety in every heart. Anthems of praise ascending from every habitation. The young man consecrates to God the morning of life; the aged man worships, leaning on the top of his staff, and children stretch their little hands to heaven, and cry hosanna to the son of David.

2. And now, my christian friends, what encouragement does this subject impart to you, to be active and energetic in your efforts to advance the cause of your Redeemer. God carries forward his cause in the world by human instrumentality. Thus he grants to us, the high privilege of being 'workers together with God,' in advancing the interest of his kingdom, and the glory of his great name. And what a privilege is this! Look at the old soldier, who fought by the side of Washington, when our country was struggling for liberty—see him now surrounded by his children, and his children's children, casting an eye of admiration over this great—this highly favoured nation; and how does his heart swell with rapture inexpressible, when he reflects, 'Under the direction of the God of battles, my exertions contributed to procure these blessings; these hands had an agency in raising my country to happiness and glory.'

Now, King Eternal is building up a kingdom, which, in importance, surpasses all earthly kingdoms, as far as eternity surpasses time,

And in advancing this great cause, he employs the agency of rulers and subjects, ministers and people, husbands and wives, parents and children. He employs the agency of all who love him. And what a privilege is it to be employed in such a cause. And when the leader of the armies of Israel, has put down all opposition, and filled the whole earth with his glory—what holy rapture will possess the hearts of all who have fought under his banner. And, O how the plains of immortality will resound, with Alleluia! Alleluia! when Moses, and Isaiah, and Daniel, and all the old soldiers, that fought and bled, and died in the service of king Immanuel, look down from heaven, and see that the cause of their master is triumphant, and ‘the kingdoms of this world, have become the kingdoms of our Lord, and of his Christ.’ Christian, do you desire to have a part in the rejoicings of that day? Then consecrate all your powers to the service of Jesus, and he will give you a ‘crown of life that fadeth not away.’

3. When the Redeemer has finished his reign on earth, a scene of the deepest interest will ensue. He will cause the graves to open, and all that sleep in the dust of the earth to come forth—he will separate the righteous from the wicked—he will call the angels of God to draw near—he will summon the inhabitants of every world he has formed, to approach and witness his proceedings. All his conduct towards the human family, from the day that Adam was created, till the judgment trump was blown, he will cause to pass in review, before the assembled universe. The wisdom and holiness, the mercy and truth, the perfection and beauty of all his dealings with the children of men, will stand out in the light of eternity; and from the countless throng of holy beings, will burst the acclamation, “Amen! Alleluia!”

Then, before he pronounces on the impenitent the irrevocable sentence, he will cause all the treatment he has received from them, to pass in review before the vast assembly. The conduct of those who set at nought, and sold him—pierced and nailed him to the tree—the quibbles of infidels, who denied his truth, and laboured to falsify his word—the ‘hard speeches’ which bold blasphemers had spoken against him—the deep laid schemes to injure his cause, and destroy his kingdom—each guilty soul on the left hand of the judge, will see his most secret crimes, and his long forgotten acts of impiety, rising in dark array before the eyes of the immense assembly. O Daniel! is this the ‘shame and everlasting contempt,’ foretold by thee? Lord Jesus! is this the ‘resurrection of damnation?’ Unthinking traveller to eternity! is it in view of this, that Jesus warns

you to 'prepare to meet your God?' Is it in view of this, that he entreats you, to 'flee from the wrath to come?' Careless sinner, you came from God, and to God you are going; from his presence there is no escape. 'If you ascend into heaven he is there, if you make your bed in hell behold he is there. You are agoing to meet him; O how unprepared! Yet meet him you must; the grave cannot hide you; rocks and mountains cannot cover you; death and hell can furnish no hiding place from God. And yet, you may meet him in mercy. O look to Calvary; who is that with the nail prints in his hands, and the spear wound in his side? It is Jesus who died for sinners. Escape for your life to him, in whom alone there is redemption.

Impenitent man, what you do must be done quickly; you stand on critical ground; you live in a most eventful age. Look abroad through the earth, and behold the footsteps of the Almighty. The arm of the Lord is awake. He is sweeping the nations, and shaking the earth. Your father never saw a day like this. God's purposes are ripening fast—his church is fast filling up. Soon the door will be shut—God lifts his hand to heaven, and declares he 'will make a short work in the earth.' The sinner that will not bow, he will 'kill with death.' The soul that will not surrender, he will consume with the 'breath of his mouth, and the brightness of his coming.' Already you have trifled with his mercy long—already the cry of your sins, has gone up before God—already the tempest is gathering—the dark cloud is seen, and the distant thunder is heard. But, you are not yet lost. There is yet within your view on the mediatorial throne, 'one like unto the Son of Man.' See round about his head is the rainbow of mercy, in token that as yet the storm is stayed.—Delay not a moment. Fly to Jesus, and your soul shall live.

ENDLESS CALLS FOR CHARITY.

"No, sir! I neither can nor will give another cent for charitable purposes! I am absolutely teased beyond endurance by calls for this object and that object! Had I the wealth of the Indies, I could not satisfy these ceaseless demands! It is high time that a stop was put to these impertinent applications!"

The excellent young man to whom I made this hasty and petulant reply, turned sorrowfully away and left me already half ashamed of having inflicted an undeserved wound upon his gentle and benevolent nature. After retiring to my chamber for the night, my unkindness, my unmanly petulance, and hasty and criminal resolve,

greatly distressed and agitated my mind. I certainly ought to have felt that my young friend was making a much greater sacrifice, by devoting his time to the unpleasant and ill requited task of soliciting charitable contributions, than it would have cost me, had I cheerfully given the few shillings which would have recompensed his toil. It was basely ungenerous to flout him with my petulance, and wreak upon his innocent head, vengeance somewhat due perhaps, to some of the teasing applicants who had exhausted my patience. I trust I shall never be guilty of such unkind rudeness in future.

But what can be done? Things have reached such a crisis—applications have become so numerous, and every demand is backed by some cogent reason or other why it should not be rejected, that really I must either give to ALL, which my purse will not allow, or waste my life in examining into the merits of numberless applications. It is high time I formed some settled plan upon the subject. It is high time that I reduced my charities to a system. I am deeply sensible that all I have is a merciful loan from the Bestower of all good, and it is my conscientious desire to consecrate my full proportion to religious objects. Hitherto I have given or refused almost at my own caprice; and this, I now plainly see, was the cause of my losing my temper to-day. Had I arranged my charities in the sight of God, according to the best notion of duty which I could form, I should have known instantly whether this particular application merited my attention or not.

And now I think of it, upon this very point did my excellent friend S— remonstrate with me the other day. I had in thoughtless good humor, given very lavishly to some trifling object, when he pleasantly asked if my *charity purse* was so large that I was in the habit of giving in proportion to my present profusion. *Charity purse!* I exclaimed—You don't suppose I keep an account of almsgiving? Certainly, I *hoped* that you did, was his gentle reply.—Soon after, I ascertained that from his very small income of \$400 a year, he regularly lays aside \$50 for religious and charitable objects. And this is parcelled out in the most exact and conscientious manner in proportion to what he considers the comparative importance of respective charities, or the demands of any one upon him in particular.

It is high time for me to adopt a similar measure. I see no other way to relieve myself from the embarrassing difficulty of such irritating situations as that in which I found myself to-day. Something I *ought* to give, and *delight* to give to good objects. To save

myself from being teased and fretted, I must give according to some settled plan.

By the remarkable blessing of God upon my worldly business, I find myself in receipt of a clear income of \$600 a year. Out of this I have a small family to maintain; but I am sure that every member of it will only wish that the *charity purse*, I can set apart from it, was larger; and will shrink from no self-denial to which they may thereby be subjected. What portion of this *ought* I to render literally unto the Lord? Shall I give less to the various kinds of Christian charity, than pious Jews cheerfully give for the maintenance of the priesthood alone? I certainly can afford to give at least \$60 a year. That sum, then, I here solemnly, and in the presence of God, my everlasting Benefactor, henceforth devote and consecrate to religious objects. May the motives of the offering be sanctified by the Holy Spirit, and may the offering itself be graciously accepted through the merits of my Redeemer!

But how shall I apportion it? What religious objects ought I first of all to patronize and sustain? As the support of the ministry and the due celebration of the ordinances of the gospel are the most expensive, and by far the most important religious objects in every Christian land, and as, in this country, they are entirely dependent upon voluntary private contributions, I plainly perceive that I ought to give a large sum to the support of my minister and of the church. Next in importance I must consider the universal distribution of the Holy Scriptures. I will, therefore, do more for the Bible cause. The missionary enterprise, in amount of expenditure and importance to a lost world, may next, perhaps, demand my regard and my contributions. To these also, as regular charities, I must add our Sunday School and Tract Society; and for alms-giving, and casual and occasional charities, I must, besides, set apart a reasonable sum.

What do I say? Is alms-giving to the suffering poor, among the last of my regular charities? It was not wont to be so, among the devoted saints of God in other times, of whom I have read.

Ah! I see how it is. Times have altered. The poor are now enlightened, and can generally maintain themselves; and I pay my legal quota to the most effectual system for their general relief.—Of actual charity to the worthy and suffering poor, there is now little demand. Let me do, then, what I can to *prevent* this suffering, by aiding Sunday Schools, and other means for the religious improvement and reformation of the entire structure of human society.

Bishopal Register.

INFIDELITY.

In noticing the moral evils of the present day, we may with peculiar propriety direct our attention to *Infidelity*, or a speculative disbelief and rejection of divine revelation. No other history was ever so fully attested, as the Gospel; and no other system of doctrines and morals ever exhibited such clear intrinsic evidences of a divine original. Considering that it is a system so admirably calculated to promote civil, social, and personal happiness in this life, as well as to train up creatures, formed for immortality, in a course of preparation for a state of everlasting felicity hereafter; one would think that a fair proposal of it to the understanding would be alone sufficient to induce mankind to receive it. But experience has taught the contrary. There have been some in every age, who have taken unwearied pains to oppose and discredit divine revelation; but at no former period has either their number, their influence, or their assurance of success, been so considerable, as in the present day.

The late revolution in France, conducted avowedly on the principles of universal *scepticism*, if not of absolute *atheism*, has had a tendency to render infidelity more popular. It is not to be doubted, that the secret influence of such demoralizing principles has been much more extensive, than their open avowal. As the truly virtuous man loves religion, and chooses wisdom's ways for their pleasantness, as well as for the peace which they afford, he feels a disposition candidly to examine the evidences of Christianity, and is well pleased with the thought of finding it true; on the other hand, as the vicious man has an inward dislike to religious restraints, he is disposed to listen with partiality to whatever tends to weaken or invalidate the testimony in its favour. It is not to be doubted, that in this way, a sense of moral obligation is often greatly weakened, and in some instances nearly destroyed, although the pernicious maxims of infidelity are not openly espoused. When it is but barely suggested to a person, predisposed to free himself from religious restraints, and to stifle the painful remonstrances of conscience, that such and such eminent men—men of great literary endowments, statesmen, and philosophers, disbelieved revelation, and esteemed and treated Christianity as a fable; it is natural to lend a favourable ear to that, which he wishes to find true. In proportion as arguments are palatable, they will appear plausible. The moral principle is weakened, the probable success of the gospel is marred, and the way prepared for his becoming a thorough infidel.

Temptations of this kind are at this day numerous, and may be listened to them with too much partiality; and while books, ca

to instil the fatal poison, circulate freely, and are read with avidity, what can we reasonably expect, but a gradual, if not a rapid increase of infidelity? For, although real Christians, who love the duties, and have tasted the comforts of vital religion, are in little danger from such writers as Boulanger, Thomas Paine, &c. and rather turn with horror from their blasphemy; yet, as evil men and seducers are evidently, at this day, waxing worse and worse, deceiving and being deceived; as it is natural for one, who has been deceived himself, to wish to deceive others; and as there are always some to be found, ready to swallow the pernicious bait; the scheme becomes fatally successful. Doubtless one reason of this rapid success is, that infidelity usually begins rather in the heart, than in the head. The heavenly and spiritual doctrines, and the holy precepts of the gospel, are in the first place disrelished and disliked, because contrary to those corrupt inclinations, which cannot brook restraint; and, that conscience may give no disturbance, while violating the precepts of religion, its evidences are called in question, disputed, and denied. But the proofs of our holy religion have hitherto always brightened by opposition. In the most virulent attacks, which have been made upon Christianity from time to time, it has in the issue constantly appeared, like gold tried in the furnace. This will be the result of the late and the present attacks. The religion of Jesus carries its own evidences. Had man been the framer of the system, the complexion of it would have been totally different. It has hitherto prevailed in spite of the fiercest opposition, and it will prevail, until the stone, cut out of the mountain without hands, shall become great and fill the whole earth.

The evidences of Christianity need not now be particularly considered. I will only remark, that if the Christian religion be a forgery, it must be one which has been effected by the worst of men, for the worst of purposes, under the influence of some very powerful, though corrupt motives. But to suppose that the most benevolent system ever devised and published to the world, a system every way calculated to promote civil, social, and individual happiness in this world, as well as to open the prospect of a glorious immortality hereafter, owed its origin to a combination of the worst of men for the worst of purposes, and acting under the influence of the basest of motives; not only without any of those incitements, derived from the prospect of riches and honour, which have frequently great influence on the human mind and conduct, but in direct opposition to every inducement, and with a certain prospect of poverty, disgrace, dishonour, and even of death itself in the most cruel forms; and

if they believed an hereafter, in expectation of future misery; is a supposition so extravagant, that to admit it would require a degree of faith, or rather of blind credulity, infinitely stronger, than is requisite for the belief of any of the supposed mysterious, or improbable doctrines of Christianity.

Of late the opposition to Christianity has been conducted by appeals to the passions, rather than to the reason of mankind. One popular topic, much insisted on by the enemies of revelation, in order to invalidate its evidences, has been to charge Christianity, as being the cause of all the wars, by which the world has been ravaged.— This topic has been abundantly urged by almost every infidel writer from Voltaire down to the meanest scribbler in the cause of impiety. Could we give full credit to their assertions, we must believe that, if Christianity, and with it all pretences to revealed religion, were discarded, as useless and pernicious, and reason set up, as the only universal guide in all matters of religion and morality, all mankind would quickly be united, as a band of brothers, and a reign of peace, benevolence and harmony would soon universally prevail throughout the world. How fluently have the French philosophers, from time to time, declaimed on this topic? The deluded nation, listening to the syren song, has proceeded to make the fatal experiment. Christianity has been formally and publicly renounced. The Bible has been, in some places, burnt with every circumstance of malicious contempt, and reason has been set up, as the only guide, and even appealed to, as a species of divinity. But what have been the consequences? Have the promised halcyon days of peace returned? Have we not rather witnessed the entire dissolution of every moral principle, the most unbounded licentiousness, the most open avowal of bribery and corruption, and such a series of inhuman murders, or rather of promiscuous butcheries, as have had no parallel from the days of Nero, to the present time; accompanied too with a lawless thirst of dominion, which has not been equalled in any civilized nation?

Many wars have been in the world, it is true, ostensibly on account of religion, but really for the want of it. But in order to substantiate the charge against Christianity, as being the principal cause of wars throughout the world, it ought to be proved, that before its introduction, mankind were troubled with no wars, and that those nations, which are ignorant of revelation, constantly enjoy the blessings of peace. To this kind of evidence the enemies of revelation will not appeal. The most stubborn facts stare them in the face. The gospel breathes nothing but peace and love; and, wherever the spirit

of it prevails, it will prove a check to the asperity of war. Notwithstanding the comparatively slender influence, which religion has had on the minds of mankind in general, it is an undoubted fact, that since the introduction of Christianity into the world, wars have been carried on with less barbarity than formerly, and in modern times with less in those countries called Christian, than where the benevolent principles of that religion are unknown. Notwithstanding all the fair pretences and promises of modern philosophers to the contrary, we find, that instead of that peace and harmony which had been so liberally promised, the renouncing of Christianity is attended with the revival of the ancient asperity of war in all its horrors.

But right or wrong, Christianity must be overthrown; and so self consistent are its opposers, who have raised the hue and cry against it, on account of its being the cause of cruelty, war and bloodshed, that in the next breath, they accuse it of making its votaries mean spiritual slaves and cowards.

It is apparent, that in these observations, infidelity is not considered as barely a speculative error of great magnitude, but as a moral evil, arguing a depraved heart. This will be more or less criminal; according to the degrees of light, and the several advantages, which people enjoy. In our country, particularly in New England, there is something to aggravate the guilt of rejecting Christianity, beyond what occurs in France. The French nation have long seen their national worship debased by superstition, and the simplicity of the gospel veiled by human invention. Many of their more enlightened characters have confounded these additions, which were the effect of superstition, with religion itself; and, while they saw the absurdity of the one, rejected both together without any examination; and upon these superstitious additions built the principal part of their arguments against Christianity itself. But in our country, where we have free access to the lively oracles, and the gospel is exhibited in a clear and convincing light, undebased by superstition, the guilt of rejecting it will be more aggravated. "You only have I known of all the families of the earth," saith God to Israel, "therefore will I punish you for all your iniquities." *Panoplist.*

JACK, THE SAILOR.

Extract of a letter from Stephen Prust, Esq. of Bristol, England, to his friend E. P. of this city, dated June 28, 1828.

Last evening a country minister dropped in and spent the evening with me; in the course of which I delighted him by relating the gigantic efforts making in the Redeemer's cause in America, which

rejoiced his heart. On mentioning the Sailor's cause, he told me that some years since, after study, he took a walk for recreation, in the course of which he met an old sailor with a basket of eels. So my brave fellow, says the minister, you have been taking a little sport, I see. "Yes, your honour; Jack's becalmed,—snug moored in ordinary,—so I thought I'd go a fishing to keep me out of mischief." Well, that's right: *the Devil tempts every man, but an idle man tempts the devil.*—You seem to have weathered many a storm. "Yes, your honor: I have mounted over many a salt water stile; faced many a hurricane; braved many a battle for my king and country; and now, nearly worn out in my timbers, I am laid by like a hulk." Well my friend, in the decline of life we want *rest* to prepare for the last enemy, death. I suppose you go to church. "No, your honor; I can't say I do." Why? where do you live? "In W——, that lays ahead there." You ought to go to church or meeting.—Do you know *such* a meeting? "No, your honor, but I think I have heard of it."—Now, as there is no evening service in the church, suppose you go to meeting. It begins at 6 o'clock, and you have nothing to do but walk in and sit down. Perhaps you may get some good there. "Thank your honor; I'll bring up there to-morrow evening."

Punctually at 6 o'clock, the minister saw the venerable tar enter, look all around for a clear birth, and then at him in the pulpit, with astonishment to see *him* there. Recognizing him immediately, he paused, and at length took his seat. During the service he perceived his eye fixed on him, and now and then a tear trickling down his furrowed cheeks. After this he attended regularly every Sabbath evening. Some months after, the minister met him again in the country; told him how happy he was to see him attend at meeting; and told him there was morning service at half past 10. "Is there your honor? then I am sure to be there." There he came month after month, usually stopping to grasp the hand of the minister as he passed to the vestry, his eyes gushed out with tears. "O your honor, it does me so much good." After a time he found where the minister lived; called on him; told him he was going to London; and came to ask him whereabouts in London he could hear *such* preaching? The minister told him at Surrey Chapel;—that he would like to hear the dear old minister there, Rowland Hill—*the seaman's friend*. He thanked him, set off, was absent six months. When he called again, he said he was delighted with the old boy at Surrey; but he was now come to moor for life under *his lee*, and wished to join his church. After due examination he was proposed to the church, who unan-

mously received him, though he had not language to describe his feelings, but with tears exclaimed, "Oh, it does me good to hear of Jesus Christ, who is able and willing to receive a poor worn out sailor. If his honor the minister had not spoken to me about Jesus Christ, I must have been wrecked in the infernal pit. Now Jesus Christ takes care of me; and O how I love his dear name!" He lived some years a simple hearted Christian: grew in grace, and died rejoicing in the salvation which is of faith in a crucified Saviour. The minister, visiting him on his death bed, prayed with and for him, closed his eyes in death, and has no doubt but he shall meet him at the right hand, among the redeemed by Christ's precious blood. Oh what encouragement to address those we casually meet!

New-York Observer.

ARCHBISHOP WILLIAMS.

Archbishop Williams, in the close of life, said to a friend of his, "I have passed through many places of honor and trust, both in church and state; more than any of my order in England, these seventy years before; yet, were I but assured, that, by my preaching, I had converted but one soul to God, I should take therein more true joy and comfort, than in all the honors and offices which have been bestowed upon me."

SELECT SENTENCES.

Diseases are the pioneers of death, to break the way for his approach.

The souls of men expire not with their bodies: they resemble the lamp in Gideon's pitchers; the latter must be broken to render the former visible.

Death is a judgement, that leaves a man no more land than his grave, no more clothes than his shroud, no more house than his coffin.

It is the perfection of holiness to do what God loves, and love what God does.

To pretend justification by the works of the law, is as unreasonable, as for man to produce in court the bond which obliges him to his creditor, as a testimony that he owes him nothing.

The winds and thunder set forth God's power; the firmness of the rocks, and the incorruptibility of the heavens, are an obscure representation of his unchangeableness; but holiness is the most orient pearl in the crown of heaven, and only shines in reasonable creatures.

Evangelical Magazine.

THE
CALVINISTIC MAGAZINE.

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

No. 10.

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VOL. II.

POPERY IN LOUISIANA.

Extract of a Letter to the Editors of the Calvinistic Magazine, from a Citizen of Louisiana.

I have read with much interest many of the controversial articles which have appeared in your periodical. They are especially useful to those who have heretofore given little attention to the peculiar doctrines of our church. In this section of the country, we have need of something aimed more directly against Popish and Infidel tenets. The influence of these opposite errors is nearly the same, and it would be difficult to determine which has effected the greater evil. If scepticism has done more injury to the morals of society, it is hardly more obnoxious to the prevalence of evangelical truth, and much more easily gives place when assailed by the sword of the Spirit. The Romanist does not read or hear the Gospel; or if (as in some instances) this is unwillingly suffered, he is forbidden to admit the most undeniable truths, or to rest on the plain interpretation of Scripture and conviction of his own conscience. "The Holy Mother Church, without whose pale there is no salvation, has charitably spared him the use of his rational faculties, and definitely fixed the sense of God's word, which if he presume to question, *Anathema sit.*" There is little hope of doing much for the deluded Catholics, unless some other means than merely preaching the Gospel in their vicinity is employed. Though often so regardless of all religion as to neglect the observances of their *own* church, they do not hesitate to reject as heretical, the doctrines of every other. The minds of the young are early imbued with sentiments of hostility to every thing anti-Roman, and filled with the idea that "their religion" is a concern of the priesthood—that when the rites of the church have been performed, the care of their souls is devolved on the priest.—Consequently those most devoted to pleasure, the most worldly, the most profane among them, seem to think that their religious character is unimpeachable, unless the fasts, festivals, confession and other

injunctions have been neglected. With this confidence in superstitious ceremonies, men whose lives have been notoriously wicked, lie down and die, firmly persuaded that absolution and extreme unction have fitted them to stand before the judgment seat. The religion of Rome is not losing ground; nor are its doctrines in any thing different from that taught in Italy or Spain. It is a mistaken idea indulged by some, that the Catholic church is reformed.

In many places, the proximity of Protestant churches, and the indirect influence of their doctrines, render it necessary for the Papists to conceal, explain, or disguise their most revolting dogmas; but not one article of their creed has been disavowed. Yet they have the address to impose upon their own members, and their Protestant neighbors, the belief that the religion which in Europe sanctioned persecution and the Inquisition, and the sale of indulgences, and confines salvation to the Roman communion, is very different from that located in the United States. They are even considered by some as a very charitable and somewhat persecuted community.— Where objections to their creed are made, they do not attempt to refute, but repress inquiry, refer to the decrees of “*the church,*” and warn against innovations. Conversions from the Catholic faith are almost unknown, but they can boast of many proselytes. Individuals and families from the Northern States have emigrated to this, have become connected with Catholic families, and their children are instructed in that faith. Public education, too, especially where the modern languages are taught, is in the hands of the priests. Nunneries have also been successfully employed in reclaiming the daughters of heretical protestants; and great pains are taken to obtain students for their northern colleges. The Catholics of this country have been in a great measure overlooked, while on their part great exertions are making to extend and perpetuate the dominion of the Pope.

It is by no means certain that the religion of Rome will not yet extensively prevail in the United States, and become the most formidable antagonist to the progress of gospel truth. That a contest must commence, or the ground be given up, and the enemy suffered to penetrate into the very centre of our country, is plainly manifest. Would it not be advisable, then, to send forth in our periodicals and religious tracts, well written articles, historical, doctrinal and controversial, that would have a tendency to expose the true spirit of popery, and the arts of her clergy? This seems to be the most practical mode of conveying religious truth to the mind of the Catholic, and will at least open the eyes of the nominal Pro-

testant. This was the method adopted by Luther and the other reformers, whose writings were more effectual in promoting discussion and the discovery of truth, than their public discourses. In addition to these, a refutation of such infidel cavils as are suggested by the perusal of Paine and Volney, would be of great utility here.

A DIALOGUE ON RELIGIOUS CONTROVERSY,

BETWEEN MR. ANYTHING, MR. INDOLENCE, MR. PLAUSIBLE, AND MR. LOVETRUTH.

Anything. Have you read the Calvinistic Magazine, friend Indolence?

Indolence. Why I cannot say that I have; I have looked over some of the shorter pieces in that work, but I found it dwelt mostly on controverted subjects, and I hate controversy; yes Mr. Anything, my soul has always been averse to controversy.

Anything. I do not wonder at your opposition to controversy, Where is the man of sense and liberality that does not dislike it? I have travelled considerably, Mr. Indolence, and after all that I have seen of the world, I am quite satisfied, that it is no matter what religious sentiments a man adopts, provided he is sincere.

Indolence. My principal objection arises from the labour I must undergo if I read such works. They compel me to *think*; and close, deep thinking I always disliked. Yes, keep me from a *brown study*. And further, in that Magazine there are so many references to different passages of scripture, that it would be amazingly troublesome to turn to them all and examine them. Certainly our religious opinions cannot be so important as to render so much toil and labour necessary.

Anything. As I remarked to you, I have travelled not a little; I have been personally acquainted with Arians, Socinians, Universalists, Swedenborgians and Shakers; and I found very clever, worthy people in each of these denominations. I could get along finely with any of them. I have no doubt that there are a great many *sincere* people in all these denominations. And what more does God require of any man than to be *sincere* in his belief?

Lovetruth. God requires us to believe *his word* in sincerity. Our being *sincere* will not be acceptable to God, if we reject the truth. What is sincerity? It is just believing what we profess to believe. The man who does believe what he professes to believe, is *sincere*.—The professed worshipper of Juggernaut, who really believes that Juggernaut is God, and deserves his worship, is *sincere*. The professed Atheist, who really believes there is no God, may be very *sincere*. The professed Deist, who really believes the Bible to be a false-

hood, may be *sincere*. The ancient Idolators, who caused their children to pass through the fire unto Moloch, must have been very *sincere*. But their being *sincere*, did not prevent their Idolatry from being abominable in the sight of God. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." No matter how *sincerely* they hate light, no matter how *sincerely* they love darkness. This is the condemnation. It is because they *hate light*, or the truth; and *love darkness*, or error, that God condemns them. Has God any where promised to accept of those who *sincerely reject his truth*? or has he said, 'He that believeth not, is condemned already,' no matter how *sincere his unbelief* may be? God hath plainly revealed his truth in his word, and hath commanded us to believe it and love it; and he will not hold us guiltless if we *sincerely dispute* his word, and *sincerely embrace* doctrines directly opposed to what he has taught. How is it among men? Does the master think the servant has obeyed him, when he *sincerely* refuses to do what he was commanded, and *sincerely* does something directly opposed to it? If the master bid the servant go and sow wheat in his field, and the servant goes and takes a quantity of burs and spanish-needles, and with *wonderful sincerity*, sows the field with these instead of wheat, has he obeyed his master's command?

Plausible. But if the servant misunderstood the command, and thought while he was sowing the burs and spanish-needles, that he was doing what his master directed, would not his conduct in that case be right?

Lovetruth. Not if the command given to him, was plain and easily understood; so plain, that he who 'runs may read;' so plain that the 'way-faring man though a fool,' need not mistake concerning it; for if he did misunderstand, it was owing to his criminal negligence and inattention. He did not wish to understand his master correctly. 'He loved darkness rather than light,' and 'this is the condemnation.'

Plausible. You certainly do not intimate that the doctrines of the gospel are so plainly revealed, that every man may understand them who is *willing* to understand them.

Lovetruth. Certainly I do. If the honest enquirer after truth cannot find it, what is the reason?

Plausible. Why, on many important subjects, the scriptures are so *obscure*, that many honest enquirers cannot comprehend their meaning.

Lovetruth. Why are the scriptures so obscure? If you say it is

because God *could not* make them plain, you deny his omnipotence. If you say that it is because he *would not* make them plain, you impeach his justice; for he commands us to believe his truth, which command is unreasonable, if he has made his word so obscure that the honest enquirer, after the utmost efforts, cannot understand it.

Plausible. But are there not some who are still groping amidst doubts and uncertainties, after long, honest and laborious research, to obtain satisfaction respecting the doctrines of the gospel? and are not the errors of such persons excusable, since they did not settle down in error until their honest and persevering enquiries after truth had proved fruitless and vain?

Lovetruth. The Bible mentions no such class of persons. The Bible contains the history of the church, and the world, for about four thousand years. It speaks of many who were *criminally* ignorant of what God had spoken; of many who stopped their ears and shut their eyes, and hardened their hearts against the teachings of the Almighty; of many who "did not like to retain God in their knowledge," "who loved darkness rather than light," whose hearts were "enmity against God." But it makes no mention of a class of honest, upright enquirers after truth, who could not find it, owing to the impenetrable obscurity with which the word of God is surrounded. We conclude therefore, that if such a class exist at all, they must have sprung up since the volume of revelation was closed; that is, in the course of the last eighteen hundred years. - But here is another difficulty. The Scriptures contain a prophetic history of the church until the end of time, and although they notice many new denominations who should spring in after ages, we find nothing hinted respecting the class of which we have been speaking. We conclude, therefore, that no such class exists, and that those who reject the truth, and embrace error now, are influenced by old motives.— They "love darkness rather than light."

Indolence. Well, well, be these matters as they may, I have one remark to make on the doctrines taught in the Calvinistic Magazine. They are much harder to understand than the opposite doctrines. I have read some, and heard a good deal said on these subjects, and after all, I cannot fully comprehend them. Now, the opposite doctrines always appeared to me much plainer. Indeed, the objections to the Calvinistic doctrines which bear on my mind, I did not get out of the Bible, or any other book; they just arose naturally in my own mind.

Lovetruth. No doubt they did. We are told on high authority that "The natural man receiveth not the things of the spirit of God: for

they are foolishness unto him." By nature we are all opposed to the truth. And it is an old adage, "None are so blind as those who will not see."

Plausible. As to the Calvinistic doctrines, I dislike them, it is true; but my principal objection to those who advocate that system, is the controversy they keep up in the country. The Magazine you mentioned, has been from its commencement, mostly occupied with argumentative or doctrinal pieces; and I am well satisfied that so much controversy is utterly unprofitable, to say the least.

Lovetruth. But, was there no controversy in the country on doctrinal subjects, before the conductors of the Magazine commenced their discussions?

Plausible. None that I know of?

Lovetruth. What! were not Unitarians making every effort to propagate their peculiarities? Were they not crying out against the doctrine of the Trinity, and other doctrines which they reject? Were not the Bishops, Presiding Elders, and Circuit Riders, waging a war of extermination against the Calvinistic doctrines? Could you venture to say, that of the sermons they have preached in the state of Tennessee during the last ten years, by far the largest number did not contain a direct attack on these doctrines? Will you deny that they had, for a long season, been circulating far and wide through the country, the writings of Wesley, Fletcher and others, in which the Calvinistic doctrines were represented as unreasonable and unscriptural, dishonoring to God, and injurious to man, and in some of which it was roundly asserted that these doctrines represented God as being "worse than the Devil, more cruel, more false, more unjust." Were they not exerting their utmost influence in public and in private, to subvert these doctrines, and establish their favorite Arminianism throughout the land?

Plausible. W-h-y——But——Well, if they have used considerable exertion to overthrow these doctrines, and establish their own, it is because they view the Calvinistic doctrines as false, and of injurious tendency. And it is no more than they have a right to do, in this land of civil and religious liberty. For myself, I am free to declare, that I think Arminians are commendable for coming out boldly against what they believe to be error, and laboring to propagate what they consider the truth, by public preaching, by private lectures, and by publishing and circulating books, calculated to accomplish these objects.

Lovetruth. But I thought a few minutes ago, you were uttering

opposed to controversy. I find, however, that it is only when Calvinists stand up in their own defence, that you are opposed to controversy. Hundreds of Arminian preachers may travel through the country, thundering out the heaviest denunciations against the doctrines of our church—thousands of books may be circulated containing the most unfair and distorted views of those doctrines, and representing them as unfit for any abode on this side of the bottomless pit, and all is well. You can even hear those Calvinists who wish to avoid controversy, charged with cowardice; charged with being ashamed to preach in defence of their own doctrines; and still you see nothing to object to. But the moment that a few Calvinists take up the discussion, and begin to call the attention of the public “to the law and to the testimony”—the moment they begin to present a decisive array of proof, that those very doctrines which have been ‘every where spoken against,’ were clearly taught by ‘Moses and the prophets,’ by Christ and the apostles, you are quite alarmed; you become ‘sierce for moderation,’ and cry out “controversy! controversy! away with controversy!” Now I would be glad to know why it is that you can listen with so much apparent delight to all that can be said against the doctrines of our church, and yet are unwilling to see a finger moved in their defence. Can there be any other reason, than that your heart is totally opposed to the doctrines for which we contend?

Plausible. I have told you already that I dislike the Calvinistic doctrines, and think controversy in their defence improper.

Lovetruth. On this subject I would make the following remarks:

1. All religious discussion that is conducted in an *unchristian* spirit, is improper; and if the conductors of religious discussions have not in view the glory of God, and the advancement of his truth, they are blamable.

2. While the precious truths of the gospel are denied or opposed, there must be controversy, or the world must be given up to the dominion of error.

3. God *commands* his people to “contend earnestly for the faith which was once delivered unto the saints.” Now, when they see the truths of his word assailed and decryed, ought they to *obey his command*, and ‘contend earnestly’ for them, or ought they to disobey the command of God, in order to gratify the enemies of truth? You say, let them alone; but has God said ‘let them alone?’ or has he commanded his servants to set their ‘face like a flint’ and contend for his truth? and ‘whether it be right in the sight of God to hearken unto you more than unto God, judge ye.’

4. None but the advocates of error have reason to dread the thorough investigation of religious subjects. This they know full well; and while they have no intention of neglecting any opportunity of propagating their own views, they make the most vigorous efforts to excite popular prejudice against those who undertake to defend the truths they would fain overthrow. In the days of Elijah, error was so prevalent in Israel, that he could say, "I, even I only, remain a prophet of the Lord. But Baal's prophets are four hundred and fifty men." Yet such was their dread truth with this single advocate should finally prevail, that they excited Ahab to go wonderful lengths for the destruction of Elijah. Said Obadiah to him, "As the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee; and when they said, he is not there; he took an oath of the kingdom and nation, that they found thee not." I. Kings xviii. 10. Their fears were not groundless; for by the blessing of God, the faithful and fearless stand, made by this single advocate of truth, proved their overthrow. The Scribes and Pharisees were jealous to propagate their own sentiments; they would "compass sea and land" to make one proselyte; yet they were very afraid of controversy. When the disciples began to preach the doctrines of the gospel, "they called them, and commanded them not to speak at all, nor teach, in the name of Jesus;" and "further *threatened* them," before they let them go.

At the commencement of the Reformation, the Pope and multitudes of his followers, cried out most bitterly against Luther and Calvin, and the other reformers, that they were disturbing the peace of the church and introducing that most terrible of evils—religious controversy. What would have become of the Reformation, if the reformers had shut their mouths, and thrown away their pens, and suffered the Jesuits and all other propagators of error to delude the nations at their will?

5. Nothing great and glorious has ever been effected for the church, without controversy. The prophets spent much time and labour in opposing the errors and corruptions of the times in which they lived. Our blessed Saviour exposed in the most pointed manner, the errors maintained by the Scribes and Pharisees. Paul disputed daily with the Jews; most of the writings of the Apostles that have come down to us, are controversial; and as an excellent writer observes, it may be confidently affirmed that Luther, and Calvin, and Zuinglius, with the word of God in their hands, and the love of God in their hearts, did more good in a few years, by entering boldly into the lists of theological controversy, than the same men, with all their great talents

could have done in fifty centuries, had their lives been thus prolonged, in the silent course recommended by those who affect to decry all controversy. Is not the truth as important now, as it was at the era of the Reformation?

6. A day is coming when all controversy shall be at an end. But how shall this take place? Will the friends of error become silent, and let truth take its way unmolested through the world? This they will never do. Will the friends of truth become silent, and suffer error, as a roaring lion, to stalk abroad unmolested? No. "For Zion's sake they will not hold their peace; for Jerusalem's sake they will not be silent?" Will truth and error then become blended together in some mysterious manner, so as to satisfy both parties? No. "What communion hath light with darkness?" How then shall controversy come to an end? I answer, it will end when all things are put under Immanuel's feet; when error is renounced, and the truth as it is in Jesus, embraced by Adam's children "from the rising of the sun to the going down of the same." Till then the conflict must continue. Till the wood, the hay, and the stubble are consumed, the fire must burn on. And having its way opened by "the sword of the spirit, which is the word of God," immortal Truth shall go forward, conquering and to conquer, until every knee shall bow, and every tongue confess to her adored Lord.

CONTROVERSY.

In looking over those religious journals of the day which exhibit more or less of a polemical spirit, the question is often suggested—Do these controversial discussions result in any good, or ought they to be copied into the columns of a newspaper, and circulated through the religious public? By some pious men, religious controversy is considered as a great evil to the church of Christ, and as an obstacle to the progress of Christianity. By others it is regarded, and not without reason, as the occasion of great good—as a means of accelerating, rather than of retarding, the progress of the gospel in the world.

The unkind and angry feelings, and violence, the evils sometimes occasioned by controversy, are more immediate and apparent than the good effects resulting from the investigation of that spirit of inquiry which it generally awakens. But the good it produces, though less apparent, is far greater and more durable than the evils which attend it. We are indebted to theological discussions, to the spirit of free inquiry which it awakens, for all that is valuable in the rich blessing of civil and religious liberty. Controversy leads to inquiry, and inquiry often leads to what is right and true. This remark

illustrated by all the tortures endured in the fires of the persecutions; by all the conflicts and the triumphs of civil and religious freedom in Europe and America, during the last three centuries. It was the spirit of inquiry which awakened thousands from the slumbers of moral death, in the midnight of ages, when tyranny and superstition were swaying an iron sceptre over the nations, holding the intellect, the heart, and the conscience of the world in degrading slavery.

"The fact is, whatever progress the cause of truth and holiness has made in the world, has been made by controversy. The lives of patriarchs and prophets, and inspired teachers in the ancient church; the lives of apostles and martyrs, were spent in opposing the current opinions and practices of the times in which they lived." Even the blessed Jesus, though his instructions were clothed in the inoffensive garb of parable—though his words and actions were dictated by a spirit of godlike benevolence, was continually exposed to the evils of controversy, which at length loaded him with calamity and reproaches, malice and ignominy, and nailed him to the cross.

"While sin and error exist in the world, there will, there must be controversy. The conflict is not at an end—the warfare must go on, and its fires will burn brighter and brighter, till they consume the abominations of Paganism, and the corruptions of Papal and Mahomedan superstition—till they encircle the polluted temples, and idols, and altars to which the world has so long paid religious homage.—The conflict must go on, till all acknowledge that Jesus Christ is Lord, to the glory of God the Father; for he will reign, till all his enemies are put under his feet. Let the advocate of truth, then, who deprecates the evils of controversy, dismiss his fears—let him go forth to the conflict, leaving the result and consequences in the hands of Him who holds the destinies of the universe. *Vis. & Telegraph.*"

UNIVERSALISM INVESTIGATED.

"The first Universalist preacher of which we have any account, was that subtle animal, the Serpent. He, it seems, commenced preaching the doctrine to mother Eve. His discourse was short, pithy and effectual; it ran as follows: "Yea, hath God said ye shall not eat of every tree of the garden? Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." This memorable discourse laid the foundation of Universalism. It immediately proselyted the woman, who turned Universalist preacher, and converted her husband to the serpentine faith. Cain was the next Universalist, and in him we see the legitimate effect of this benevolent doctrine."

for he hurried off his brother Abel from this world of woe to a heaven of bliss. Thus it appears that Universalism is not a novel scheme, as some suppose, but is as ancient as the world itself.

The success of the doctrine kept pace with the increase of the population of the earth, so that it had well nigh become a Universalist Millennium about 1600 years after the creation; and had it not been for the bigot Noah and his family, there would not have been a dog to move his tongue. But even with this exception, so general had the faith spread, that this earth was no longer a fit residence for mankind in general; wherefore, by a kindly flood they were washed home to bliss, while Noah and his family were for their bigotry left still longer in this vale of tears.

The next epoch in Universalist history, was the merciful visitation on Sodom, Gomorrah, and the other cities of the plain; by which a host of Universalist saints were, like Elijah, wheeled to the skies in chariots of fire; while Lot, another bigot, together with his two daughters, was left like Noah, to endure the ills of life still longer.

Pharaoh and his host furnish the next memorable example of the reward conferred on true Universalists.

“A pleasant breeze brought them with ease.”

By water unto heaven,”

While Israelites, with all their rites,

Had no such favor given.

In the times of the prophets, it appears, that the preachers of this doctrine were true to their calling, in making the heart of the righteous sad, and in strengthening the hands of the wicked, by promising him life.

Thus progressed the doctrine. In all ages it has had the generality of mankind for its adherents. By this we do not mean that all have passed under the name of Universalists, and have had a systematic creed in black and white. No, no; nothing like it. But we mean, that as they acted like Universalists, that is, as Universalists would act in order to be true to their principles; so it is fair to rank them as Universalists, or, at least, as disbelievers of endless misery; for actions speak louder than words. Wherefore, it is reasonable to conclude, that the Antediluvians, the Sodomites, the Egyptians, &c. did not believe in endless misery.

Anti-Universalist.

A GOOD REPLY.—A priest at Rome once asked Henry Wotton, “Where was your religion to be found before Luther?” To which the Protestant replied, “Where yours is, not to be found—in the written word of God!”

SELF CONSECRATION.

No man ever achieved much good or rose to real eminence of character, even in the ordinary spheres of human operations, who did not devote himself, in a superior degree, to the pursuit of the objects which he had in view, and consecrate all his exertions with peculiar ardor to the attainment of them. An aversion to private views, an abhorrence of selfishness and vanity, a noble disregard of personal ease or interest, have always distinguished the career of those who have deserved the gratitude of their country, or been eminently useful in their generations. In the momentous affairs of religion, the same observations apply with equal propriety. It is not enough that a man have a general desire of doing right, or even a knowledge of scriptural principles, combined with a sense of moral obligation, to form a consistent Christian character: without a sincere, ardent, and complete consecration of himself and all his powers to the service and glory of his God, he is imperfect.

Self-consecration is the result of deep conviction, of holy dispositions and habits, propelled and animated by natural ardor, by the cheering light of experience, and by an assured hope of future glory. This sublimity of character was most conspicuous in Jesus. His devotion to God had the force of an appetite: to do his Father's will was with Christ to keep a feast; and on his heavenly mind, moral motives had something like the power of necessity. "*My meat and my drink*, said he, is to do the will of him that sent me, and to finish his work. *I must work the works of him that sent me while it is day; the night cometh when no man can work.*" The ultimate end of his actions always arose out of a supreme regard to the divine glory; from his purpose of promoting that end he did not deviate a single moment; his courage he never suffered to be shaken; and, his holy ardor increasing as he drew near the period of his sufferings, "*he set his face stedfastly to go to Jerusalem.*" But the most affecting instance of this sublime strength of purpose was given on the cross, when, amid the agony and shame of crucifixion, he exclaimed, "*It is finished.*" Though these melting accents may point to prophecies accomplished, types substantiated, an atonement made, and to various other most important matters, yet who can doubt that they allude also to the great work of his obedience unto death? or can help being moved while he reflects on the amazing self-consecration implied in the Saviour's offering himself to burn on the altar of eternal justice in submission to his Father's will?

The self-consecration of Paul can scarcely be contemplated without enthusiasm. From the instant he became savingly acquainted

with Jesus Christ, and had received a commission from him, he appears always to have kept his example in view. Full of the idea of his excellence, he pressed onward, with glowing zeal, in the path of imitation; "not counting his life dear unto him so that he might finish his course with joy, and the ministry which he had received, to testify the gospel of the grace of God." The opportunity of dying to seal the truth with his blood, was anticipated by him as a bright moment of his existence, a period much to be desired; and though, as he drew near to it, he had to encounter a multitude of evils and perils, the bare recital of which almost chills our blood, his spirit rose in defiance of earth and hell, and he boldly affirmed "None of these things move me. If I be offered on the sacrifice and service of your faith, I joy and rejoice with you all."

To exhibit the faintest resemblance of such worth, it is necessary to feel much of the life and power of religion. A profound reverence for the Majesty of heaven and earth; an ardent love to Jesus Christ; a deep conviction of the reality and inevitable operation of Providence in chastising vice and encouraging virtue; a habit of watching divine retributions in our own life, and in the lives of others; and a confident expectation of eternal blessedness as the gift of God through Jesus, are among the motives by which divine grace stirs up the mind to offer itself as "a living sacrifice acceptable to God." The effect of action and experience is often necessary; for, though some minds, naturally ardent and intrepid, rush to the holy war, like Paul, with the full assurance of final victory; there are others who, through weakness of faith, or self-distrust, pause and hesitate, before they give themselves up entirely to pursue the great objects of the Christian life.

From the instant this surrender is made, heaven and earth become interested in our progress. A divine hand is stretched out to guide our doubtful steps, to ward off a thousand foes, to order the various circumstances of life for our advantage, and to support us under our troubles and sorrows; nor will it be withdrawn from those who continue their devotedness, until it has safely introduced them into a world of eternal joys. Angels watch over the devoted servant of God with affectionate solicitude, and beholding the gradual improvement of his character, joyfully anticipate the time when they shall admit him to their society with the plaudits and gratulations due to a conquerer.

A word of advice may be useful for him who wishes to consecrate himself to God. Endeavor, my dear friend, to combine dependence with diligence, a penitential acknowledgement of present deficiencies

with earnest supplication for that grace which is promised through Christ, in answer to fervent prayer. To aim at this high state of devotion without a deep feeling of your own insufficiency, is like building a house on the sand, which the first blast of temptation will be sufficient to demolish. Be concerned, however, to use the grace already imparted; since it is only in this way, you have any scriptural reason to expect those additional communications which are needful to keep that flame of zeal and love burning, from which self-consecration proceeds. And may our diligence, like that of Jesus, be distinguished by a regard to opportunity. Let us never allow an occasion of usefulness to pass away unimproved; and be always aware of those awful feelings of shame, self-reproach, and wretchedness, which follow the non-improvement of opportunities never to return. Then, when the time of our departure approaches, we may be enabled to say, with holy confidence, "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."

Religious Magazine

THE GRACE OF HUMILITY.

Pride is the most stubborn enemy to God in the human heart, and God will find ways and means to mortify it. All the way he leads us through the wilderness, is a *right way to humble us*, and bring us down to *our own place*, that we may readily give him *his own place*, and rejoice in his highness. Study humiliation, therefore, for God is determined to humble you if ever he saves you. Indeed, if you have any true spiritual wisdom, you will be thankful for every means that promotes this happy end, and endeavor to improve all your trials for the increase of your humility. Study the law and gospel, and your own hearts and lives, with this very point in view. Look back on the mischievous madness of your former course. Compare your present attainments with your advantages and your obligations. Notwithstanding all the sweet and awful methods God has taken with you, the obligations he has laid you under, the infinite pains he has taken to bring you to a right spirit, how much unrepented pride and rebellion remains to this day! Was ever wretch so vile? How far, how infinitely far are you from being what you ought to be! What shame and confusion of face belong to you! Could you once have thought you would prove such a froward, ungrateful creature; as you have been since your conversion? How must holy angels or saints in heaven, abhor your frame of mind!

adopted, and if their husbands would go down to destruction, they should go loaded with their prayers. They moreover resolved to renew their strength, and to pray more earnestly than ever. Thus they continued for three years longer. About this time, one of them was awakened in the night by the mental distress of her husband. Sleep had departed from his eyes; distress and anguish had seized his soul, for the prayers of these females had come up in remembrance before the throne of God; and the man who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony. Now with earnestness, he entreated her to pray for him, for, said he, the day of grace is almost over, and the door of mercy is ready to be closed against me forever. His distress, and the hope of his wife continued to increase. As soon as the day dawned she went with an overflowing heart to tell her praying companion, that God was about to answer their petitions. But great was her surprise, to meet her friend coming on the same errand, to tell her what God was doing for her own husband.

Thus after ten years perseverance in calling mightily upon God, these Christian females had the unspeakable satisfaction of seeing both their husbands brought on the same day to realize their undone condition, and about the same time to accept, as it is hoped, the offers of mercy.

Columbian Star.

THE SYNOD OF TENNESSEE

To the Churches under our care, Grace, Mercy and Peace be multiplied.

DEAR BRETHREN—We have heard with deep interest the state of the Churches throughout our bounds, from the members of Synod convened from all parts. Some of the accounts have refreshed our spirits, and strengthened our hands; while others have been calculated to fill us with distress. We rejoice to hear that God has not taken his Holy Spirit away entirely. Some of the churches have enjoyed his heavenly influences, and encouraging additions have been made. But in no instances have revivals been as powerful and extensive as in some past years. It is with gratitude and uplifting of heart that Synod record the King of Zion's gracious visitations to the citizens of Knoxville during their present sessions. A number has been hopefully redeemed from the pollution and guilt of sin; and from many is extorted the anxious enquiry after the salvation of the gospel.

The past year has witnessed more active benevolence and liberality to advance the cause of Christ, than any former year. Much has been done for the education of pious young men for the gospel.

ministry, compared with any former year. And we take courage from this pleasing evidence that the churches are about to wake up to this all-important object. The preaching of the gospel is the principal instrument that God will ever employ to convert the world. But there is not one minister of the gospel for every thousand the world needs. The harvest truly is great and the laborers are few. You will not only pray that the Lord of the harvest may send forth laborers; but search out for pious, devoted youth, and assist them with the means of obtaining the qualifications necessary for a gospel minister.

God is doing much for the rising generation by means of sabbath schools. These are, emphatically, nurseries of piety. Here the young mind is taught to revere the sabbath, is stored with instruction from the uncorrupted fountain, the word of God. Here it is taught the great practical truths of Christianity. These schools are peculiarly favorable for an unfortunate class of people among us, who are excluded almost entirely from the means of religious instruction. But hundreds of them will praise God through eternity for the light of heaven conveyed to their souls by sabbath schools. More has been done in our bounds in this way for the cause of Christ last year, than in any preceding year. Brethren, do not become weary in well doing. Encourage sabbath schools by countenancing them, by aiding in teaching, by contributing to supply them with books and other things indispensable to their greatest usefulness.

There is a deplorable want of the sacred volume throughout our bounds. Thousands of individuals and families do not possess this unerring guide to duty and to heaven. The churches have gone forward and done something on this subject. But our best exertions have been feeble—we have not come to the help of the Lord, as if determined that every destitute individual in our bounds should have the words of eternal life put into his hands. We have many noble examples set us by sister states, and other sections of the church. When will we imitate these praiseworthy examples? Let the poor contribute their *mite*, and let the rich contribute liberally of their abundance, for the Lord loveth a cheerful giver; and let all unite in good earnest, and much will be done speedily.

We earnestly entreat you to patronize and encourage Tract Societies. This is a cheap and easy method of doing good to individuals and society generally. In a word, the "signs of the times," the movements of the great Head of the Church, and the perishing condition of millions, call loudly on every lover of the Lord Jesus

Christ, to gird up his loins, and come, with all his energies and influence, to the work of filling the earth with the knowledge of the Lord and his salvation. The moral machinery is in operation, by which God will spread the triumphs of the cross wherever men dwell. The Captain of our Salvation is marshalling his army for the conquest of the world. Under his banners are arrayed the Missionary host, the Bible, Tract and Education Societies, and Theological Seminaries, with all the faithful heralds of salvation. The word of command is, "go forward." Dear brethren, we call upon you to be co-workers with God in the mighty achievements of his grace.—Much more can be done for these objects than we have ever yet done.

We have heard with deep regret, that some of our churches are in a declining state, which but a few years since were quickened and revived by the outpouring of the Holy Spirit; that there are to be found even professors of religion, who violate the sanctity of the sabbath; and that but little is doing to arrest the progress of intemperance—that vice which may be emphatically called the destroyer of human kind; that in some places where decent attention is given to the public means of grace, but little impression is made; and that there are in our bounds many and large waste places without a sanctuary or sanctuary privileges, and the people perishing for lack of knowledge.

In a few places infidelity is not ashamed to shew its hideous and deformed visage. Profanity is yet to be heard in our streets and places of public resort.

We ask you, we ask our own souls, how long are these threatening evils to prevail? How long is the land to mourn, and the hopes of the church to wither under their baneful influence?

Let ministers and professors be what they ought to be, and discharge their duty faithfully, and we hesitate not to say that darkness, error, and impiety, would speedily give place to the benevolent religion of the Bible. Would churches decline if christians lived agreeably to their holy profession? Let the churches in our bounds combine their influence and unite in some well devised plan to put down sabbath-breaking, and to arrest the progress and ravages of intemperance, and they will soon accomplish much. Witness the success that has crowned the efforts made in other sections of the church against these God-provoking and destructive vices. Let Christians pray in the exercise of faith for revivals, and for the increase of faithful laborers; and let their prayers be followed by the exertions that such faith would dictate; and we shall soon see the

churches revived, the gospel preached to the destitute by devoted ministers of the New Testament, and our waste places blooming like the garden of the Lord.

CHARLES COFFIN, *Moderator.*

ELI N. SAWTELL, *Temporary Clerk.*

ARMINIANISM AND THE MILLENNIUM IRRECONCILEABLE

To the Editors of the Calvinistic Magazine.

GENTLEMEN—I have just read the 9th number of your Magazine for 1828, and I am fully satisfied, that on examining the subjects there discussed, our Arminian friends will be constrained either to renounce the doctrines for which they have hitherto contended, or deny absolutely that the church will ever have a day of Millennial Glory. No impartial man, I am certain, can examine the subject carefully, without being fully convinced, that if the peculiar doctrines of Arminianism be true, there never will be a Millennium, and on the other hand, that if it be true, that a Millennial day is approaching, then the peculiar doctrines of Arminianism are unquestionably groundless; and when that bright day of Zion's glory arrives, all nations of the earth will look upon those peculiar sentiments for which our Arminian friends now contend so zealously, as nothing better than "wind and confusion."

No Arminian can avoid seeing, that if he admits that God designs to convert the whole world at a "set time," he admits broadly and fully what Calvinists have always meant by the "purpose of God according to election;" for the most remarkable instance of God's *electing love*, is his determination to convert and save all nations in the Millennial day.

No Arminian can avoid seeing, that if he admits that the Lord will "make bare his arm" in the latter day, and turn all families of the earth from Satan to God, then he admits the very doctrine of *effectual calling*, against which Arminians have so long and so violently contended.

No Arminian can avoid seeing, that if he admits that in the latter day Zion's King will "take to him his great power," and subdue all hearts to the obedience of the gospel, then he admits the doctrine of divine sovereignty, for all acknowledge that God did not subdue the hearts of all men in the days of Sodom and Gomorrah, or in any age that has yet passed.

No Arminian can avoid seeing, that if he admits there will be a long Millennial day, a thousand prophetic years, in which there

shall be "none to hurt or destroy in all God's holy mountain," then, away goes his favorite doctrine of "falling from grace," for the inhabitants of the earth will not only be converted at first, but they will *remain* converted. They will persevere in holiness till the end of life.

Thus it is evident that when the light of the Millennial morning bursts upon our world, the mists and clouds which now obscure the vision of many professing christians, will be rolled away, and Divine Truth will stand out with "seven fold" brightness in the view of all nations.

The question may now arise, what will our Arminian friends do, in view of the conclusive evidence which God's promise of a Millennium, furnishes against their peculiar sentiments? I answer, some of them, when they look at this subject candidly, and see how absolutely inconsistent their peculiar doctrines are with the promise of God, that the whole earth shall be converted in the latter day, will doubtless renounce their errors and embrace the truth. Of this I am persuaded, for,

1. All christians love truth when it is clearly perceived by the mind; and although there are many ways in which their minds may be prejudiced, and led to take a perverted view of certain Scripture doctrines, yet error is not the native element of the renovated heart. And, we are assured that when all hearts are renewed, and all prejudice is put down, and all misrepresentation is done away, then, all the inhabitants of the earth shall see eye to eye.

2. We see that as the Scriptures are examined more and more, many are coming over from error to the side of truth. In the county where I live, I calculate there are now ten staunch advocates for the doctrines of sovereign grace, where there was one ten years ago.— Knowledge increases, and truth advances, as the day of the Lord draws nigh.

3. All christians admit, that in the Millennium, the church will be much more enlightened than at the present time. Show any denomination that the peculiarities for which they contend, will certainly be rejected by the whole church during the Millennium, and at once their faith in those peculiarities is shaken. No good man is willing to make efforts for the propagation of sentiments, which he clearly sees the whole church will reject as soon as her glory fills the earth. For these reasons, I doubt not, that many who have hitherto stood up for the peculiarities of Arminianism, will give up the contest, and admit they had been mistaken, as soon as they perceive the absolute inconsistency of those doctrines with the promise of

God that *all nations shall be converted* "in his time." But will all renounce these errors? Not immediately. Error will not quit the field without a violent struggle. And although I cannot attempt to point out all the arts that will be employed to prop a tottering cause, yet the principal one will be to deny absolutely that God will ever grant to the church a Millennium, in which for many ages "all shall know the Lord from the least to the greatest." I have no doubt, that so soon as those Arminians who are determined to yield to no array of argument, discover how totally irreconcilable the hope of a Millennium is with the leading features of their scheme, they will come out and broadly deny that there will ever be a day of Millennial glory enjoyed by the church on earth. Nor let this be thought incredible. We find that the advocates of error have, on former occasions, acted a part altogether as strange, and have denied doctrines as plainly taught in the Scriptures as the doctrine of a Millennium is or can be. I will mention one instance. In the days of President Edwards, Arminians in Europe and America had breathed out much complaint against the doctrine of God's decrees, pronouncing it absurd, ridiculous, inconsistent, &c. &c. Edwards took up his pen and showed them, that the doctrine was not only most clearly taught in the Bible, which they professed to believe, but that it was also necessarily connected with the doctrine of God's foreknowledge, which they all maintained; for, said Edwards, if God foreknows all events with *absolute certainty*, before they take place, then they must be *fixed and certain* before they take place, for it is absurd to suppose, that God knows that to be *certain*, which is *uncertain*. And if God has foreknown all events from eternity, then they must have been fixed and certain from eternity. But if so, some being must have fixed them, or made them certain; but no being existed from eternity but God. He therefore, must have fixed them, in his eternal purpose. Such was Edwards' argument from the admitted doctrine of foreknowledge—an argument too plain to be misunderstood, and too powerful to be encountered. The champions of error were not a little perplexed with this view of the subject. "And one spoke after this manner, and another after that manner," all feeling that *something* must be done to save their favorite sentiments, yet each at a loss to know what that something was. At length it seems to have been agreed that the plain, unvarnished doctrine of God's foreknowledge, is inconsistent with many of the Arminian peculiarities. And consequently, singular methods have been resorted to, either to put down that doctrine entirely, or so to

“darken counsel by words without knowledge,” that the force of Edwards’ argument might not be felt.

One class allege, that the actions of free agents are *contingencies* in themselves, until they take place, and therefore it is not dishonoring to God to say, that he cannot foreknow them with *certainly*, for, how can that be *certain* in the view of God, which is *uncertain* in itself? This subterfuge, however plausible in the eyes of those who use it, is unfortunately directly in the teeth of those Scripture passages where the Lord foretels the actions of free agents. He foretold that Solomon should build the temple, that Cyrus should take Babylon, that Herod would slay the children in Bethlehem, and that Peter would deny his master. These and a thousand other instances show that the future actions of men are not uncertain in the view of God, for he can foretel them, and of course does foreknow them with absolute certainty.

Another class, conscious that the above scheme of escaping from Edwards’ argument would not do, have alleged, that in the view of the Almighty, no events are past, and none are to come; that all things are present with him from everlasting to everlasting; and therefore it is not proper to speak of God’s *foreknowledge*, for in his view one event does not take place before another, as in ours, but all events stand equally present with him from the beginning to the end of time. On this scheme I would remark,

1st. It is an improvement in theology that has been discovered since the days of the apostles. Neither Peter nor Paul were aware that it is *improper* to speak of God’s foreknowledge. One says to the Jews, “Him being delivered by the determinate counsel and *foreknowledge* of God, ye have taken” &c. The other says to the Romans, “Whom He did *foreknow*, he also did predestinate.” The blundering fellows! had they only penetrated into the subject far enough to discover, that, with the Lord there is, properly speaking, no foreknowledge, and that in his view, one event does not take place before another, they might have avoided such gross mistakes.

2. If Arminians are correct when they say that in the view of the Lord, one event does not take place before another, but all events have in his view the same present existence, whether with respect to us, they are present, or a thousand years past, or a thousand years to come, then it will follow, that in the view of the Almighty, a man is not born before he dies, for he does not view one event as taking place before another. In the view of the Almighty, Noah’s flood did not take place before the American revolution. In the view of the Almighty, Isaiah did not preach in Jerusalem, before

Wesley preached in England—the Bible was not written before the Almanac for A. D. 1823—the law was not given by Moses before the coming of Christ—the world was not created before the judgment day.

3. If it be true, that with the Almighty there is no *foreknowledge*, that those events, which in our view are future, are present in his, so that he does not *foresee* them, or look upon them as things yet to *come*, but views them as now in actual existence. then it will follow, that all the saints now on earth, are now, in the view of the Almighty, as holy and as happy as they will ever be; there will never come a period when God will view them in heaven, any more than he does now; and all the wicked are now, in the view of the Lord, as absolutely in hell, as they will ever be; and not only so, but it has been thus from the foundation of the world, there is no foreknowledge with God. On the morning of creation he did not look forward and see, that in after ages, some of Adam's race would rise to heaven, and others be cast down to hell. But in his view it was all then present; it had actually taken place as really as it ever will! This throws Calvinism into the shade! Arminians have long exclaimed against the Calvinistic doctrines, because they represent God as having determined before the foundation of the world, to take a part of mankind, the righteous, to heaven, and to send another part, the wicked, to hell. But according to their own scheme, which we have been noticing, the Lord not only determined to do this, but in his view it was actually done,

"Ere sin was born, or Adam's dust
Was fashioned into man."

The saints were placed in heaven, and the sinners were sent to hell, as really as they will ever be. Such are the monstrous absurdities men will run into, in order to support a favorite scheme. And now, gentlemen, you may calculate that the doctrine of a Millennium will be denied, as certainly as the doctrine of foreknowledge has been. For every one must see, that the promise of the Millennium is as totally irreconcilable with the peculiar doctrines of Arminianism, as the doctrine of foreknowledge is with their scheme, in relation to divine decrees.

They will come out and broadly deny, that the whole earth will be converted and remain converted for a thousand prophetic years.—You, gentlemen, may therefore search the scriptures, and prepare to defend this important and delightful truth.

May the Lord prosper his own cause.

DWIGHT.

MORAL INFLUENCE OF AN ORTHODOX BELIEF.

In a sermon preached by the celebrated Dr. Chalmers, in May, 1827, at the opening of the Scotch National Church in London, are the following remarks respecting the practical influence of the doctrines of grace.

“It is this doctrine,”—of justification by faith through the merits of Christ—“that gives to the Gospel message the character of a joyous sound, the going forth of which among all nations shall at length both reconcile and regenerate the world. That were indeed a gladsome land, where this truth was preached, with acceptance and with power, from all the pulpits. It is, in fact, the great bond of reunion between earth and heaven. It is like a cord of love let down from the upper sanctuary among the sinful men who are below; and with every sinner who takes hold, it proves the conductor, along which the virtues of heaven, as well as the peace of heaven, descend upon him. This doctrine of grace is altogether a doctrine according to godliness, and as much fitted to emancipate the heart from the tyranny of sin as from the terrors of that vengeance which is due to it. O, it is an idle fear, lest the preaching of the cross should spread the licentiousness of a proclaimed impunity among the people. All experience assures the opposite; and that in parishes which are most plied with the free offers of forgiveness through the blood of a satisfying atonement, there we have the best and holiest families.

“But it may be suspected that, although such a theology is the minister of peace, it cannot be the minister of holiness. Now, to those who have this suspicion, and who would represent the doctrine of justification by faith—that article, as Luther calls it, of a standing or falling church—as adverse to the interests of virtue, I would put one question, and ask them to resolve it. How comes it that Scotland, which, of all the countries in Europe, is the most signalized for the rigid Calvinism of her pulpits, should also be the most signalized by the moral glory that sits on the aspect of her general population? How, in the name of mystery, should it happen, that such a theology as ours is conjoined with perhaps the yet most unvitiated peasantry among the nations of Christendom? The allegation against our churches is, that in the argumentation of our abstract and speculative controversies, the people are so little schooled to the performance of good works. And how then is it that, in our courts of justice, when compared with the calendars of our sister kingdom, there should be so vastly less to do with their evil works? It is certainly a most important experience that in

that country where there is the most Calvinism, there should be the least crime,—that what may be called the most doctrinal nation of Europe should, at the same time, be the least depraved,—and that land wherein the people are most deeply imbued with the principles of salvation by grace, should be the least distempered, either by their week-day profligacies, or their Sabbath profanations. When Knox came over from the school of Geneva, he brought its strict, and, at that time, uncorrupted orthodoxy along with him; and with it here pervaded all the formularies of the church which was founded by him; and, from one generation to another, have our Scottish youth been familiarized to the sound of it from their very infancy; and, unpromising as such a system of tuition might be in the eye of the mere academic moralist, to the work of building up a virtuous and well-doing peasantry, certain it is, that, as the wholesale result, there has palpably come forth of it the most moral peasantry in Europe notwithstanding.”

Nor is it only from the advocates of evangelical doctrines that we have such testimony. The opposers of those doctrines have often acknowledged, that the fact, in relation to the character of those who embraced them, has generally been as stated above by Dr. Chalmers. Some of these acknowledgements have been seen by a portion of our readers, in Dr. Beecher's Reply to the Review of his Sermon at Worcester, and in the Review, published in Boston, of Dr. Channing's Discourse preached at the Dedication of the Second Unitarian Church in New York. A learned infidel, while expressing a decided preference of the Arminian to the Calvinistic system, says he thinks himself “in justice bound to state, that “the modern Calvinists have, in no small degree, excelled their antagonists in the practice of the most rigid and respectable virtues; and have been the highest honor to their own age, and the best models for imitation to every succeeding age.”* Another writer, in a journal for a long time decidedly unfriendly to evangelical opinions, says, “What are we to think of the morality of Calvinistic nations, especially the most numerous of them; who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated with its spirit? Here, if any where, we have a practical and decisive test of the moral influence of a belief in necessarian opinions. In Protestant Switzerland, in Holland, in Scotland, among the English Non-conformists, and the Protestants of the north of Ireland, and in the New England States, Calvinism was long the prevalent faith, and is

* Article on Predestination in the British Encyclopedia.

probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions. Yet, where are communities to be found of a more pure and active virtue?"* Dr. Priestly, the father of modern Unitarianism, said, forty years ago, of "great numbers of Unitarians" in England, that "having no zeal for speculative religion, merely because they have no zeal for religion in general, their moral conduct, though decent, is not what is deemed strict and exemplary." And in relation to "the moral character of Unitarians in general," he allows, "that there is in them a greater apparent conformity to the world than is observable in the others. i. e. in the orthodox.† A writer in the *Christian Register*, (the Unitarian newspaper published in Boston,) of Jan. 13, 1827, over the signature of "Layman Junior," says, that it is a question 'frequently asked,' i. e. we suppose among Unitarians, but seldom if ever, answered, 'why the Unitarian preachers do not exhibit the zeal of the Calvinists?' It is, as we say, a question oftener asked than answered, and that too, while *the fact remains confessedly undisputed*. This inquiry, he adds, "implies a charge of lukewarmness in their vocation, upon those whose duty it is to keep alive a pure flame of religious action among their people;" a charge, of course "confessedly undisputed," since the fact which implies it is "confessedly undisputed." And in another article on the same subject, in the *Register* of Jan. 27, of the same year, he says, "No fact can be more certain, than that the people will never exceed their pastor in religious fervor." So that it is, according to this writer, a charge, the justness of which is "confessedly undisputed," that Unitarian preachers and people are more lukewarm and have less religious fervor than the Calvinists. A writer in the *Christian Examiner*, (the principal Unitarian periodical published in this country,) for March and April, 1826, says of Unitarians as a body, that their "country societies in general are" almost entirely destitute of zeal, and their ministers are "surrounded by" so much "timidity" among their people, that they "often grow timid themselves, keep to one style of preaching, and one round of subjects, and neither excite, nor are excited to inquiry, decision, and exertion. Much of this," he adds, "is also true of the Unitarian societies in Boston." "The people, though satisfied with ministers of the Unitarian persuasion, and resolved to have no other, are generally unwilling to hear Unitarianism explained or de-

* *Edinburgh Review*, vol. xxxvi. p. 257.

† Discourses on various subjects, pp. 95, 96.

fended, and are therefore not interested in it, nor well versed in its principles." "They are *called* Unitarians, and that is enough." And "when a purpose strictly Unitarian is to be accomplished, they, into whose hands it is committed, know full well that the interest in Unitarianism, as such, is small indeed, and that its resources are soon exhausted."* But of the orthodox, a writer in the same magazine—the author of the Review of Dr. Beecher's Sermon at Worcester, says, p. 34, "It is a pleasure to us, now and always, to acknowledge the good qualities which recommend our opponents,—their unquestionable sincerity as a body, their laudable zeal in promoting many of the benevolent undertakings that distinguish this age, their endeavors to excite a spirit of greater seriousness and consideration among the people, and to stem the torrent of vice that is forever setting in upon a thoughtless world."

It is then a fact, proved by the most ample testimony, of the opposers, as well as of the advocates, of the doctrines of the orthodox, that they have ever, as a body, excelled their opponents, in no small degree, in the practice of the most rigid and respectable virtues; that those communities, whose collective character has been formed most exclusively by the influence of orthodox opinions, have invariably been of a more pure and active virtue than others; and that compared with Unitarians, the orthodox have more zeal for religion, and their moral conduct is more strict and exemplary, and they are more zealous in promoting benevolent undertakings, and endeavoring to excite a spirit of seriousness and consideration among the people, and to stem the torrent of vice. These are facts, and facts which remain "confessedly undisputed."

The moral influence of a system of religious belief, is, moreover, distinguished Unitarian writers themselves being judges, a proper test of the truth of that system. Mr. Sparks, in his Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines, says, "There is a close connexion between faith and practice. A man will act according to his convictions, and an irreligious practice can never be the consequence of a right faith." And Dr. Channing says, in his Discourse at the dedication of the Second Unitarian Church in New-York, "A religious system can carry no more authentic mark of a divine original, than its obvious, direct, and peculiar tendency to form an elevated religious character." And a far higher authority has said, "Ye shall know them by their fruits.—Do men gather grapes of thorns, or figs of thistles? Even as every

*Christian Examiner, vol. iii. pp. 114, 115, 116.

good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And yet, it is maintained that orthodox opinions are false, and Unitarian opinions are true! We appeal to common sense, and the candor of those who disbelieve or doubt the truth of evangelical opinions, and ask, Can it be so?—An irreligious practice can never be the consequence of a right faith." "A religious system can carry no more authentic mark of a divine original, than its *obvious*, direct, and peculiar adaptation to form an elevated religious character." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." According to the testimony of the opposers, as well as the advocates of orthodox opinions, those who have embraced these opinions have ever, as a body, excelled their opponents, in no small degree, in the practice of the most rigid and respectable virtues; and those communities whose collective character has been formed most exclusively by the influence of these opinions, have invariably been of a more pure and active virtue than others; and, according to the testimony of distinguished advocates of Unitarianism, the orthodox have more zeal for religion in general than the Unitarians; their moral conduct is more strict and exemplary, and they are more engaged in promoting benevolent undertakings, and in endeavoring to create a spirit of seriousness and consideration among the people, and to stem the torrent of vice. Can it be, then, that orthodoxy is false, and Unitarianism true? If the premises are admitted, (and how can they be denied?) is it not manifest that the correct conclusion is the directly opposite of this? Let candor and common sense decide.

Spirit of the Pilgrims.

POPULATION OF THE EARTH

ACCORDING TO ITS DIFFERENT RELIGIONS.

MONOTHEISTS:

CHRISTIANS:

CATHOLICS	-	-	-	-	129,550,000
PROTESTANTS:					
<i>Evangelic</i>	-	-	8,200,000		
<i>Lutheran</i>	-	-	16,220,000		
<i>Reformed:</i>					
Proper	-	-	7,440,000		
Presbyterians	-	-	4,800,000		
				<hr/>	12,240,000
<i>Anglican</i>	-	-	-	-	15,050,000
<i>Various:</i>					
Independents	-	-	3,300,000		

Methodists	- - -	1,500,000		
Quakers	- - -	200,000		
Menonites	- - -	200,000		
Herrnhuters	- - -	100,000		
Baptists	- - -	76,000		
Unitarians	- - -	60,000		
Swedenborgians	- -	36,000		
Filippines	- - -	12,009		
		<hr/>	5,984,000	
			<hr/>	57,694,000
GREEK CHRISTIANS:				
<i>Russo-Greek</i>	- - -	35,375,000		
<i>Eastern-Greek</i>	- - -	6,000,000		
		<hr/>	41,375,000	
MONOPHYSITES:				
<i>Jacobites:</i>				
Proper	- - -	220,000		
Copts	- - -	3,200,000		
Thomas Christians	- -	80,000		
John Christians	- -	26,000		
		<hr/>	3,526,000	
<i>Maronites</i>	- - -	150,000		
<i>Armenians</i>	- - -	2,200,000		
		<hr/>	5,876,000	
NESTORIANS	- - -	- - -	400,000	
			<hr/>	234,895,000
JEWS	- - -	- - -	2,650,000	
MAHOMEDANS:				
SUNITES:				
<i>Proper</i>	- - -	65,000,000		
<i>Wechabites</i>	- - -	7,000,000		
		<hr/>	72,000,000	
SELHITES	- - -	- - -	43,000,000	
ISHMAELITES	- - -	- - -	120,000	
			<hr/>	115,120,000
ZOROASTRIANS	- - -	- - -	780,000	
CONFUCIANS	- - -	- - -	5,000,000	
NANKNISTS	- - -	- - -	4,000,000	
			<hr/>	362,445,000
POLYTHEISTS:				
<i>LAMAITES</i>	- - -	58,000,000		
<i>BRAHMINISTS</i>	- - -	115,000,000		
<i>BUDDHISTS</i>	- - -	169,000,000		
<i>FETICHE WORSHIPPERS</i>	-	124,000,000		
		<hr/>	466,000,000	
			<hr/>	828,445,000
TOTAL	- - -	- - -	828,445,000	

This table is taken from the "Allgemeine Kirchenzeitung," published at Darmstadt; and seems to have been diligently compiled from the most authentic sources to which access could be procured: it must be considered, indeed, in many cases, as only a probable approximation to the truth; but it is an appalling and heart-stirring fact, that the Population of the Earth should, in the Nineteenth Century from the Death of the Saviour of Mankind, remain still the victims, to so vast an extent, of Superstition, Delusion, and Idolatry.

Religious Magazine.

THE NECESSITY OF DIVINE REVELATION.

The ancient philosophers, who entertained the most just and correct ideas of the Divine character, and other ancients also, assert, in numerous instances, that their knowledge, and that of their countrymen, concerning God, was traditional.

Thus *Plato*, in *Philebus*, says, "The tradition, which I have had concerning the unity of God, his essence, the plurality of his perfections, and decrees, was from the ancients, who were better than the Grecians."

Again, in his *Phædo*, "I received my knowledge of the Intelligent Mind governing the world, from the wise."

Again, in his *Cratylus*, "The Grecians received their learning from the ancients, who lived nearer to the Gods."

Numenius says, "What is *Plato*, but *Moses* speaking in the Greek language?"

Hermippus, in his life of *Pythagoras*, says, "*Pythagoras* translated many things out of the Jewish Institutes into his philosophy."

Pythagoras, as *Porphyry* asserts, and the Hindoo records prove, travelled into Egypt, Phœnicia, Palestine, Chaldea, Persia, and Hindostan; and dwelt, as *Jamblichus* declares, in Judea, on Mount Carmel.

Thales was a Phœnician by the mother's side; and declares himself to have travelled into Asia and Egypt, to gain the oriental wisdom.

Pherecydes, the master of *Pythagoras*, as *Suidas* observes, exercised himself in the hidden books of the Phœnicians.

Clemens Alexandrinus declares, that *Pythagoras* suffered himself to be circumcised in Egypt, that he might gain knowledge, which otherwise he could not acquire.

From *Pythagoras* *Plato* first learned his philosophy; which, however, he improved. From him he probably received the knowledge of one God; and from *Pherecydes* the immortality of the soul: the

philosopher having taught that doctrine to the Greeks, and, as Cicero supposes, to mankind.

Plato, also, travelled into Egypt, and resided there twelve years; conversing with the learned Egyptians, and unquestionably with the Jews and Phœnicians also; many of whom resided in Egypt at that time.

The philosophers who have been mentioned, together with *Socrates*, and (if we are to suppose the accounts of them deserving of credit) with *Orpheus*, *Linus*, *Musæus*, &c. differed from the other Greek philosophers in this; *that they built their doctrines upon traditional information: while the others founded theirs upon their own reasonings.* Thus did *Plato*: and thus *Porphyry* declares, that *Pythagoras* derived his most excellent things from the Barbarians.

Panoplist.

RECOMMENDATION.

To the Editors of the Calvinistic Magazine.

GENTLEMEN—Being informed that the Rev. O. S. HINCKLEY is about to remove to the state of Kentucky, with a view to the establishment of a Female Academy at Lexington, we, who have had daughters or wards under the tuition of Mr. Hinckley, in the East Tennessee Female Academy, conceive it due to his character, in reference to his intended settlement among strangers, to say, that the progress of his pupils, in the various branches taught in that institution, has been, so far as our observation extends, fully equal to the expectations of the employers. With respect to qualifications, those of Mr. Hinckley and his assistants are undoubtedly of no ordinary class. His moral and religious character sustain him in our respect and confidence, during several years of transient acquaintance. And while we can but regret the loss to East Tennessee, which the want of sufficient patronage is about to occasion her, we sincerely congratulate the citizens of Lexington and its vicinity, on the prospect of so valuable an addition to their literary institutions. Should you reciprocate our feelings on this subject, you may insert the above in your widely circulating paper.

We are, gentlemen, your obedient servants,

JOHN A. M'KINNEY,

GEO. HALE,

N. FAIN,

MOSES RICE,

S. POWEL,

WILLIAM LYONS,

JNO. A. ROGERS,

J. P. TAYLOR,

JOHN KENNEDY.

Hawkins County, September, 1828.

THE
CALVINISTIC MAGAZINE.

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

No. 11. **NOVEMBER, 1828.** VOL. II.

EXTRACT FROM A SERMON.

PSALM L. 21.

“Thou thoughtest that I was altogether such an one **●** thyself.”

I shall first attempt to shew that this disposition is in every human heart, [to think God such an one as ourselves,] and that it is at the bottom of all the security of the wicked, and of all the imperfection of the penitent. And secondly, illustrate the fact that God is very different from any of us.

This propensity to think God like themselves, was the cause of the descendants of Noah losing the knowledge once given them, and (in the language of St. Paul) “changing the glory of the uncorruptible God into an image made like to corruptible man.” That is, *gradually crouching into Idolatry.*

This is the reason why the God of the Pagan is always nothing more than a gigantic man-immortal, in iniquity stronger than themselves—more durable, but equally vicious. Well has it been said by some one, that we cannot speak of man and speak the truth, without repeating something from the Bible. I perhaps never should have noticed this strong inclination of a depraved soul, to reduce the attributes of Deity into a resemblance of itself, if I had not met with the assertion in the sacred page. But finding it there recorded, I look toward the beginning, and I see it confirmed by all the actions of all my fellow worms since the flood. And in the present generation it stares me in the face every hour. If I look at the picture of the world two thousand years ago, I discover every nation over which I glance my eye, (the Jews excepted) mixing songs and drunkenness with their worship—teaching their children, that on certain occasions, an omission of inebriety or other impurities, would be criminal. Why should any one ever have fancied that God was pleased with revelry? *Because they delighted in it themselves, and they were prone to think him just such an one as THEY themselves.*

If we peruse the scraps of history that are left us, the nearer we approach the days of Noah, the less Idolatry we find; and we may go back until we see no traces of human sacrifices whatever. We might then ask, *how did such worship ever commence?* Seeing the sensitive tie between parent and offspring, we might suppose that human depravity would have been ingenious to devise any other expedient rather than destroy their own children in their worship. Surely nothing but the strongest habit of thinking God like themselves, ever could have introduced a custom so painful to the worshippers. Human law could not have forced such a thing on any nation. *But man is a revengeful animal;* and when greatly exasperated, is conscious that it would give him pleasure to see his enemy suffer. When injured, he is conscious of a wish to injure in return. When therefore the Gentile Idolater, feeling his own guilt and dreading the wrath of heaven, pondered on the means of averting it, he fancied God like himself, and determined accordingly on the most painful sacrifice. It was from the horrible exercises of his own dark soul, that he was first led to conclude, that God would be gratified and his favor propitiated by the bare sight of *suffering* in the abstract.

See all the nations of the earth in ages past, in the present day, and through every intermediate time, mixing obscenity with their worship, expecting this to please the Creator. *And why should they think so? Because beastliness is pleasing to themselves.*

The Pagans all deemed of their Deities as though they were cunning, ambitious, sensual, quarrelsome. In short, not a single vice or evil disposition that belongs to the thing of depravity called man, that the Gentile nations (where the Bible was not) have not all down through thousands of years, attributed to God, and pretended to worship him by the practice of it, supposing it to be pleasing in his sight. And why should they always deem so without cause, and so long without any departure? *Because they thought God like themselves.*

Notice those vallies of gloom, and blood, and groans, where the Hebrew mother caused her child to pass through the fire to Moloch. She had seen the worship of the true God, which required no such sacrifice. Both religions had been taught in the land. She had every reason to believe the one she forsook true, and the other false. Why did she cleave to that which demanded the life of her offspring? It was not because her infant's smile did not play sweetly upon the chords of her affections. It was because she was of the race of fallen Adam, and was bent like the rest, to think God like herself, *requiring great and painful reparation whenever offended.* At

this hour look at the Hindoo trying to please his God. Will he think of doing so by the practice of holiness? No, for holiness is *not pleasing to the Hindoo*. Of course he never dreams of God's delighting in it. Nothing is farther from his suspicion, than that God would be pleased with that which *he himself* cannot relish.— But tell him to swing himself by hooks stuck in his back—to bore his tongue through with a red hot spindle, and he can at once hope to buy the favor of heaven in that way. ☞ For his own soul heart is the glass in which he looks for the disposition of his Maker. Talk to the Indian of our forests about God, and you will discover that he supposes hunting, fishing, and war-songs, are pleasing in his eyes. Why? He judges from his own feelings. In short, throughout every nation that has not been taught of God, wheresoever they dwell, throughout every different generation in each of those nations, throughout every individual year, making a part of the long centuries that are past, without deviation, without the shadow of exception, we find men as strongly bent to think of God as like themselves, as they are to eat their daily food: or to sleep when they are weary. If this now is, and has always so universally been so, then it must be the case with you and me, (for it belongs to our fallen nature) just so far as grace has not conquered and removed it.

Whatever notion of religion makes God most resemble sinful man, is most false; and whatever system makes him most widely unlike sinful man, is nearest the truth. The Atheist looks at himself with a gaze so steady, that he fancies there is no being superior to man. Of course man is the God of the thing we call an Atheist. The Deist speaks loudly, nay, prides himself on what he calls his exalted notions of God. Enquire minutely into the matter, and you will find that the moral character of the God he speaks of is *precisely the character of the Deist you are talking with*. When you talk with a Deist, the likes and dislikes of the man who stands before you, are the picture of the God he believes in. I never found an exception. Ask him if God hates sin and will punish it? He will agree, perhaps, that God hates murder, theft, and such crimes as he himself abhors? But ask him if indifference to the worship of that God, profanation of his sabbath, raising children without religious instruction, &c. &c. are offences in his sight, and you will find that he does not think any thing is displeasing to God, *which is not displeasing to himself*. Suppose he is a man who is honest in his dealings, but intemperate. Then you can get him to agree that God hates *roguey*, but “as for a little wine and jollity, there are worse things in the world than these.” Ask him if all will fare alike in

the next world, and perhaps he will hesitate to say they will—for his pride may be a little startled at being placed on a level with “dogs, sorcerers,” &c. But get him to name if you can the sins which will fall under God’s displeasure, and you will find invariably that he specifies practices of which he himself has not been notoriously guilty. But if his own character is one of universal turpitude, then you cannot get him plainly to agree that sin will be punished at all in a future existence. From the time of Tindal to the present moment—from where the sun rises to where it sets, I know of no exceptions to these facts in reality, however there may be seeming ones. I know of none of Adam’s sons, whether worshippers of Juggernaut, Mahomet, Baal, Moloch, or Vishnu—who have made the moral character of their God more to fit their own than the Deist. The resemblance is complete—as it is in the case of the Universalist and the Unitarian. These last are so closely allied, that one of them alone will serve for an illustration of both. Unitarianism is *Deism preached*. The Unitarian will sometimes admit that the Bible is the Word of God—nay, even think that he takes it for his guide. But he demands the liberty of explanation, and always uses it in such a way as to prove (to himself) all the leading doctrines of the Deist—and he holds them in the same manner, and their arguments are the same. The Unitarian preaches, and organizes his followers into a society—the Deist seldom does. They both unite in condemning the doctrines of total depravity—a vicarious satisfaction for sin, &c. &c. And they cordially bend their most malignant powers together to impede, satirise and abuse the sending of the Bible to the heathen, preaching the gospel to every creature, and every kind of missionary effort. ☞ “*By their fruits ye shall know them.*” The Unitarian looks at himself and sees that he could not possibly exist in such a manner as to allow of a tri-personal distinction—justifying the language *I, Thou, He*—and immediately declares it is the same way with Spirit. He knows that it would be absurd to speak or think of himself as a three-one existence, and he makes the mode of God’s existence resemble his own. He sets out with the idea that God in this particular is *altogether such an one as himself*. It is the first article of his faith, and he keeps it up throughout. And rather than yield it, or take an assertion of God’s, which does not comport with his own ideas, he would put a face on five hundred verses of Holy Writ. In short, just what *he* thinks rational—just what harmonizes with *his* ideas of propriety—just what pleases *him*, the same character he gives to God and to Christ—nor more nor less—and his ingenuity is immediately employed to make the Bible

speak the language of his heart. Thinking God altogether such an one as himself, is the prop of his error and the food of his delusion. And so with the Universalist. He sees the word everlasting on the sacred page as well as we do. It is not because the word eternal naturally conveys the idea of limited duration to him, that he believes as he does. No—*It seems to his own heart* a more delightful plan, that all should get to heaven, than that the worm should be deathless. And he will make God feel as he does himself. An eternal hell does not please him, and he will openly tell you that it cannot be God's plan. "Thou thoughtest" &c. And having concluded that God's feelings on this point are those of his own bosom, he has nothing more to do than just to set about explaining away the words and passages that stand in his path, and his system is complete. For just let any human heart say within itself, "In this way God ought to act—in that way he must feel," and (with him) the Bible will soon bend to fit the tenet, be it what it may.

We have now seen this disposition to judge of God by ourselves, make men idolaters and infidels. But you may ask, what has it to do with the christian? Very few christians lay claim to angel perfection, either in heart or opinions. The christian is one who once thought God altogether such an one as himself (except as to his natural perfections, power, eternity, &c.) But by the grace of God and the agency of divine truth, he now sees him to be different from what he once thought and wished him to be. And he is glad of the discovery. But there are still some points in which the forgetful child is, unknown to himself, striving to keep up the resemblance. All natural men think God ought and no doubt will feel like them altogether on the doctrines of sovereignty, predestination, &c. and too many maintain the idea and the wish even after conversion. It is not that the Arminian has never seen the disagreeable word *election* in the holy record, that he thinks as he does. It is not that "Having predestinated us" &c. has never sounded in his ears. It is not that "As many as were ordained to eternal life," &c. has never met his startled gaze. It is not that "names written in the Lamb's book of life," has no tendency to convey the idea of God's eternal purposes. It is not that before the "foundation of the world" naturally means yesterday. No—*it is this*—"Predestination is revolting to my feelings—contrary to my ideas of rationality—opposed to my wishes—contradictory to my notions of propriety—it cannot be true—God cannot feel so—the Bible must not teach it." Then begins the little task of ingenious explanations, colourings, &c. &c. and if too hard pressed, "*Better to say this verse means nothing,*"

than to think God altogether different from *me*—sagacious *me*—pious, zealous, rational *me*.”

O that men (and particularly christian men) would cease to make their own puny wishes and feelings, the standard by which to measure the Eternal One—would cease to think him “altogether such an one as themselves”—and at last discover and exclaim, in adoring wonder—“thy thoughts are not as our thoughts, and thy ways are not our ways. For as the heavens are higher than the earth, so are thy ways higher than our ways, and thy thoughts than our thoughts.”

N.

THE RELIGION OF OUR ANCESTORS.

The Missionary efforts of the present age have diffused much information through our country concerning the state of those nations which continue under the darkness of heathenism. Christian nations are *now* much better acquainted with the absurd and barbarous usages of the heathen tribes, than they were fifty years ago. And it is delightful to observe, that as information on this subject accumulates, the church puts forth efforts more and more vigorous, to shed the light of life on every “kindred and people” under heaven. There are many, however, who think and speak of the heathen, as if they were almost a distinct class of beings, and belonged not to our own species. We would call the attention of such, to the following article, in which is set forth the heathenism of those nations from which *we* are descended. Yes, our own ancestors were idolaters, gross idolaters, until the sun of righteousness arose upon them.

Owing to the cultivation of Greek and Roman literature in our Colleges and Academies, the American people are much better acquainted with the mythology of ancient Greece and Rome, than with that of the nations from which they themselves have sprung. It is certainly profitable for us, to look to the “Rock whence we are hewn, and to the pit whence we are digged.” Dreary and dark was the cloud of ignorance and superstition which covered our fathers before they were visited by the light of Israel.

The earliest inhabitants of England of whom history speaks, were the ancient Britons; it was afterwards conquered by the Romans, then by the Saxons, and again, by the Danes. As is usual in such cases, the conquerors and conquered intermarried, and to a certain extent, became one people. The present inhabitants of England, and Americans whose ancestors emigrated from that country, are the offspring of that amalgamated race.

The following account of the religion of those nations is taken

from a valuable work, entitled, "The Book of the Church. By Robert Southey, Esq. L. L. D." We lay it before our readers that they may see in what darkness our fathers lived, and in what darkness we should have been living *at this day*, had not the "Star of Bethlehem" arisen upon us, and introduced a brighter day.

I. The religion of the ancient Britons.

"Their priests, the Druids, are said to have retained the belief of one supreme God, all-wise, all-mighty, and all-merciful, from whom all things which have life proceed. They held, also, the immortality of the soul: whatever else they taught was deceit or vanity. Thus, it is said, they believed that the soul began to exist in the meanest insect, and proceeded through all the lower orders of existence, ascending at each new birth, to a higher form, till it arrived at its human stage; this, according to their philosophy, being necessary, that it might collect, during its progress, the properties and powers of animal life. This lower state was a state of evil; but there could be no sin there because there could be no choice, and therefore death was always the passage to a higher step of being.— But when the soul had reached its human form, it then possessed the knowledge of good and evil, for man is born to make his choice between them; he is born also to experience change and suffering, these being the conditions of humanity. The soul, thus elevated, became responsible, and if it had chosen evil instead of good, returned after death to the state of evil, and was condemned to an inferior grade of animal life, low in proportion to the debasement whereto it had reduced itself. But they who had chosen the better part, which it is free for all to choose, passed into a state from whence it was not possible to fall; for when death had delivered them from the body, evil had power over them no longer, because they had experienced it, and knew that it was evil: and they were no longer subject to suffering, neither to change; but continuing the same in goodness and in heavenly affections, they increased in knowledge, and thereby in happiness, through all eternity. They believed also that the beatified soul retained the love of its country and its kind; and that the spirits of the good sometimes returned to earth, and became prophets among mankind, that they might assist their brethren, and by teaching them heavenly things, oppose the power of Cythraul, or the Evil One.

"These were but the conceits of imagination; and they who impose upon the people their own imaginations, however innocent, prepare the way for the devices of deceit and wickedness. Good men may have mingled these fancies with the truth; bad ones maintained

that there were other gods besides Him in whom we live and move and have our being; Teutates, whom they called the father, and Taranis the thunderer, and Hesus the god of battles, and Andraste the goddess of victory: Hu the mighty, by whom it is believed that Noah, the second parent of the human race, was intended; Ceridwen, a goddess in whose rites the preservation of mankind in the ark was figured; and Beal or Belinus,.....for the Phenicians had introduced the worship of their Baal. By favor of these false gods, the Druids pretended to foretel future events, and as their servants and favorites they demanded gifts and offerings from the deluded multitude. The better to secure this revenue, they made the people, at the beginning of winter, extinguish all their fires on one day, and kindle them again from the sacred fire of the Druids, which would make the house fortunate for the ensuing year: and if any man came who had not paid his yearly dues, they refused to give him a spark, neither durst any of his neighbors relieve him; nor might he himself procure fire by any other means, so that he and his family were deprived of it till he had discharged the uttermost of his debt. They erected also great stones so cunningly fitted one upon another, that if the upper one were touched in a certain place, though only with a finger, it would rock; whereas no strength of man might avail to move it if applied to any other part: hither they led those who were accused of any crime, and, under pretence that the gods would, by this form of trial, manifest the guilt or innocence of the party, directed him where to touch and make the proof: and thus at their discretion they either absolved the accused, or made them appear guilty.

“The missletoe, the seed whereof is eaten and voided by the birds, and thus conveyed from one tree to another, they affected to hold in veneration. When it was discovered growing upon an oak, upon which tree it is rarely to be found, the Druids went thither with great solemnity, and all things were made ready for sacrifice and for feasting. Two white bulls were fastened by their horns to the tree; the officiating priest ascended, and cut the mistletoe with a golden knife; others stood below to receive it in a white woollen cloth, and it was carefully preserved, that water, wherein it had been steeped, might be administered to men, as an antidote against poison, and to cattle for the sake of making them fruitful. The sacrifice was then performed. The best and most beautiful of the flocks and herds were selected for this purpose. The victim was divided into three parts: one was consumed as a burnt offering; he who made the offering feasted upon another, with his friends; and

the third was the portion of the Druids. In this wise did they delude the people. But they had worse rites than these, and were guilty of greater abominations. They were notorious, above the priests of every other idolatry, for the practice of pretended magic. They made the people pass through fire in honor of Beal; and they offered up the life of man in sacrifice, saying that when the victim was smitten with a sword, they could discover events which were to come by the manner in which he fell, and the flowing of his blood, and the quivering of his body in the act of death. When a chief was afflicted with sickness, they sacrificed a human victim, because, they said that the continuance of his life might be purchased if another life were offered up as its price; and in like manner, men were offered up when any calamity befel the people, and when they were about to engage in war. Naked women, stained with the dark blue dye of woad, assisted at these bloody rites. On greater occasions, a huge figure in the rude likeness of man, was made of wicker-work, and filled with men: as many as were condemned to death for their offences were put into it; but if these did not suffice to fill the image, the innocent were thrust in, and they surrounded it with straw and wood, and set fire to it, and consumed it, with all whom it contained.

“Their domestic institutions were not less pernicious than their idolatry. A wife was common to all the kinsmen of her husband, a custom which prevented all connubial love, and destroyed the natural affection between child and father; for every man had as many wives as he had kinsmen, and no man knew his child, nor did any child know its father. These were the abominations of our British fathers after the light of the Patriarchs was lost among them, and before they received the light of the gospel.” Pp. 4—9.

II. The religion of the Romans.

“When the Romans established themselves as conquerors in Britain, the authority of the Druids was destroyed, and one system of idolatry was exchanged for another as far as Roman civilization extended. The heathenism, which was thus introduced, contained fewer remains of patriarchal truths than that which it displaced: it was less bloody, because, during the progress of knowledge and refinement, the more inhuman of its rites had fallen into disuse; and it was not so fraudulent, because for the same reason it had in great measure ceased to obtain belief, or to command respect; but inasmuch as it had any influence over the conduct of the people, its effect was worse, because the fables which were related of its false Deities, gave a sanction to immoralities of every kind, even the foulest

and most abominable crimes. So gross indeed was this iniquitous mythology, that none except the most ignorant of the multitude gave ear to it: the priests who performed the service of the temple laughed in secret at the rites which they practised and the fictions upon which their ceremonies were founded, and the educated ranks looked upon the credulity of the vulgar with scorn. Religion had no connexion with morality among the Greek and Roman heathens, and this was one main cause of their degeneracy and corruption.—Religion consisted with them merely in the observance of certain rites, and the performance of sacrifices; and men were left to the schools of philosophy, there to choose their system of morals, and learn a rule of life. And in those schools the blind led the blind. Some of the bedarkened teachers affirmed that there were no Gods; others, that if there were any, they took no thought for this world, neither regarded the affairs of men. By some, the highest happiness was placed in sensual gratification: by others, in the practice of a cold, stern virtue, of which pride was the principle, and selfishness the root—a miserable condition of society, in which the evil-disposed had nothing to restrain them but the fear of human laws; and the good, nothing to console them under the keenest sorrows which man is born to; no hope beyond this transitory and uncertain life; nothing to disarm death of its sting; nothing to assure them of victory over the grave. Yet the Romans became fiercely intolerant in support of a mythology wherein they had no belief; they admitted other idolatries, and even erected altars to the gods of the Britons: but when the tidings of salvation were proclaimed, they were kindled with rage, and persecuted the christians to death.”

Pp. 10—12.

III. The religion of the Anglo-Saxons.

“They had idols wrought in wood, stone, and metals of different kinds, even in gold:—this fact implies considerable proficiency in art, beyond that to which the ancient Britons had attained. One of these idols was designed as standing upon a fish, others as having many heads; a gross but intelligible mode of representing to the senses of a rude people, that the Gods whom they worshipped beheld the actions which were done on all sides. The latter images may be thought to imply by their fashion, a Tartaric origin; the former may not improbably be referred through the same channel to India, and perhaps to the corrupted tradition of the deluge, which seems to have been preserved wherever ancient traditions are found. They had temples, a ritual worship, and a regular priesthood. The rites were bloody. The Saxons on the continent are known to have

decimated their prisoners for sacrifice. But there is some reason to infer, that the priests, when they accompanied the conquerors hither, had attained to that stage of intellectual advancement, wherein it became their wish so to direct their influence as to mitigate, rather than increase, the evils to which their fellow creatures were liable in an age of violent and incessant war. From the Saxons it is that we derive the holy name of God; its literal meaning was the Good; and we must acknowledge the propriety of that reverential feeling which induced them thus to express goodness and divinity by the same word. The enclosures of their temples were held to be profaned if a lance were thrown into them: and the priests were not permitted to bear arms; nor to ride like warriors on horseback,—only upon mares. When the image of their goddess Hertha, or Mother Earth, was borne abroad in a covered carriage, so long as it continued without the consecrated precincts, all hostilities were suspended, and nothing was thought of but festivity and joy. At the expiration of this festival, which otherwise might seem to have been instituted in favor of humanity, the vehicle, the garment which covered it, and the idol itself, were washed by slaves in a lake which none but the servants of the goddess were allowed to approach, and after this ceremony, the slaves were sacrificed by drowning. They worshipped the Sun and Moon, the Thunderer, and Odin, the favorite God of those who settled in this island, because he was a deified warrior, from whom the kings of the different kingdoms of the Heptarchy, traced their descent. Of the other objects of their mistaken worship little more than a few names can now be ascertained. That of the goddess Eostre or Eastre, which may probably be traced to the As-tarte of the Phenicians, is retained among us in the word Easter, her annual festival having been superseded by that sacred day."

Pp. 18—20.

IV. The religion of the Danes.

"The accounts which have reached us of their system are of undoubted authenticity; and they are more complete than those of any other barbarous superstition. It acknowledged the patriarchal truth that one Almighty God hath existed forever, by whom all things were made. Alfader, the universal parent, was the name by which he was known. Long before the earth was made, he formed Niflheim, or Evil-Vome, the abode of the wicked, in the remotest north. Opposite to this, in the remotest south, there existed a fiery region called Muspelsheim, the dominion of a dreadful being, by name Surtur, which is to say, the Black, who held in his hand a burning sword. Between the world of fire and Niflheim there was

a great abyss, into which rivers of venom, rising from a fountain in the middle of hell, rolled and concreted, filling that side of the abyss with incrustated poison and ice and cold vapours; beneath which, in the interior, there were whirlwinds and tempests. On the other side, sparks and lightnings continually proceeded from the world of Surtur. Thus, there breathed always an icy wind from the north, and a fiery one from the south; in the middle of the abyss, beyond the influence of either, it was light and serene. To the north of this clear calm region the work of creation began. A breath of life went forth, and warmed the cold vapours; they resolved into drops; and by the power of him who governed, the giant Ymir was produced.— A male and female sprung from under his arm during his sleep, and a son from his feet, and these begat the race of the Giants of the frost, who multiplied, and were all wicked like Ymir, their father. At the same time that Ymir was produced, the same liquefaction gave birth to the cow Oedunla, by whose milk, which flowed in rivers, the giant Ymir was fed. From the cow there sprang a man, gifted with beauty and power; he was the father of Bore; and Bore, marrying the daughter of the giant, begat Odin and his two brethren, between whom and Ymir there was enmity.

“These brethren were gods; they slew Ymir, and the blood which issued from his wounds drowned all the giants of the frost, except one wise giant and his family, who escaped in a bark, and perpetuated the race of the giants. The three brethren then dragged the body of Ymir into the midst of the abyss, and of it they made the heaven and the earth. They made the water and the sea of his blood, the mountains of his bones, and the rocks of his teeth; the firmament they made of his scull, and placed four dwarfs, called East, West, North, and South, to support it at the four corners where it rested upon the earth; they tost into the air his brains, which became clouds, and from his hair they made the herbs of the field. Then they seized fires from Muspelsheim, and placed them in the upper and lower parts of the sky, to enlighten the earth. The earth which they made was round; round about it was the deep sea, and the shores were given to the giants; but they raised a fortress, called Midgard, against the giants, which, with its circumference, surrounds the world; and in the middle of the earth they built Asgard, which is the court of the gods. There Odin had his palace called Lidskialf, the Terror of the Nations, from whence he beheld all places and all things. He and his brethren one day, as they were walking upon the shore, found two pieces of wood floating upon the waves, and taking them they made of the one a man, and a

woman of the other; the man they named Aske, and the woman Emla, and these were the parents of the human race.

“But Odin took Frigga, who is the earth, his daughter, to wife; and from that marriage the Ases, that is to say, the Gods, proceeded. Their sacred city is in heaven, under the ash Ydrasil, which is the greatest of all trees, for its roots cover Niflheim, and its branches spread over the whole earth, and reach above the heavens. The way from heaven to earth is by a bridge, which is the rainbow; and at the end of that bridge Heindall, the sentinel of the gods, hath his station to watch the giants. He sees a hundred leagues round him by night as well as by day; his hearing is so acute that he hears the wool grow on the sheep’s back; and when he sounds his trumpet it is heard throughout all worlds. The souls of all who were slain in battle were received in heaven, in the palace of Odin, called Valhalla, which had five hundred and forty gates. There they passed their lives in continual enjoyment, fighting and cutting each other to pieces every morning, then returning whole to dine under the boar Serimner, who was hunted and eaten every day, and restored to life every night that he might be ready for the morrow; their drink was ale out of the skulls of their enemies, or mead, which a she-goat produced every day instead of milk, in quantity sufficient to inebriate them all. But this life of perfect enjoyment was not to endure for ever; for, mighty as the gods of Valhalla were, they had enemies mighty as themselves, and who were destined to prevail over them at last.

“The most remarkable of these was Loke; he was of the race of the giants: handsome in his person, of extraordinary ability and cunning, but wicked and malicious, and of so inconstant a temper, that he often associated with the Gods, and on many occasions extricated them from great dangers. This Loke had three dreadful offspring by a giantess. The wolf Fenris was one, the Great Serpent was the second, and Hela, or Death, the third. The Gods knew from many oracles what evils would be brought upon them by this accursed progeny, and to defer a destiny which was not to be averted, Odin sent for them from the country of the Giants. Hela he placed in Niflheim, and appointed her to govern the nine dolorous worlds, to which all who die of sickness or old age are fated. Grief is her hall, and Famine her table; Hunger her knife, Delay and Slackness her servants, Faintness her porch, and Precipice her gate; Cursing and Howling are her tent, and her bed is Sickness and Pain. The Great Serpent he threw into the middle of the ocean, but there the monster grew till with his length he encom-

passed the whole globe of the earth. The wolf Fenris they bred up for awhile among them, and then by treachery bound him in an enchanted chain, fastened it to a rock, and sunk him deep into the earth. The Gods also imprisoned Loke in a cavern, and suspended a snake over his head, whose venom fell drop by drop upon his face. The deceit and cruelty which the Gods used against this race, could not, however, change that order of events which the oracles had foretold. That dreadful time, which is called the Twilight of the Gods, must at length arise; Loke and the wolf Fenris will then break loose, and, with the great Serpent, and the Giants of the Frost, and Surtur with his fiery sword, and all the powers of Muspelsheim, pass over the bridge of heaven, which will break beneath them. The Gods, and all the heroes of Valhalla, will give them battle. Thor, the strongest of the race of Odin, will slay the Great Serpent, but he himself will be suffocated by the floods of poison which the monster vomits forth. Loke and Heindall will kill each other. The wolf Fenris, after devouring the Sun, will devour Odin also, and himself be rent in pieces by Vidar, the son of Odin; and Surtur, with his fires, will consume the whole world, Gods, heroes, and men perishing in the conflagration. Another and better earth will afterwards arise, another Sun, other Gods, and a happier race of men.

“Such is the brief outline of that mythology which is detailed in the Edda.”

Pp. 68—75.

THE AVENGER STAYED.

It is in the east that the romantic imagination most delights to wander—to the lands of nature's throne—to vineyards, and palm groves, and fields of roses, and the stream covered with the lotus: but if a land be romantic in proportion as it differs from all that is commonplace and usual, romance should take up her abodes in the Arctic circle. There the Phenomena occasioned by the temperature, are of a description almost supernatural: refraction entirely prevents the eye from measuring distances; some things appear close at hand, which are far distant; all at once, by some mist, a line of coast, nearly out of sight before, is brought apparently within gun-shot; at another time the sky itself becomes a mirror, in which are distinctly reflected objects far below the horizon: objects are perpetually changing in apparent form, as if the whole were enchanted. There are high mountains of ice,—ice-bergs rising hundreds of feet above the sea; there, winter in apparent mockery of man, forms temples, domes, minarets, palaces with their spires, and porticos and columns. The

flashing auroras dart from ice to ice; there are stupendous ice-bridges stretching over frightful chasms: winter, compared with which all other winters are undeserving the name; and the summer, which for the short period of its duration, surpasses the effects of a tropical summer; one long day without a night, in which the sun drives round the heaven without decline, and in which plants spring up, flower, seed, and a new species appears, in a period almost incredibly short.

This land, where nature appears to our ideas most unnatural, was inhabited by a race of men, whose whole employment consisted in fishing, in hunting the arctic animals, and in procuring oil and blubber; their whole amusement in gluttony, when the means were in their power; and their whole religion in some confused ideas of the Great Spirit, whose only priests were the conjurers or necromancers.

The first man whose heart was touched by Christian pity for these outcasts from the rest of the world, was the celebrated Hans Egede. He quitted his home, and the comforts of civilized life, to dwell in the midst of savages, who in return, gave him nothing but insult. For seventeen years this devoted man and his associates labored without a single convert; and during the greater part of that time, the natives lost no opportunity of making him as uncomfortable as possible; but afterwards he saw enough to repay his toil. He had till then only reached the fall of man, and such parts of Christianity as he considered should be first understood; but he resolved to change his method, and taking all these things for granted, he preached a Saviour crucified; and, as if in honor to such preaching, from that hour converts came rapidly to the Christian church.

The Danes have since kept a mission there, although on a very inadequate scale, and many excellent men have been employed in it; among them was Hans Egede Saabye, a grand-son of the celebrated Hans Egede: his diary is full of interesting information conveyed in a most simple and Christian style. The following is an instance of peculiar interest, in which beneath the sacred influence of the Spirit of Christ, the heart of the lion became the heart of the lamb.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a man was murdered with circumstances of great atrocity, in the presence of his son, a boy of about thirteen years of age; he was too young to defend his father, but he did not forget the debt which was due to the murderer. He had quitted that part of the country, and for five and twenty years the secret fire burnt within his bosom, waiting only for a fit opportunity to burst forth. The murderer was a man high in influence, with many

around him to defend him, and the avenger was afraid to attack him; but he finally succeeded in persuading a number of his relations to accompany him, and they passed with him over to the province of the murderer, who lived near Saabye, for the purpose of executing their vengeance.

The Greenlanders occupy their houses in the winter only: they quit them for their short summer, and return the following winter to any which may be unoccupied; for a house does not always belong to any particular family, but to the first comers. There was no house in which the son could enter, as they were full, except one that belonged to Saabye, this he asked for; and Saabye, although he knew the purpose for which he had come with his relations, took no notice of it at that time, but granted his request.

They soon took possession, and the son went afterwards to thank Saabye for his kindness, and very frequently repeated his visits; he apologized for their frequency at one of them, by saying—"You are so amiable, I cannot keep away from you." Two or three weeks afterwards he said—"I should like to know something about that *Great Lord of Heaven*, who, you say, created all things, and some of my relations wish to learn too." His request was granted, and it appeared that ten or twelve who had come with him, wished for instruction: a catechist was sent to live with them, and their progress was very satisfactory; the son, in particular, often left his fishing for the purpose of receiving instruction, and he soon resolved to ask for baptism.

As the spring advanced his desire increased; and in the month of May he went to Saabye to solicit it, when the following conversation passed between them:—

Kunnuk (this was his name). Will you baptize me? You know that I am obedient. I know God; and my wife, as well as I, wishes to become a believer.

Saabye. Yes, you know God; you know that he is good; that he loves you, and desires to make you happy; but he desires also that you shall obey him.

K. I love him; I will obey him.

S. If you wish to obey him, you must kill nobody. You know that you have often heard his command, "Thou shalt do no murder." [He appeared affected and silent.]

S. Hear me good Kunnuck! I know that you have come here with your relations to avenge the murder of your father; but this you must not do, if you wish to become a believer.

K. (agitated.) But he murdered my father! I saw it, and could not help him: I must now punish him for his crime.

S. You grieve me!

K. How?

S. That you will murder.

K. Only him who deserves to die.

S. But the *Great Lord of Heaven* says, "Thou shalt not."

K. I will not—only him.

S. But you must not kill even him. Have you forgotten how often during this winter you have heard his command—"Revenge not thyself, neither give place to wrath; vengeance is mine; I will repay, saith the Lord?"

K. Shall then the wicked murder with impunity?

S. No, that he shall not; God will punish him!

K. When?

S. Perhaps in this world, but certainly at the day of judgment; when he will reward every one according to his deeds.

K. That is so long, my countrymen and relations will blame me, if I do not avenge my father.

S. If you did not know the will of God, I should say nothing; but now I must not be silent.

K. This is hard! what shall I do then?

S. You shall not kill him: you shall even pardon him.

K. Pardon him! your doctrine is very difficult.

S. It is not mine, it is Christ's! [He sighed without replying.]

S. Perhaps your father was not innocent; he too, may have killed somebody.

K. I do not know that, I only know this man deserves to die.

S. Well, kill him! but remain an unbeliever, and expect that one day one of his children may kill you.

K. You are amiable no longer; you speak hard words.

S. Kunnuk, I love you, and therefore wish that you may not sin against God, who has caused you to be instructed, who will do justice to your adversary.

K. Stay—I will speak to my relations.

His relations urged him to the revenge, and that for days together; and it could have been no common resolution which could resist their influence. Saabye visited them; and without taking any notice of the peculiar subject, he read to them parts of the Scriptures, and also hymns, which led the heart to peaceful and forgiving thoughts. Some days after, Kunnuk went again: his manner, his countenance, every thing indicated a violent struggle. "I will,"

said he, "and I will not; I hear, and I do not hear: I never felt so before." "What will you, and what will you not?" "I will forgive him, and I will not forgive him; I have no ears and yet I have ears." "When you will not forgive, then your unconverted heart speaks, and would dissuade you; when you will forgive, then your better heart speaks: which will you do?" "I was so moved when you spoke yesterday, then my heart wished to obey." "See then," said Saabye, "ought you not to feel that it is the voice of your heavenly Father speaking in your heart?" He then repeated to him the latter part of the life of Jesus, his forgiveness, his prayer for his murderers: a tear sparkled in his eye. "Yes, that was praise-worthy, but he was better than we." Yes, infinitely better; but if we have a good will, God will give us strength. But now you shall hear how a man like you and me can pray for his murderers. (He then read the martyrdom of Stephen.) Kunnuk dried his eyes, and said, "The wicked men! He is happy; he is certainly with God in heaven. My heart is so moved: but give me a little time; when I have brought the other heart to silence, I will come again."

How nearly did this experience resemble that of the Apostle, and of every Christian. "I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin and death."

He soon returned with a joyful countenance, speaking the peace of his heart. "Now," said he, "I am happy; I hate no more; I have forgiven: my wicked heart shall be silent. Did you not perceive how moved I was as you read to me about *Him* on the cross, how he prayed for his murderers, 'Father forgive them?' Then I vowed in my heart I will forgive, and I have forgiven. Now I hope that I (and my wife, who has never hated,) may be baptised." His request was granted: the day arrived; he gave an account of his faith with simplicity and sincerity; tears trickled from his eyes as he knelt down to receive baptism: when the service ended, he said, "Receive me now as a believer: we will love each other." "Yes;" and they left the church in company, as persons having one Lord, one faith, one baptism!

Some days afterwards he sent the murderer of his father the following message—"I am now a believer, and you have nothing to fear." He even invited him to a visit, and received him in a most friendly manner. He was invited to return the visit, which he did alone, contrary to the advice of his friends: but mark the conduct of the heathen murderer, contrasted with that of the forgiving Christian; as he was returning home, he found a hole had been cut in his

Kajak, for the purpose of drowning him. He soon stopped out the water; but said with a smile, "Ah! he is still afraid, though I will not harm him!" Scarcely has christianity ever effected a more entire and noble triumph in an unregenerate heart.

Spirit and Manners of the Age.

THE PENSIONER.

A few years since, for the restoration of my health, I resolved to visit the waters of Lake George, and the country adjacent. This section of country is well known; for independently of its neighborhood to the Fort, and battle-grounds of Ticonderoga, where many a warrior bled in our Revolutionary struggle, its scenes, in themselves, are objects of great interest. The passing stranger can scarcely refrain from feeling very sublime emotions, as he rambles over the grounds, and surveys the ruins of the old Fort, now almost gone to decay. He cannot well refrain, if he possess a tolerable share of imagination, from calling to his mind the heroes, and struggles of other times. He will fancy he can almost hear the savage yell, and see uplifted the murderous tomahawk;—can almost hear the roar of thundering cannon, and see fall the groups of the dying. But grand, awful, and interesting as may be the emotions, which imagination and recollection awaken, while recalling the deeds of days gone by; they can scarcely transcend those, which he feels, while he surveys the sublime scenes opened to his view, in every direction around Lake George. The beautiful transparency of the waters, and the grandeur of the neighboring mountains, which seem to rise out of the very waves, and by which they are pent up in one vast reservoir, produce in the mind of him who loves to contemplate nature in her noblest and richest apparel, a state of the most interested, and delicious feeling. What traveller has passed this way, and did not feel himself transported at the sight of Rogers' Rock, stretching its proud summit to the sky. Often does the stranger, as he is gliding swiftly in his boat down the Lake, when he comes in full view of this rock, request the watermen to rest on their oars that he may contemplate its sublimity in silence. I can distinctly recollect my emotions when I first saw it. I had heard its story, and the circumstances which gave name to it, and fancied I could almost see the bold Rogers, and his daring followers, descending its steep and then icy declivity, with the rapidity of lightning, and the astounded and blood-thirsty savages, shouting above on its bleak summit, and looking down with the keenest vexation upon those who so late had been their prisoners, and who were to have been burnt alive on that

very summit, whence none but themselves would have dared to descend. It was such scenes that I intended to make my study, and delight, as I left home, and in two days arrived at the borders of the Lake.

If any of my readers have passed from one end of this Lake to the other, they may have observed, on the eastern shore, about ten or eleven miles from the outlet, a little cottage. It stands at the bottom of a narrow glen, a few rods distant from the water's edge.— A little cove puts up from the Lake, between the rugged mountain on one side, and the southern skirt of the glen on the other. The clouds in a lowering day are always seen to rest on the summit of the mountains, which arise on each side of the ravine, which stretches off to the east of the cottage. Half way up these heights the eagle builds her nest, without fear of molestation, and seems to look down from her conscious elevation in defiance of man below. The whitewashed cottage, and the swelling mountains, have a pleasing and imposing effect, when viewed from the water. It was here, one evening, I requested the boatmen to land me, as I was returning from the excursions of the day.

There are seasons in the life of almost every man, when he needs not the formality of an introduction to a stranger to enable him to commence an acquaintance. The mind is in such a state of buoyancy, and good feeling, that we feel every stranger whom we meet to be an acquaintance, and every human being our brother. Such were my feelings, as I walked leisurely forward towards an elderly and venerable looking man, who sat beside his humble dwelling, enjoying the calm pleasures of the evening. After the usual salutation of strangers, he invited me to take a seat beside him. I soon found that I had introduced myself to a plain, open-hearted, but poor man, upon whose head probably sixty winters had shed their snows. His countenance was intelligent, though there was an expression of sorrow upon it. He seemed to possess an intellect, endowed with good sense, of a sober, meditative cast. He portrayed in lively colours the beauties of the scenery around him, which showed that he had not yet become insensible to the charms of nature by the lapse of years. He adverted also to the fast approaching hour, when he should no longer be animated by these scenes. 'Stranger,' said he, with seriousness, and emphasis, 'see you that setting sun; though it may set to-night in darkness, yet it will rise again to-morrow, and rise perhaps in far brighter glory. But soon my sun will set to rise no more.' It may rise, said I, in eternity. The poor Pensioner, for such I learned he was, was silent; and I could see the tear stand-

ing in his eye, as with a worthy hospitality he invited me into his cottage to tarry for the night. I could not accept the invitation, but promised to call on the following morning. I then took my leave of him; and as we glided swiftly down the Lake, aided by a stiff breeze, I could not avoid revolving in my mind the adventures of the evening. Early on the following morning, I left my lodgings for the Pensioner's cottage. The old man was waiting to receive me; and did receive me with all the cordiality of an older acquaintance. I found in the cottage of this poor, but worthy man, all that neatness and industry could do to make him comfortable and happy; for at best his health was but poor, and he appeared to be sinking to the grave, under the accumulated weight of infirmity and years. Though he seemed to possess an imagination which could soar above the mountains which surrounded him, and visit the busy abodes of man beyond them; yet he appeared like one insulated, and shut out from the bustle and perplexities of the world, and with few regrets could have parted with it forever. There was, however, the love of one tender object, which attached him to life. Nothing could exceed the filial affection of his lovely daughter, over whom the fond father had doated, for seventeen years. Her mother had died in her infancy, and to the bereaved father had been left the sole care, and superintendance of the education of his infant child. His other children had been snatched away, one after another, and it was not a wonder that the affections of the mourning father had taken so firm a hold of his daughter, since she was all that now remained, of a once numerous family. The war-worn veteran gave me a minute history of his life. He related his most interesting adventures in the Revolutionary struggle. He had been advanced to a station of some honor, and trust, in the American army, was placed near the body of his general, and had served in many daring and hazardous enterprises. He had cultivated the fields of this little glen, while he had been able to labour, and from them he had gleaned a scanty though comfortable support. In one corner of his little farm, he pointed out the graves of his wife, and children. 'My sweet Jane,' said the old man, with tears, 'is the very image of her mother, whom I laid here almost seventeen years ago. She has the same temper, and manifests the same assiduity to make me happy. She knows little of the mother she has lost; though often, as she sat on my knee in her childhood, has she wept, when I told her the story of her mother. I used often to tell her of the virtues of her, of whom both she and myself were bereft, that I might, if possible, form her mind upon the same model; for it was that very mother who taught me, that to be conver-

sant with virtue, is in a measure, to become virtuous ourselves.'— And was your daughter always assiduous to promote your welfare as now? 'No, she was not always so. Though she possessed an amiable temper, yet she used sometimes to manifest the waywardness of youth. Never shall I forget the prayers of my poor, dying wife, that her infant child might be spared in mercy to its father, and be to me all that she would have been, had her life been prolonged. Never shall I forget her last petition for her little offspring, as she pressed it to her expiring bosom, for the last time, and then holding it in her feeble arms, she said, 'Blessed Saviour! I beseech thee to be the God of my child, as thou hast been my God—to sanctify its heart as I hope thou hast sanctified mine. I know thou art able to save it. I dedicate my child to thee. I leave it in thy arms. Thou wilt not suffer it to perish from thy own arms. Thou wilt remember thy ancient covenant and promise. I give my child to thee. Blessed Saviour! accept my humble offering.'—Her voice failed. These were her last words;—she soon expired. Oh! Mr. E. you know not how good a woman my wife was. I have often heard her in the thicket just by us, or yonder, where once stood a little hovel, earnestly engaged in prayer for me. If any are christians I have no doubt she was one. And my beloved Jane was not so like her mother as she is now, till two years ago, when a missionary called here, two or three times, and gave her that little Bible you saw standing upon her shelf. For a time I wished my daughter had never seen the missionary, she was so unhappy. She could do nothing but read her Bible and weep. But after a time her mourning was turned to joy, and she has been ever since beseeching me to be a christian. She is just what her mother used to be, and often have I heard her praying for me, in the same manner and place as her mother used to pray. I was once a disbeliever in the christian religion—thought it all to be the device of man—and for a long time after I married my wife, I thought she was a visionary, under the influence of a heated imagination. But upon a candid, and impartial examination of her feelings, and conduct, I was fully convinced that they sprang from pure, and steady principles, of which I had no experience. To witness, as I do daily, how religion influences all the conduct of my Jane, and makes her happy under all circumstances, serves to make me believe how blissful is the lot of those who possess it.' He drew a deep sigh, and would have proceeded; for I perceived he was interested in the subject. But the approach of a boat to the shore drew our attention, and we walked forward to meet it. It conveyed a small party of youth, who had called to pay their compliments to the Pensioner, and his daughter. As the day was

far spent, I took my leave of the whole party, not without leaving a promise, that I would call frequently. I had become but little acquainted with that lovely daughter, on whom the old man leaned for support. There was something so retiring about her, and yet so winning, so simple, and yet so elegant, so humble, and yet so exalted, that I could not but admire a character made up of such contrasted qualities. I had learned enough to know that she was intelligent, without ostentation; and modest, without awkwardness. There was something in the character of the old man which I did not understand. He was frank, and generous, but he seemed not to admit me to the deepest feelings of his bosom. He was cheerful, but he was not happy. Something seemed to lie with weight upon his mind.

With almost the dawn of the first fair day, I betook myself to my boat, intending to take the cottagers by surprise, and sit down with them to their cheerful breakfast. The sun had risen, and was beginning to pour down his cheering beams along the ravine, between the high mountains, when I arrived at the glen. All was still, except the far-off, whistling watermen, who were urging their boats in various directions over the clear, blue lake, and I saw no living creature around the cottage, except the large Newfoundland mastiff, which lay by the door. As I approached the dwelling, I thought I heard a voice. It was the clear, sweet voice of the daughter, reading the parable of the prodigal son. I approached nearer. She read with an emphatic, but tremulous tone of voice, 'I will arise, and go to my father, and will say to him, father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.' At this moment I heard a sobbing, and the old man burst into tears. In a few minutes all was hushed. 'Father,' said the daughter beseechingly, 'God will receive you if you go to him as the prodigal went to his father.' 'Kneel down beside me, my dear Jane,' said the Pensioner: 'Oh! thou, who didst cause light to shine out of darkness, shine into my benighted soul. Thou who didst receive the repenting, returning prodigal, receive me, who am worse than the prodigal.'—After a pause—'It will not do—I cannot—Oh Jane pray for me.' Jane did pray for him, and I could not but weep as I listened to her earnest supplications for her poor father, and join my prayers with hers for his relief. She soon ceased, and I would have retreated. But I could not go; for now was explained what had been so mysterious, and I desired to learn what I had failed to learn before, and if possible to administer relief. The old man opened the door and seemed surprised at seeing me; but such was his salutation that I knew I was not unwelcome. He was aware

that I was acquainted with his situation, and did not endeavour to conceal it. I stepped forward, and took from the shelf a neat little Bible which seemed to have been preserved with care, though much used. The eyes of the daughter, which lately had been suffused with tears, now beamed with joy, and hope. I opened to the 51st psalm and read it. I commented upon the nature, necessity and reasonableness of true repentance. I endeavoured to show how repentance would be acceptable to God, through the mediation of Jesus Christ. The old man was moved, and the countenance of his daughter brightened with joy, as she said, 'Father, I know repentance to be a happy feeling.' The interest this little family manifested in my welfare was much increased by this morning's visit. I had been revealed to them in a new character, and they regarded me not only as a friend, but also as a christian. I learned from the daughter the history of her father's feelings, for several months past. It was more than six months, since he began to look forward with seriousness to a future world; and for many weeks he had been in much the same state of mind, as that in which I now saw him. In my further intercourse with him that day, I was convinced that he was anxious to secure the better portion, but he was selfish. He was deeply convinced of sin, yet he would not repent. His anxiety was not produced by fear, but by conviction.

For several successive days I was a constant visitor at the cottage. I endeavored to instruct, but all was to no purpose. Indeed it was not necessary. He was well instructed in his duty. But there seemed to be an unyielding obduracy in his heart which endeavored to reject every offer of mercy. His obstinacy was not so open and tumultuous, as steady, and persevering. He knew it to be wrong, but he would not overcome it. The principles of a depraved heart, were in vigorous and successful exercise.

One evening as I was returning from the excursions of the day, I thought I would run my boat into the cove by the Pensioner's dwelling. A heavy cloud was hovering in the west, which seemed to presage a storm, and as I was alone, I scarcely dared to attempt the voyage homeward. On going on shore I found the old man, but his daughter had gone. I was told she had been sent for by a sick friend, whom she had been accustomed to visit. It was about sunset, when we walked down to the beach to look out for the boat, which should bring home the sole comfort of her anxious father. 'I do not much like that dark cloud yonder,' said the old man as we stood upon the shore. 'Though my sweet Jane has never slept from under the paternal roof, I hope she will not attempt to return to-night.'

The shadows of evening were fast falling. As we could descry nothing of the daughter, we returned to the cottage. It was not long before the portending storm came on with great violence, and the waters were swept by one of those terrible gusts, with which Lake George is sometimes visited. The heaving and white-foaming billows of the Lake made a gloomy contrast with the surrounding darkness. A deep dusk hung over the face of things, and we could discern only enough to see the havoc which the storm was making abroad. As we sat silently by the window, looking out upon this scene, we thought we heard cries of distress. In a moment we were upon the beach. But it was so dark that we could distinguish objects only at a little distance. All was again hushed, except the troubled billows, and howling blast, and we stood listening in breathless silence. Again we heard a cry. It was the last. The old Pensioner's heart died within, for he knew it was the voice of his daughter.

The sound seemed to proceed from some one not far from the shore. At this moment the mastiff, which stood beside us, plunged into the waves. He was gone a long time, but at length returned, bearing by his mouth the drowned girl. We made every effort to resuscitate the lifeless body, but all was unavailing. The soul had left its earthly tenement, and flown to another and heavenly world. We carried the body of poor Jane into the cottage, and laid it on the humble couch it had so often occupied. The poor old man seemed alive to all those heart-rending pangs, which his forlorn condition now made him realize. His feelings were the feelings of despair. He sat down by the bedside of her, who lately was so lovely—hid his face in both his hands, and burst into a flood of tears. I would have soothed, but I knew I could not. After the first paroxysms of agony and grief had subsided, by degrees he grew more calm. But I thought his calmness was incapacity to endure so poignant grief, and that he was exhausted by the tempest of his feelings. I could see by his countenance that there was not peace within. The cottage was still as the mansion of Death. While the bereaved father sat intently viewing the inanimate features of his child, the last ray of hope seemed to expire, and there was no longer a tie to bind him to earth. That night was dreadful to us both. The storm was raging fearfully without, while all was hushed like the silence of the tomb within. The old Pensioner was the first to interrupt the stillness. 'I did not think that the flower which bloomed so sweetly in the morning, would be so withered and dead at night. Oh! Jane, Jane! It is hard to part with thee—forever too—in one short hour torn from my aged arms!' His feelings were too big for utterance,

and his voice faltered. But he struggled hard for self-possession, and soon resumed; 'I was always poor—but never so poor as now. Oh! Jane! how fondly have I nourished thee! Seventeen years thou hast been my sole companion! How kind wast thou to me, my daughter! Thou art gone. Shall I never more hear from thee the fervent prayer for thy poor father—never more hear thy kind entreaty to be reconciled to God? Ah never! Oh! that I might be what thou wast, when thou left thy father's dwelling! But there is no hope for me.' Here the old man again burst into tears. After a short pause—'Yes, I have one resource—I *will* arise, I *will* go to my father, and will say, father I have sinned against heaven, and before thee, and am not worthy to be called thine. Oh! Saviour of sinners! let me come to thee—let me call thee my father! I have no friend but thee. I have abused thee—abused thy mercy. I am the chief of sinners!—Oh! gracious Saviour, I come to thee ashamed, and guilty. If I perish, I will perish at thy feet. Here Lord I am—do with me as seemeth good to thee.'—The Pensioner ceased—his heart was melted within him. The thoughts of the dead no longer occupied his mind. There was a glow of fervor upon his countenance: His soul seemed to be elevated above this world, holding communion with its God.—We were both silent; but I trust we both prayed.—I cannot tell all that happened on that night. It is sufficient to say we spent the night in prayer by the bedside of Jane.—The murmuring spirit of the father seemed to be hushed into meek submission. He could kiss the hand by which he was smitten, and thank his heavenly father for the chastisement. There was a pleasing serenity upon his countenance, even in the chamber of death, which seemed to say, "*all is well.*"

With the early light of the next morning, I went out to visit the neighboring settlement, to invite the attendance of two or three female friends, to do the last offices of kindness to the deceased, and make the other necessary arrangements for her funeral. As I walked along towards my boat, I observed a little skiff stranded upon the beach. It was the same which conveyed Jane so near the paternal dwelling, the preceding evening. This circumstance, and a hat which lay at a little distance, told me that Jane Mandeville was not the only person, who had been the victim of a watery death. The melancholy tidings of the catastrophe of the preceding evening, were soon spread wide, and deep was the feeling excited in every breast, along the shores of Lake George. The next day was the sabbath; and there was sadness upon the countenances of those who convened at the glen. The mourners were not relatives, for old Man-

deville had none remaining. But they had known Jane in her childhood—had known her in her riper years; and many were the tears which were shed that day upon her coffin. The Missionary, who called at the glen two years before, stood among the mourners. He had heard of Jane's death at the settlement, and hastened to pay his last tribute of respect to the deceased, and to comfort the bereaved father in his affliction. But there was no need; for he felt a consolation in his bosom of more value than worlds;—a consolation, which nothing on earth could have imparted. As the funeral procession moved slowly towards the burial place of the old Pensioner's family, there was a deep and thoughtful silence throughout the little concourse. The bearers placed the coffin beside the grave. The missionary uncovered his head, and addressed a few words to the assembly. They were tender and appropriate, and flowed from a feeling heart. The coffin was lowered into its narrow cell. I looked upon the old Pensioner. A tear was standing in his eye, but there was peace and tranquility in his bosom. He advanced to the head of the grave, and, after looking into it, he looked round affectionately upon the assembly, and said; "My friends, there is sorrow in my heart, but it is not a sorrow without hope. I think I can thank the Great Shepherd, that he has taken this lamb from me; for before, I was a lost and wandering sheep, and would not hear the voice of the Shepherd, calling me to his fold. I was a prodigal, perishing with hunger, and would not return to my father, who had bread enough and to spare. I shall soon see my dear Jane again. She will not always sleep here. The trump of the archangel will reach the bottom of this grave. This narrow house will soon be the resting place of us all. I feel and am assured that I must soon lay these limbs beside hers. Let us be like her, and I trust we shall meet in heaven." The missionary invoked the blessing of God upon the assembly, and they silently dispersed to their boats.

For a few days I was a constant resident at the glen, and had the satisfaction of witnessing daily in the old Pensioner, an increasing and fervent piety. He was now happy, rejoicing in hope. We conversed; we joined our prayers and praises at the throne of grace; and precious were the seasons which I spent in his cottage. He sometimes wept at the grave of his beloved daughter. But there was joy even in his grief. The Bible of Jane was now his constant companion, and much was he consoled and animated by its promises. The day at length arrived when I must take my final leave of the scenes of Lake George. The morning was fine, and we spent an hour in walking about the glen. We conversed—we prayed. It

was the last time we were to be together this side the grave. I had endeavored, as far as possible, to ascertain the true character of his views and feelings; and was satisfied that he had commenced a new, and happy existence, which would only bloom here, but would ripen in eternity. He accompanied me to the boat. As we were about to part, I expressed my apprehension that he would be lonely. "I am not alone," said he, "and though to go and be with Christ would be far better, yet all the days of my appointed time will I wait till my change come—I hope to meet you in heaven. Farewell." Farewell, said I, and he returned to the cottage. The dwelling of the Pensioner, and the little glen, soon vanished from my view.

A few months since I had occasion to visit Lake George. I called at the glen. The cottage of the old Pensioner was there, but it was without an inhabitant. I visited the garden, and Jane was lying between her parents. On enquiring at the neighboring settlement, I was told that the old man had died a few weeks previous. I learned with great satisfaction, that he had lived in such a manner as to carry conviction to the minds of all, that the grace of God had been performing in his heart its perfect work. He had spent his time, from the period at which I took leave of him, in pious devotion to his Saviour, and died in the triumphs of faith, and the hope of a blessed immortality. "Blessed are the dead who die in the Lord; yea saith the Spirit; for they rest from their labors, and their works do follow them."

Christian Spectator.

METHODIST DISCIPLINE

The communication of "ANOTHER CHARLESTON OBSERVER," which was published last week, furnishes a suitable opportunity for correcting a popular error. "I dislike," he says, "and am not singular in that respect, *your* finding fault with the Methodist discipline. "It is the concern of the Methodist alone." There is something in this remark, which bears a very imposing aspect; especially so, when a formidable array of texts are introduced, showing how extremely culpable are they who are "busy bodies in other men's matters." The principle, however, is altogether erroneous, and of course the application of the texts misplaced. Let us examine it. The proposition is fairly stated, when it is said, "The Methodists *alone* are concerned in the discipline of their church." If it be true, or if it be false—if it be according to Scripture, or contrary to it, it is no concern of any body else, provided the Methodists are "satisfied with it." This, if we understand it, is the

spirit of the communication. That it is utterly fallacious, we shall attempt to show by three distinct arguments.

1. It is contrary to the directions of Christ, Mark, xvi. 15; and Matt. xxviii. 20, "Go ye into all the world and preach the Gospel to every creature."; "Teaching them to observe all things whatsoever I have commanded you." Among the things which Christ commanded his disciples to teach, is the *discipline* of his Church; and this is to be taught to *every creature*, Methodists not excepted. If, therefore, their discipline is inconsistent with the Scriptures, every one to whom the treasures of the Gospel are committed, has a right to expose its errors. In view of this express injunction of Christ, the practice of the Methodist denomination in this respect, cannot, ought not to be a matter of indifference to others who feel interested in the prosperity of Zion. "Whence is it? from Heaven or of men?" is the question to be settled. If "from Heaven," it is pure gold that can bear the test. If "of men," it is the dross which the fire will consume. "True principles court investigation, while those which are false, shrink from it," is a motto not altogether inapplicable to the case in question.

2. It is contrary to Apostolic example. The Apostles understood the nature and extent of their commission—and they exercised the right which was granted them by the Great Head of the Church, of proclaiming both to Jew and Gentile the law of Christ. Notwithstanding the opposition with which they met, they were actuated by an uncompromising spirit. They announced the Gospel in all its features, discipline as well as doctrine, just as they received it—feeling that there was a woe denounced against those who "add unto," or who "take away from" the rule which Christ has instituted. There was one "Diotrephes who loved to have the preeminence," who seemed to think it no concern of the Apostles what order he established in the room of that which was formed after the pattern given by Christ. He is the prototype of those who maintain that it is a matter of no concern to others what they believe or practice. The Apostles, however, were of a different opinion, as may be evinced from the whole tenor of their ministrations. And indeed, in one instance Paul withstood Peter to the face, because he was to be blamed for a temporizing conduct touching the order of the Christian Church.

3. It is contrary to their own practice. We would civilly ask "Another Charleston Observer," if there is no denomination of Christians, whose doctrines and discipline, his Church, both by their press and their ministry, are not in the habit of condemning? Do

they not at least sometimes have a little to say in rather disrespectful terms of Roman Catholics, of Presbyterians, of Baptists, of almost every denomination but their own? And will they not allow us the same liberty that they take themselves? If they lay a rough hand upon the creed of other denominations, they must expect as a matter of course, that their own will be the subject of scrutiny. And we consider it but right, that it should be so. Instead of *disliking* it, we are thankful to any who, in a decorous manner, and with a christian spirit, points out an error, either real or imaginary, in the faith or practice of the Church to which we belong. It leads us to investigate more fully, the point in question, and its tendency is to establish us on a sure foundation. Thus far as it relates to the attack—which, by the by, was nothing more than a document from the writings of one of the Divines of the 17th century—the celebrated Dr. Owen—together with some remarks showing that it was inapplicable to the present day.

The *method* of our attack, is considered by “Another Charleston Observer” more exceptionable than the attack itself. Indeed, when we prepared the article for the press, we must confess, that we did not see its full bearing. We had no idea of appealing to “popular prejudice” by insinuating that the Methodist discipline was “Anti-Republican” in its principles. We acknowledge ourselves indebted to “Another Charleston Observer” for the discovery, and even for an implied confession of the fact. The nature of the argument which the quotation from Dr. Owen furnished our minds was this: That if about 1650 years had passed away since the ascension of Christ: and that if in all this time there had been no branch of the Church of any note in which the laity did not participate in its government, it afforded a strong presumptive evidence in favour of that form of Church Government, in which the people are represented. We do not say that this is conclusive reasoning; nor did we rely on it as such; but referred to a single passage of Scripture to show that the *brethren* were represented in the Churches planted by the Apostles. Now if the *brethren* (by which term we understand the laity) have a right to be represented in Ecclesiastical Courts according to the institution of Christ, and if the Clergy deny them the privilege, is it an epithet too severe to call the act of the latter “*usurpation?*” Is it not a term which exactly expresses the thing? It can be evaded only on the ground that the people were not represented in the Apostolic Churches. And this will be a subject for further inquiry.

The conclusion of the article reminds us of a spirit which was manifested in other days, and which expressed itself by saying, “Dost

thou teach us?" It is not to be presumed that the Conference will "mend their discipline" in this respect; and as far as we have been made acquainted with their proceedings, they have excommunicated those of their own members who have had the temerity to petition for a representation from the people, in their Ecclesiastical Courts. This, however, is but another confirmation of the adage that "of nothing is man more covetous than of power." They have the power, and they seem resolved to keep it.

Charleston Observer.

FINAL PERSEVERANCE DEFENDED.

Explanation of Heb. vi. 3—6.

"*Those who were once enlightened:*" "And the Spirit of God came upon him, (Balaam) and he took up his parable, and said. Balaam the son of Beor had said, and the man *whose eyes were opened* had said, &c." Numb. xxiv. 2, 3, &c. And yet this Balaam was an infamous wretch, and 'loved the wages of unrighteousness.'—"*And have tasted of the heavenly gift, and were made partakers of the Holy Ghost:*" "And when he (Jesus) had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases. Now the names of the twelve apostles are these; the first Simon, &c. and Judas Iscariot who also betrayed him." Matt. x. 1—4. Did not *Judas Iscariot*, then taste of the heavenly gift, and partake of the Holy Ghost, in his miraculous powers? And yet, was he not a devil?—"And have tasted the good word of God:" "But he that received the seed into stony places, the same is he that heareth the word, and anon *with joy receiveth it*, yet he hath *not root* in himself, but endureth for a while." Matt. xiii. 20, 21.—"*And (have tasted) the powers of the world to come:*" "And as he (Paul) reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee," Acts xxiv. 25.

Thus, sir, it is pretty evident from the Scriptures themselves, that persons may experience every thing stated in this awful passage, and yet never be 'truly converted to God.' And, if so, then your correspondent must suspend his triumphs, till he can produce some other portion of the inspired volume, that is better adapted than the one before us, to overthrow the doctrine of the certain and final salvation of every sincere and genuine believer in Christ Jesus.

Besides, sir, if the passage alludes to 'such as had *really been converted to God,*' does it not prove *too much* for your correspondent?

It proves that if believers fall away, they can never more be reclaimed, but must certainly perish! But is W. P. B. prepared to admit this tremendous conclusion? It appears evident to me, that the passage refers to *apostates*; to those who had felt much interest in religious subjects, and had confessed much concern for the gospel of Christ, but who had afterwards renounced that gospel, and become its avowed enemies. It is for such and not for many who had been sincere and genuine christians; that "there remaineth no more sacrifice for sin, but a *certain* fearful looking for of judgement, and of fiery indignation, which shall devour the *adversary!*" They may be classed among those of whom an inspired writer says, "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.

Imperial Magazine.

AMERICAN BIBLE HOUSE.

The new House of the American Bible Society, nearly opposite to the old one, is now completed and filled with workmen. It is about 40 feet square on the ground, and four stories high above the basement. The basement story is occupied by the steam engine and machinery for driving the Power Presses, and by Standing Presses; the first story above the basement, by the eight Power Presses; the second, as a Depository for paper not printed; the third, by nine common Printing Presses; the fourth, by eleven others, of the same kind; and the loft above, as a place for drying the paper after it is printed. The eight Power Presses being equal to twenty of the common kind, it follows that the whole number is equal to forty. About 400 reams of paper are printed *per week*, which at the rate of \$3 per ream, would cost \$1,200, or more than \$60,000 a year. The whole number of men and boys employed in this department, is 48; girls, 23.—Total, 71.

The rooms in the old Bible House, which were formerly occupied by the printing apparatus, are now devoted chiefly to the use of the binders. Here are employed 36 men, 2 boys, and 74 girls.—Total, 112.

In the offices of the Agent and Secretary, are 4 persons, including the keeper of the Depository, which added to 71 in the printing department and 112 in the bindery, make a total of *one hundred and eighty seven persons*, actively employed in the good work of multiplying and issuing copies of the Sacred Volume. *N. Y. Obs.*

THE
CALVINISTIC MAGAZINE.

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

No. 12. DECEMBER, 1828. VOL. II.

GROWTH IN KNOWLEDGE

The Holy Spirit hath said, “The path of the just is as the shining light, that shineth *more and more* unto the perfect day.” Absolute perfection is not possessed by the newly converted soul, and hence the command, to “*grow in grace and in the knowledge of our Lord Jesus Christ.*” There is a growth in *knowledge*, as well as in *grace*, enjoined on the believer. Inattention to this fact, has often occasioned erroneous sentiments among pious people. This life is but our birth day; saints will grow in acquaintance with God and things divine through all eternity. And yet, how prone are we, in the very commencement of our religious course, to fancy ourselves fully qualified to pronounce without hesitation on the most high and solemn questions that relate to the things of God? Many a christian has been kept in darkness for years by reason of some hasty decision concerning the doctrine of the gospel, rashly made in the very infancy of his christianity. O that all christians, and especially the young, would treasure up in their minds that precious council of the Holy Spirit: “Trust in the Lord with all thine heart; and lean not to thine own understanding.” God has given us a “sure word of prophesy,” for our direction, to which we do well to “take heed, as unto a light that shineth in a dark place.” But, O what mournful inroads has error made in the church, when the professed friends of the Redeemer have not followed the light of God’s word, but have “leaned to their own understanding.”

In a clear night, when the multitude of stars that are scattered over the heavens apparently without any regularity or order, are visible to the naked eye, should you tell the man who is utterly unacquainted with the science of astronomy, that these luminous specks are worlds, many of them larger than the one on which he stands, and that they are all moving with admirable harmony, according to the plan of their Author, he would think your statement

altogether incredible, for he sees nothing like order or harmony in all that strikes his eye. In like manner, the man who leans to his own understanding, and is not sufficiently attentive to the voice of God. When he looks around him on the multitude of events which daily occur, and sees in them much that to his eye is confusion and disorder, he feels confident that those who maintain that God is "working all things after the counsel of his own will," are grossly mistaken. He fancies that he sees conclusive proof that Satan and wicked men are driving the world before them, and that the counsel of God does not prevail. Your assertion of the regular movements and harmonious revolutions of the heavenly bodies, is confidently denied by the ignorant man; he tells you it cannot be, for it contradicts the testimony of his senses. Why does he think so? Because he concludes he has a full view of the whole creation. Whereas, it is but a small portion that his eye is capable of taking in at once. And the man splits on the same rock, who, because the events which take place around him are different from what he thinks are wisest and best, therefore affirms absolutely that God cannot have appointed them so, and is not 'working all things after the counsel of his own will.'

"One part, one little part we dimly scan,
Through the dark medium of life's feverish dream,
Yet dare arraign the whole eternal plan,
If but that little part incongruous seem."

We have a record of excellent men, in ages long past, who for a time were in darkness on this subject. When Joseph was forced away from his aged and affectionate father, and sold in Egypt for a slave, and there for many years confined in a dungeon, how dark, how full of perplexity was the whole transaction! Indeed there is no evidence from the history, that as yet it had ever entered Joseph's head, that this was God's plan for advancing the glory of his great name, and the interest of his Zion; and that one day he would see the harmony, and beauty, and grandeur of that whole dispensation, now so mysterious and dark. Joseph appears to have looked only at the *agency of man*, in the transaction—the agency of his brethren who sold him—the merchants who brought him to Egypt—the Egyptians who imprisoned him. Hear his language to the chief butler: "For I indeed was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into this dungeon. Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh,

and bring me out of this house." Gen. xl. 14, 15. But Joseph lived to see the day when the plan of God was ripe for accomplishment. Then his eye discerned a higher hand than that of his brethren, the Ishmaelites, and the Egyptians, in this whole matter.—The wonderful ways of God thrilled his soul with admiration. He saw the church preserved, the kingdoms around kept alive, through a long and destructive famine, and the honor of the God of Israel exalted in the view of the nations. Then he saw that the whole transaction was planned and moved forward by the counsel of the Almighty. Hear his language to his brethren: "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves, that ye sold me hither: *for God did send me before you to preserve life.* God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. xlv. 4, 5, 7, 8, and l. 20. Take another instance. When 'Jesus began to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed,' Peter, "leaning to his own understanding," quite confident that such a dreadful event as the *killing* of the holy, harmless Jesus, could form no part of the plan of a wise and holy God, 'began to rebuke' his master, for holding and teaching such doctrine: "Be it far from thee, Lord; this shall *not be unto thee.*" Jesus with unusual severity reproved him. "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not *the things that be of God*, but those that be of men," plainly teaching that his '*suffering many things and being killed,*' of which Peter did not approve, was the *plan of God.* Matt. xvi. 21—23. But Peter lived to see the day, when light from on high shown on this wonderful transaction. He saw that the death of his master brought life to the world, and that heaven should be peopled, and the praises of the Lord celebrated through all eternity, by multitudes which no man can number, washed from their sins in that fountain opened on Calvary. And now he glories in 'Jesus Christ, and him crucified.' Now, he sees, that what astounded him at first as altogether incredible, is the plan of that God, "who is wonderful in council and excellent in working." Hear him on the day of Pentecost, addressing the crucifiers of his master: "Him, being delivered by the determinate counsel and

foreknowledge of God, ye have taken and with wicked hands have crucified and slain." Acts ii. 23. And a few days after, to the same people, he says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, *he hath so fulfilled.*" Acts iii. 17, 18. And indeed, all the disciples, though at first perhaps as reluctant as Peter to believe it, were now so thoroughly imbued with this doctrine, that we find it not only in their sermons, but in their prayers. In acts iv. 27, 28, we find them uniting, with one heart, in this address to God: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Now, it is not strange, that while the church is in a low condition, and the power of Satan is great among the nations, there should be many pious people, who, like Joseph in the dungeon, and like Peter in the infancy of his Christianity, are disposed to deny that many events which they witness, belong to the wise and good plan of the great God. But, as Joseph and Peter advanced in divine knowledge until they obtained more exalted views of the truth of God, so all true Christians shall grow in the knowledge of God, until all their errors shall be cast away. The path of the just, like the shining light shineth *more and more* until the perfect day. And thus when the church attains the full maturity of her glory in the Millennial day, all her children shall see eye to eye. And in the heavenly state, God shall wipe all tears from the eyes of his people, for he will then shew them, *that he has done all things well.*

GALLAHER.

LIBERALITY.

John W. Hundley, Esq. has given obligations to pay \$600 annually for seven years, to the Presbyterian Education Society of Kentucky, to educate ten young men for the gospel ministry. He had but lately given \$1000 to endow a scholarship.—John Fleetwood Marsh, Esq. who died a few days since in East-Chester, West-Chester County, has bequeathed among other legacies, *Ten Thousand Dollars* to the American Bible Society; and also *one-third* of the residue of his personal estate, after said legacies are paid, the amount of which is yet unknown. *New-York Observer.*

**THE PROOF OF OUR RELIGION.
A SERMON.**

BY *FREDERICK A. ROSS.*

JOHN VIII. 47.

“He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.”

The dutiful son hears the words of his father. Hearing God’s words must be the best proof of our affection for him. It is the proof of our Religion. This is the doctrine of the text. Let us in the illustration of the subject enquire—

I. What is meant by the expression, “He that is of God.”

It means simply, the religious man. To be “of God,” is a phrase invariably used in the Scripture to express holy character. In that celebrated dispute which the Jews held with Jesus in the treasury, as he taught in the temple, they claimed to be religious men upon the ground of their descentance from Abraham. Jesus admitted they were Abraham’s children according to nature, but denied they had any claim to be considered his spiritual children, or pious men, because they did not the works of Abraham. And when they broadly said, “We have but one father, even God,” Jesus as plainly declared to them, “If God were your father, ye would love me; for I proceeded forth and came from God.” “Ye are of your father the devil, and the lusts of your father ye will do.” “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God’s words: ye hear them not, because ye are not of God.”

From this connection it is sufficiently plain, that the phrase, “He that is of God,” means the religious man. Let us enquire—

II. What is meant by the expression, “heareth God’s words.”

To hear God’s words is to believe the doctrines, and obey the precepts of the Bible. The subject then before us is gospel faith and christian obedience.

I shall take it for granted that I speak to those who believe the Scriptures of the Old and New Testaments to be the word of God; and shall endeavor to state the difference between the character of the man who merely believes the Bible is inspired, and his character who exercises a gospel faith. This distinction is highly important. The Jews professed to believe the writings of Moses, and as to the authorship and inspiration, they did acknowledge them. But Christ charged them with a want of faith in the testimony of Moses. The

same wide difference exists now between two classes of persons, each of which profess to believe this book a message from heaven.

The Bible is a book of facts and precepts. Those parts of the Scriptures usually termed doctrines, are facts, as truly as the historical parts. The historical parts are facts relating to temporal things. The doctrinal parts of the Scriptures are facts declarative of spiritual things. It is a *historical fact* that God created the heavens and the earth in six days, and rested on the seventh. It is a *doctrinal fact* that he who created the heavens and the earth is a spirit existing eternally as the Father, the Son, and the Holy Ghost—the only proper object of worship. A universal precept is founded upon this doctrinal fact, viz. “Thou shalt love the Lord thy God with all thy heart.” Again, it is a doctrinal fact that all men are exposed to endless misery as the just punishment for their sins, and that God in mercy has sent his Son to make propitiation for the sins of the world, and now offers pardon to all. And upon this doctrinal fact is founded the glorious precept, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

The precepts of the Bible teach us our duty. The doctrines of the Bible give to the precepts their meaning and their power to affect our hearts. We must never separate them; for the precepts without the doctrines would be useless to us, since there would then be nothing to enforce them, and the doctrines without the precepts would be useless, because there would be no duties to perform. But take them together, and we have the words of eternal life; for when we believe the doctrines, and obey the precepts, we possess that character which brings us into acceptance with God through the merits of Jesus Christ.

Let us now enquire wherein consists a belief in the doctrines of the Bible.

There is a broad distinction between believing a thing as a *mere fact*, and believing in the *meaning* of that thing. A man born blind might believe the *simple fact* that there is in existence a thing called colour; but it is very plain he could not possess the least belief in the *meaning* of the fact. His belief would be the mere assent of his understanding to the testimony of another man to the existence of this thing. If then his eyes should be opened, and a scarlet robe be shewn him, he would immediately believe in the meaning of colours. He would not have a different *kind* of faith from what he had before; he would only believe in a different thing, arising from a different kind of testimony, viz. that of his eyes. So we may believe a *doctrinal fact* in the Bible upon the testimony of mere speculation, and

be as totally ignorant of *its meaning* as the blind man is of colours. And we may remain so, until the meaning is shewn to us in some other way than by mere speculation. And there is another way to arrive at the meaning. It is by the heart: for just as the man who is blind immediately believes in the meaning of colours when his eyes are opened, in like manner, we, *by the help of those affections* of which our souls are susceptible, arrive at the *meaning* of the doctrines of the Bible.

But the nature of faith, or belief, is always the same. It is always an act of the understanding. Yet as the understanding believes in view of different kinds of testimony, the act of faith has received different names. Thus, the testimony which causes the understanding to believe *the mere fact*, is furnished by speculation. This is sometimes called speculative faith. But the testimony which causes the understanding to believe in *the meaning* of a doctrinal fact, is furnished by the heart, and this is termed evangelical faith. But in each case the act of belief is the same. *It is the assent of the understanding to testimony.* The doctrines of the Bible, taken in their proper connection, are all of them adapted to, and are intended to reach the heart; and when they do not touch our hearts, we may be sure they have gone no farther than a belief in the *mere facts*—that we do not believe in the meaning of them.—Let us explain this by one or two examples.

All men, except atheists, profess to believe that God is their temporal benefactor. Yet this belief may be, even in christians, like the blind man's notion of colours. It may not be any thing more than a belief in the mere fact founded upon speculation; and, if so, the meaning of the doctrine will be unknown until the heart furnishes its testimony: for, *love* existing in God towards us is the thing contained in that doctrine. *Love* then must *exist* in us before we can believe in the meaning of the doctrine which declares that God *loves* us. *Love is always voluntary.* How wise and reasonable then is the requirement of God that we should believe the doctrines of his word, since our faith must always depend upon our wills. And how few of us, my brethren, are conscious of this love every time we profess to believe the words of God! And should we not be deeply concerned to know that we often declare the delightful doctrine, God is our benefactor, even on our knees, without that belief which flows from the testimony of the heart? Yes, we often live without that faith which works by love.

The meaning of the most mysterious doctrines in the Bible is reached in the same way. The doctrine of the Trinity is not an

exception. That God exists in three persons may be believed as a mere fact, just as the blind man believes in the existence of a thing called colour. It may be the mere assent of the understanding to the testimony of the Bible as to the manner of the divine existence. But this is not a belief in the meaning of the doctrine. The heart must be first touched. And the doctrine of the Trinity is wonderfully adapted to affect the heart; for in the Scriptures it is never mentioned as a mere fact in which our affections are not concerned, but is always brought before us in connection with the glorious work of redemption. There we are told of the Father's unspeakable love in the gift of his Son—of the Son's obedience even unto the death of the cross—of the Holy Spirit, coming in love, sent by the Father and the Son, to regenerate the sinner, and to purify, to enlighten, to give peace and joy to the believer. There is, therefore, a moral meaning in the Trinity. A man then must *feel* his heart overflowing with love to God, the Father, for the gift of his Son. He must *feel* that Jesus is the chief among ten thousand and altogether lovely. And he must *feel* that the Holy Ghost is present, applying these truths to his heart, before he can know the meaning of the Trinity. No man ever did believe in the meaning of this doctrine, who was a stranger to the feelings I have described, and no man ever denied the doctrine, whose soul was filled with these affections.

Again—the doctrine of our sinfulness, and our exposedness to the justice of God, may be believed as a mere fact, upon the testimony of speculation. But as in other cases, its meaning will be unknown until our conscience and our fears are aroused. Then we have the testimony upon which a belief in the meaning of this awful doctrine is formed. And lastly, our sinfulness may be brought before us in connection with the offer of mercy through a crucified Jesus, and this doctrine be believed as a mere fact upon speculation. But the meaning of this glorious doctrine will not be seen, until love to God, and sorrow for sin, are excited. Having the testimony of these affections, we then believe in the meaning of this great doctrine.

He who thus believes the meaning of the doctrines of the Bible, is the regenerated man. For he whose heart is in harmony with that meaning, is in possession of new affections. His heart and the Spirit of God are at one. He is then a new creature.

But we have said, obedience to the precepts as well as belief in the doctrines of the Bible, is necessary to constitute the hearing of God's words. This follows naturally from what I have just said. The precepts are commandments either to believe the doctrines of God, or to perform certain duties founded upon these doctrines.

It is a precept of God that we honor the Son even as we honor the Father. He then who believes the doctrine of the Trinity, is already obeying that commandment. It is a precept of God, that we rest upon Jesus for salvation. He who believes the doctrine of his ruin, and the justice of God, and the mercy of God to sinners through the blood of the cross, is already obeying the call of God. This man then is prepared in his heart to be led in all the ways of new obedience.

Several texts of Scripture will shew the correctness of this view of the text. Jesus says to his Father, "I have manifested thy name unto the men which thou gavest me out of the world; they have kept thy word—they have *known* surely that I came out from thee, and they have believed that thou didst send me." This language is explained in another place, where we are told; "With the heart man believeth unto righteousness." And again, "Whosoever doeth not righteousness is not of God." And again, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." *

It is now, I think, sufficiently plain, that while we may believe the doctrines of the Bible as *mere facts*, upon the testimony of speculation, the belief in *the meaning* of these doctrines is necessarily founded upon the affection of the heart.

May we not now say that hearing God's words implies belief in the doctrines and obedience to the precepts of the Bible.

IMPROVEMENT.

INFERENCE I. I infer from what has been said, that wherever we find a wrong belief, there the heart is wrong.

The notion is very common, that it matters not what a man believes, provided he has a good heart. And hence Atheists, and Idolaters, and Mahomedans, and Deists, and every sect that calls itself christian, are all looked upon in this comprehensive charity, as containing among their number many good men. But if it is the testimony of our hearts which alone enables us to believe in the meaning of God's words, it is plain that all the false notions upon the subject of Religion exist because the heart is wrong. Christ declares this in his awful declaration to the Jews—"Ye therefore hear not God's words because ye are not of God." Let us then ask:

Why does any man say there is no God? Is it because the evidence for the existence of God is not sufficient to satisfy unprejudiced reason? or is reason in the Atheist a meaner faculty than in other men? Is he unable to see that proof which so many other men find without any difficulty? No—the fault is not in his under-

standing. It is in his heart. The Lord himself declares this. "The fool hath said in his *heart* there is no God."

Again—why does idolatry exist among men? Is it impossible for those who worship the creature to obtain knowledge of the Creator? His God so shrouded reason in darkness, by the dispensation of his Providence, that man is compelled to believe the stone which his own hands have shaped into an image of himself, is worthy of his worship? No—man has not been placed in circumstances which renders his ignorance of God unavoidable. The Apostle Paul, in speaking of the heathen, says, "The invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." He then tells us why men made themselves idolaters—"Because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish *heart* was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four footed beasts and creeping things." "And even as they did not *like* to retain God in their knowledge, God gave them over to a reprobate mind."

Again—Why do some who profess to believe the Bible, deny the Divinity of Jesus Christ? Many persons who believe the doctrine of the Trinity, are disposed to consider Unitarians good men. But the argument of my text is as strong in the case of the Unitarian as in any other—"Ye therefore hear not God's words because ye are not of God." You will now, perhaps, ask me—Do all who reject any doctrine of the Bible, possess wrong hearts? I answer—He who rejects a doctrine which is not a fundamental truth of the gospel, may have a right heart in relation to other doctrines which are essential to salvation. Thus a man may deny Predestination and yet possess a right heart in view of the doctrines of the Trinity—the Atonement, and Regeneration. But what our text implies is this; that a man cannot possess a correct heart, or be "*of God*," in view of *that* word of God *which* he *denies* to be *true*. And also, that there are some words of God which cannot be denied without proving that he who denies them has no religion. He who denies the doctrine of the Divinity of Christ is that man. The words which the Jews denied, and so proved themselves without religion, were those in which Jesus claimed to be *one* with the Father. And the words which the Unitarian denies, and so exhibits himself to be without religion, are the same rejected by the Jews, even the claim of Jesus to be the Eternal 'I am.' Before I offer a passage or two on this subject from the Scriptures, I

must say; it is, to my mind, impossible that any thing else than a wrong state of the heart can be in the way of him who denies the Divinity of Christ; because, this doctrine implies in it all those truths so humbling, and so fearful to the human heart. When we acknowledge Jesus as the God-man Mediator, it is to confess ourselves ruined by sin, and exposed to endless misery, as our just punishment, unless we are saved, in mere mercy, through the sacrifice on Calvary. These are the doctrines which the heart will shun if it can. They are gall and wormwood to the pride of the soul, and man labours to prove them false. When he dares not attempt to rid himself of them by rejecting the Bible, he endeavors to destroy them by denying the Divinity of Christ. This lays the axe to the root of them all. Prove that Christ was not God, and the gospel, with all its terrors to the sinner, and all its glories to the believer, is gone. This is easily shewn. For, the man who does not believe the Deity of Christ, will, if he is consistent, (as he generally comes to be,) always deny the atonement, for this plain and obvious reason; that a mere creature, such as he considers Christ to have been, could not have made satisfaction for the sins of others. The Unitarian then rejects the doctrine of total depravity, upon the ground, that if men are totally depraved, and there is no atonement, he must consign them to ruin. The denial of the doctrine of the new heart follows next; since, if the natural character of men is not depraved, a change of heart is not necessary. And lastly, the doctrine of future punishment is banished, with the rest, from the book of God; for as all men, according to this scheme, exhibit through life more virtue than vice, God cannot, in consistency with his goodness, impose upon such men the torments of eternal, if any, future punishment.—When these doctrines are swept away, let me ask, what wider swing can the heart desire? Is there a single doctrine left in the Bible to disturb the life of the worst man among us?

But to shew the fairness of my inference, I will give you the testimony of God to the very point before us. In 1. John iv. 2, 3, God gives us the test by which we are to try the Religion of every man. “Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is *of God*. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not *of God*.”

To confess Jesus—to believe on him as the Christ—as the Son of God—and to know him—are expressions in the Scriptures which mean the acknowledgement of Jesus as the Mediator—as God manifested in the flesh. Hence John in the conclusion of his first Epis-

He says, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." It is impossible, I think, to find language to convey to the human mind, more fully than is here declared, the fact, that Jesus Christ is God, and the fact, that he who will not confess him to be God, has no religion.

INFERENCE II. From the subject which has been considered, we may see the error of those who rest their salvation upon a speculative faith. If the affections of the heart must be manifested in love to God, before we can believe unto righteousness in the doctrines of the gospel—and if that class of men who say no matter what a man believes, provided his life is upright, have been shewn to be in a dangerous delusion; then those persons who have only that faith which arises from a speculative assent to the mere facts that are revealed, are in a state equally dangerous. They have a dead faith and must perish. There are not many in this day who openly avow this antinomian creed, but there are too many who lean towards it in sentiment, and manifest it in their lives. Alas! this sentiment exists in the heart under many shapes. How many who bear the name of christian, do not live, even in a tolerable degree, up to their profession, and yet appear to feel confident in the hope of an acceptance with God! They violate the plainest duties habitually. They deviate from the truth. They take pleasure in listening to, and telling again, uncharitable things, even upon their brethren in the church. They are unjust, and overreach in their dealings. They are contentious, and go to law without just cause. They delight in gratifying revengeful feelings. They give way to habits of intemperance. Now I must admit that the most upright man has to confess himself guilty but too often of some of these sins; but when any of them are habitual, we are led to ask—why is it so? Do these people read their Bibles? Yes. But they do not "hear God's words." They have given the assent of their heads to certain doctrines, the meaning of which has never reached their hearts, and when their sinful lives are brought before them in the reproof of a friend, or rise up in the monitions of conscience, they find consolation by running over in their memories these doctrines. How often do they insult the Saviour, saying—"We have faith in Jesus; he has borne our sins in his own body on the tree." Now the delusion is in this. These men repeat words which are true, but they know not their meaning. God assures us "it is *with the heart* man believeth unto righteousness." Hence they who have faith in Jesus.

will shew a heart resembling the mind that was in Jesus—"Faith works by love," and "love is the fulfilling of the law." Those professors of religion, then, who talk of their faith, and do not act out the obedience of the gospel, are practical antinomians. They have that faith which James tells them, cannot save them. And how awful would be their condition should the insulted Saviour say to them, "According to your faith be it unto you."

This deceitful sentiment hides itself under the disguise of what is called christian experience in conversion. All who have met with a change of heart are sensible of a great alteration in their affections and views. But others are deluded, and mistake the workings of natural feelings for the influences of the Spirit of God. These feelings soon pass away. Yet they are remembered, and when the subjects of them begin to shew an utter want of gospel obedience, they find consolation from their guilty consciences by bringing up to their recollections those emotions which constituted their imaginary experience of a change. Tell them of their present total departure from the christian character, and perhaps they may admit in words their imperfections and natural weaknesses, but in the secret thoughts of their hearts they will go back to the time of their supposed change of nature, and there they entrench themselves and fasten their hope. Wretched hope! But alas, it is bright enough to dazzle thousands until the judgment day. Then their eyes will be opened to the awful fact that the light which they had cherished within them was darkness.

Again—when persons who have given hopeful proof of regeneration, go astray, they too often abandon the examination of their present character, and cherish a hope in looking upon their first love. This is a dangerous attempt to silence conscience. The enquiry ought to be—Do we know that we are "of God" because we hear God's words *now*? Do we know that we are born of God because we love the brethren *now*, and are habitually performing the duties which the gospel requires of us? These are the questions we should ask ourselves most jealously every day; and when we cannot obtain satisfactory answers to them, we ought to suspect the reality of our first experience. We know from the word of God, that christians may fall into a state of sin and great darkness; but this is no encouragement to the backslider to continue in his backslidings. While a professor of religion is in that state of sin and darkness, he has no right to think he ever was the friend of God. If he begins to take the consolation afforded by the cases of backsliding recorded in the Scriptures, before he repents and shews a life of new obedience, it

is strong proof he is yet in the gall of bitterness and in the bond of iniquity. But when he feels his guilt, and loathes and abominates himself for his sins, and his iniquities, and manifests the fruits of repentance, then, and not till then, we hope his case may be numbered with those of David and Peter.

I have thus endeavored to shew you, my brethren, what is implied in the phrase of our text, "heareth God's words"—why hearing God's words is the proof we are "of God," or his spiritual children. And I have cautioned you against two false and dangerous opinions—the one that a man may believe any thing and yet be upright in heart—the other that he may do any thing and yet have a safe hope in his faith—and I have brought before you several evil consequences resulting from the secret influence of the latter erroneous notion.

I hope each of you will now seriously and prayerfully ask yourself the following questions: Do I understand and believe *with my heart* the doctrines of the Bible? Do I obey the precepts founded upon them? Do I keep continually before me the great doctrine, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life? Does it fill my soul with love? Is that love warmed by daily acts of obedience to the commandments of Jesus? Is my fruit known to others as well as myself, by my living above the world—by my laying up treasure in heaven—by my manifesting a heavenly conversation? And is my soul full of large desires to see the blessed Jesus, that I may tell him, face to face, the story of my love, and gratitude, and joy? But is there one before me who says he does not believe the Bible to be the Word of God? I then beseech you, sir, "search the Scriptures." I declare to you, they are the words of eternal life—for they testify of Jesus, the Lamb of God who taketh away the sin of the world. Is there another who tells me he acknowledges all the facts of the Bible, but that his heart is hard, and he has not felt their meaning? O sir, you are unwilling to come to God. Hear his word—"Son, give me thy heart." This is God's condition of mercy. This you can do. I pray you, then, surrender your soul into the hands of Jesus, and your sins shall be all forgiven, and God will sanctify you, and prepare you for eternal blessedness.

EXTRACT.

Some true Christians may commit those sins which a wicked man doth not, and yet go to heaven; and a wicked man may do some good which every godly man doth not, and yet go to hell.

DEATH-BED OF DOCTOR JOHNSON.

The interesting extract which follows, is from an Essay on "True and False Repose in Death," contained in a work recently published in England, by the Rev. S. C. Wilks, and entitled "Christian Essays."

The case of our great English Moralist is a most decisive illustration of the impossibility of discovering any mode of solacing a scripturally enlightened conscience, except that which the Gospel has revealed. Had Dr. Johnson been ignorant of his sinfulness in the sight of God, he might have expired as thousands every day expire, in a blind and fatal repose; or had he been inclined to infidelity, he might have jested, like Hume and others of a similar school, on the subject of his approaching dissolution. Neither, however, of these effects would have constituted that true peace, which his spiritually directed mind so eagerly sought, and which, before his death, he most certainly obtained.

A few practical remarks upon the subject of the last hours of this illustrious man will not only be a forcible comment upon the foregoing propositions, but will tend to show, that what Dr. Johnson's biographers have been almost ashamed to confess, and have industriously exerted themselves to palliate, constituted, in truth, the most auspicious circumstance of his life, and was the best proof of his increase in religious knowledge and holiness of mind.

Whoever considers with a Christian eye the death of Dr. Johnson, will readily perceive, that, according to the usual order of Providence, it could not have been free from agitation and anxiety. Johnson was a man of tender conscience, and one who from his very infancy had been instructed in Christian principles. But he was, also, in the strict judgment of revealed religion, an inconsistent man.—Neither his habits nor his companions had been such as his own conscience approved; and even a short time before his end, we find one of his biographers lamenting that "the visits of idle and some worthless persons were never unwelcome to him," on the express ground that "these things drove on time." His ideas of morality being of the highest order, many things, which are considered by men at large as but venial offences, appeared to him as positive crimes.—Even his constitutional indolence and irritability of mind were sufficient of themselves to keep him constantly humbled and self-abased, and though among his gay or literary companions he usually appears upon the high ground of a Christian moralist, and the strenuous defender of revealed religion, yet, compared with the divine

standard and test of truth, he felt himself both defective and disobedient.

To give, therefore, comfort to the mind of such a man as Dr. Johnson, there were but two modes,—either by blinding his conscience, or by increasing his faith; either by extenuating his sins, or by pointing out in all its glories the sufficiency of the Christian ransom. The friends who surrounded this eminent man during the greater part of his life, were little qualified to perform the latter, and therefore, very naturally resorted to the former. They found their patient, so to speak, in agony; but, instead of examining the wound and applying the remedy, they contented themselves with administering anodynes and opiates, and persuading their afflicted friend, that there existed no cause of danger or alarm.

But Johnson was not thus deceived. The *nostrum* which has lulled millions to a fatal repose, on him, by the mercy of God, had no effect. His convictions of sin were as lasting as they were deep. It was not, therefore, until he had discarded his natural and long-cherished views of commutation and human desert, and had learned to trust humbly and exclusively to his Saviour, that his mind became at peace.

Let us view some of the recorded circumstances of the transaction; and in so doing we shall, as christians, have much more occasion to applaud the scriptural correctness of Johnson's feelings respecting the value of his soul, the guilt of his nature, and the inadequacy of man's best merits and repentance, than to congratulate him upon the accession of such "miserable comforters" as those who appear to have surrounded his dying pillow.

Finding him in great mental distress, "I told him," remarks one of his biographers, (Sir John Hawkins,) "of the many enjoyments of which I thought him in possession—namely, a permanent income, tolerable health, a high degree of reputation for his moral qualities and literary exertions," &c. Had Johnson's depression of mind been nothing more than common melancholy or discontent, these topics of consolation would have been highly appropriate; they might also have been fitly urged, as arguments for gratitude and thanksgiving to the Almighty, on account of such exalted mercies. In either of these points of view, the piety of Dr. Johnson would doubtless have prompted him to acknowledge the value of the blessing, and the duty of contentment and praise. But, as arguments for quieting an alarmed conscience, they were quite inadequate; for what would it have profited this distinguished man, to have gained all his well merited honors, or even, were it possible, the world itself, if, after

all, he should become, as he himself afterwards expressed it, "a cast away."

The feelings of Dr. Johnson on this subject were more fully evidenced on a subsequent occasion. "One day in particular," remarks Sir John Hawkins, "when I was suggesting to him these and the like reflections, he gave thanks to Almighty God; but added, that notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and that he could not think of it, but with great pain and trouble of mind." Nothing assuredly could be more correct than Dr. Johnson's distinction. He acknowledges the value of the mercies which he enjoyed, and he gratefully "gave thanks to Almighty God" for them; but he felt that they could not soften the terrors of a death-bed, or make the prospect of meeting his Judge less painful and appalling. Hawkins, who could not enter into his illustrious friend's more just and enlarged views of human guilt and frailty, confesses himself to have been "very much surprised and shocked at such a declaration from such a man," and proceeded therefore to urge for his comfort the usual arguments of extenuation. He reports that he "told him that he conceived his life to have been a uniform course of virtue; that he had ever shewn a deep sense of, and zeal for, religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enormities, yet rejecting those advantages that result from the belief of divine revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious."

This is the rock on which numberless professed christians have been fatally wrecked; and to the mercy of the Almighty must it be ascribed, that the great and good Dr. Johnson did not add one more to the melancholy catalogue. For what was the doctrine which the narrator attempted to inculcate but this? that his friend, like the Pharisee in the Gospel, ought to place his confidence upon his possessing more merit than other men, and instead of attributing the praise to Him who had "made him to differ," was to "sacrifice to his own net, and burn incense to his own drag." Can we wonder that with such flattering doctrines constantly sounding in his ears, Dr. Johnson was suffered to undergo much severe mental discipline, in order to reduce him in his own esteem to that lowly place, which, as a human, and consequently a fallen being, it was his duty, however high his attainments or his talents, to occupy.

The snare of spiritual pride, which Sir John Hawkins thus unconsciously spread for his dying friend, was the more seductive from the circumstance of Dr. Johnson's life having been upon the whole correct and laudable, and from his writings having been eminently useful for the promotion of morality and virtue. The convictions of a profligate man might have been supposed too keen and alarming to be quieted by such commonplace soporifics; but where there was really so much apparent cause for self-complacency and gratulation, as in the case of Dr. Johnson, it must appear almost wonderful that the self-righteous delusion did not succeed.

It would undoubtedly have given this biographer much satisfaction to have heard from his friend the usual language of an unsubdued heart; "I thank God, that upon the whole I have acted my part well upon the stage of life. We are all frail and fallible, but I have no great sins to account for. I have been honest and charitable; my conduct, I trust, has been, with some few exceptions, 'one uniform course of virtue,' I therefore die in peace, looking forward to that happiness which, I trust, my actions have ensured, from a God of infinite mercy and compassion." But to the humble and well informed Christian, the penitential sorrows of Johnson, (springing, as they did, from a heart ill at ease with itself, not so much on account of any one flagrant sin, as from a general sense of the exalted nature of the divine law, and the imperfections of the best human obedience,) will appear a happier and surer pledge of his scriptural renovation of mind than the most rapturous expressions which pharisaic confidence could have produced.

The self-righteous arguments of Hawkins could not, however, touch the case of Johnson. "These suggestions," he continues, "made little impression on him; he lamented the indolence in which he had spent his life; talked of secret transgressions; and seemed desirous of telling me more to that purpose, than I was willing to hear." Happy was it for Dr. Johnson, that his confessor's arguments produced so little effect, and that he was at length instructed by a better guide than his well meaning, but inexperienced friend. Throughout the whole of Hawkins's remarks, the only topics of genuine Christian consolation appear to have had no place. That "blood which cleanseth from all sin," is scarcely, or only incidentally mentioned; and we find the narrator continuing, in the following strain, his inefficient consolations:

"In a visit which I made him in a few days, in consequence of a very pressing request to see me, I found him laboring under very great dejection of mind. He bade me draw near to him, and said

he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join in it, he, with a look that cut me to the heart, told me, that he had the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him, as I had done before, to reflect on the course of his life, and the services which he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offences, he reasoned thus; 'Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they were committed, he is a stranger. He is, therefore, to look upon himself as the greatest sinner that he knows of.' At the conclusion of this argument, which he strongly enforced, he uttered this passionate [impassioned] exclamation; "Shall I, who have been a teacher of others, be myself a cast-away?"

In this interesting passage—interesting as detailing the religious progress of such a mind as Dr. Johnson's—how many important facts and reflections crowd upon the imagination! We see the highest human intellect unable at the approach of death to find a single argument for hope or comfort, though stimulated by the mention of all the good deeds and auspicious forebodings which an anxious and attentive friend could suggest. Who that beholds this eminent man thus desirous to open his mind, and to "enter into a serious conversation" upon the most momentous of all subjects which can interest an immortal being, but must regret that he had not found a spiritual adviser who was capable of fully entering into his feelings, and administering scriptural consolation to his afflicted mind.

The narrator informs us in this passage, that "he could not but be astonished at such a declaration" as that which Dr. Johnson made. But in reality, where was the real ground for astonishment? Is it astonishing, that an inheritor of a corrupt and fallen nature, who is about to quit the world, and to be "judged according to the deeds done in the body," should be alarmed at the anticipation of the event, and be anxious to understand fully the only mode of pardon and acceptance? Rather is it not astonishing that every other intelligent man does not feel at his last hour the same anxieties which Dr. Johnson experienced?—unless, indeed, they have been previously removed by the hopes revealed in that glorious dispensation which alone undertakes to point out in what way the Almighty sees fit to pardon a rebellious world. No man would or could have been astonished who knew his own heart; for, as Dr. Johnson truly re-

marked, every Christian, how fair soever his character in the estimation of others, ought to look upon himself as "the greatest sinner that he knows of;" a remark, be it observed, which shows how deeply Dr. Johnson had begun to drink into the spirit of that great apostle, who, amidst all his excellencies, confessed and felt himself the chief of sinners."

What a contrast does the advice of Hawkins as stated by himself in the preceding passage form to the scriptural exhortations of our own church! Instead of advising his friend seriously to examine himself "whether he repented him truly of his former sins, stedfastly purposing (should he survive) to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and being in charity with all men," he bids him look back to his past goodness, and is astonished that the survey is not attended with the hope and satisfaction which he had anticipated. But the truth was, that on the subject of religion, as on every other, Dr. Johnson entertained far more correct ideas than the friends around him; and though he had not hitherto found peace with his Creator, through the blood of Jesus Christ, yet he could not be satisfied with the ordinary consolations of an uninformed or pharisaic mind.

The sun did not, however, set in this long continued cloud; for Johnson at length obtained comfort, where alone *true* comfort could be obtained, in the sacrifice and mediation of Jesus Christ—a circumstance to which Sir John Hawkins transiently alludes, but the particulars of which must be supplied from the narrative of Boswell, whose words are as follows:

"Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account; 'For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary, beyond all good works whatever, for the salvation of mankind.'"

Even allowing for the brevity of this statement, and for the somewhat chilling circumstance of its coming from the pen of a man who "will not be suspected of fanaticism," what a triumph was here for the plain unsophisticated doctrines of the Gospel, especially that of free justification by faith in Jesus Christ! After every other means had been tried, and tried in vain, the simple penitential reliance upon the sacrifice of the Redeemer, produced in the heart of this devout man a peace and satisfaction which no reflections

upon human merit could bestow. He seems to have acquired a completely new idea of Christian theology, and could doubtless henceforth practically adopt the animating language of his own church, in her Eleventh Article; "That we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

There are various ways in which the distressing apprehensions of Dr. Johnson during his latter years, may be considered; of which one is, that of their having been permitted, as a merciful and fatherly chastisement, for the inconsistencies of his life. Both Johnson himself, and his most partial biographer, intimate that his character was not perfectly free even from gross sins; but omitting these painful recollections, we are at least certain that his general habits and companions, during a considerable part of his life, were not such as a consistent Christian would have chosen, because they were not such as could in any way conduce to his spiritual comfort or improvement. Dr. Johnson was indeed called, in the usual course of Divine Providence, to "live in the world;" but it was his duty so to have lived in it "as not of it;" and with the high sense which he uniformly entertained of religion, and the vast influence which he had justly acquired in society, his conduct and example might have been of the greatest service in persuading men to a holy, as well as a virtuous life—to a cordial and complete self-dedication to God, as well as to a general decorum, and purity of conduct.

It is certain that, in reflecting upon his past life, he did not view it as having been truly Christian. He even prays in his dying hours that God would "pardon his late conversions;" thus evidencing not merely the usual humility and contrition of every genuine Christian, but, in addition to this, a secret consciousness that his heart had never before been entirely "right with God."

Had Johnson survived this period of his decisive "conversion," we might have expected to have seen throughout his conduct that he had indeed become "a new creature in Christ Jesus." His respect for religion, and his outward excellence of character, could not perhaps have admitted of much visible change for the better; but in heavenly mindedness, in love and zeal for the souls of men, in deadness to the world and to fame, in the choice of books and companions, and in the exhibition of those spiritual graces which belong peculiarly to the Christian character, we might, and must, have beheld a marked improvement. Instead of being merely the Seneca of the English nation, he might possibly have become its St. Paul; and he would doubtless in future have embodied his moral injunctions, not in the cold form of ethical philosophy, or even in

the generalities of the Christian religion, but in an ardent love to God, and faith in our Lord Jesus Christ; in a union to the Redeemer, and a dependance upon that Holy Spirit who is the Enlightener and Sanctifier. That such a supposition is not visionary, may be proved even from the meagre accounts afforded by a spectator, who would of course be inclined rather to soften down than to give prominence to any thing which might be construed into "fanaticism." For we learn from this witness, that in point of fact, there was already a marked alteration in Dr. Johnson's language upon religion; as, instead of spending his time upon barren generalities, "he talked often about the necessity of faith in Jesus." That of which Dr. Johnson spoke thus earnestly and often, must doubtless have appeared to him as of the utmost importance; and we have to lament—if indeed any dispensation of Providence may be lawfully lamented—that Johnson had not lived to check the Pelagianism and Pharisæism of his age, by proclaiming "often," and with all the weight of his authority, that "faith in the sacrifice of Jesus is necessary, beyond all good works whatever, for the salvation of mankind." The expression is not quite theologically correct: and may have suffered through the ignorance of the reporter. What Dr. Johnson doubtless meant, was, not to institute a comparison between the supposed opposite claims of works and faith; but to exclude "all good works whatever," as the meritorious cause of human redemption or salvation.

It will of course be allowed, that the constitutional melancholy of this great man might have had much influence in causing this religious depression; but, whatever may have been the proximate cause, the affliction itself may still be viewed as performing the office of parental correction, to reclaim his relapses, and to teach him the hateful-ness and folly of sin. But, without speculating upon either the final or the efficient cause, the medium through which that cause operated was evidently an indistinctness in his views respecting the nature of the atonement of the Redeemer; an indistinctness common to Dr. Johnson with no small class of moralists and learned men. He believed, it is true, generally in the sacrifice of Christ; but he knew little of its efficiency and its freeness, and he was unable to apply it by humble faith to the circumstances of his own case. He was probably little in the habit of contemplating the Son of God as "a great High Priest, who can be touched with the feeling of our infirmities," and who is ever graciously interceding on behalf of all who truly believe in him and serve him. The character of the Almighty, as a reconciled Father and friend, with whom he was to have daily

“communion and fellowship,” was less prominent in his thoughts than those of his attributes which render him “a consuming fire.”—He feared and respected religion rather than loved it; and, by building his structure for many years on a self-righteous foundation, rendered the whole fabric liable to be overthrown by the first attack of an accusing conscience.

In reply to any general inference to be derived from these remarks, it may still be urged, that Dr. Johnson’s was a peculiar and exempt case; and that his painful feeling of sin, and his consequent dissatisfaction with his own righteousness, were rather the effect of his natural malady than of any peculiarly correct ideas upon religion. But, even admitting this, who can assert that either *his* understanding or *his* character has been superior to Dr. Johnson’s; and that, therefore, *he* may be justly sustained in death by a support which this eminent man, from whatever cause, found unavailing. If the greatest moralist of his age and nation was obliged at length to seek repose in the same free mercy of God in Christ, which pardoned the thief upon the cross, who that knows his own heart will henceforth venture to glory in himself? The conscience may indeed be seared; we may not feel as Johnson felt; we may be ignorant both of God and of ourselves; and thus, for want of knowing or believing our spiritual danger, we may leave the world with a false tranquility, and enter the presence of our Creator “with a lie in our right hand.” This, however, is our unhappiness, and ought not to be our boast; for if our minds were as religiously enlightened, and our hearts as correctly impressed, as Dr. Johnson’s, we could obtain hope only where he obtained it,—by “faith in the sacrifice of Jesus.”

The case, however, of Dr. Johnson is *not* an exempt case; for what has been the feeling of true Christians in every age, but one of a similar, though perhaps not always equally marked and conspicuous, kind?

Spirit of the Pilgrims.

STRIKING INSTANCE

OF THE SUSTAINING POWER OF PIETY UNDER AFFLICTION.

While visiting the churches in one of the Western States, I was invited by a brother in the ministry to assist him at a sacramental meeting which he had appointed. Those meetings in the west usually commence on Friday, and continue till Monday evening. The appointed morning came, and I went to the house of worship. It was a country church, that stood on a pleasing eminence. The earth around was covered with a beautiful carpet of green, and the tall forest trees that stood thick on every side gracefully waved

their branches to the passing summer breeze. The congregation had not yet begun to assemble. The din and confusion of the town died away ere it reached the consecrated spot; and silence still held her tranquil reign around the sanctuary of God. To such a place as this, thought I, those ministering spirits whom Jesus sends to minister to his children, might come and perform their kind offices, and see comparatively little that is offensive or revolting to a heavenly mind.

When the worshippers began to assemble, I entered the church, and took a seat in front of the pulpit. Crowd after crowd swept by me, and took their stations in the more distant parts of the church. At length my attention was attracted by a helpless female who was borne into the church in a chair by two of her friends. The attitude in which she was brought into the church suggested to the mind the idea of extreme helplessness, although her countenance, somewhat youthful in appearance, indicated a good degree of health. Learning from some person near me that she was a professed follower of the blessed Saviour, an ardent desire sprang up in my mind to learn her history, and ascertain from her own lips whether the gospel could support her under her affliction; for, to one destitute of the comforts of religion, such helplessness for any considerable number of months, must appear almost insupportable. At the close of the first sermon, I was introduced to her, when the following conversation, in substance, took place.

“I am informed that you are a disciple of Jesus Christ.” “It is my wish, sir, to serve and obey him.” “How long have you been in this helpless condition?” “About forty-three years.” Her age was greater than I had judged it to be from her appearance. When about seven years of age, she had gone to bed one night in good health, but next morning she awoke having lost entirely the use of her feet; and this she never afterwards recovered.

I enquired if the gospel enabled her to submit without repining, to her lot. She replied that she had nothing that furnished occasion for repining; that goodness and mercy had followed her all the days of her life; she had much cause to be thankful; but there was little reason to talk about *submitting* to her lot; for she felt that she had nothing to submit to. Her heavenly Father had dealt kindly by her. She was comfortable on earth, and hoped for a crown of glory in heaven. When I heard such sentiments from the lips of this helpless female, I was ready to exclaim, Blessed Gospel! Blessed Gospel! When Jesus was on earth, he caused the lame to leap for joy; and still the lame rejoice in the name of Jesus.

The minister of the place informed me, that this interesting lady was remarkable for her liberality in the support of religious institutions. Being very expert in the use of her needle, she had the command of considerable resources, much of which she consecrated to the Lord. She had given *fifty dollars*, toward erecting the church in which I saw her; and the Bible cause, and the Missionary cause, had felt the impulse of her liberality.

In that solemn morning, when the long, deep slumber of the grave shall be broken by the trump of God, and a cup of cold water, given in the name of a disciple, shall be remembered, how worthless will the diadem of earth's proudest monarch appear, when compared with that crown of life which the righteous judge will give to the possessor of such humble and active piety. G.

EVIDENCES OF GRACE IN YOUNG CHRISTIANS,

WHO HAVE ENJOYED THE ADVANTAGES OF A
RELIGIOUS EDUCATION.

Young Christians, who have been favored with pious friends, and have enjoyed the advantages of religious instruction from their earliest days, are frequently discouraged because they cannot refer to any remarkable change in their experience, as evidence of their being born again of the Holy Spirit. The cause of their despondency, it is presumed, may be traced partly to their attributing sentiments and feelings to a religious education, which have their origin in the operations of the Holy Spirit; and partly to their looking for an extent and degree of evidence which can only be enjoyed after a considerable period of religious experience. Perhaps a few remarks on each of these points may assist in correcting their views and encouraging their hopes.

It cannot be doubted that a religious education has a great and salutary influence over the character. It stores the mind with valuable knowledge, directs it to important subjects, and, to a certain extent, trains it to correct thinking; it also lays a restraint on the passions, and is favorable to the adoption of virtuous principles, and to honorable and useful conduct in society. Nevertheless, a religious education is not religion, neither does it ensure its possession. It is to character what skilful workmanship is to metal, it gives to it form, adaptation, and polish; but it cannot turn the iron and brass into silver and gold. There are latent evils in human nature, which no course of education can remove; there is a mental darkness which no human teaching can enlighten; there is a carnal tendency in the

heart, which no human power can eradicate; and there is a waywardness in the will, which no human discipline can subdue. They who have enjoyed the best education, and have studied morals and religion, have never, unassisted by the Holy Spirit, seen the excellence, and importance, and advantages of godliness in their true nature; but they invariably view them through the fallacious medium of prejudice. "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." Such persons, it is presumed, have always resigned themselves to the dominion of some baneful principle, which has perverted the judgment, and induced them to rest in something short of the grace of God, and the righteousness of Christ; and however correct their general conduct, and however amiable their private character, still there has been some "wicked way in them," which they have preferred before the way of holiness; and to which they have obstinately adhered, in opposition to the most tender entreaties, the most powerful arguments, and the most solemn warnings.

Under the influence of this governing sin, they have been insensible to truth; self-deceived and self-complacent, they have not experienced the sorrow of a contrite heart; they have not trusted in the merit of a substitutionary sacrifice for pardon; they have not sought sanctification through the word and Spirit of God. Their conduct may have been unimpeachable towards men, and they may have attained to many things of good report, so that even to a Christian their deficiencies have not been visible, till he has come to the stone on which they stumble, and to the rock of offence from which they turn aside. There the radical evil has come to light, and its influence has been traced in every end proposed and in every motive cherished; all of which fall short of the work of Christ, and the grace and glory of God. Then has the whole fabric of their sentiments, their virtuous habits, and their religious performances, appeared but "wood, hay and stubble," resting on a sandy foundation, and although outwardly adorned after the similitude of a temple, yet within all has been dark and cold as the habitation of death. The edifice, without strength and without support, is exposed to every blast, and sooner or later must inevitably fall. Happy are they who, being convinced of their danger, flee to the hope set before them in the Gospel. The evidences therefore of a person being in a natural state, or under the dominion of sin, who has enjoyed the advantages of a religious education, are often found to consist, not so much in the positive evil which he does before men, as in what

he neglects to do in private devotion and the more spiritual duties of religion; not so much in outward deformity of character, as in the moral disease that preys upon the inner man; an insensibility to the pollution and guilt of sin, a thinking more highly of himself than he ought to think, a self-righteous spirit, or a presuming on the grace of God while the heart is a stranger to its influence. These characterize a man as dead in trespasses and in sins.

The evidences of a man being born again of the Holy Spirit, are now to be considered. These are frequently, if not generally, in the characters referred to, found to consist, not so much in sudden and powerful convictions, alarming fears and deep despondency, followed by lively hope and rapturous joy (which may sometimes attend conversions from open and flagrant wickedness,) as in the gradual understanding and feeling of the truth as it is in Jesus; a mourning over past deficiencies and present insensibility; an habitual desire for scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice; a conscientious attention to secret prayer and the means of grace in general; a watchfulness over the mind and heart; and a self-denial in many things which were once esteemed innocent, or indulged in without remorse. A dependence also on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit, in order to the more satisfactory enjoyments of the blessings promised in the Gospel, and the promotion of the divine glory, will be felt and cherished by the convert, and viewed by all his pious connexions with gratitude and hope.

Let not the young Christian, however, conclude that all these evidences are enjoyed to the same extent and degree in every character, and at all times. Sorrow for sin may be more poignant in some than in others, and more powerful at one time than at another. And spiritual desires, love to God, and the enjoyment of the world and privileges of the Gospel, may vary with circumstances and seasons. The flesh will lust against the spirit, and Satan will suggest doubts and excite fears. Trials will exercise faith and put fortitude and patience to the test; moments of light, and peace, and joy in believing, may be followed by dark seasons of temptation, or painful discoveries of the revival of dispositions which were considered as crucified and dead. As it is in nature, so is it in grace; the germ is often for a time checked in its growth, by the unfavorable soil in which it is placed, and the verdure, and bloom, and fragrance of spring are sometimes overcast by dark clouds, and assailed by wintry storms. Let not the young Christian, however,

despond, as though some strange thing hath happened unto him, for similar trials attend every believer. Neither should he be cast down and write bitter things against himself, because he is conscious of weakness, and cannot understand the whole counsel of God, and frequently feels and profits but little in reading, and hearing, and praying. Let him remember that he is but a babe in Christ. For the present, it will become him to take "the sincere milk of the word, that he may grow thereby;" and after years of instruction and experience, his understanding will be better informed, his judgment more mature and correct, his love rooted and grounded in Christ and his salvation; and he will thus gradually come "unto a perfect man, unto the measure of the stature of the fullness of Christ." As an antidote to prevent doubts and fears, let him look at the unlimited invitations and gracious promises of the Gospel; in which the Saviour holds out encouragement to every sinner to come unto him, and receive everlasting life. The consciousness of sincere desire to know and do the truth, and "to be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, which is unto all and upon all them that believe," may be considered as one of the first effects of divine grace in the heart; and "He that hath begun the good work in you, will perform it unto the day of Jesus Christ."

Let the young Christian also consider the experience of those "who through faith and patience are inheriting the promises." They were men of like passions with ourselves:

"Once they were mourners here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears:"

And say, if he who called, and justified, and placed in glory the once sanguinary Manasseh, the unchaste Magdalen, the persecuting Saul, with a multitude of prejudiced Jews, blaspheming priests, superstitious heathens, and scoffing infidels of every nation, has not given ample proof that he is both able and willing to save all who come to God by him?

Religious Magazine.

ERRATUM

On the first page of the October No. of the present volume, in the 15th line from the bottom, for *anathema jit*, read *anathema sit*. The publisher was prevented by sickness from superintending the publication of that number, and this error was overlooked.

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