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THE
CALVINISTIC MAGAZINE.

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

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WESLEY'S TESTAMENT.

In the 11th No. of the Calvinistic Magazine for 1827, we introduced Wesley's Testament to the notice of our readers. We gave some examples of the alterations he has made in many of those passages which breathe a language strongly opposed to Arminianism. And we made some remarks on the evils that must result to the church, if every man who succeeds in placing himself at the head of a sect, is allowed to alter the language of our common Bible in all those passages where it contradicts the errors he wishes to propagate, and then place these altered copies in the hands of his followers, as an unerring rule of faith and practice. The article was copied from our paper into the Charleston Observer, a publication which we rejoice to say, is valiant *for the truth*, and being conducted with distinguished ability, has proved a rich blessing to the church of God. At length it fell under the eye of the editors of the “Advocate and Journal,” a paper published in New-York, for “the Methodist Episcopal Church.” These gentlemen are quite sensitive on the subject, and in their paper of March 21, 1828, they bear down on the editor of the Charleston Observer, whom they seem to have blamed for writing the article, in the following style:

“WESLEY'S TESTAMENT.

“The Charleston Observer, of the 1st instant, which seems recently to have assumed a very hostile attitude towards the Methodists, has published some severe, and, as we think, uncalled for strictures on Mr. Wesley, for having issued a new translation of the New Testament. It even intimates that Mr. Wesley has taken unwarrantable liberty with the Scriptures, by altering the Sacred Text.”

“If this article in the Charleston Observer were the effusion of an ignorant scribbler, totally unacquainted with the history of Bible translations, it might be treated with its deserved neglect: but coming forth, as it does, under the sanction of a denomination of men

isters, who are not backward in boasting of their learning and science, published in a religious newspaper edited by a clergyman of acknowledged talents, and therefore not to be shielded from censure by ignorance, it seems to deserve some notice.

"It is certainly true, that Mr. Wesley favored the world with a new version of the New Testament, for which he has received the thanks of many a Biblical scholar—and that in some instances he has deviated, not from the Sacred Text of the divine original, as some might infer from the article in the Charleston Observer, but from the commonly received version: Whether all his amendments to that translation are judicious or not, forms no part of the present inquiry; though we should not shrink from an examination of those especially with which the Charleston Observer would be the most dissatisfied.

"The article before us somewhat sneeringly insinuates, that Mr. Wesley's Testament may be the only one many Methodist families have. Although if this were true, if they heeded the doctrines and duties contained in it, they would be in no danger of being led differently from those who follow the common version, we are prepared to contradict the taunting insinuation. We will tell this writer what may be perhaps a secret to him and his friends:—at the Methodist Book Room are published two editions of the entire Bible, imperial and duodecimo; and two editions of the New Testament, duodecimo and 18mo, all stereotyped, and all according to the commonly received version; and that the summaries over the chapters of the imperial Bible are taken from those of king James's Bible, which, as far as we know, very few, if any of the Bibles published in this country have. Of these Testaments, we believe we may say we sell a thousand, to one of Mr. Wesley's."

On these observations we remark:

1. The cause of truth, and the interests of the church, may have demanded that those strictures on Wesley's Testament should be made, although the editors of this Methodist 'Advocate and Journal' "think" they were "uncalled for." Most of the important alterations in Wesley's Testament, were intended to favour his doctrinal views, where the common Testament is *against* them. These editors wish the doctrines Wesley taught to prevail; it is not strange then, that *they* should think any measure *uncalled for*, that threatened to frustrate their wishes. The advocates of error are not apt to think its exposure is *called for*. When Luther began to unmask the abuses of the Romish Church—the Pope thought the attack was altogether "uncalled for;" and so thought all those who

wished to uphold the corruptions of that church. But, did not the cause of truth demand that those errors should be exposed? It did. And in like manner, the cause of truth *now* demands, that the warning trumpet should be blown in the ears of all who love Zion—that they may awake, and guard against the evil that is threatened by the circulation of adulterated copies of the sacred Book

Have not the Unitarians, in their zeal against the doctrines of the divinity of Christ, the atonement, &c. altered the language of the New Testament, to an alarming extent? Have they not used their influence to bring these altered copies, into general circulation? Do the editors of the Advocate and Journal, justify such conduct in Unitarians? These editors have doubtless seen the translation of the New Testament, by the famous Alexander Campbell. Do they approve of the alterations he has made? Would they be willing to see Alexander Campbell's Testament put into the hands of the people generally, as the infallible rule of faith and practice? Or do they think that Mr. Wesley and his followers have some peculiar privileges on this subject, that they must be allowed to alter the scriptures whenever they oppose their peculiarities, and use their influence to bring these altered copies into general circulation, while all other denominations are forbidden to lay profane hands on the Holy Book?

If the Editors of the Advocate and Journal, justify this conduct in Mr. Wesley and his followers, how can they deny the same privilege to any bold Sectarian, who may think the Scriptures as they stand are unfavorable to the doctrines he wishes to propagate—and accordingly gives out a new translation, adapted to his favourite sentiments. For ourselves, we think this an awfully solemn matter. Could the grand enemy of the cause of Immanuel prevail upon the leaders of each denomination, to adulterate the Holy Scriptures to suit Sectarian views, and then throw these adulterated copies into general circulation among their followers, Zion might lift up her voice in loud and bitter lamentation, and on her temple doors might be inscribed in ghastly characters, ИСХАВОД—"The glory is departed from Israel." It is poisoning the river of life at the fountain head; and instead of making glad the city of our God, it must carry desolation and death wherever it flows.

Whatever may have been Mr. Wesley's excellencies, he was totally unfitted by the violence of his prejudices to be a faithful and impartial translator of the sacred oracles. In his over heated opposition to the Calvinistic doctrines, he uses such rash declarations as these: "Whatever it proves beside, no scripture can prove predicti-

nation." "Better it were to say it *had no sense at all*, than to say it had such a sense as this." Let the reader judge, whether the author of such unguarded declarations, might not be expected to make "wild work," when he undertook to translate passages of scripture, which teach the very doctrines he so violently opposed.

The Editors of the Advocate and Journal may cry, 'peace! peace!' and protest that any discussion of the subject is "uncalled for;" but, when we saw the Testament of Alexander Campbell, abounding in alterations, industriously circulated in one section of the country; and the "improved version" of the Unitarians, pushed abroad in another section—and saw also, that 'Wesley's Testament' was professedly published for a numerous "connexion in the United States," and carried far and wide through the country—we thought it high time this growing evil should be checked; otherwise, in a short time there might be twenty, thirty, fifty different kinds of Testaments, presented by Sectarian zeal to the plain, honest citizen for his guide in the way of Salvation. We felt it our duty to give the alarm; and we bless God, the alarm has not been given in vain.

2. From the publication in the "Advocate and Journal;" it is evident that the editors of that paper felt that to vindicate the conduct of their church, in relation to Wesley's Testament, was an *awkward business*. This is plain from the zigzag manner in which they proceed. They say "It is certainly true, that Mr. Wesley—in some instances has deviated, *not from the sacred text of the divine original*, but from the commonly received version. Whether all his amendments to that translation are *judicious or not*, forms no part of the present inquiry." This is remarkable, truly! First, they assure us, that, in deviating from the commonly received version, Mr. Wesley *has not deviated from the sacred text of the divine original*—and then, leave the grave question unsettled—whether he acted *judiciously* in *not deviating* from the divine original.

Again, they say "The article before us somewhat *sneeringly* insinuates, that Mr. Wesley's Testament may be the only one some Methodist families have." "We are prepared to contradict the *taunting* insinuation." The passage that is so highly offensive to these Editors, is the following: "That Wesley's Testament has been carried through the country and circulated by Methodist Presiding elders, circuit-riders, &c. none will deny; and how many families there are connected with the Methodist Church, who have no other Testament than Wesley's, it is impossible to say." Is this *sneeringly* said? Is this a *taunting* insinuation? Surely not. We felt it to be a matter of great solemnity, that adulterated cop-

ies of the sacred scriptures, should be put into the hands of plain unsuspecting families, as their only guide in things of eternal moment. What is the object of these Editors, in getting up this groundless parade about "sneering and taunting?" Were they anxious to rouse the prejudices of their readers at the out-set of the discussion? Did they dread the consequences of a dispassionate survey of this subject? We would advise them to keep their temper. *Heat* will not pass for *argument* with an enlightened public. If their cause will not admit of a calm and rational defence, they had better give it up.

"We are prepared to contradict the taunting insinuation—" viz. that Wesley's Testament may be the *only one*, some Methodist families have. Let us attend to their 'contradiction.' They tell us, what they suppose is to us a secret, that at the Methodist Book Room, are published two editions of the entire Bible; and two editions of the New Testament, all according to the commonly received version. Of these Testaments, they believe they sell a thousand to one of Mr. Wesley's. What more? Why, we suppose, they wish us to infer, that *therefore, no person has one of Wesley's, who has not one of the others!* Slender proof.—Is it not surprising, that these editors should boldly declare themselves '*prepared to contradict*' the statement, that some families *may* have no other Testament than Wesley's, when they cannot produce facts sufficient to sustain the contradiction. And when, from the very nature of the case, it was *impossible* for them to *know* that the statement is incorrect? Are they acquainted with every family in the United States? Do they know absolutely that there are not many families who have Wesley's Testament and no other? If not—how dare they hazard the assertion, "we are prepared to contradict the taunting insinuation?" We hope the Editors of the Advocate and Journal, are not in the habit of declaring themselves '*prepared to contradict*' the statements of others, unless they have at least *something* like proof within their reach. These gentlemen must have considerable reputation for talents with their own denomination, otherwise they would never have been placed in the important station they occupy. And is this the best defence *they* can make of this affair, of Wesley's Testament? How wretched must be that cause, which gentlemen selected from a large denomination on account of their pre-eminent abilities, defend so lamely—and when solemn considerations in relation to misguided families are suggested, oppose them with nothing but an empty bravado of bold assertions, and *secrets*, of the Methodist Book Room!

The Editors of the Advocate and Journal have told us one of the

secrets of the Methodist Book Room. Will they be so good as to divulge another? *Why* is it, that they sell a thousand of the common Testament, to one of Mr. Wesley's? Do they deserve any credit for not selling *more* of Wesley's? When purchasers wish to get Wesley's, do they urge them *not* to take it, but to take the common Testament? Or, do they sell *as many* of Wesley's, as they can prevail on the *people to buy*? And, is it because the people will buy a thousand of the common Testament, to one of Wesley's, that there is such a difference in the sales? If so, we think they should take but a small portion of the credit to themselves; for, if the people would purchase, these gentlemen would, no doubt, sell a thousand of Wesley's, to one of the common version.

There is another strange specimen of reasoning, which they give us. Of those families who may have no other Testament than Wesley's, they say: "Although if this were true, if they heeded the doctrines and duties contained in it, they would be in no danger of being *led differently* from those who follow the common version." This is a marvellous case! Wesley, they admit, 'deviates from the common version—' yet those who *follow Wesley*, are not *led differently* from those who follow the common version! The leaders take different routes, yet their followers are *not led differently*! When they say "If they heeded the doctrines and duties," &c. do they mean that although Mr. Wesley has altered many important passages, yet enough remains unaltered to support the good old doctrines of the Gospel? Or do they mean that Mr. Wesley's alterations are not important? We here, again, lay before the reader the specimens of Mr. Wesley's alterations, which we formerly published. Who that reads them can doubt that it was Mr. Wesley's intention that his followers should be *led differently* in doctrine from those who follow the common Version.

TESTAMENT.

JOHN VI. 64.—But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

ACTS IV. 27, 28.—For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

WESLEY'S ALTERATIONS.

JOHN VI. 64.—But there are some of you who believe not. (For Jesus had known from the beginning, who they were that believed not, and who would not betray him.)

ACTS IV. 27, 28.—For of a truth both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed, to do whatsoever thy hand and thy counsel before determined to be done.

TESTAMENT.

JUDE 4.—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

REV. XXII. 19.—And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

I PETER I. 19, 20. But with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

WESLEY'S ALTERATIONS.

JUDE 4. For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only master and Lord, Jesus Christ.

REV. XXII. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

I PETER I. 19, 20. But with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreknown before the foundation of the world, but was made in the last times for you.

These are a few of the many alterations Mr. Wesley has made. Let the reader say whether they are *important* or not.

Question 1. If Mr. Wesley had not been secretly conscious that the Scriptures as they stand, are at war with his favorite scheme of doctrines, would he have wished or attempted to make these alterations?

Question 2. If the Bishops, Presiding Elders, and leading men of the Methodist Church, were not secretly conscious that the common Testament is at war with the doctrines they teach, would they wish to have it supplanted by Wesley's Testament?

Question 3. Who shew the most honesty and consistency in the controversy between Arminians and Calvinists? those who loudly and roundly assert that the Bible as it stands, is altogether on their side, and yet *alter* its language, in many important passages, and publish large editions of these altered copies for their 'connection in the United States,' and exert themselves to circulate these copies far and wide among their members?—or those who are perfectly satisfied with the Bible as it stands, and lift up their warning voice against any alterations.

Question 4. If *all other denominations* should follow the example of the Unitarians and Methodists, and alter and mutilate the scriptures for different purposes, where could the humble, honest, devout christian, find a copy of the pure Word of God, to rest his faith upon while he lives, and give to his children when he dies?

Before we close this article we must notice the following remark

on this subject, published in the *Advocate and Journal* of April 11th, 1828:

“We must confess, that we were not prepared to see such an uncharitable insinuation against the motives of the great founder, under God, of Methodism, in making his translation of the New Testament. This man of God, than whom a more successful herald of the cross has seldom been found, has been permitted to slumber quietly in his tomb for years, and now the very performances which excited the admiration and applause of the Christians of his day, and which neither the worldling or the infidel has had the temerity to impugn, are fiercely assailed—and by whom? The infidel, the skeptic, the worldling?—No, but by those who profess to be the followers of the same God—the partakers of the same grace—the preachers of the same gospel.”

The matter that surprises these editors, is this—that Christians, should lift up their voice against measures, with which the infidel, the sceptic, and the worldling are not displeased. By the infidel, the sceptic &c. they doubtless mean persons who hate the cause of Christ, and ardently wish its overthrow. Is it strange that such characters should look with hearty approbation on measures, which the friends of Christ view with alarm? Have not the infidel and the sceptic discernment enough to see that corrupting the scriptures for sectarian views, is the surest way to ruin the Christian cause? Do they dread to encounter any thing so much as the pure word of God, which is the “Sword of the Spirit?” And could they once see all denominations engaged in altering the scriptures for party purposes, and throwing these adulterated copies into circulation, would they not lift high the banners of their triumph, and send round the earth the appalling tidings the man of Benjamin announced to Eli, “THE ARK OF GOD IS TAKEN!”

We hope the Editors of the ‘*Advocate and Journal*,’ reason better, when they have a better cause; but their holding up the infidel, the sceptic, and the worldling, as models in this matter, is most extraordinary!—In one thing, however, there is an admirable consistency between their theory and their practice. In this paper they have said many things against the doctrines of the Presbyterian Church. In this, they have not acted without an example, as they think we did, in case of *Wesley’s Testament*—for the “Infidel, the sceptic and the worldling,” have, long since, set them a bold pattern, and have “every where spoken against” those very doctrines which the Editors of the *Advocate and Journal* are now so earnestly laboring to put down.

In conclusion, we hope, when they take up this subject again, they will answer the following questions:—

1. Is the publication and circulation of Wesley's Testament the work of a private individual or individuals?—or, is it published and circulated by the authority of the "Methodist Episcopal Church in the United States?"

2. If it is published by the authority of the church, would the Editors of the Advocate and Journal, approve of similar conduct in all other christian denominations?—or, are they "*prepared to deny*" that such a course would introduce confusion and ruin into the Christian Church.

THE DEITY OF CHRIST.

A SERMON.

BY S. G. WARD.

JOHN I. 1. "The Word was God."

The doctrine of the Deity of Christ, is, in every point of view a doctrine of the *utmost* importance. Indeed, it may justly be regarded as *the corner-stone* of our religious fabric; for it would not be difficult to shew that upon it rest the great and essential doctrines of the atonement, original sin, regeneration, faith, justification, and a future state of eternal rewards and punishments. In another point of view, it is *all important*; for if Jesus Christ is *not* God, in the highest and most unqualified sense of the word, it cannot be deemed otherwise than *idolatrous* to pay him that worship which is due to God alone: for worship cannot, without impious idolatry, be paid to any other being than to the *True and Supreme* God. And if Jesus Christ *is* God, then by not worshipping him as such, we withhold divine honours from one to whom it is due—we refuse it to the *true* God, which cannot surely be considered a matter of slight importance. In whatever light, then, we view the subject, it is a matter of the utmost consequence, *what we think of Christ*. The Deity of Christ, however sublime and incomprehensible, is plainly *demonstrable* from the scriptures, as all the distinguishing, appropriate and incommunicable *names and titles*—all the incommunicable *attributes*—the *works*—and the *worship* of the One living and true God are ascribed to him.

I. The apostle John, in the text, declares him in the most absolute and unqualified manner to be God—"the word (says he) was God." That the *word* here spoken of is Christ, is perfectly plain from the

context in which he says "the word was made flesh and dwelt among us, and we beheld his glory." The apostle Thomas, after the resurrection of our Saviour, called him "my Lord and my God." Peter declares Christ to be God in the most express words:—"thro' the righteousness of our God and Saviour Jesus Christ."—In Acts 10. 36, he calls him "Lord of all." The apostle John calls him the *true* God:—"we are in him that is true, even in his Son Jesus Christ; this (or he) is the *true* God and eternal life." Jude calls Christ the *only wise* God.—Paul quotes the 45th Psalm in proof of his Deity, "unto the Son he saith, thy throne O God is forever and ever." He affirms also that '*God was manifest in the flesh*'—says that in him '*dwelleth all the fulness of the Godhead bodily*;' and in the most explicit language asserts his *Supreme* Divinity when he declares him to be "*over all, God blessed forever!*" He is called in Revelation "the Lord God of the holy prophets;" and he calls himself "the first and the last, the Almighty. He is called by a prophet, "the *Mighty God, the Everlasting Father*"—and repeatedly *Jehovah*, and *Jehovah of Hosts*.

Every one, at all acquainted with language, knows, that *Jehovah* is the *essential* title—the *incommunicable* name of the self-existent God. Hence says the Psalmist, "Thou whose name *alone* is *Jehovah* art the most high God over all the earth." Thus we see that all those *incommunicable* names and titles, which belong to the Supreme God, are unequivocally given to Christ; which proves that he is the Supreme God.

II. In the second place:—All the *incommunicable attributes*—that is, all the attributes or perfections, which belong to *Jehovah* alone, and cannot be *imparted* to any *mere* creature, are, in the scriptures, ascribed to Christ. His eternity is declared in the plainest language by the prophet Micah, when foretelling his coming; he says "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, *even from everlasting*." Christ asserted his *eternal* existence when he said to the Jews, "Before Abraham was I AM;"—not *I was*, but I AM;—thus declaring that he possessed an *undervived* existence before Abraham was brought into being; and evidently alluding to the annunciation which he made to Moses when he proclaimed himself the I AM.* He also declared it in the strongest terms, when he said to his ser-

*Suppose he had said, *before Abraham was I was*, it would plainly have imported that he had an existence before Abraham; and yet he was born into the

vant John, "I am the first and the last". For if he is the *first*, none can be *before* him; and if the last, none can be *after* him; he is, therefore, from everlasting to everlasting, without beginning of days, or end of years. The name *Jehovah*, repeatedly and unequivocally applied to Christ, is also the strongest proof of his eternal existence; for it is implied in the very meaning of the word.

Immutability, an incommunicable attribute of Jehovah is ascribed (in the Epistle to the Hebrews) to "*Jesus Christ the same yesterday, and to-day, and forever.*"*

His *Omnipotence* is asserted in the clearest manner by the prophet Isaiah, when he calls him the *Mighty God*—and by Christ, when he called himself "*the Almighty.*" And did he not shew himself while on earth to be Omnipotent!—by the miracles which he did—by controlling the laws of nature—by saying to the *dead, arise,*—and to the sea, "*Peace, be still!*" Almighty power alone, can uphold all things, as is said of Christ; for he that upholdeth all things, must be, in the fullest sense, Omnipotent.

His *Omnipresence* Christ proclaimed when he said to his disciples "*Where two or three are gathered together in my name, there am I in the midst of them.*" For unless he possess the divine attribute of Omnipresence, he cannot be in all the assemblies of his people at the same time. An Apostle also asserts the Omnipresence of Christ, by declaring that he "*filleth all in all.*"—for it belongs only to the Omnipresent Jehovah to fill all space with his presence.—"*Do not I fill heaven and earth, saith Jehovah?*"

His *Omniscience* Christ proclaimed in the most impressive language to his servant John. "*And all the churches shall know that I am he who searcheth the reins and hearts;*"—for to search the hearts of men, belongs only to the Omniscient Jehovah. "*Thou,*

world, long after that Patriarch. The result then would have been, that he had long existed before he came into the world. But now, something more is evidently implied—something that peculiarly belongs to the expression, "*I am;*" and what that is, we learn from the original use of the words. They are the very words chosen by God to express his own Eternity. Why should our Saviour apply this expression to himself? It never before or since was applied to any but the Eternal Jehovah. And in a mere man or angel, it would be committing the blasphemy of making himself a *God*.

*"If Jesus Christ was merely a man, the greatest part of the Bible is *bombast.*" To a man who disbelieves the *inspiration* of the scriptures, this, of course, is no argument. But surely he ought not in a matter of such unspeakable importance to reject a doctrine, which may be true without examining it in all its bearings."

even thou *alone* knowest the hearts of the children of men—” said Solomon when addressing him on a memorable occasion. Peter said to the Saviour, “Thou knowest all things.” And Paul declares that “in him are hid all the treasures of wisdom and knowledge.” Indeed, unless he be the Omniscient God, how can he hear the prayers that are offered to him in so many places? The *Omniscience* of Christ is also fully asserted when it is declared that he shall judge the world in righteousness. This will present the most wonderful display of Omniscience: “For God will bring *every work into judgment*, with *every secret* thing, whether it be good, or whether it be evil.” It will then be seen that he is perfectly acquainted with all our actions, and words, and even thoughts. “I saw the dead small and great stand before God.” Thus we see that the incommunicable names and attributes of God, are ascribed to Christ; and this demonstratively establishes his Deity. Indeed, should we shew that but *one* incommunicable name or attribute of Jehovah, is unequivocally given to Christ, it would conclusively prove his Deity. How much more fully then when we shew that *all* the incommunicable names and attributes of Jehovah are given to him—that he is

“A God o’er all *consummate, absolute,*
Full orb’d in his *whole* round of rays *complete.*”

III. In the third place:—The same *works* are ascribed to Christ which are ascribed to God. John declares that all things were *made* by him; and that without him was not any thing made that was made. And another Apostle asserts that all things *visible* and *invisible* were created by him, and for him—of things in heaven and things on earth; whether they be thrones, or dominions, or principalities, or powers, and that by him all things consist. Yet the same Apostle very truly says, “*He that built all things is God.*” Is it not perfectly manifest then, that he spoke of Christ as God? And are we not repeatedly told in the Bible that the great Eternal made all things? “Jehovah, (says the prophet,) stretcheth forth the heavens *alone*, and spreadeth abroad the earth by himself.” And in Nehemiah we find the whole congregation of Israel worshipping God in almost the very language employed by the Apostles when speaking of Christ. “Thou, even thou art Jehovah alone; thou hast made heaven, the heaven of heavens with all their hosts, the earth, and all things that are therein, and thou upholdest them all.” Here it is asserted that he who made and upholds all things, is Jehovah alone; but Christ, (says the Apostle) made and upholds all things, therefore, Christ is *Jehovah* alone. Christ declared to his servant John, that he would *give to every one, according to his works*; Yet Jeho-

vah alone, can give to every one according to his ways, and according to the fruits of his doings. We know also that the mission of the prophets—the forgiveness of sins, and salvation of sinners—the raising of the dead—the judging of the world—the glorification of the righteous—and the eternal punishment of the wicked, are in some places of the scriptures ascribed to Christ, and in others to God; which proves them to be one, according to the declaration of Christ, “I and my father are one.”*

IV. In the fourth place:—The same worship is rendered to Christ, that is due to God alone. “It is written (said our Saviour to satan,) thou shalt worship the Lord thy God, and him only shalt thou serve.” Yet when he bringeth the first-begotten into the world, he saith, *and let all the angels of God worship him.* But not the highest angel in heaven dare to receive worship, even from a mortal; for when John offered to worship the angel that shewed him the vision, “see thou, do it not; I am thy fellow servant—*worship God.*” Can he then be less than God, whom all the angels of God are commanded to worship—and do worship—crying “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;”—and who, even when in the form of a servant—that is, when he tabernacled in the flesh and dwelt among us, never refused to receive worship; but on the contrary, often received it; and never even intimated his disapprobation to any one who rendered it to him; but on the contrary, approved of it in the most unequivocal manner; for he thought it not robbery to be equal with God, and to receive that *worship* which is due to God alone. Yes he has received, and will receive *worship* from Saints and Martyrs in all ages—from Stephen, the first christian martyr, who called upon him as God, with his dying breath, in nearly the words addressed by our Saviour to the Father—“Lord Jesus

* Various things also spoken of, or addressed to Jehovah in the Old Testament, are said in the *new*, to be spoken of, or addressed to Christ: and on this, the primitive fathers greatly relied. Paul says, “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” Yet we are told in the Psalms that it was the most high God, whom the Israelites tempted.

Again, this apostle declares that Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt. Yet it was the Great “I AM”—the God of Israel, whose reproach he bore. We need not be surprised, then, that Justin Martyr should call Christ the God of Israel, who was with Moses! So again, Paul asserts that “*We shall all stand before the Judgment Seat of Christ.*”

How does he prove this? Because, “It is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” How dare the Apostle quote this passage and apply it to Christ, if Christ be not God?

receive my spirit—lay not this sin to their charge.” Yet who can forgive sins but God alone? And who but God can receive a departing spirit? Let it be observed that when Stephen offered up this prayer to Christ as God, he was *full of the Holy Ghost*.—Therefore, it cannot be supposed that he was left to fall into an error upon a subject so important. So it is related of St. Ignatius who suffered martyrdom, a few years after the death of the beloved disciple, that just before his departure, he prayed to the son of God, to put a stop to the persecution against the churches. Paul also prayed to him to remove the thorn in the flesh. And when a city inhabited by Christians, was burnt in the persecution of Dioclesian, “men, women and children, (says a great historian) submitted quietly to their fate, calling upon Christ *the God over all*.” Were not the primitive Christians distinguished by the appellation of “those that call on the name of Christ?”—Hence Saul’s commission was to bind all that *called on his name* (or *worshipped him*.)

To those whom I have mentioned might be added a long list of saints and martyrs—the great lights of the church who not only adorned the age in which they lived, but who reflect an unfading lustre, even on human nature—whose writings will continue to instruct and edify the world to the latest posterity—and who have vindicated the doctrine of the Deity of Christ against all gainsayers. For he never has wanted, and never will want able advocates, to maintain the honours of his name in the face of the world. In this illustrious line, going back to the earliest ages, we may mention Justin Martyr, the first disciple after Paul, who, to eminent piety and talents, united eminent learning. He wrote about forty years after the death of John, and says expressly, that the worship of three persons in one God, was the common faith, and had been so from the Apostle’s days. He says that a belief in the Trinity was required even of the most weak and illiterate, in order to their admission into the Christian Church. He calls Christ the God of Abraham, Isaac, and Jacob—the God of Israel, who was with Moses in the wilderness—and declares those that deny his Deity to be blasphemers of Christ. Now, must not this eminent martyr have known whether a belief in the Deity of Christ and the Trinity, had been the common faith from the Apostle’s days, when he lived so shortly after them? And every one acquainted with the writings of the early fathers knows how eagerly they sought every information (as was natural,) respecting Christ and his Apostles. Ireneus, Bishop of Lyons, in a letter to a friend written in his old age, and which is still extant—describes the avid-

ity, with which he had listened to Polycarp's account of them, received from the beloved disciple (whose pupil Polycarp had been;) and from others who had seen our Saviour. "The last time I saw you, (said he,) we were in the company of the blessed Polycarp; and though I was then young, I remember the events which occurred, better than those of a recent date.—I remember when that blessed martyr used to sit and converse; his words and even looks—the accounts which he gave respecting Christ and his Apostles, which he had received from the beloved disciple, and from others who had seen the Word of life;" he states that he engraved them on his heart. Polycarp, as I observed, was the disciple of John, and is supposed to be the Angel of the Church of Smyrna, to whom one of the messages in the Revelation is directed.—Ireneus who was a pupil of Polycarp, agrees with all the early Fathers in the doctrine of the Trinity, and quotes the 45th Psalm, to prove the Deity of Christ, which Paul, for the same purpose, had quoted; "Unto the Son he saith, thy throne O God is for ever and ever." Ireneus adds, "There are some now living, who heard Polycarp relate this fact, that the beloved disciple going into the Bath at Ephesus, and seeing Corinthus who held (with some of our modern Unitarians as they call themselves) that Christ was but a mere man,—exclaimed let us leave the Bath, lest it fall upon us, as Corinthus the enemy of truth is in it." And that Polycarp replied to Marcion (another famous Unitarian of that day) who met him in the street and said "Do you know me?"—"I know you to be the first-born of Satan!" The first part of John's Gospel is expressly pointed against this Antitrinitarian heresy. Even the apostate Julian, admits that this Evangelist taught the doctrine of the Deity of Christ, though he falsely pretends that the other Evangelists did not. The Infidel Gibbon (in his learned History) declares that "The *Divine Attributes* of the Logos (or Word) were confirmed by the Celestial pen of the last and most sublime of the Evangelists;"—that "the Christian Revelation which was consummated under the reign of Nerva, disclosed to the world the amazing secret, that the Logos (or Word) who was with God from the beginning, *and was God*—who made all, and for whom all things had been made, *was incarnate in the person of Jesus of Nazareth*; who had been born of a Virgin, and suffered death on the Cross!" He also states that "The most *ancient and respectable* of the Ecclesiastical writers, have ascribed to this Evangelist—besides the general design of fixing on a *perpetual* basis the Divine Honours of Christ—a *particular* intention to confute two opposite Heresies which disturbed the peace of the prim-

itive Church"—that of the *Ebionites*. and of the *Docetes*; the former of whom denied the Divinity, and the latter, the Humanity of Christ. It is truly surprising that what was so obvious to the most ancient and respectable Ecclesiastical writers, "should be doubted by any in our day—and that what is admitted by Infidels, should be denied by any who call themselves Christians.

The primitive Fathers attached the utmost importance to the doctrines for which we contend. "They found (says one of them) in the view of the Father, Son and Holy Spirit, something of energy to raise them from Earth to Heaven!" Tertullian, who lived about the end of the second Century, speaks of the Trinity in Unity, Father, Son, and Holy Ghost, yet one God. He speaks also of the Lord Jesus, as we do—as both God and man—Son of God, and Son of man—uniting in one person two distinct natures, a Human and a Divine—and says that this rule of faith had obtained from the beginning of the Gospel. The Ecclesiastical Historian, Eusebius, who wrote in the year 315 bears the same testimony; "who knoweth not (says he) that the works of Ireneus, Melito and *all the other Christians*, do confess Christ to be both God and man." In fine, how many psalms, and hymns, and canticles, have been written from the beginning of the Gospel, by faithful Christians which celebrate Christ the Word, as no other than God indeed! He also relates that Pilate in a letter which he wrote to the Emperor Tiberius, concerning Christ, says that he was raised from the dead, and *worshipped by his disciples as a God*. This letter, which is often referred to by the primitive Christians, has, with all the Roman archives, and the mighty Empire to which they belong sunk into the gulph of oblivion. But there is still extant a letter of the celebrated Pliny, (who in the beginning of the 2nd Century, was Governor of Bythnia,) to the Emperor Trajan, in which he states that "the Christians declared before his tribunal, that they worshipped Christ as God."

St. Augustin, who lived in the 5th Century, the most eminent of all the Fathers. quotes the passage from Paul's Epistle to the Romans which those among us who deny the Deity of Christ, say we do not render correctly "Christ who is over (above) all God blessed forever." They are compelled to admit that as *we render* the passage, it unequivocally proves the Deity of Christ—for if he is *God over all*, they admit he is the *Supreme God*; they therefore *wrest* it in this manner: "Christ, who is over all—God *be* blessed forever!" though there is nothing in the original to justify such an interpretation; and St. Augustin (who wrote in Latin) sanctions

our translation, as he gives it precisely the same sense; for he speaks of Christ who is above all, God blessed forever. Indeed, if *we* are incorrect, all the translations in English, French, Latin, Spanish, Italian, Russian and German, have either wilfully or ignorantly erred; for they give this, and the other passage which we have cited, the same interpretation that we do. But without dwelling upon the testimony of writers of as late a date as St. Augustin, we appeal to those who are the best acquainted with history, and ask if a single person of eminence for talents and piety can be found in the Christian Church, during the three first Centuries, who denied the Deity of Christ.

If we are questioned, then, why we believe in the Deity of Christ, we answer that we not only find the doctrine held by all the great lights of the church, in its pure and primitive days—by men who surely had the teachings of the Spirit to lead and guide them into all truth, if any men ever had—but we find it, also, clearly contained in the Bible; and whatever is clearly contained in *that* Book, we conceive it our duty humbly to believe, however *incomprehensible* it may be to human reason. Upon this subject we will adopt the language of one of the greatest men that the modern Church has produced.—“The Bible, the Bible is the religion of Protestants—propose me any thing of that Book, and require whether I believe it or not, and seem it ever so incomprehensible to human reason, I will subscribe it with hand and heart; knowing that no demonstration can be stronger than this—*God hath said it, therefore it is true.*” The doctrine of the Deity of Christ and the Trinity are, we readily admit, utterly incomprehensible to us. But it is one thing to read and to know that they are agreeable to the oracles of eternal truth, and another thing to comprehend them.—Nor does it, by any means, follow that we should refuse to believe what we cannot comprehend; were it so, we should refuse to believe the existence of God; for none can comprehend him.—Indeed, it may be laid down as an *axiom* that a finite being can comprehend nothing infinite. We should refuse to believe the union of the soul with the body—for who can comprehend it? We should refuse to believe that a blade of grass grows; for none can comprehend how it grows.

Poor presumptuous man! that cannot comprehend his own existence, or the existence of the meanest *insect*, or even *vegetable*, and yet would scan *the Great Eternal*, and think to comprehend *His mode* of existence. This is a mystery which the highest Angel in heaven cannot fathom.—No created Being, by searching, can find out God,

or trace the *Almighty* unto perfection. But HE perfectly knows his own existence. It becomes us, therefore, *implicitly* to believe whatever he has revealed respecting himself. His Eternal existence, his Omnipresence, and his Omniscience are as incomprehensible mysteries, as the Trinity: still we are bound to believe them, because God has so said. But from the first promulgation of the Gospel, there have been men, who had too high an opinion of their own understanding, to believe, implicitly, God's word, and the wonderful and mysterious doctrines contained in it of the Deity of Christ and the Trinity. They pretended that it was inconsistent with human reason; not recollecting that in a divine Revelation there may be expected mysteries *above* human reason—that the world by wisdom knew not God—and that to *Revelation* we are indebted for our knowledge of him. They were at first inconsiderable, but when Paganism was abolished in the Roman Empire, their numbers increased in the most alarming manner, and overspread the greater part of the East; thus preparing the way for the imposture of the false prophet Mahomet, who framed his religion expressly to suit them, and which they readily embraced, and his followers from India to Morocco, however divided upon other points, all concur in their hostility to the doctrine of the Trinity;—they glory in the name of Unitarians, and accuse us of Tritheism; they say that Jesus Christ was not God, though they admit that he was the greatest of all Prophets till Mahomet, the greatest and last prophet came.

God forbid!—God of his infinite mercy forbid that this fatal heresy should overspread our land! and that in a region which plumes itself on being the most enlightened and religious, and which justly boasts of a pious ancestry—the pure and evangelical doctrines of a Lutner, a Calvin, and an Edwards, should be superceded by the impious heresies of an Arius, a Socinus, a Priestly, and a Simon Magus. Upon the most dispassionate view of the subject, I cannot but consider it as a species of Infidelity; and am fully impressed with the correctness of a remark which I heard from one of the greatest men of this age—not a divine it is true, but a man of extensive knowledge, vast reach of thought, and great powers of reasoning—that there is no stopping place between denying the Divinity of Christ, and denying the Divine original of our religion. Hence such persons often go on step by step until they give up all religion.

We are fully apprised of all the passages which are commonly cited in opposition to the doctrine of the Deity of Christ—as when he calls himself the Son of man, and speaks of the Father as greater than he; nay, when he is called, as he repeatedly is, a *man*. But

those passages do not at all perplex us, for he was perfect man, as well as perfect God; uniting two distinct natures, a Human and a Divine, in one person. When he speaks of himself, or is spoken of as *inferior* to the Father, his *Human nature* is intended, and when as equal to the Father, and the same with him, his *Divine*; and upon this principle, and this alone, all those passages are reconcilable and consistent, otherwise they are involved in endless mazes and contradictions.

In applying to practical purposes the doctrine which I have attempted to illustrate in this discourse, I remark:

I. In the first place:—By the light of this subject, we see the high claims which the Saviour has upon the love, gratitude, and obedience of his followers—we see “the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.” He has therefore, the highest possible claims to all our love and gratitude, and may well say, “he that loveth *Father* or *Mother* more than *me*, is not *worthy* of *me*—and he that loveth *Son* or *Daughter* more than *me*, is not *worthy* of *me*.” As God—he has just claims to all this love, though as a *mere creature*—he has not. As God—he is justly entitled to all our services, and may well require of us, as a proof of our love, to keep his commandments: “If ye love me, keep my commandments”—but viewed as a *mere creature*, on what ground is he entitled to all our *love*—to all our *services*?

“It is written (said Christ to Satan) thou shalt worship the Lord thy God, and him only shalt thou *serve*.”—And we are commanded to “*Love* the Lord our *God* with *all* our heart, and with *all* our *Soul*, and with *all* our *Strength*, and with *all* our *Mind*.” This is the first and great commandment.

II. In the second place:—We learn the value of that *atonement* which Christ has made for the sin of the world. For being very God, as well as very man, he was able to make an infinite atonement for sin—to pay the mighty ransom which nothing else could pay—and by one offering to satisfy divine justice, and make propitiation for the sins of the whole world; so that God can now be just, and yet the justifier of the sinner who believes in Christ. In him is a perfect fulness, and of this fulness we may all receive, and grace for grace. But not the highest Angel in heaven could have redeemed *one* immortal soul, or have given to God a ransom for it, otherwise the Son of God had never hung upon the cross, an atoneing sacrifice for the sin of the world. If he was a mere creature, how could he ransom a lost world? His sinless obedience could save but him-

self alone; but could by no means redeem a brother, or give to God a ransom for him. For it is the duty of every creature, to keep the whole law; and even then he has nothing whereof to glory—he merely performs his duty. But Christ by his obedient life, and meritorious death, has wrought out for us a *perfect* righteousness; he has purchased the church with his own blood. Let us therefore glorify him in our own bodies, and our spirits which are his; and let us never seek to rob him of the honour which is due to his great name.— Let us never deny the Saviour that bought us, and thus bring upon ourselves swift destruction. Let us remember his declaration, “If ye believe not that I am *He*, ye shall die in your sins;” which must be understood as a solemn asseveration that unless we believe him to be what he announced himself, we have no part or lot in him; and what he announced himself we may learn from those who heard him, for they said, “He maketh himself God.”

III. In the third and last place:—We learn the efficacy of Faith in Christ, and the safety of trusting in him for salvation; since he is able to save, even to the *utmost* all that come to him. Yes, my brethren being an *Omnipotent*, *Omniscient*, and *Unchangeable*, as well as *Benevolent* God, he has the *power* and the *will* to make those who trust in him, completely, unchangeably, and eternally happy! Whereas, “cursed be the man that trusteth in *man*, and maketh flesh his arm;” for such an arm cannot save him in the great and dreadful day! But those who trust in our God and Saviour Jesus Christ,” will never perish, for when all sublunary things fail them, he will be their shield and their exceeding great reward. They will then hear his Divine plaudit and enter into the joys of their Lord.

HEATHEN CRUELTIES.

Messrs. Tyreman and Bennet, the deputation of the London Missionary Society, who are now returning from a tour of inspection of the Society's Missions in the South Sea Islands, Asia, Africa, &c. give the following

DESCRIPTION OF THE HINDOO FESTIVAL CALLED GANGAMMA TIRNAL.

While here, we had an opportunity of attending a great Hindoo festival, called *Gangamma Tirnal*, or the great goddess Gangamma, held in the village called Cocottapetta, distant from Coddapah about five miles. This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda in which was the object of attraction and adoration. Before the door of this swamyhouse, the people were sacrificing sheep, and

goats to the idols all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown to all such as chose it, in fulfilment of vows. Between twelve o'clock at noon, and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin in their backs. The machine which was used for this purpose was a bullock-cart. Over the axletree a post was erected, over the top of which a beam, about 35 feet in length, passed, and moved upon a pin. The longer end of this beam extended to the bullocks; at the end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand. When the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar. This being done—and we saw the operation performed in several instances—the beam was raised upon its fulcrum, and the persons in the frame were raised about 25 or 30 feet above the ground. Each person was furnished with a dagger in the one hand, and a pocket-handkerchief in the other.—The machines, to some of which there were yoked 6, 8, 10, or 12 bullocks, were now driven at full speed around the pagoda three times, while the deluded wretches were brandishing the dagger, and waving the handkerchief; occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, we were told that it was in fulfilment of vows made to the *goddess*. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention. Never were we before so powerfully impressed with the importance of missionary exertions.—Truly *the dark places of the earth are full of the habitations of cruelty!*

Christians! such is the invariable testimony of the *few* messengers of mercy, that have visited these benighted regions. From whence is the knowledge of the truth to be communicated to them? Has not God blessed *you* with the *privilege*, and made it your *duty* to send them the Word of Life? Will you not awake and redouble your exertions?—Or will you in withholding a pittance of earthly trash—suffer them to go down to the chambers of Eternal *death*?

ANECDOTE OF AN OWHYHEEAN.

Not long since, in a conversation with the Rev. E. Cornelius, who had been engaged in attending to the Cornwall institution for the instruction of foreigners, he related to me the following Anecdote.

Some years previous to the great revolution which has taken place in the Sandwich Islands, an American ship had touched at Owhyhee and continued a short time, transacting business. When about to sail, the officers of the island made search in the vessel, lest any of the natives should be carried away in it. Some time after the vessel sailed, the captain found a native lad who had secreted himself in the ship, with a determination to go wherever the ship would go. Having now started home, the captain of course brought the lad along.

When crossing the Indian Ocean, the little islander noticed that water was needed for some purpose, and immediately taking a bucket in his hand ran to the stern of the ship, and threw out the bucket to dip the water, when the sudden shock instantly precipitated him into the midst of the ocean. The ship was under a press of sail, and before it could possibly be brought to in order to rescue him, it was at least two miles distant. Every exertion, that could be, was made to recover him, which was at last effected.

When the ship landed, perhaps in Boston, our little islander was set ashore, pennyless, friendless, ignorant of the people among whom he was cast, and not one could understand a word he could speak. After wandering about for some days, perhaps weeks, a benevolent bosom took some interest in his welfare, and procured him to be sent to the school at Cornwall, where he was not only taught the language of our country, but under the pious instructions of that place, became a hopeful subject of saving grace, and devoted himself to the service of the Redeemer. His bosom now beat high with desire to return to his native country, and to engage in spreading the news of Salvation in that land of moral darkness.

We would here pause and ask the reader to turn his attention to the wonder-working Providence of God, in bringing this child of nature and heir of heathenish idolatry to the knowledge of the truth as it is in Jesus, and in qualifying him as a fit messenger when returning to the land of his nativity, to bear with him—"glad tidings of great joy" to his benighted countrymen.

The history of his adventure is this. He was waiter to the king's daughter. She had seen the American sailors playing cards, and became so infatuated with the amusement, that in order to obtain a

deck, she prevailed on her attendant boy to hide himself in the ship, until it would sail, and go to the land where the curious and desirable article could be had, and bring a deck home to her.

How wonderful the ways of God! High above the earth he holds the reign of universal empire, and works all things after the counsel of his own will. But for the anxiety of his mistress to obtain the cards, this lad had never come to this land of gospel light. Had he come in other circumstances, there is but little probability that he would ever have carried back the word of life to Owhyhee, and have been prepared as he was to preach the gospel of salvation to his people in their native language. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

A. S. M.

Sullivan County, Tennessee.

A FRAGMENT—ON CHRISTIAN MISSIONS.

The commencement of the nineteenth century will form a very important epoch in the future history of the world. Immortal honour will redound to Great Britain, for the spirit with which she has taken up the project, hitherto deemed impracticable, of christianizing the vast territories of heathenism. Not that the plan has originated in the present age, but it has certainly been acted upon in a manner more systematic and effective than was ever imagined possible. I allude particularly to the translations of the holy scriptures into the vernacular tongues of the people to whom the Missionaries are sent, without which their efforts must have been exceedingly limited, even if their number had been much greater than it is. Very little permanent good was done before this work was attempted, but now it has been accomplished in so many instances, the labors of the Missionaries are crowned with a proportionate success.

The blaze of Britain's political glory, and her commercial superiority, dazzle the eyes of so many, and prevent their seeing clearly, and duly appreciating those more silent and less ostentatious operations, which she is carrying forward. To the view of posterity, however, the latter will appear of so much higher importance than the former, as the interests of eternity exceed those of time. In reflecting on this subject, we experience feelings of no ordinary character—feelings which elevate the mind to a state more exalted and happy, than excitement on any other theme could superinduce. What Christianity has done, and is doing towards

the intellectual and moral reformation of the world, forms a subject replete with interest, not only to the Christian as such, but to the philosopher and philanthropist.

There cannot be any one project which is at the present time engaging the attention, and employing the mental and corporeal energies of busy and ingenious man, that so imperiously demands our admiration and aid, as those attempts which are now in active operation, to civilize and evangelize those vast portions of our globe, which have hitherto been involved in all the horrors of superstition, ignorance, and barbarism. There is no one fact more indelibly stamped upon the past history of man, than that his emancipation from native darkness, by the beams of a foreign sun darting upon his benighted soil, has been succeeded by all those advantages of civilized life, which alone assign to man his proper province in the scale of being, and which only render his existence a real blessing to him. And there never was any scheme for improvement in his condition, ever presented to man by his fellow, for his adoption, that brought with it so many substantial benefits, and such intrinsic happiness, as that of Christianity. It is this system which has given to the highest order of animated nature with which we are acquainted, an importance, but faintly seen in the distance by some of the wisest of the ancients, before its introduction to the world. It is Christianity which has opened to its possessors such rich and inexhaustible sources of information, on the most sublime and important of subjects, as will continue to flow to posterity undiminished in value to the latest period of time. It is Christianity, in short, that will speedily spread over the whole habitable globe, and unite the near and distant portions of it, in one indissoluble bond of amity and peace! May the Divine Being hasten the happy era, when the knowledge of his gospel shall stretch from one end of the earth to the other, and when all nations shall hail Him blessed.

In the promotion of this cause, we are not called upon to contribute towards the extension of the commerce of wealth, but the commerce of mind,—not to aid the advancement of political dominion in the shape of war, but to extend the spiritual dominion of the Son of God, to help to bring about that glorious consummation, when all the inhabitants of this earth shall beat their swords into plough-shares, and their spears into pruning-hooks. We are not even called upon to send out men for the philanthropic object of checking the dreadful diseases of the human body, but to send out devoted men for the *Christian* object of allaying the more dread-

ful maladies of the human heart. We are not solicited to lend our assistance towards the construction of some mighty iron or stone bridge over rivers, but a wooden one over oceans,—not towards the erection of some splendid theatre, but for the exploring of the wide theatre of the world for the grandest and most benevolent purposes in which man can be engaged,—not for the rearing of some sumptuous palace for the transitory occupation of an earthly monarch, but one for the continual habitation of the King of kings,—not to build some gorgeous temple to an unknown god, or to some god of our own making, but to build up the living temple of the only living and true God.

This spiritual temple, unlike material ones, has no concealed parts—no portions of it hidden from view, and our *individual* exertions may help in the conversion of some poor sinner from the error of his ways, to place a stone in that building, which through eternity may be a source of delight to saints and angels!—Surely then this is a cause well worthy of our whole mind, and soul, and strength, to promote. Let us then do our utmost in the good work, and not suffer any unworthy considerations suggested by earthly policy, to prevent us from advancing our spiritual and eternal interests, in exerting ourselves, as much as in us lies, remembering, that in doing this we are helping God, who has declared, that what he does in the conversion of the world, shall be done through human agency. Let this thought dwell in our minds, and I am sure it will stimulate us to work while it is called to-day, for the night cometh in which no man can work.

THE NULLITY OF THE ROMAN FAITH.

The fallacy of the Romish system had been so thoroughly exposed in all its branches by *our* earlier *Divines*, and the attempts to refute *their* positions so utterly abortive that there seemed to be no room for any new treatise on the subject. The case, however, is now somewhat altered. The Romish clergy, in our own country (England) at least, have taken up a new line of proceeding, and have endeavored to accommodate their most obnoxious tenets to that spirit of active though not always sound inquiry which is the characteristic of our own times. A plausible writer on their side seems to have conceived that by this means he might put an end to religious controversy, and by a liberalized view of the infallibility of his church, persuade us to refer all our religious differences to her tender and

maternal guidance. Hence has arisen a necessity for renewed defences of our faith, and fresh elucidation of the grounds on which we hold the Church of Rome to be unscriptural in her doctrine, and unfit to be entrusted with the care of human souls. And we trust that the occasion will call forth some of the dormant strength of those various able Divines amongst us, who are well versed in the whole history of Romish corruption.

The work before us bearing the above title, written by the Rev. John Garbett M. A. published in London 1828, is written in a forcible style, and we hail with joy the appearance of it, we regard it as a sign that the educated part of the community will now take some little interest in examining the tenets of the Church of Rome and the grounds of reason and Scripture on which we have separated from her communion.

The reasoning is just, the illustrations good, and there pervades the work a spirit of candour untainted with any affectation of groundless concessions. It is constructed in the form of a dialogue between Orthodox and Philodox, and is designed to everthrow the pretended infallibility of the Church of Rome, as well by combating the fallacious arguments on which it is founded, as by the exposition of various particulars in which that Church has grossly erred. On the first head we have fairly stated a plea for infallibility which has satisfied many a convert to the Church of Rome.

“Would it not have been better that all men should have been secured from error; that neither heresy should obtain, nor sin exist? So to our finite reason it appears. Yet we may not doubt, that all will ultimately redound far more to the glory of Him ‘of whom and to whom are all things,’ than if such obliquities had never corrupted a universe of light and beauty. Resignation, patience, and holy confidence, mercy, loving-kindness, and self-denial, are virtues peculiar to a *fallen* state; yet these are they which work out a far more exceeding and eternal weight of glory; a reward, more excellent than man, unfallen, should have attained. God is glorified, above all, in the stupendousness of his mercy. That mercy hath fallen sinners for its object. Hence we are told that over the mysteries of redemption even Angels are suspended in astonishment of praise. We know not the depth either of the wisdom or goodness of God. It is his to give as his all-wise pleasure dictates; it is ours to receive and adore; to be thankful and obey: not presumptuously to arraign *what* is, by empty supposition of *what ought to be*.

“But I forbear with one suggestion. If we are to proceed in indulging vague imaginations, may we not ask whether schisms and divisions, disgraceful as they are, are more injurious to the Church than the prevalence of vice and wickedness in its members? Lamentable as are the consequences of error in faith, is it more hateful

than licentiousness in the sight of him who 'is of purer eyes than to behold iniquity' without abhorring it? Would that the Roman Church had always showed as much zeal against heresy of conduct as she has towards obliquity of opinion."—p. 30.

Herein, indeed, lies the most serious objection to the Romish System, that it has an inherent tendency to encourage ungodliness of life, by offering so many substitutes for true holiness as means of pleasing God through Christ. Such are those unscriptural ordinances and inventions which our author proceeds to expose, as the mass, penance, indulgence, purgatory, and invocation of saints and angels. This mischievous result is ably traced home by Mr. G. to the sacrifice of the *mass*—that ceremony which Dr. Milner pronounces to be "the most sublime and excellent act of religion which man can offer up to his Creator."

"Be the offerer who he may, therefore, the most welcome of all sacred duties is performed to God. A man procures a mass to be said; and by so doing, be he ever so vile, he performs a service, 'the most acceptable to his Creator.' And be it, that whilst he lives, his immorality may put some obstacle to the effect of this (which it is not clear how he can possibly do,) yet when he is dead, and his legacy procures constant masses to be said for his soul, his immorality can no longer cast a stumbling-block in the way; he is beyond the power of sinning more. There is daily offered up for him, and through him, the 'most acceptable offering' that the Creator can receive;—an offering in itself of all-sufficient merit, expiatory and propitiatory for the sins and offences of the person for whom it is offered; for the removing of all penalties, satisfactions, &c. as the Council of Trent teaches: and very consistently,—for it cannot be that infinite satisfaction should not be infinitely satisfactory, where there is no disqualification in the way.

"Is it possible that such a doctrine should be other than a fruitful source of impiety and vice? derogating from the infinite and alone sacrifice of the cross; turning man from the Creator to the creature; from the Intercessor in heaven to the intercessor on earth; from practical holiness of life—from 'working out his own salvation with fear and trembling,' to a dependance on the work of others; leading him to live in the lust of his inclinations here, with the hope, and in fact the positive assurance of an all-sufficient sacrifice being daily applied for him after death, provided he hath wherewith to purchase it."—p. 183.

One other extract we are tempted to make on the subject of communion in one kind.

Philodox. "But was it not from respect to the sacrament that the abstraction of the cup took place, to preserve it from the danger of irreverence as the multitude of communicants increased?"

Orthodox. "How came it that this irreverence was never once remedied for twelve centuries, until transubstantiation came up? Are the abuses of men to annul the ordinances of God; and the faithful to be

deprived of spiritual food because the unfaithful trample it under foot? Could any abuses be more gross than those in the Church at Corinth? Yet St. Paul did not attempt to deprive them of their portion of the holy table. Has the number of communicants ever equalled that in the primitive days; when at each assembling of Christians, it was administered, and by all received? Moreover, could not our Lord provide against profanation as well as the fathers of Constance and Trent? What right has man, under any pretence, to set aside the institution of Christ, and to defraud his neighbour of that spiritual nourishment which the Redeemer hath furnished to sustain the souls of his people in their weary pilgrimage through a vale of danger and temptation? It were a waste of words to dwell longer upon this. Discussion may obscure but cannot elucidate that which is light as day to all who have 'their senses exercised to discern both good and evil.' You have admitted that if the Roman Church is proved to err in any one point of faith, her pretence to infallible direction falls to the ground.

Phil. "The consequence seems unavoidable; because if she can err in a single matter of faith, the basis of assured dependance is destroyed.

Orth. "On this point then, to use the forcible language of Bishop Jewel, 'her heresy may be seen, felt, handled with the hands and fingers.' If she had never erred in anything else, in this she hath erred; foully and essentially erred. If no other violation of God's law was proved against her, yet in this she is convicted by her own lips. Here she stands alone in solitary defiance of the ordinance of her Lord, and of Catholic tradition. It becomes a solemn duty with every one who entrusts his salvation to what Christ hath done and appointed, and whose eyes are open to behold the truth, to quit a church, living in barefaced violation of the divine decree. For it is not simply that she herself intermits obedience, which would be bad enough, but that all who 'assert' and maintain the duty of obeying, and the unlawfulness of disobeying what Christ hath commanded, are heretics 'driven out' from her fold. It is not a topic on which God is silent, and Rome hath spoken. But he hath decreed, and she hath forbidden. What he hath ordained, she hath denounced. 'Whether then it be right to hearken unto her more than unto God, judge ye.'"—p. 155.

Rel. Magazine.

A LOUD CALL.

Home Missions.—We learn by intelligence received from New-York, that twenty-one Catholic Priests have recently landed there, whose destination is the Valley of the Mississippi; and that the Pope has appropriated within the year past; for this express object, more than \$100,000.

What Christian can hear of such facts as these, without feeling his soul stirred up within him? Is it not time to shake off sloth-

and begin to *make sacrifices* for the cause of Home Missions? Or shall a single onset from the "man of sin" put all our pretended liberality to the blush? We repeat it—Christians must begin to *make sacrifices*, if they would see pure churches springing up over the land. It is a time for building. The ground will soon be occupied. Shall the friends of the blessed Redeemer take possession of it? Or shall it be consigned over to the "god of this world?"—Here is certainly a loud call. *Western Recorder.*

EVIDENCE OF THE TRUTH

of the Gospels, from undesigned coincidences, by Rev. J. R. Blount.

MATT. xxvi. 67.—Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands saying, *Prophecy unto us, thou Christ, who is he that smote thee?*

It is usual for one, who invents a story which he wishes to have believed, to be careful that its several parts hang well together—to make its conclusions follow from its premises—and to show how they follow. He naturally considers that he shall be suspected unless his account is probable and consistent, and he labors to provide against that suspicion.—On the other hand he, who is telling the truth, is apt to state his facts and leave them to their fate; he speaks as one having authority, and cares not about the why or the wherefore, because it never occurs to him that such particulars are wanted to make his statement credible, and, accordingly, if such particulars are discoverable at all, it is most commonly by inference, and incidentally.

“Now in the verse of St. Matthew placed at the head of this paragraph, it is written that ‘they smote him with the palms of their hands, saying, prophecy unto us, thou Christ, who is he that smote thee.’ Had it happened that the records of the other Evangelists had been lost, no critical acuteness could have possibly supplied by conjecture the omission which occurs in this passage, and yet, without that omission being supplied, the true meaning of the passage must forever have lain hid; for where is the propriety of asking Christ to *prophecy* who smote him, when he had the offender before his eyes? But when we learn from St. Luke (xxii. 64,) that ‘the men that held Jesus *blindfolded* him’ before they asked him to *prophecy* who it was that smote him, we discover what St. Matthew intended to communicate, namely, that they proposed this test of his divine mission, whether, without the use of sight, he could tell who it was that struck him. Such an oversight as this in St. Matthew it is difficult

to account for, on any other supposition than the truth of the history itself, which sets its author above all solicitude about securing the reception of his conclusions by a cautious display of the grounds whereon they were built." [To be continued.]

— — —
A Good man.

There are some good men that are just good for nothing. Take them out of the sphere of profession, and they always flinch.—Require a little *action*, or pecuniary aid, to further some glorious object—they cannot—they have silver tongues; but God only knows of what metal their hearts are composed. I like the Christian that is always at hand,—*Lord here am I; send me.*

— — —
Missionary Hymn.

BY BISHOP HEBER.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain!
What though the spicy breezes
Blow soft o'er Java's isle,
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strewn,
The Heathen, in his blindness,
Bows down to wood and stone!
Can we, whose souls are lighted
With Wisdom from on high,
Can we to men benighted
The lamp of Life deny?
Salvation! oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learn'd Messiah's name!
Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd Nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!

THE
CALVINISTIC MAGAZINE.

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

No. 2. **FEBRUARY, 1829.** VOL. III.

AMBITIOUS DESIGNS OF THE MINISTRY.

We call the attention of our readers to the following article from the Charleston Observer. It is another painful proof, how cordially Methodist Preachers and Unitarians unite in hating Presbyterians. Unitarians have often said they would not lift their finger to convert the Heathen to the faith of Calvinists; and in perfect accordance with this declaration, they have put forth all their strength to cripple the exertions of our Bible Societies, our Tract Societies, our Missionary Societies—in fine, all our efforts to spread the gospel. And lo! Methodist Preachers are found leagued with them in this *holy* warfare! Again and again, have they given stabs in the dark, at the life of these institutions! And now, once more the Editors of the Christian Advocate and Journal—the great mouth piece, of the Methodist connexion, are seen shooting their poisoned arrows against these Societies, under the wretched pretext of defending the liberties of the country against the designs of Calvinistic clergymen—while Unitarians stand by, and clap their hands with infidel exultation. Why do we see Unitarian and Methodist presses thus affiliated? We know what induce Unitarians to oppose us. They aim at the gospel. But what move Methodists? Must we say it is their spirit of all grasping selfishness? Foster, in his Essay on Popular Ignorance, ascribes to Methodist Preachers in England, an Ishmaelutish spirit; and deeply do we regret, that in the United States, the same spirit is so conspicuous; and if it be ever softened down, it is not that they may embrace their brethren, but to unite with the enemies of the cross—it is that they may fraternize with Unitarians, and Infidels to injure Presbyterians and Calvinists of every name. Not long since, the Advocate and Journal contained the most bitter extracts from certain speeches delivered by political Infidels, against the Sabbath School Union; and in their eager zeal against Presbyterians, they took sides with the enemies of the gospel in so gross a

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manner, that they received a rebuke from a member of their own society.

In charging us with a design to establish our church—the effrontery of Methodist Preachers is astonishing. *Methodist Preaches* talk of *liberty!* *Methodist Preachers* talk of *ambitious schemes* among Presbyterian clergymen! This conduct of theirs, strongly reminds us of the device of the house-breaker, who, when he heard the alarm given against him, endeavoured to escape the suspicious eyes of the true men around, by roaring louder than any body—the hue and cry, *stop thief! stop thief!* But Presbyterians have nothing to fear. This foul insidious slander will recoil and fasten upon its authors. Haman will surely be hanged upon the gallows that he has prepared for Mordecai. In the mean time, we hope that in the glass which the *Observer* holds up before them, the conductors of the *Advocate* and *Journal* will see so faithful a picture of themselves, and their brethren in the ministry of the Methodist Episcopal Church, that they will stand rebuked—for surely, Messrs. Bangs and Badger, and all Methodists who adopt the miserable slander contained in the article headed “Murder will out,” may well feel the reproof of the master they profess to serve: “First cast out the beam out of thine own eyes; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” Without further remarks, we lay before our readers the articles to which we have referred; they are thus introduced in the *Observer*:

SLANDEROUS.

More than three months ago, we saw an article in the “*Christian Advocate and Journal*,” (a Methodist paper) headed “Murder Will Out.” The same article was re-published in the “*Christian Register*,” (a Unitarian paper) with some additional remarks, headed “Orthodox Designs;” and in a number of other papers with which we exchange. The whole statement appeared to us so palpably false, as not to deserve notice. Some recent circumstances, however, which it is not necessary to detail—have again brought it to our notice; and we have concluded, even at this late day, to give our readers the full benefit of this *joint production* of a Methodist and a Unitarian paper. We copy from the (Unitarian) *Register*:

ORTHODOX DESIGNS.

We select the following article from the *New-York (Methodist) Christian Advocate and Journal*,” of August 15th. It appears there as a communication, and is accompanied by some appropriate remarks of the editor. We are glad to find this respectable and extensive denomination of Christians alive to the wiles of the Calvinistic sect, and resolutely determined to expose and denounce the crooked policy, by which the leaders of that sect are seeking the

gratification of their insatiable thirst of power. We trust our readers will mark well, and regard with the seriousness which the subject really demands, this bold and deep laid plot against our political as well as our Christian liberties.

From the (Methodist) Christian Advocate and Journal.

MURDER WILL OUT.

“Fear them not, therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known.

“What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the house tops.”—*Jesus Christ.*

Mr. Editor,—For some months it has been cautiously rumoured in my region of country, that one or more travelling agents have been itinerating through the land, calling together the ministers of the gospel in every city and neighborhood, for the purpose of a secret conclave. It has been stated that at these conclaves, a certain SECRET of vast paramount importance, has been entrusted to them under a solemn promise of secrecy for a specified time.—This is all we common people, the vulgar herd, or swinish multitude, could learn of this matter, and not a little curiosity has been awakened among us, which, until lately, was not gratified.

But behold, a Morgan has been among them, or mayhap a bird has flown—already the SECRET is on the four winds of heaven, and as many of your readers may be anxious to learn the true reason of the midnight deeds of these modern missionaries, so novel in their character, I send you the stupendous and appalling account of the whole matter, which I humbly conceive to be a conspiracy against the people's rights, which needs all the secrecy with which it has been enveloped; for when disclosed, it must be abhorred by every lover of civil and religious liberty.

Be it known then, that for some months, one or more agents have been travelling through the United States, calling meetings of the clergy in every place, and after obtaining a promise of *secrecy*, entrusting them with the following proposition, as nearly as can be communicated by my imperfect though authentic information.

1. Let a “Central Society” be established, say at Boston, New-York, or Philadelphia, of a character both political and religious. The objects of this society are to raise a fund to be expended in printing books of all kinds, approved as orthodox, newspapers, &c. &c.

2. Let a press be established in every city and county in the United States, auxiliary to, and dependant upon the Central Society. By these means a tremendous engine may be brought to bear upon the whole country; for the books can be printed so cheap as to ruin all the book establishments in the nation, and the newspapers as well as the orthodox books may “be rendered so abundant as to force all others out of circulation.”

3. The effect of these multiplied presses, and the monopoly they would occasion in politics and religion, being devoted to both subjects, are intended to establish and discipline a “Christian party in politics,” which in a few years would bring “millions of electors

into the field," whose "characters are formed" by the universal dominion of this "Central Society."

After submitting this sweeping proposition, the travelling agent modestly solicits pecuniary contributions from the reverend clergy assembled, to be employed in paying his travelling expenses. This game has been played in the east, north and west, and probably at this moment the south is marshalling under the same religious and political conspiracy.

The Editor of the 'Advocate and Journal' has the following remarks at the close of the article:—

How the author of this communication came to the knowledge of the secret combination on which he has animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way which does not permit them, consistently with their integrity as christians, to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for "whatsoever is spoken in the closet shall be proclaimed upon the house top."

The Editor of the Charleston Observer proceeds:

We have become so accustomed to the abuse and calumny of the *Advocate*, that in general, we feel no sort of emotion on their repetition, and have no disposition either to repel its slanders, or reply to its reproaches. And if the article in question had no more alarming aspect than that of an open attack upon our denomination, we should have passed it by, utterly unnoticed. But this movement on the part of the Editor of the 'Advocate,' differs materially from his ordinary mode of assault. He does not stop at the usual point of representing Presbyterians as holding sentiments which are pernicious in the extreme, and our churches unworthy of the Christian name—but he goes farther, and through us makes a deadly thrust at those noble Institutions of Christian Benevolence, which are the glory of our age and nation.

It is the evident object of the article in question, to represent Congregational and Presbyterian Ministers, as a set of unprincipled politicians, and avaricious speculating hypocrites, who, under cover of a zeal for missions, and for distributing Tracts and Bibles, are secretly plotting an ecclesiastical establishment, and at the same time collecting funds in order to monopolize the whole book-selling trade of the nation, so as to secure for themselves private wealth and political aggrandisement.

As it respects themselves, the objects of this attack only smile at its senseless absurdity, and disregard its impotent malice. But we cannot be indifferent with respect to its tendency. All the cunning,

of a college of Jesuits, could not have invented a more subtle, insinuating, withering slander against the charitable efforts which are now making to extend the knowledge of redemption.

The object, manifestly is to represent our Theological Seminaries as nurseries of politicians and speculators—our missionaries and collecting agents as secret spies, and intriguers—and our benevolent institutions a mere empty parade to gull the community, while we are pocketing their spoils and perfecting our schemes of plunder and usurpation.

Nothing need be said to evince how disastrous an effect such insinuations are likely to have. Their author may safely congratulate himself on his success, in closing many a hand and heart against the claims of charity—of cutting off some of the resources, and drying up some of the streams on which the operations of Missionary and Bible Societies depend—and ultimately, of withholding from many a family the bread of life, and depriving many a destitute community of a guide to heaven.

As to this attack upon these benevolent institutions, we have nothing to say. They belong to Christ, and *he* will vindicate, preserve and protect them.

In reply to these false accusations against Presbyterian Ministers, we have a few remarks to make, and we make them calmly and fearlessly. We say then, that the statements and insinuations in the above article, are utterly false; and we defy its author to the *proof*; and in case he declines adducing his testimony, or fails in substantiating his charges, he must be regarded as a base calumniator, and a wicked *accuser of the brethren*. Presbyterian Ministers are strenuous opposers of a national established religion, and would be the last to consent to such an establishment. They have nothing to do with the pecuniary concerns of religious institutions; they commit all such matters to Laymen. And be it remembered, that *all the funds and money transactions of those great institutions of Benevolence, in which Presbyterians are concerned, are in the hands of Laymen*. Presbyterian Ministers, in their ecclesiastical affairs, never act independently of their lay brethren. In the church sessions, the lay members are greatly the majority. And in all our Presbyteries, Synods and General Assembly, the number of lay members, authorized to a seat, is always equal, and frequently superior, to that of Clergymen. So that in all the details of our church Government, we always act in concert with our members; and in raising, voting, or managing funds for the support of churches, or religious charities, we ~~take~~ *take no part whatever*. It therefore becomes the author of "*Murder*

will out," to point out where this dreadful murder has taken place, whose discovery excites in him so much exultation.

In conclusion, we advise our Methodist Brethren generally, and especially the conductors of the "Advocate," not to be too hasty in crying, treason, heresy, and corruption against Presbyterians. And by way of information will take the liberty to suggest to them, in a few particulars, under what circumstances they would have just cause for the suspicions and apprehensions they have expressed as to our conduct and designs.

1. When Presbyterians, from pride of sect, and to gain popular favour, change their name, and call themselves the Presbyterian *Episcopal* Church: And when they shall select five or six of their Ministers to be supported at the public expense, to travel through the land constantly, without pastoral charge—to watch over the peculiar interests of their denomination; you may begin to suspect us of ambitious designs.

2. When you find in Presbyterians a great eagerness to multiply numbers, urging people to join our churches, opening wide the door of admission, and receiving into our communion, a multitude who make no profession of experimental religion; and then boastfully proclaim through the nation, that our church consists of hundreds of thousands; you may begin to think that we are labouring to build up a party, rather than to save souls.

3. When Presbyterians admit into the ministry, and send forth to preach the Gospel, a multitude of uneducated, inexperienced, rash young men, many of whom bring the sacred office into contempt, and whose preaching is the grief of the pious, and the scoff of the profane; you may be satisfied that we are resolved by any means in our power, to gain ascendancy and pre-occupy as much ground as possible.

4. When Presbyterian Ministers arrogate to themselves supreme and exclusive authority in their denomination, both in ecclesiastical and pecuniary matters, deny to their congregations the right of choosing their own Pastors, of owning the churches they build, and of being represented, or having any vote in their church government; and when our Ministers take upon themselves the sole and irresponsible disposition of all funds collected throughout their limits, vote their own salaries, and pay themselves—you may then reasonably fear that we are aspiring, dangerous men.

5. When Presbyterian Ministers for the purpose of gaining popularity, shall profess to preach without compensation, or at least, for the very smallest pittance on which they can be supported, and in the mean time so arrange their monied concerns as to re-

ceive a much more ample compensation than the ministers of any other denomination in the country—then they may be accused of ambitious designs.

6. When Presbyterian Ministers form a general book-selling establishment, become active agents for the sale, publish garbled editions of standard authors, and even of the New Testament, to suit their own tenets, enjoin it upon their whole community to buy no other books, and then appropriate all the profits to their own benefit—then there will be ground for serious apprehension as to the tendency of such measures.

7. When our denomination shall concentrate its whole energies in one newspaper establishment, and make that the vehicle of circulating throughout the nation a continual stream of calumny and abuse against the doctrines of other sects, and our Ministers make such abuse a standing theme in their pulpits—you may then safely conclude that it is our fixed purpose to rise if possible, upon the ruins of other churches.

8. When Presbyterians shall withdraw from the National Societies for the support of Missions, and for the distribution of Tracts and Bibles, and form others purely sectarian to build up our own party, distribute tracts replete with our own peculiarities of doctrine and discipline, to accompany the word of God with such comments as suit our peculiar exclusive views—you may then safely decide that we are a good deal more anxious to make Presbyterians than to make Christians.

9. When Presbyterians appropriate their missionary labors more to those portions of country already well supplied with preaching by other sects, for the purpose of proselyting, than to regions nearly destitute of all christian instruction—there will then be painful evidence that we do really aim at the spiritual dominion of the country.

10. When we evidently lay more stress upon the writings of those who are called the founders of our sect, than upon the holy Scripture, and take more pains to conform to such human standards than the word of God—and finally, when the leaders of our church shall officially announce the discovery of a *Law of Liberty*. (Bishop Soule's Sermon,) which frees men from all obligation to obey the moral *Law*—then it will be full time to raise an out cry against us, and we shall sufficiently merit all the reproaches which we now undeservedly receive from the Editors of the "Christian Advocate and Journal."

The Editors of the Calvinistic Magazine, would take the liberty of adding one more particular to the above list.

11. When our Presbyteries, our Synods, and our General Assembly, shall be composed of *ministers alone*; when these ministers shall meet in *secret*—shall close their doors, not only against the world, but against Christians of every name—yea, even against the lay members of their own Church; thus rendering it impossible for any, but the ministers themselves to know the schemes of these *secret sessions*—then may the Editors of the Advocate and Journal, these *vigilant guardians of political and religious liberty*, accuse us with great appearance of truth, of being aspiring and designing men, grasping like the Roman Catholics of old, after civil as well as ecclesiastical supremacy—yes, then indeed, there will be just cause to fear, that a kingdom like unto that of the *Beast* is established amongst us.

EXPOSITION OF SCRIPTURE.

Presbyterians believe that the scriptures make a distinction between that call of the gospel, which is common to all, and the *effectual call* of the Spirit, by which enmity is subdued, and the heart conquered. Our Arminian brethren reject this distinction. "A call is a call," say they; "and to maintain that the Lord calls some of mankind *effectually*, while he does not call *all* effectually, is to represent him as acting *partially*." Many efforts have been made to place the doctrine of effectual calling in a ridiculous light, and the wit of many a declaimer has been severely taxed for this purpose. But after wit and sophistry, have done their utmost, it remains true, that "heaven and earth shall pass away," before one jot, or one tittle, of divine truth shall fail.

How would our Arminian brethren explain I. Cor. i. 23, 24. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Were not all Jews, and all Greeks, called by the common call of the gospel? 'Certainly,' says the Arminian, '*all* are called, God makes no distinction: all are called alike.' Then according to the Arminian, the Apostle speaks as follows: "We preach Christ crucified, unto the Jews, (who are called,) a stumbling-block, and unto the Greeks, (who are called,) foolishness; but unto them *who are called*, both Jews and Greeks, Christ the power of God, and the wisdom of God." Who, that admits the inspiration of the scrip-

tures, can believe the Apostle used language so utterly destitute of meaning? But, admit that the doctrine of effectual calling, is a glorious gospel truth, and this passage is luminous and instructive; “We preach Christ crucified to the (unbelieving) Jews, a stumbling-block, and to the (unbelieving) Greeks, foolishness; but unto them who are called, (*effectually* renewed by the Holy Spirit,) Christ the power of God, and the wisdom of God.”

I. Peter i. 10. “Brethren, give diligence to make your calling and election sure.” ‘There,’ says the Arminian, ‘I always said, election was *conditional*, and this text proves it; for if our election were not *conditional*, where would be the propriety of exhorting us to “make it sure?” If this text spoke *only* of election, then this gloss might at first glance, appear somewhat plausible. But we are urged to make our *calling* sure, as well as our election. How will the Arminian manage this? Will he say our *calling* is conditional? He denies the doctrine of effectual calling. And as to the common call, the people whom Peter thus addressed had been called by the gospel for many years. To whom then were they required to make their calling sure? Was it to God? It could not be a contingency or uncertainty in his view, after it had taken place; neither could it be an uncertainty to themselves, when they were conscious they had been called repeatedly during twenty or thirty years. What then is the meaning of the text? It has none, if Arminianism be true. There is a palpable absurdity in exhorting people to *make that sure* to God, or to themselves which is already sure to both. Can our being called by the gospel be made more certain either to God or to ourselves, than it is now, and has been for many years? It is plain, therefore, that whatever be the right exposition of this text, that given by the Arminian is *wrong*.

The *calling* spoken of, is the *effectual call* of God’s Spirit; the election, is God’s act of *electing love*. Are we exhorted to make them *sure* in the sight of God? No—there are no mists and clouds of uncertainty, floating before his eyes, which we are entreated to remove. “All things are naked and open to him.” He searches the heart—he knows what is in man. But to man, the tree is only known by its fruit. Christians have comfortable evidence that they are the children of God, when they walk in the paths of new obedience, and bring forth the fruits of righteousness. “We know that *we* have passed from death unto life, because we love the brethren. Brethren, give diligence to make your calling and election sure,” to your own minds; that is, live as christians should live—walk in all the Lord’s commandments with fidelity, and thus furnish

satisfactory evidence to your own minds, that you have been effectually called by the Holy Spirit, according to God's holy purpose of electing Love. G.

EVIDENCE OF THE TRUTH

of the Gospels, from undesigned coincidences, by Rev. J. R. Blount.

CONTINUED FROM PAGE 32.

Matt. iv. 18, 19, 20, 21, 22. "And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John, his brother, in a ship with Zebedee their father, *mending their nets*; and he called them, and they immediately left the ship and their father, and followed him."

"Now let us compare this with the fifth chapter of St. Luke.— 'And it came to pass that as the people pressed upon him to hear the Word of God, he stood by the Lake of Gennesaret, and saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.— And Simon, answering, said unto him, Master, we have toiled all the night and taken nothing; nevertheless at thy word I will let down the net. And when he had this done, they inclosed a great multitude of fishes, and *their net brake*; and they beckoned to their partners, which were in the other ship that they should come and help them; and they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord; for he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.'

"The narrative of St. Luke may be reckoned the supplement to that of St. Matthew; for that both relate to the same event I think indisputable. In both we are told of the circumstances under which

Andrew, Peter, James and John became the decided followers of Christ; in both they are called to attend him in the same terms, and those remarkable and technical terms; in both the scene is the same, the grouping of the parties the same, and the obedience to the summons the same. By comparing the two Evangelists, the history may be thus completed:—Jesus teaches the people out of Peter's boat to avoid the press; the boat of Zebedee and his sons, meanwhile, standing by the lake a little further on. The sermon ended, Jesus orders Peter to thrust out, and the miraculous draught of fishes ensues. Peter's boat not sufficient for the fish, he beckons to his partners, Zebedee and his companions who were in the other ship. The vessels are both filled and pulled to the shore; and now Jesus having convinced Peter and Andrew by his preaching and the miracle which he had wrought, gives them the call. He then goes on to Zebedee and his sons, who having brought their boat to land were mending nets, and calls them. Such is the whole transaction, not to be gathered from one, but from both the Evangelists. The circumstance to be remarked, therefore, is this: that of the miracle, St. Matthew says not a single word; nevertheless, he tells us, that Zebedee and his sons were found by our Lord, when he gave them the call, '*mending their nets.*' How it happened that the nets wanted mending, he does not think it needful to state, nor should we have thought it needful to inquire, but it is impossible not to observe, that it perfectly harmonizes with the incident mentioned by St. Luke, that in the miraculous draught of fishes the *nets brake*. This coincidence, slight as it is, seems to me to bear upon the truth of the miracle itself. For the '*mending of the nets,*' asserted by one Evangelist, gives probability to the '*breaking of the nets,*' mentioned by the other—the breaking of the nets gives probability to the large draught of fishes—the large draught of fishes gives probability to the miracle. I do not mean that the coincidence *proves* the miracle, but that it marks an attention to truth in the Evangelists; for it surely would be an extravagant refinement to suppose that St. Matthew designedly lets fall the fact of the mending of the nets, whilst he suppresses the miracle, in order to confirm the credit of St. Luke, who, in relating the miracle, says, that through it the nets brake.

“Besides, though St. Matthew does not record the miraculous draught, *yet the readiness of the several disciples on this occasion to follow Jesus,* (a thing which he does record,) agrees, no less than the mending of the nets, with that extraordinary event; for what more natural than that men should leave all for a master whose powers were so commanding?”

TRANSUBSTANTIATION.

There is no doctrine in which Protestants and Roman Catholics differ more than on that, which relates to the Eucharist. The doctrine of transubstantiation, which every Catholic is bound to believe, is quite abhorrent to the mind of a Protestant. The Roman Catholic asserts that a miracle is always performed when the priest consecrates the elements, and that the bread and wine become actually changed into the flesh and blood of Christ. On this question, much, I know has been written on both sides, but the view I mean to take of it has not, as far as I know, been taken by any other person, and appears, to me at least, decisive of the controversy.

A miracle is something that happens contrary to the usual course of nature. And, therefore, before we consider whether a miracle has been performed or not, it is necessary that something must have happened contrary to the course of nature; and this can only be ascertained by the help of one or more of our senses. When a miracle is performed in the Scriptures, it is always made apparent to the spectators that something contrary to the course of nature has taken place; for, till that has happened, no question about a miracle can arise. When our Saviour opened the eyes of a man born blind, by a word, it was evident that something contrary to the course of nature had happened. The spectators knew that the man had been blind from his birth; and when they saw that he was immediately restored to sight by our Saviour, they confessed that a miracle had been performed. Let us now apply this test to the doctrine of transubstantiation. The Catholic affirms, that, by the act of consecration by the priest, the bread is immediately changed into the flesh, and the wine into the blood of Christ. If this be so, it is undoubtedly a miracle. But then, according to our rule, it is first necessary to ascertain that this is really the case; that the bread is actually become flesh, and the wine blood. This can only be ascertained by one or more of our senses. Let us first examine it by our sight.—Have the bread and wine a different appearance from what they had before?—They certainly have not: they still look like bread and wine. Have they a different smell or taste? Most undoubtedly not. And therefore I can come to no other conclusion, than that nothing contrary to nature has taken place, and that no miracle has been performed. How different was our Saviour's first miracle that he wrought in Cana of Galilee, when he changed the water into wine! It was evident to the guests assembled that something contrary to the usual course of nature had taken place, and that a

miracle had been performed. It was evident that the water no longer retained its former appearance: it not only tasted like wine, but was declared by the governor of the feast to be much superior to what they had been drinking before. Suppose now our Saviour had said, 'See, I have worked a miracle, I have changed the water into wine;' but that it still retained the *appearance* of water, and, when the guests tasted it, it also tasted like water; would they not have considered Christ as an impostor, and a mere pretender to miracles? The same observation may be applied to our Saviour's other miracles. It is evident, therefore, that there is no foundation for supposing that the bread and wine are changed in the Eucharist; that it rests solely upon assertion; and that, in fact, no miracle has been performed. All our senses attest this truth; and every man endued with common understanding must allow, that the doctrine of transubstantiation is a fiction, and founded upon error.

Supposing, however, for the sake of argument, that this miracle, as asserted by the Catholics, does take place; to what an absurdity, does it lead! It is well known that the Creator does not unnecessarily change the settled course of nature, but only in very extraordinary cases. Miracles, in fact, are like Angels' visits (and such almost they may be accounted) 'few, and far between.' But, according to this doctrine of the Roman Catholics, this miracle takes place ten thousand times in the course of a year, as often as any priest consecrates the elements. And for what purpose is the course of nature so constantly interrupted? If you take away the superstition which is mixed up by Roman Catholics, with the participation of the Lord's supper, I will venture to assert, that in the Protestant Church, where no such notion as transubstantiation is entertained, the bread and wine are received by its members with all that devotion and faith in the atonement of a crucified Saviour, which such an affecting ceremony is designed to produce.

Whilst these, and other pretended miracles, are made a matter of faith in the Roman Catholic Church, can we be surprised, that the minds of men are alienated from, and disgusted with a church, which aids and abets such delusions? When the Irish Roman Catholics ask for, what they call, emancipation (of which not one in a hundred could feel the benefit,) they should ask for an emancipation from their various superstitions; they should ask to be restored to the free and unfettered use of the Sacred Scriptures, which would immediately detect the errors of their Church; and they would be induced to quit a religion which sanctions and allows them. Indeed, we may hope, under the blessing of God, that such an emancipation

not far distant. The Reformation seems to be making considerable progress in Ireland: conversions to the Protestant religion, and a purer Church, are every day occurring; and I trust that the great body of Irish Catholics will soon want no other emancipation. They will then have thrown off their allegiance, both spiritual and political, to a foreign power; and will partake unreservedly of all the blessings of the Protestant religion, and the benefits of the British constitution.

MENTOR.

REVIEW.

PROVINCIAL LETTERS, CONTAINING AN EXPOSURE OF THE REASONINGS AND MORALS OF THE JESUITS; *By Blaise Pascal. Originally published under the name of Louis de Montalte. Translated from the French. To which is added, a View of the History of the Jesuits and the late Bull for the revival of the Order in Europe.* New York: J. Leavitt. Boston: Crocker and Brewster. 1828. pp. 319.

These letters were chiefly written in the year 1656. The subjects of which they treat, as indicated by the title, are some of the points, at that time in dispute in most Catholic countries, between the Jansenists and Jesuits.*

*The Jesuits, or Society of Jesus, were a famous religious order of the Romish church, founded by Ignatius Loyola, a Spanish knight, in 1540. "The Jesuits are taught to consider themselves as formed for action, in opposition to the monastic orders, who retire from the concerns of the world; and engaging in all civil and commercial transactions, insinuating themselves into the friendship of persons of rank, studying the disposition of all classes, with a view of obtaining an undivided obedience, and undertaking missions to distant nations, it is an essential principle of their policy, by every means to extend the Catholic faith. No labor is spared, no intrigue omitted, that may prove conducive to this purpose. The constitution of this society is monarchical. A General is chosen for life by deputies from the several provinces, whose power is supreme and universal.

"Before the conclusion of the sixteenth century, the Jesuits had obtained the chief direction of the youthful mind in every Catholic country in Europe—They had become the confessors of almost all its monarchs, and the spiritual guides of nearly every person distinguished for rank or influence. At different periods, they obtained the direction of the most considerable courts, and took part in every intrigue and revolution.

"Notwithstanding their vow of poverty, they accumulated, upon various pretences, an immense wealth. By obtaining a special license from the court of Rome to trade with the nations whom they professed to convert, they carried on a lucrative commerce in the East and West Indies, formed settlements in different countries, and acquired possession of a large province in South America, where they reigned as sovereigns over some hundred thousand subjects.

"The Jesuits have been notorious for attempting the lives of princes. The reign of Queen Elizabeth presents a succession of plots. In her proclamation, dated Nov. 15, 1602, she says, that the Jesuits had fomented the plots a-

“The author was originally induced to compose and publish them by a very casual circumstance. Accustomed frequently to visit a sister, who had taken the veil in the monastery of Port Royal, he was introduced to the Society of some celebrated Jansenists, particularly to M. Arnauld, who had recently been engaged in a dispute with the doctors of the Sorbonne. The subjects of difference related chiefly to those points of faith which have continually divided Arminians and Calvinists in the Protestant community; the Jesuits being allied in sentiment to the *former*, and the Jansenists to the *latter*. The Jesuits had selected five propositions from a posthumous work of Jansen or Jansenius, bishop of Ypres, which his adherents believed to contain the doctrine of the scriptures and the Fathers, on litigated articles of faith, and procured their condemnation by the Faculty of Theology at Paris, and by Pope Innocent X. Arnauld published a letter in 1655, in which he declared that the condemned propositions were not to be found in the book of Jansenius, and then proceeded to controvert the Jesuitical notion of efficacious grace. Being at this time a member of the Sorbonne, violent altercations arose; and as his adversaries were in power they procured his expulsion from the Faculty of Theology, by a decree, in January, 1656. The defence which he made was not in itself very satisfactorily written, and some of his friends intimated their wish to M. Pascal, with whom they had become recently acquainted, and of whose talents they had formed a very just idea, that he would write something upon the subject. This occasioned his first letter, which being much admired, was soon succeeded by others, under the fictitious name of Louis de Montalte; the consequence was, the Jesuits became the objects of ridicule and contempt to all Europe.” pp. iii, iv.

gainst her person, excited her subjects to revolt, provoked foreign princes to compass her death, engaged in all affairs of state, and by their language and writings, had undertaken to dispose of her crown.’ Lucius enumerates five conspiracies of the Jesuits against James I. Before he had reigned a year, they contrived the gunpowder plot.” “Henry III. of France was assassinated by Clement, a Jesuit, in 1589. The Jesuits murdered William, Prince of Orange, in 1584. They attempted the life of Louis XV. for imposing silence on the polemics of their order, besides innumerable other atrocities.

“The pernicious spirit and constitution of this order, rendered it early detested by the principle powers of Europe; and while Pascal by his ‘Provincial Letters,’ exposed the morality of the Society, and thus overthrew their influence over the multitude, different potentates concurred, from time to time, to destroy or prevent its establishments. Charles V. opposed the order in his dominions; it was expelled in England, by the proclamation of James I. in 1687; in Venice, in 1606; in Portugal, in 1759; in France, in 1764; in Spain and Sicily, in 1774; and suppressed and abolished by Pope Clement XIV. in 1775.” In 1814, the order was re-established by a Popish edict, in all its former powers and privileges.

A circumstance worthy of notice respecting these letters, is the high praise which has been awarded to them at different periods, and by persons of very different sentiments and characters. "The Bishop of Meaux, being asked what work he would covet most to be the author of, supposing his own performances set aside, answered, *the Provincial Letters.*" In the recorded judgment of Voltaire, "Moliere's best comedies do not excel these letters in wit, nor the compositions of Bossuet in sublimity." Gibbon is said to have possessed so enthusiastic an admiration for this book, that he was accustomed to read it through, once every year." D'Alembert speaking of the Provincial Letters, says, "This masterpiece of pleasantry and eloquence diverted and moved the indignation of all Europe, at their (the Jesuits) expense."

These letters properly divide themselves into two parts: the first ten being occupied in exposing the frivolous distinctions, dishonest arts, and immoral principles and practices of the Jesuits; and the last eight, with the author's defence of himself against the attacks which his previous letters had provoked. One of the most difficult things which Pascal had to accomplish was to discuss the subjects which lay directly before him—the idle distinctions of a scholastic theology respecting *next power*, and *sufficient* and *actual grace*, and *probable opinions*, &c. &c. in such a manner, as to interest people of wit and fashion, and make them laugh at the expense of his adversaries. But in this he succeeded, to the utmost of his wishes. Everybody knew the Provincial Letters by heart; while the answers to them, ill written, and full of gall, were scarcely read, and still less regarded.

The most amusing part of this book, if not too shocking to amuse, is that in which the writer exposes the Jesuitical morality.

A few extracts will be interesting to our readers. The first exhibits the views of the Jesuits, relative to the love of God.

"Is a person obliged to cherish a real affection for God? Suarez says, 'it is sufficient to love him a little previous to the moment of death,' without fixing the precise time:—Vasquez, 'that it is enough to love him in the very moment of dying;'—others, 'at Baptism;' others again, 'at seasons of contrition;' and some, 'upon festival days;' but our Father Castro Palao opposes all these opinions and with good reason—*merito*. Hurtado de Mendoza states, that 'we are under an obligation to love God once in a year, and that we are kindly treated in not being obliged to it more frequently;' but Father Cominck, that we are under an obligation to do so 'once in three or four years'—Henriquez, 'every five years;' and Filutius says, 'it is probable that we are not rigorously obliged to it every five years.' St. Thomas says we are under obligation to love God 'as soon as

we acquire the use of reason; but that is a little too soon. Scotus mentions every Sunday; but on what authority? Others, in seasons of grievous temptation: *right*, in case this is the only way of avoiding temptation. Sotus states, that when some great benefit has been conferred by God, it is well to thank him for it. Others speak of the hour of death: that is too little. Nor do I believe it to be necessary on every sacramental occasion: attrition will suffice with confession, if it be convenient. Suarez says that we are obliged to love God some time: but at what time? You are to be the judge of that; he professes to know nothing about it. But if such a doctor as this does not know, I am at a loss to conceive who does. And he concludes at last, that, in strict propriety, we are only obliged to observe the other commandments, without cherishing any affection to God, and without having any inclination of mind towards him, provided we do not hate him." "You may judge of the value of this dispensation by the price it cost, the price of the blood of Jesus Christ. The very crown and perfection of this doctrine, is its releasing from the troublesome obligation of loving God, which is the privilege of the evangelical as distinguished from the Jewish law." pp. 154, 156.

The following promiscuous extracts will show how these self-styled 'Holy Fathers' contrived to release their disciples and followers from the most sacred obligations, not only of religion, but of morality and decency, and to encourage and embolden them in the worst of crimes.

"If a person give a temporal for a spiritual possession, that is, money for a living, and give the money as the price of the benefice it is a manifest Simony; but if it be given as the motive to induce the patron to confer it, it is not simony, though he who confers it have the pecuniary consideration alone in view." By this means we prevent an infinity of simoniacal transactions; for who would be so wicked when he offers his money for a benefice, to do it as the *price*. and not as the motive, to influence its bestowment? No one surely, can act so criminally." p. 88.

"It is no simony to procure a benefice, by promising money which you really never intended to pay, because it is only a mock simony, which is no more real, than a counterfeit guinea is a genuine one." p. 186.

"May servants who complain of their wages, add to them, by swindling from their masters property, as much as they deem necessary, to recompense their services? They may do it *sometimes*, as when they are so poor in looking out for a situation, that they have been obliged to accept whatever offer was made them, whilst other servants of the same class, gain more elsewhere." p. 92. "They are allowed to commit theft not only in cases of extreme necessity, but when their afflictions, though heavy, are not extreme." p. 118.

"A warrior may instantly pursue a wounded enemy, not indeed with the intention of rendering evil for evil, but to maintain his own

honor." "He who receives a blow must not indulge a spirit of revenge, but he may cherish a wish to avoid disgrace, and for this purpose repel the assault even with his sword." p. 98.

"An incumbent may, without being guilty of a mortal crime, wish for the death of a person who is a pensioner upon his benefice; and a son for that of his father, and rejoice in it whenever it happens, provided that it is only on account of the property that accrues to him, not from any personal hatred." p. 99.

"It is perfectly reasonable to say that a man may fight a duel to save his life, his honor, or his goods, if there be any considerable quantity of them, when it is apparent that his adversary has an evil design unjustly to rob him of them by suits at law and chicanery; and there is no other way of preserving them. Navarrus well says in such a case, he may accept or send a challenge—*licet acceptare et offerre duellum*. A person may also kill an enemy secretly, and when this can be done, so as to get clear out of the affair, it is far better than fighting a duel: because by this means he avoids every evil consequence; on the one hand, the exposure of his own life to hazard, and on the other, partaking of the crime of his enemy, which he must do in a duel." pp. 100, 101. "It is lawful to kill any one who says *you lie*, if he can be stopped by no other means; and the sentiment of our Fathers is, that you may kill a person in the same manner for *slander*." p. 104.

"A priest or monk is allowed to kill a calumniator who threatens to publish scandalous crimes of their society or themselves, if there exist no other means of prevention; as when just ready to propagate his malignities, if he be not instantly killed. For in such a case, as it would be lawful for a monk to kill the person who was desirous of taking away his life, so is it to kill him who wishes to take away his honor, or that of his fraternity in the same manner as it is for the people of the world in general." "A priest not only *may*, on certain occasions, kill a calumniator, but there are cases when he ought to do it." pp. 107; 108.

"May a judge, in a question of right, decide according to one *probable opinion*, and abandon another which is *more probable*? Yes: though it be contrary to his own sentiments." p. 112. "Judges may receive presents from parties, when they are given either from friendship or from gratitude, in consideration of the justice which has been rendered them, or in order to induce them to render it, or to excite them to pay particular attention to their business, or to engage them to expedite it." p. 113.

"A person desires a soldier to beat his neighbor, or burn the barn of a man who has given him some offence. The question is, whether in case the soldier absconds, the person who employed him to commit these injuries ought to make reparation for the damage that has ensued. My opinion is, that he ought not: for no one is bound to make restitution, if he have not violated justice; and pray, where is any such violation in requesting another to do one a favor?" p. 118.

"Our most celebrated casuists formally decide, that what a judge

takes from parties whom he has favored by an unjust sentence, what a soldier receives for having killed another, and what any one obtains for the most infamous crimes, may be lawfully retained." p. 120. "A judge is under an obligation to restore whatever he may have received for doing *justice*, unless it were given him purely from a motive of liberality; but he is not at all obliged to return what he has received of a man in whose favor he has passed an *unjust sentence*." pp. 122, 123.

"It is lawful to use ambiguous terms, to give the impression a different sense from that which you understand yourself." "A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a certain specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to the statement. This is in numberless instances extremely convenient, and is always very just, when it is necessary to your health, honour, or property." p. 135.

"It is only a venial sin to calumniate and ruin the credit of such as speak evil of you, by accusing them of false crimes." p. 138. "Calumny, when made use of against a calumniator, though it be a lie, yet is not a mortal sin, nor contrary to justice or charity." p. 139.

Not only did the Jesuits, as we here see, allow the commission of all manner of crimes, they dispensed with every thing, which had the appearance of repentance.

"When those who have often relapsed into sin without manifesting any signs of amendment, shall present themselves before a confessor, and tell him that they repent of what they have done and resolve to be better in future, he ought to believe their declaration, though it be presumed that such resolutions only proceed from the lips and not the heart, and though afterwards such persons plunge into the same excesses, and even with greater licentiousness, they may, notwithstanding, in my opinion, receive absolution." p. 147. "Absolution ought neither to be refused nor delayed to such as are in the habit of sinning against the laws of God, of nature, and of the church, though no one can see any hope of amendment." p. 148.

Respecting the principles of the Jesuits, as here disclosed, there can be but one opinion and feeling—a feeling of *detestation* and *abhorrence*. But it will be said, notwithstanding the late re-establishment of this order, we can be in no immediate danger, of their interference and influence, at least in this portion of the United States. Consequently, the publication of these letters, and the notice here taken of them, are unseasonable and unnecessary.—In reply to this, it should be observed, that we may be in more danger of the interference and the intrigues of Jesuits, than we are fully aware. Great efforts, we know, are at this moment making, and large sums of

money have been bestowed, for the purpose of spreading the Catholic religion in the United States.—It should be remembered, too that there are other important purposes the volume before us is fitted to answer, besides the refutation of literal Jesuits. The arts of those who corrupt the word of God, and who diminish the claims and remove the restraints of religion, have ever been, in many respects, the same. This remark has repeatedly forced itself upon us, in perusing these letters of Pascal.

Persons now, and in every age, who would take away “the offence of the cross,” and make religion popular with worldly men, are obliged to detract from its holy requirements, and conform it to the wishes and habits of the people. Instead of erecting the standard of the Gospel, and endeavoring to raise their fellow men to it, they are disposed to bring down the claims and sanctions of the Gospel, till it meets the convenience of those to whom it is addressed. So it was with the Jesuits.

“Our chief design,” say they, “was to authorize no other maxims than those of the Gospel in their utmost strictness: and it is sufficiently evident by the regulation of our own conduct, that if we allow of any remissness in others, it is rather attributable to our condescension, than to our plan. We are in fact compelled to it: mankind are now so corrupt that being unable to bring them to our principles, we must bring our principles to them. They would otherwise leave us, nay worse, they would become totally abandoned. Our casuists have therefore found it necessary to consider to what vices they are most inclined in every condition, that they might prescribe such agreeable rules, without offending against truth, as to render the compromise perfectly easy.” p. 87.

The methods by which the Jesuits freed themselves from opposing declarations of scripture, were the same with those practised by triflers now. One of these they called “the *interpretative system*.” It consisted in giving their own false interpretation to a principal term. We have it fully illustrated in the following example:

“We are exhorted in the Gospel, ‘to give alms out of our abundance;’ but many casuists have discovered a mode of exonerating even the most opulent persons from the obligation of alms-giving. This will, perhaps, appear to you a contradiction; but it is easy to reconcile it, by an interpretation of the term *abundance* or *superfluity*, so that it can scarcely ever be shown that a person possesses it. The learned Vasquez has done this in his treatise on alms-giving, c. 4. “That which is accumulated for the purpose of aggrandizing our own condition, or that of relatives, is not called *superfluity*; for which reason, people can seldom be said to possess superfluity, not even Kings themselves.” pp. 83, 84.

How many plain and important declarations of Scripture are dis-

pensed with now, by the adoption of this 'interpretative system.'

'The Word was *God*; but God here means nothing more than a Divinely commissioned messenger. 'Ye must be *born again*;' but 'born again' signifies only a gradual amendment. 'Except ye *repent*, ye shall all likewise *perish*;' but repent here does not mean repent, nor does perish mean perish.

Another method, by which the Jesuits escaped the force of Divine Declarations, was to *deny their application to the then existing age*. 'They were intended only for the primitive times, and the early Christians.' "The Fathers were good authority for the morals of *their age*, but they lived at too remote a period for us." p. 79. Commenting upon I Tim. ii. 9, where the apostle gives directions respecting the dress of Christian females, the Jesuit Lessius remarks, "Those precepts of Scripture regarded only the ladies of *that age*, who were required to furnish an edifying example of modesty to the Heathen." p. 138.—Instances of similar management are so common in our times, that we hardly need refer to them. "Jesus assured his apostles that 'the world would hate them;' that they 'should have tribulation in the world.' And he declares to them, 'Ye are not of the world.' "We very well know," says the Christian Register, "that this language grew out of the circumstances in which Christianity necessarily placed its adherents at *that time*, when the preaching of it had extended to but few places, and the great mass of society, Jewish and Pagan, was wholly unaffected by its influence." "But this state of things, and the causes which produced it, have utterly disappeared. *It is not now true* to the letter concerning Christians, that the world hateth them." Sept. 16, 1826. By parity of reasoning, it must be said respecting passages such as the following, 'The whole world lieth in wickedness:' 'Be not conformed to this world, but be ye transformed by the renewing of your mind:' 'Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world:' 'The friendship of the world is enmity against God; whosoever, therefore, will be a friend of the world, is the enemy of God,'—that these are applicable only to the primitive age, and in the present improved state of society, are not true.

Another remark has suggested itself, in connexion with the work before us, and with this we close: In religious controversy, when persons find themselves unable to meet the statements and arguments of an opponent, they will be sure to complain most grievously of his *spirit*. 'Oh! what bitterness! What malignity! What an

unchristian spirit! Surely, it cannot be tolerated in a Christian land.' This representation was fully exemplified in the case of Pascal and the Jesuits. They could not deny his statements; they could not refute his reasonings; nor could they endure the keenness of his invective, or the force of his appeals, or the weight of that public odium which he was drawing down upon them;—and they had no resource left, but to cry out upon his *spirit*. 'Such levity—such profaneness—such ridicule of sacred things!' The holy Fathers were petrified—horror-struck with it! It was too insufferable for pious ears! And in the gentleness of their own spirit, they lavished upon poor Pascal "the epithets of impious, buffoon, ignoramus, merry andrew, impostor, calumniator, knave, heretic, disguised Calvinist, disciple of du Moulin, possessed with a legion of devils," &c. &c., till he felt himself 'honored overmuch' by the number and measure of their reproaches.

Now these Jesuits acted, in this instance, as all professed religionists of a proud and selfish spirit will be likely to act, in similar circumstances. If such men can deny the statements of an opponent, or refute his reasonings, they have no occasion to be vexed. They will refute and silence him, and let him go. But when they find themselves unable to do this, and still are too proud to retreat from a bad cause, they can only do as the Jesuits did—complain most grievously of his *spirit*—while they exhibit, with seeming unconsciousness, a tenfold more exasperated spirit themselves.

Spirit of the Pilgrims.

LEADINGS OF PROVIDENCE

Every intelligent observer knows that even conscientious men are sometimes placed in circumstances in which they feel it very difficult to ascertain the path of duty. This is peculiarly the case in younger life, when important and lasting connections are to be formed, occupations and situations selected, and plans of future proceedings arranged. In deliberating on these subjects, it frequently happens that so many particulars require consideration, so many probabilities must be weighed, so many different claims adjusted, and so many difficulties encountered, that a serious and reflecting mind seldom sees his way so clearly as to have no hesitation as to the decision which it ought to adopt. This uncertainty is augmented by the obscurity which clouds future events, and the unexpected and often unaccountable reverses and vicissitudes which not unfrequently occur in human affairs. In such a state, it is highly desirable to have

a guide more wise and more powerful than ourselves, to whom we can look for direction and success. Christians enjoy this inestimable advantage. They are commanded to "commit their works unto the Lord," with an assurance that "their thoughts shall be established." They are encouraged to "cast their care upon God, because he careth for them"

We should endeavor to acquire just conceptions of the nature and extent of Divine Providence, in order to prepare us both to ascertain and follow its leadings. We should consider it as the great and perfect scheme by which he allwise, and Almighty Creator of all things preserves and governs the universe; as the plan by which he not only regulates the general affairs of nations and kingdoms, but also controls and disposes the events that affect individuals. The kingdom of God rules over all. He doeth according to his will in the army of heaven and among the inhabitants of the earth. A sparrow does not fall to the ground without his cognizance and permission; and by him even the hairs of the head of his children are all numbered. The cordial belief that such a superintending and governing Providence is constantly exercised over all human affairs, by a Being infinitely powerful, wise, holy and good, will have a most happy tendency to excite the mind to trace its footsteps and to follow its leadings. It will inspire that disposition willingly to acquiesce in the dispensation of such a Governor, which is so necessary to understand his precepts and obey his will; and take away all inclination to discover difficulties and raise doubts. "The secret of the Lord is with them that fear him; and he will shew them his covenant."

Again. When we feel ourselves hemmed in on every side, and no way appears open for our proceeding in some proper and necessary purpose; if a method of honourably obtaining our object is presented, from a quarter unexpected and unsought, in a way that probably never entered into our thoughts; especially if this follow after a deep sense of our total inability, either to direct or succeed our own efforts, has driven us to commit our ways to the Lord in earnest prayer; and to entreat him to direct our steps, and if agreeable to his will, to establish our thoughts, we may humbly hope that our prayers have been heard; that Providence is guiding us in the way in which we ought to walk, and with confidence pursue the path thus marked out. When the children of Egypt fled from the house of bondage, they "were entangled in the land, and the wilderness shut them in." Inaccessible mountains arose on either hand; the formidable hosts of their oppressors, consisting of "all the horses and chariots of Pharaoh and his horsemen and his army," pressed upon

their rear: and the waves of the Red Sea rolled before them. In these apparently desperate circumstances they cried out unto the Lord, and he heard their cry. He opened them a way through the midst of the sea, and led them through the depths on dry ground; the waters being a wall to them on their right hand and on their left. And though we have no warrant to expect such miraculous interpositions in our favor: yet many aged Christians, if they carefully retrace the steps by which they have been led through their earthly pilgrimage, and the modes by which they have been extricated from difficult situations, will find reason gratefully to acknowledge the goodness of an overruling Providence for deliverances equally seasonable and equally unexpected.

Lastly. Many of the sincere children of God have been plunged into circumstances of distress and embarrassment, from which it has been with much difficulty they have been extricated. They have formed their plans with the greatest care, sought with sincerity and ardour the Divine blessing and direction, and still have met with perplexity and disappointment, scheme after scheme have been adopted and abandoned, and they have been almost ready to despair. Their calamities have borne heavily upon their minds: but their greatest burden, their most poignant sorrow has arisen from the fear of disgracing the sacred cause in which they were engaged, and bringing a reproach on the Saviour whom they loved. When all their designs have miscarried, and they have been ready to give up the struggle, a change has taken place almost without their wishes or exertions. They have been placed, without either previous design or effort on their part, in circumstances widely different from their former ones; success has attended all their undertakings, and their difficulties have gradually disappeared. How ungrateful and how insensible it would be in these favored parties, did they not adopt the words of David and ascribe all the glory to the God of providence. "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings: He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."

It may perhaps be observed, that these are extraordinary cases which seldom occur; and therefore the remarks are not likely to be useful to inquirers in the common concerns of life. But it is presumed that the principles which have been stated will apply to many of the affairs in which it may be important to ascertain the leadings of Providence.—When unforeseen obstacles appear to render any pursuit hopeless—when unexpected events tend greatly to promote

the accomplishment of any object—and when we are placed by a change of circumstances over which our own wills or efforts have had very little influence, in a state of more comfort and usefulness than we had previously occupied; we may conclude it is the will of God that we should conform to these indications of his providence; unless plain duty forbids such a compliance. In that case, we must persevere in the path, pointed out by reason and scripture, and leave the consequences to Him who rules over all; who will, in his own time, cause light to shine on our path.

Rel. Mag.

ST. PAUL'S PARALLELISMS.

Having observed what has appeared at different times in your work on the subject of parallelism; and apprehending that, in reference to this subject, there is yet much to learn respecting the *manner* of St. Paul's writing, which will lead to more enlarged and sanctifying views of Christian doctrine; I venture to offer to your notice an observation on what appears to me a peculiarity in some passages of his Epistles.

The passages on which I wish to remark are: one in the first chapter of the Epistle to the Philippians, verses 3—11; and two in the 1st chapter of the Epistle to the Colossians, verses 3—11, and 15—18. The peculiarity which I think observable in each of these places is, that at the commencement the Apostle mentions two kindred topics, and then proceeds to say something with reference to the first topic only, which having finished, he immediately goes on with expressions which refer exclusively to the second. In the first two instances, the observations, if well founded, is of some importance, as it may serve to establish my view of the third passage, that beginning at the 15th verse of Col. i.

In the 3d and 4th verses of the first chapter of Philippians, the Apostle first mentions his *thanksgiving* to God on their account, and secondly, his *prayer or petition* for them; and then follows, in the 5th, 6th, 7th, and 8th verses, a statement of the grounds of his thanksgiving; and in the 9th, 10th, and 11th verses, his *prayer* or supplication on their behalf. So likewise, in the 1st of Colossians the 3d verse contains a declaration of his *thanksgiving* and of his *prayer* for them; immediately followed, in verses 4—8, by a mention of the grounds of his thanksgiving; and then the matter of his prayer for them follows in the 9th, 10th, and 11th verses. These two passages evidently correspond exactly with each other, and I think will

appear to be rightly noted in the following way—taking the first passage, that in the 1st of Philippians, as the representative for both.

1. “I thank my God upon every remembrance of you.” verse 3.

2. “Always, in every prayer of mine for you all, making request with joy.” verse 4.

Now, corresponding with figure 1, we find:

“For your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record how great I long after you all in the bowels of Jesus Christ.” ver. 5—8.

In these verses there is clearly nothing of a supplicatory kind; the whole is expressive of thankfulness, or declares the grounds of the Apostle’s thanksgiving. But in what follows in the three succeeding verses the whole is petitionary; and the manner of commencement is very observable; the whole corresponding with figure 2.

“*And this I pray*, that your love may abound yet more and more, in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. ver. 9—11.

Having thus prepared the way, I will bring forward the third passage—Colossians i. 15—18—which, it appears to me, in order to its being properly understood, requires to be divided in a way similar to the two former; and, including the 19th verse, I would note it as follows:—

A. { 1. “Who is the image of the invisible God,

2. “The first-born of every creature.

1. “For by him 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: and he is before all things, and by him all things consist.

2. “And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. “For it pleased the Father that in him should all fulness dwell.” ’

Rel. Mag.

EXPEDITION TO LIBERIA.

We are happy to say, that the Society is very soon, (probably

within four or five weeks) to despatch an expedition with about 150 emigrants to Liberia. As the effort to do this will bring into requisition all the resources which can be obtained, it is hoped that our friends will not relax, but rather give new vigour to their exertions. The number which can now be transported is only about one-fifth of the whole number, now seeking a passage. The disposition to remove is daily increasing among the free people of colour, and hence all who desire the improvement of their condition, or Africa's redemption, should go forward with more burning zeal and mightier resolution.

At a late meeting in Washington, called to devise means to increase the funds of the *Colonization Society*, a gentleman, after subscribing one thousand dollars, offered a resolution that the Society, with the blessing of God, will raise, within one year, sixty thousand dollars to extend its operations. Subscriptions were opened in accordance with the above resolutions.

REVIVALS

Amidst the multitude of reports of Revivals, from the various sections of our country which daily reach our ears, and rejoice our hearts; we are greatly gratified to find, that revivals of *pure Religion* are not confined to our highly-favoured land; but that in various places, where the *reign of the Beast*, and the trammels of superstition, have bowed it down to the Earth; the knowledge of the Truth, and Spirit of the Lord, are extending the borders of the Redeemer's Spiritual kingdom.

In France; from the eagerness manifested to hear preaching of the reformed tennets, and to obtain the word of Life, amongst a portion of the Catholics of that country; may we not hope that the day is at hand when the Lord will breathe on the dry bones of that Church, and cause them to live. In Prussia a similar spirit of inquiry seems to be on foot; and the Jews, that people once so peculiarly the heritage of the Lord; but who, for eighteen hundred years have been *a by-word and an hissing*—the outcasts of all nations, a monument of God's Sovereignty, and of the truth of Prophetic scripture; give evidence that the day is at hand when the Lord will bring in *his Ancient people*, with the fulness of the Gentiles. Much religious inquiry exists amongst them, and many are making a profession of faith in that Saviour, they have so long contemned.

In England although no extensive revival has yet taken place we find the attention of the Church greatly drawn to the subject and

much solicitude manifested that they may become partakers of those distinguishing spiritual blessings with which the Churches in America have been visited.

REVIVAL IN IRELAND.

Says the Rev. Mr. Foote, in a letter dated Dunmanway, Ireland, March 18, 1828. "At Kilronan the Lord began a gracious work, a few weeks previous to my coming to this mission. This work commenced in the conversion of a man who was a proverb for wickedness; the leader of one of the fighting factions in this country, leading on his band to scenes of murder. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer-meetings in the neighborhood, and a class of sixty members has been raised; among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention. He has also given us two acres of ground, on which we are erecting a mission school house, subject to no rent, and a lease forever. But the work of God is not confined to this place; many others have felt the gracious outpourings of the Divine Spirit: it is encouraging beyond my most sanguine hopes: my expectations are outstripped; sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the Cross. At Rosscarberry the congregation is large, respectable, and attentive. At Millstreet there has been a great display of divine mercy and power: the congregation has greatly increased, and several new members are added to our society. About twenty miles westward, I have several new places for preaching. On the last Sabbath, I preached in the morning and evening to very large congregations; and the power of the Lord was very present to heal. A young man was at the preaching in the morning, and has united himself with us, who has lately thrown off the chains of a slavish superstition. The priest sent for him a few days ago, and told him he heard he was now reading the Bible. The young man replied that he was. "Do you not know," said his Reverence, "you cannot understand that book?" "I think," said the young man, "I never read a book more easy to be understood." The priest replied, "Do you not know the Pope, the bishops, and the inferior clergy have acknowledged they do not understand it? How then dare you speak of knowing its meaning? What is the meaning of the text, 'Let the dead bury their dead?'"

“I think,” rejoined the young man, “the meaning is, let the spiritually dead bury their dead.” The priest found himself disappointed, and therefore troubled him no more with any questions. On the whole, I have cause of thankfulness to the great Head of the Church for what he has done, and is still doing for us. *Wes. Mag.*

AFRICAN MISSIONS.

Rev. Messrs. Hencke, Salbach, Holzwarth and Schmid, late of the Basle Theological Seminary, sailed from London, October 11th, as missionaries to Acra, on the Gold Coast, in Western Africa, where there is a settlement of Europeans. About the same time, Messrs. Monro and Peck sailed for Sierra Leone, and Mr. and Mrs. Marshall for the River Gambia, under the patronage of the Wesleyan Missionary Society.

It is interesting to see the standard of the cross erected at so many points on the borders of that vast empire of sin, which we know, will in due time be converted to Christ.

Beginning at the Northern shore of Africa, we find that all the principal towns, such as Tripoli, Fez, Algiers and Morocco, have been occasionally visited by the Mediterranean missionaries, who have not failed to sow some seeds of Gospel truth, both by conversation and the distribution of the Scriptures.

Passing westerly, we find in latitude 13 deg. 30 min. North, a missionary station at the mouth of the Gambia, where the Rev. Mr. Dawson is labouring, and is now to be reinforced by Mr. and Mrs. Marshall.

A few degrees further south, is the English Colony of Sierra Leone; and in latitude 6 deg. 50. min. the mouth of the Mesurado River, where is located the principal settlement of the American Colony. In these Colonies a number of faithful missionaries are stationed

Acra, the place to which Messrs. Hencke, Salbach, Holzwarth and Schmid are destined, is in latitude 5 degrees 31 minutes North.

In the Colony of the Cape of Good Hope, missionary stations are scattered all along the South-East coast, to the distance of 630 miles from Cape Town, besides several in the interior.

Passing Northward, on the eastern coast we find opposite Mozambique, in south latitude 12, 25 deg. the Island of Madagascar, where 4000 children are under missionary instruction, and the news of salvation is regularly proclaimed.

Between latitude 7 and 26 deg. North lies the country of Abyss-

sinia,—a most inviting field, which two or three missionaries are preparing to enter, encouraged by Girgis, (a commissioner from the King for ecclesiastical purposes,) who, if not already converted, has been brought by his intercourse with them in Egypt, to second their views with the greatest interest and delight.

Finally, we come to Egypt, and here too there are missionaries, though but few in number, and laboring amid various discouragements.

By the return of Prince Abdul Rahahman to the land of his fathers, the religion of the Gospel will be carried quite into the interior, and into a royal family, through whose influence, directed by the Spirit of God, it is impossible to say what effects may be produced.

These, it is acknowledged, are only bright spots on the face of darkness: and are cheering only as compared with what Africa was a century ago, and as affording indications of the approach of that day when "Ethiopia shall stretch forth her hands unto God."

AN INTERESTING SIGHT.

This day passed through our village, on his way to Liberia in Africa, the Rev. George M. Erskine, (a man of colour) together with his mother, his wife, and seven of his children. Fifteen years ago George and his wife, and five of the children now along with him were slaves. The good moral character of George recommended him to the notice of the Rev. Dr. Anderson of Maryville, and the Rev. Abel Pearson. With the assistance of other benevolent individuals they purchased him from his master and emancipated him. Dr. Anderson took him into his family, and at his own expense boarded, clothed, and instructed him for about three years. In 1818 he was licensed to preach the Gospel by Union Presbytery, of this State. Since then by the aid of benevolent individuals in different parts of our country, he has been enabled to pay about \$2,400 for the release of his family from slavery; and now he is on his way to the land of his forefathers, under the patronage of the American Colonization Society. His conduct since his emancipation has confirmed the good opinion his benefactors entertained of him. As a preacher of the Gospel, he has attained considerable distinction, and has walked worthy of his vocation. Having travelled through a great part of the United States soliciting donations for the emancipation of his family, he is under the necessity of again appealing to the charitable for the purpose of defraying the expense incurred by their journey to Nor-

folk, the place where they expect to embark for Africa. Fortunately for him, however, his appeal is made to the best feelings of the heart, and such an appeal is seldom made in vain. We do not envy the feelings of those who can refuse to give a pittance under such circumstances. We hope George will be the means of doing much good in the benighted land to which he is going. We say 'God speed' him; and take this opportunity of recommending to our readers that benevolent and praise-worthy institution, the American Colonization Society, believing that it is fraught with the greatest good to our own country, and to those who emigrate thither; and also that it will be the means of extending the blessings of religion and civilization to that debased and heathenish people. We cannot but admire the wisdom and goodness of God, in so ordering events that the mother of George, who was brought in ignorance to this country by the most nefarious traffic, should be permitted to return in company with an enlightened and christian offspring—a blessing to herself and the land of her nativity. This is but one of many, in an interesting train of events, which we doubt not God intends shall totally extinguish that trade which is a disgrace to our species, and shall finally result in Christianizing degraded and oppressed Africa.

Rogersville, Ten. Feb. 5th. 1829.

SANDWICH ISLANDS.

Extract of a letter from Mr. Gulick, Missionary:

HONOLULU, (OAHU,) *April 26th, 1828.*

Dear Brother—"On the last Sabbath in March, we landed safely at Honolulu; and were very cordially received by the missionary Chiefs, and body of the people.

The mission is in a flourishing condition. Although, as you will probably have learned before you shall have read this, its gents here still suffer persecution, from men whose corrupt inclinations are partially restrained by its success. The natives however are becoming more decided, and resolute in defending their benefactors.—There are said to be more than 26,000 who attend the schools; 12,000 collected into congregations, about 60 members of the church, and as many more, of whose piety they have pleasing evidence.

There are supposed to be about 2000 families which attend family worship. An instance of a person, professing to seek an interest in Christ, and not worshiping God in his family, is unknown to the missionaries if it exists on the Islands.

—I have visited Lahaina, Railua, and Kaawaloa. These stations

appear to have received much more benefit from religious instruction, than Honolulu.—I have not seen a single person intoxicated. And the missionaries have no more to fear in trusting them with property, than they would have of their own countrymen. And at least in the vicinity of the several congregations, the Sabbath is much more sacredly observed by them, than in most parts of America with which I am acquainted. —If this mission is well sustained; I shall not be surprised if some 20, or 30 years hence, these Islanders should, by their veneration for the word of God, and obedience to it, set an example to most Christian countries.

The loss of Mrs. Bishop, who died a month before our arrival, was deeply felt. Brother B. seems however, to delight in his work. It is determined that I shall be located at Tawai, otherwise called Atawai.

*From Miss Patten's Letter, to the Ladies in New-York,
May 28, 1828.*

On Sabbath, March 30, our eyes were gratified with a view of these shores, where we hope to spend our lives in incessant labor to promote the glory of God, and benefit our perishing fellow beings. In the evening we had a visit from Mr. Bingham, Mr. Goodrich, and Mr. Chamberlain. "God bless you! Welcome, *welcome* to these heathen shores!" was their salutation,—and the interview was more like that of long separated brethren than entire strangers.—The next morning we came ashore, found the brethren standing on the beach to receive us, and were conducted by them through crowds of admiring spectators to the mission house, where with united hearts we sung,

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

ANECDOTE

A French officer, who was a prisoner on his parole at Reading, met with a Bible. He read it, and was so struck with its contents, that he was convinced of the truth of christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school fellow, Bernadotte, who is become a Lutheran."—"Yes, but he became so," said his associates, "to obtain a crown."—"My object," said the Christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine to obtain one in heaven."

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CALVINISTIC MAGAZINE.

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

No. 3.

MARCH, 1829.

VOL. III.

SABBATH SCHOOLS.

Readers are sometimes frightened from the strict and attentive perusal of an article, owing to its *length*. This is particularly the case if it is on a subject with which they suppose themselves already familiar. But the writer of the following, asks for a faithful reading, although the subject is one so common as that of *Sabbath Schools*.

For many years I had heard of the success of Sabbath Schools, and the intelligence delighted me. I had seen the measure warmly recommended in the various religious prints; and I approved of the zeal of the writers. I had learned that in the sweep of the northern revivals, Sabbath School teachers, and scholars, were embraced with surprising uniformity. I had assisted in teaching, and I had preached in favor of Sabbath Schools; but never until recently had I so full a view of the subject.—Never until a few months since, had I seen the entire tendency of this more than astonishing Institution. I had considered the measure an excellent auxiliary; I now esteem it the stoutest weapon in the hands of the army of the Lord, for subverting the empire of satan. I knew that God had said "thou shalt teach these things diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way—when thou liest down, and when thou risest up."—I knew that twelve stones were piled near the passage of Jordan, that the child might ask, and that the aged might reply, with the instructive narrative of Jehovah's marvels. I knew that unborn generations, while their minds were tender, were to be led to inquire by the sight of the *blood* of the Paschal Lamb, "What mean you by this service." And that the character, works, and might of Israel's God, were thus to be brought *early* before the gaze of young immortals. But I was too stupid to apply all this. I had heard the aged man repeat large portions of scrip-

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ture which he had memorized in youth; assuring me at the same time, that whatever he then read, passed from his recollection in twelve hours. I believed that *train a child in the way he should go, and when he is old he will not depart from it.* I had learned both from experience and observation, that early impressions can never be entirely effaced.—I had some faint idea, that whatever *first* got possession of the soul's young citadel, was difficult to dislodge. But I was too blind to apply these principles to Sabbath School instruction. At length, after hearing a brother assert, that "Sabbath Schools would yet revolutionize the world," I enquired of myself what could be his meaning, I came to think deeper on the subject—I asked myself if the intimations which God has given us of the importance of early impressions, both in the Old and New Testament, did not correspond with the manner in which we see he has made the soul!—We see when any one is taken to a place before unvisited by them, by night or on a misty day; laboring all the while under a delusion, and entertaining wrong impressions, as to the different points of the heavens, North, South, East, and West; these false impressions are not dissipated even by the rising of the sun in all his splendour. Indeed, they never after can be entirely obliterated, even when the judgment is corrected. And why can they not? Because of their *pre-occupancy.* The child who has heard frightful tales in infancy, will shudder under those impressions, more or less, during life—even after the judgment is corrected. And why? Because of their *pre-occupancy.*

Let me then put a few plain questions to those who are capable of comparing the intimations, the promises, and the commands of God respecting children, with the way in which he has constructed the immortal part of man.

If all who are now under five years of age, and all who are to be born hereafter, were trained in the ways of the Lord, as they might be in Sabbath Schools, for fifteen years to come, how many of them would withstand the offers of the Gospel? If we judge from what we have always seen of those who have received early and faithful religious instruction, and from what the God of truth has said, we must answer *very few*, if any. How many of the present grown generation, who are enemies of Christ, will be alive at the expiration of fifteen years? Only a fraction of their number, if things eventuate as they heretofore have done. Then it will follow that if the next generation were taught to know the Lord and his word from infancy, (and there are surely professors of religion enough in the United States to teach those of our own country,) the scripture would be fulfilled


which says "*the righteous shall inherit the earth.*" For as that race of gospel rejectors who have reached middle life without evangelical tuition—whose habits are formed, and whose souls are preoccupied with every thing that is enmity to God, left the stage, their room would be filled by those who had learned to reverence the Creator—his Sabbath, his house, and his commands, from their childhood.


The same principle is brought to view here which influences the Temperance Societies, when despairing of ever being able to reclaim those who are actual drunkards from habit, they bend their efforts to prevent others from becoming so; and if successful, the land will be temperate in half a life time by the demise of the large majority of those who now disgrace it with their excesses.

Do we believe that all of the present grown generation, in any one country, would seek the salvation of their souls, if all the Bibles and all the ministers in Christendom were concentrated there? No, we could not flatter ourselves so much; for many have *their habits formed*. We fear some would turn away from all the means of grace which could be presented. For their minds, and hearts are *pre-occupied* with the things of this world—vanity and sin.

Again. Make the supposition that just in the middle of the Millennium, (when it shall have progressed until all know the Lord from the least to the greatest,) owing to the indolence, criminal security, or neglect of parents, one generation should grow up to middle life as ignorant of God and his word as those now around us; what would then reclaim them all? Many would make their way good to ruin—preaching would fail to persuade all; for the sermons of the Redeemer were heard in vain by such a generation—miracles would be insufficient; for those of the Apostle's day passed unheeded by thousands of those whose souls were pre-occupied with different, and opposing impressions. We have no promise from God—we have no intimation from the preceptive, or the historic parts of his holy word, that any thing will ensure the piety of an entire generation, but training them in the way they should go—*early*.—We have no reason from what experience or the Bible has taught us, to expect that all will ever know the Lord, until according to God's commands the young are so *diligently taught* that the truths of the Gospel get the first possession of their minds—then the preached Gospel will be listened to—then heaven's message will be understood, and the Saviour's offer embraced by all; for God will grant his blessings to such endeavours.

We have seen resolutions entered into, and effected, to supply every family within certain limits with a copy of the scriptures; why

should we not hear of combinations to offer Sabbath School instruction to every family in certain counties or States:—There are surely followers of Christ enough to do this; and if such a course were resolved on, and persevered in for fifteen years, what would it be *but* the *Millennium* within those prescribed limits? An objector might say, “But many would oppose, and many would not permit their children to be taught.” This might be expected at first; but as the work progressed it would gather favor—opposition would yield much—prejudice would be removed—wickedness would be awed—and finally, on the incorrigible opposers, the curse of the Lord would alight, and they would be removed out of the way. Ministers of the Gospel, when you preach and see young persons weeping at the story of Calvary—when you observe by their countenances that the doctrines of the cross, which you are trying to explain, are understood by them; I ask you *where* is it, that you thus have your hearts cheered, by witnessing the success of your message? It is in neighborhoods, or in villages, where the most Christian instruction has been imparted to the children of that congregation. When you preach and labour to explain the plan of salvation, but find you are not understood—see by the vacant visages of your audience that you are speaking in an unknown tongue to them—when you find that the stare of wonder is the furthest effect produced by the most affectionate call, or the most solemn denunciation—*where* is it? It is where your hearers have grown up without being taught to reverence the Sabbath, or to make the Bible of God the man of their council. Ministers of the Gospel—will you not write more, and write plainer on this wonderful subject? Will you not preach more and more urgently, concerning Sabbath Schools? Will you not more frequently remind your congregations that this is a work in which all may engage, and all gather talents ready for the Lord’s coming? What young man, or young woman, in our happy country, having health, and loving Jesus Christ, who could not teach half a score of children three miles distant from their own residence, part of every Sabbath day? But it would be very difficult—very laborious—and very many and painful sacrifices must be made. True—all true.—But let any one surmount these difficulties, and take on their little class—pray for them and remind them faithfully and affectionately of the worth of their souls, &c. &c. and Oh! the disclosures that eternity will make of the results!—God’s word will never in any case return unto him void!—Gospel spreading efforts, are never entirely in vain; although the sower may never see the crop in time. It is not merely the souls of his little class that are concerned.— They will

learn to love Sabbath Schools.— They will be the teachers of future Sabbath Schools;* and thus the impulse will strengthen until men shall every where exclaim—“Worthy the Lamb, for he was slain for us.”

CHRISTIAN: If all the children of our sin-ruined world, were trained in the ways of the Lord, would Satan have many adherents at the expiration of fifteen years from this time?

If we are authorized to answer this query in the negative, then the work which God calls you to is before you:—Go, and “gather with Jesus Christ.” He is on his way to reckon with his servants.

N.

CHURCH ESTABLISHMENT.

The conductors of the New-York Advocate and Journal, appear anxious to impress the public mind, with a belief that the Presbyterians are attempting to obtain an establishment of their church, and thus subvert the rights of their fellow-citizens. We have long been aware that some of our methodist brethren, (chiefly among the riding preachers,) were endeavouring to excite such suspicions; and while we deeply regret, that any professed followers of Christ, should be capable of such foul procedure against a sister church; yet, as such is their temper, we are glad the Editors of the Advocate have put the charge on *paper*; for now, when its absurdity is made to glare, they will find it rather inconvenient, to look the *public* in the face, and affirm that it was not propagated by them.

The author of calumny hates responsibility, when he perceives that his malignant purpose has failed, he will put on a countenance marvellously inoffensive and innocent, and wipe his mouth. “It was not I that said it, O no—it was not I.” The Editors of the Advocate, have thrown out the above charge, in a form which they cannot deny; and before an enlightened public, they will be held responsible.

The first question that calls for attention, is this: *Why* have the Editors of the Advocate and Journal brought this charge against the Presbyterians? Do they believe it themselves? Do they seriously believe that the Presbyterians are aiming to subvert the lib-

*I do not call that a *Sabbath School* where children are barely taught to *read*. They must be made to memorize God's word. And they must be *instructed* in its truths, or the principles I have named, connected with the particular organization of the human soul are not brought into action.

erties of the people of the United States? Without hesitation we answer, *No*, they do not believe it. These Editors know, or at least ought to know, that the constitution of the United States, and the constitution of every State in the union, absolutely forbids the establishment by law, of any one denomination. No such thing could possibly take place, unless the majority of the whole population of the United States, should determine to alter the constitution in this particular. The United States contains twelve millions of inhabitants; all the professors of religion, of all Christian denominations, do not perhaps exceed one million; so that if all the professors were to unite in one denomination, and then were all so depraved, as to attempt an establishment, the struggle would be very unequal. This one million of professors is much divided. There are Baptists, Methodists, Episcopalians, Congregationalists, Lutherans, Presbyterians, &c. &c. Presbyterians do not perhaps, constitute one fourth part of the whole number. Moreover, these Editors know that the government of the Presbyterian Church, is not in the hands of the Preachers, as that of the Methodist Church is. They know that in our Church, the *people* as distinct from the ministers, have a representation and a controlling voice, in all our Church judicatories, in our Sessions, our Presbyteries, our Synods, and General Assemblies. It is well known that the Presbyterian people have been, both in Europe, and America, among the foremost champions of civil and religious liberty, and were it now referred to themselves, there would not be one voice in ten thousand, in favor of the establishment by law of their own denomination. Presbyterian people feel on this subject, just as the people of other churches feel; they would view the establishment of their church, as the certain destruction of her vital piety. How then stands the question?

1. The Constitution of the United States, absolutely forbids an establishment of any denomination of Christians.
2. The Constitution of each of the twenty-four States, speaks the same decided language.
3. All the non-professors would resist such a measure, to the utmost.
4. All the members of other Churches, comprehending at least three-fourths of the professing Christians, would oppose to the last, the establishment of the Presbyterian Church.
5. Of the Presbyterian *people*, who have a controlling voice, in all our Church councils, there would not be one in ten thousand, but would decidedly oppose such a measure.

Now let the Editors of the Advocate, think what they may concerning the integrity of Presbyterian preachers; they cannot declare in the face of day, that they believe them to be so utterly void of sense, as to attempt what is so plainly impossible. Thus we are sustained in our first position, that while the Editors of the Advocate and Journal, are trumpeting this charge through the nation, they stand convicted at the bar of their own consciences for propagating what they do not themselves believe.

Why then, have these gentlemen brought this charge against the Presbyterians? We answer

1. Doctrinal discussions have of late excited great interest in various parts of the union. Arminianism cannot endure the test of close, calm investigation; these Editors know it; they know that a careful and prayerful examination of the scriptures has no tendency to augment the number of Arminians; they are aware from past experience, that their cause has little to hope from a calm, dispassionate searching of the Holy Oracles. Now, as movements to this effect have been made in various parts of the country, and several publications have commenced calling the attention of the public, "to the law and to the testimony;" and many of the prejudices against the doctrines of the Presbyterian Church, which they had formerly been able to keep up, are beginning to dissipate, they have found it necessary to try to throw odium on the Presbyterian cause from another quarter, otherwise, in spite of all their new translations, and doctrinal tracts, the sentiments they so fiercely oppose, would stand out in the view of the candid enquirer. "clear as the sun, fair as the moon, and terrible as an army with banners." They have judged it expedient therefore, to resort to the method of attack, we have been noticing, calculating that those whose arguments they had found to be unanswerable, and in favor of whose doctrines the current of scripture is irresistibly strong, might perhaps be put down by the cry of "establishment! establishment! treason! treason!"

2. The Bishops, Presiding Elders, &c. of the Methodist Church, whose organ the Editors of the Advocate are, perceive with alarm that the people of their own church are becoming very restless under the present arrangement; the people wish to have a voice in the government of their church; they wish to have a voice in making the laws by which they are governed; a voice in choosing their own preachers, and a voice in disposing of the monies that belong to the church. These matters the preachers have long kept in their own hands, and are still determined to keep if possible. Until of late they

have been able to keep the people tolerably quiet by perpetually rehearsing to them frightful accounts of Presbyterian doctrines.—“Dreadful doctrines! Horrible doctrines!” Thus they have kept their people crying and quaking through fear of Presbyterianism, while the preachers were snugly enjoying uninterrupted possession of the power of making, and executing the laws of the whole connection; disposing of all the monies belonging to the church; *fixing their own salaries at what they chose*, controlling the reading of the people, &c. &c.

But of late, many of their people have shown a strong determination to assert their rights; large bodies of them have assembled in Maryland, in New York, in Ohio and other States, have remonstrated with spirit against the oppressive features of their Church Government, and have loudly called for reform—have demanded that the preachers should surrender into the hands of the *people*, some of the power they have assumed.—The riding preachers have hurried from post to post, trying to divert the minds of the people from this investigation of their rights, by their old device, that is, dilating on the horrors of Calvinism.—

“Give us our rights,” say the people.

“O my friends,” says the preacher, “look what dreadful doctrines the Calvinists hold.”

“We demand our rights,” say the people.

“Why my friends,” says the preacher, “the Calvinists hold the most odious doctrines, they believe that.—”

“Our rights, our rights,” say the people with impatience, “we must have a voice in making our own laws—we must have the disposal of our own church funds—we must have a hand in the government of our own church.”

After repeated efforts, the preachers find that the old ghost stories they have told about the horrors of Calvinism, will no longer answer their purpose. What shall be done? The people will assert their rights, and will break down this ecclesiastical hierarchy, and assume the same controlling voice in religious matters, that they possess in civil affairs, unless they can be diverted from their purpose—a desperate effort is made—the people can no longer be hushed by holding Calvinism up before them, as a spectre, huge, deformed and threatening. No. A goblin of more frightful aspect must be conjured up. “People of the United States, attention! the Presbyterians are scheming to seize upon your civil liberties, and reduce you to a state of deplorable vassalage; awake, and ward off the danger, or you are enslaved.” Full well do the bishops and lead-

ing men in this connection know, that if they can spread consternation through the land, and set the whole community to guarding against some terrible invasion of their rights, apprehended from Presbyterians, then *they* will be suffered quietly to enjoy all the powers and prerogatives, which they have now in their hands. Before the days of Luther, the bishops and arch-bishops of the Romish church had gotten much of the wealth and power of England into their possession. The affairs of that church were entirely in the hands of the clergy; the people were excluded from a voice in their judicatures, and the wealth of the church which was immense, was in the hands of the clergy altogether. King Henry V. saw the evil the country suffered, and determined to wrest from the Romish clergy, a portion of that immense wealth and power they had gotten into their hands. As soon as the king's purpose was known, the Romish clergy took the alarm; they well knew that their affairs could not stand the test of examination, and that nothing could save their cause, unless the attention of the king, the parliament, and the people could be turned from the subject, and engrossed with other matters. "Schemes abroad will divert them from schemes at home." Accordingly, the Archbishop of Canterbury, a shrewd and artful man, hurried to the parliament, where, in a splendid oration, he harangued the king and the assembled nobles on the subject of a war with France. He demonstrated that the crown of France had belonged to England from the days of Edward the Third; that the claim not being urged for years did not destroy its validity. He then lavished the most florid encomiums on the reigning monarch, and declared that the thunder of the English nation which had slept through two reigns, was reserved for his single arm. The measure succeeded to admiration: the king and his nobles were inflamed with anxiety for a French war; the nation plunged into it; this engrossed public attention—gave the king and parliament enough to do, and of course, reformation in the church was neglected—the bishops and archbishops were suffered to retain undisturbed the enormous powers and treasures they had before seized upon, and the grievances of the people remained unredressed.

With the Methodist Church, the present is a most critical period. The spirit of investigation concerning their *rights* is awake and busy among the people. But the Bishops, and leading clergy who now have the power, and the money matters in their hands, are determined to keep them if they can. But they know that there is but one way in which they can keep the people from wresting this power out of their hands, that is, to keep them busy with matters *out* of their own

church.—“Schemes abroad will keep them from schemes at home.” They know well, that a few years of peace with other denominations, in which their people would have opportunity for a calm examination of the internal structure of their own church, would ruin all their plans; for then, the people would assert their rights, and take the controlling power and monied concerns of their church into their own hands.—They could not be prevented. Nothing, therefore, like the old Roman Catholic policy—keep them busy abroad—hurry them into a *war with France*—cry out against other denominations, ‘Treason! Establishment! &c. &c.’ and keep the members of their church in perpetual terror lest some fearful disaster from abroad should overtake them; and they will let things at *home* remain awhile longer in their present condition, to the great advantage and comfort of the Bishops, Book-agents and leading Clergy who now hold in their hands the powers and prerogatives which the people will have when they get their rights.

A SERMON.

ON THE CHANGES OF TIME.

II. PETER, iv. 7. “But the end of all things is at hand: Be ye therefore sober, and watch unto prayer.”

Time is constantly producing on man the greatest changes. From the hour in which we first weep ourselves to rest in our mother’s arms, until the head becomes hoary with years, and the body bowed by age, time is active in working its successive changes. The prattle of infancy is soon changed into boy-hood, where new scenes, new amusements and new prospects await us.—Mirth, hilarity, unrestrained license and vivid enjoyment, fill up the days as they roll heavily along, or glide swiftly by according to the interest or indifference they may feel in their childish amusements, and the power they may have of engaging their attention.—But whether the days roll slowly or glide rapidly, their enjoyment is fresh and vivid. Their spirits are elastic and abundant, and every object has for them the charm of novelty. Every thing is new and interesting; and though repeatedly tired, they still turn to a different object, with ardent feelings and unclayed interest. At this

age our enjoyments are cheap, and kingdoms cannot afterwards confer what is then purchased at a trifling expense.

Years roll away, and we are changed from the glee and sprightliness of boyhood; from the rapture beaming countenance which haags over the lap of the fond mother to catch from her an approving smile, into the more sobered, but still bright and joyous youth. Our prospects, which if they existed at all before, were seen only as loose and floating mists, now begin to form themselves into distinct images, and, though still magnified and distorted, to assume a form capable of being traced and defined. Honours, wealth, celebrity, and power, according to our temper, or situation, rise before us in majestic proportions, and in dazling splendour. The unsuspecting and confiding temper of boy-hood which was a stranger to distrust, and fondly believed that every new acquaintance was to grow into a lasting attachment, though somewhat cooled by experience is still bright and sanguine. All have his confidence except those who have basely and grossly forfeited it. As his character becomes more formed, and he is apparently drawing nearer the bright fabric his imagination has built, his conduct gradually assumes more timidity and circumspection. Instead of the thoughtless indifference of boy-hood which was solicitous of no favor save that of the parent and the preceptor, he begins to feel the love of popularity, and to court the suffrage of his companions. The ease and confidence of youth becomes strangely mingled with care, and the lines of thoughtfulness begin to make their traces on his brow.

Years roll on, and youth is changed into man-hood. Most of his bright visions have passed away like mists before the sun. He finds care and perplexities, where he expected nothing but ease. The landscape which he had covered with vernal verdure, and decked with fragrance and ever-blooming flowers, is changed into a bleak and sterile heath. The verdure is parched, and the flowers have withered. Troublesome and noxious plants shoot up around him, and he has to contend with difficulties where he expected to revel in pleasure. In the sobered countenance and care-worn brow, you would hardly recognize the youth whose face was beaming with hope and whose heart was palpitating with expectation.

Years roll on, and man-hood with its cares, its perplexities and its anxieties is changed into old age, with its face turned on the past and occupied with recollections of former days.

Besides the changes time has wrought in our feelings, it has produced, and is producing changes in our relations no less striking and important. Of those who commenced with us the career of life, at

almost every step, some have been left behind. Of those who were endeared to us by early intimacy, whose healthy form promised to defy the storms of many winters, and whose friendship we fondly hoped would enliven our man-hood and cheer our age—many have been laid in that abode where friendship and changes are alike unknown. Some were blighted in the bud, and others ripened into maturity only to prove a richer spoil. Of those who remained, some have been separated from us, and some have grown cold. Cold and calculating interest, has succeeded to the warmth of youthful affection. Perhaps the fervor of affection has been changed into the gall and the wormwood of hatred. Of the bright group which once surrounded us, few have the power, and fewer still the wish to return our affection. They are changed, and time has changed them.

In our situations too, time is constantly working its changes. A single year, or even a few months is sufficient to produce the greatest changes. Within this time we have seen the proud humbled, and the wealthy reduced to poverty. We have seen others rise on their ruins, and occupy their places. We have seen families broken up, and those, who ought to have grown up together, removed like the tender shoot of the nursery to a different, and perhaps an unfriendly soil. Such changes are constantly occurring, and every year as it rolls away bears on its records many such melancholy events. The year that has just passed, furnishes us with instances too affecting to be called up or expressed; and the year on which we are entering, may teach some of us, by bitter experience, that from these changes, none are exempt.

But to each of us, strongly and deeply marked as many of them are, the end of all these changes is approaching. Whatever changes time may have wrought in our feelings, our relations or our condition, the hour is not distant when he will work on each of us his last change. The day is approaching when time will do his last work and dismiss us from his control to enter upon the unchanging but more impressive scenes of eternity. "The end of all things is at hand: Be ye therefore sober and watch unto prayer."

Perhaps we cannot employ our time more profitably on the present occasion, than in endeavouring to profit by the changing events of time, and preparing ourselves by contemplation for the end which the text assures us is fast approaching.

We may apply to past events the remark which an inspired writer applies to the oracles of God: "whatever was written aforetime, was written for our instruction." Past events are designed for the

benefit of the present generation, and serve the valuable purpose of impressing on their minds the mutability of every thing belonging to earth, and reminding them of the change which none will escape. The rapid and successive changes which time has been permitted to work, were kindly assigned by the Author of our being, to remind us of our end, and prepare us for the unchanging state that awaits us. After the earth had been peopled with men for about sixteen centuries, it was covered with a remarkable deluge by which all its inhabitants, except eight individuals, were destroyed. The cause of so signal a punishment appears to have been the daring and unrestrained wickedness of its inhabitants. This was no doubt promoted by the absence of those rapid changes which time has since been permitted to effect. Their age was protracted to an extent which now would seem almost immeasurable; and the distance they were from their end, gave them the power as well as the disposition to work iniquity with all greediness. The great age to which men lived before the deluge, was no doubt a principal cause of the loathsome and disgusting crimes, which appear to have pervaded all classes of society and made it a burden for the earth to bear them. Life which is a blessing when properly used, became to them a curse. Their age gave them an opportunity of becoming veterans in the school of vice; and their licentious passions were not curbed by the prospect of a speedy reckoning. Their end was at a great distance, and centuries might intervene before they were called to their account.— This circumstance alone will account for their complete insensibility to the hopes, or the fears of the future. The promised good or the threatened evil though certain, was too distant to excite their interest. Hence, after God had destroyed these monsters of iniquity by a flood, in kindness to his creatures, he shortened the term of their existence. He designed by this change strongly and forcibly to remind them of the end, at which they were certain to arrive. Since then, time has been permitted to work its changes with more rapidity; and if viewed aright, there are none but what are capable of conveying salutary instruction. Whatever purposes of a different character, and whatever subsidiary ends they may have answered; they all teach the important lesson of human mutability, and urges us to prepare for the end that is approaching.

The rise and fall of empires—the rapid elevation and sudden extinction of thrones and individuals—the foundation of mighty monarchies—the long list of sceptic monarchs, who only appeared to give place to their successors—the multitudes they commanded, who covered the earth like autumn leaves, and who in a few years were suc-

ceeded by a host as pumerous, and as soon to moulder under the turf on which they trod—the entire subversion of the kingdom defended by such countless masses—the extinction of its long line of monarchs—the elevation of another to be a like powerful and alike subverted—all, all teach the important and the humiliating lesson of man's mutability. There are some instances recorded in the word of God, which convey this truth with peculiar force. When the king of Egypt led forth his hosts and harnessed his horses to pursue a fugitive and defenceless people, who that saw their proud array as they passed up out of the land of Egypt, would have believed that a few days would seal their fate, and of all this gallant host, not a single individual would ever return to the land he had left? When Sennacherib brought his army like locusts against Judah, and encamped before the Holy City, who that was not inspired with a faith from above, would for a moment have indulged the belief that in a few hours this immense mass of living and moving beings would be pale and still as the tents that covered them? Who that has seen this countless multitude, in a single night, melt like snow before a summer's sun, can avoid being struck with so impressive a lesson of human frailty.

From sacred we may turn to profane history and learn alike the impressive lesson of man's mutability. When Xerxes marshalled his millions, and poured his bands into Greece, he supposed his power irresistible, and expected to annihilate the feeble cities of Greece with as much ease as he would tread out a spark. The idea of human mutability, was not indeed, entirely absent from his mind; for when viewing his immense force from an eminence, he is said to have wept at the thought, that of all this multitude not one would be alive in 100 years from that time: yet he little thought that within almost as many days, but few of all this host would be left to claim his sympathy, and, he compelled to secure his safety by flight. Still less did he think that these states, which he now considered as existing only by his permission, would in a few years, overturn his ancient and powerful throne, and claim as conquerors the whole of the eastern world. Yet such was the fact. Greece in a few years, entirely subdued the mighty monarchies of the east; and they ceased to be known except as kingdoms, which once existed. But her power was not destined to continue. After changing kingdoms and destroying empires, she was in her turn subdued and changed by a power which had arisen by her side; she too, after rising to an eminence never before known, was destined by her fall only to furnish a still more striking instance of the mutability of every thing human-

If from empires we pass to individuals, we still have in strongly traced characters, the impressive lesson of human mutability. Like kingdoms and empires, we have seen in still more rapid succession individuals rise and individuals fall. Some have shown with a meteor light, "beaconing for a time the darkness of heaven," and have then been suddenly and fatally extinguished. Others have blazed with more steadiness and have shed a healthier light; but they too have passed away. We have seen men rise to a greatness and a power scarcely conceivable. We have seen them wield empires at their will, and dispose of thrones and kingdoms as toys. We have seen them revered as beings of a superior order, who were beyond the reach of the changes which were passing on others, and able to control the destiny which was inevitable to man; yet in a few years we have seen these low as the meanest of their followers. The kingdoms which they controlled with resistless force have become the reward of others. Corruption riots over them, and the worm feeds sweetly upon them; and, except as it lives in the pages of history, their very name has ceased to exist.

We have seen those who have blazed with the splendour of intellect, whose mighty minds could grasp at an effort the widest and the most difficult subject, who ranged with ease over the whole circle of experimental and scientific truth; and whose course was marked by a bright and luminous track. Such have been justly revered as a nation's boast; and kings and princes have contended who should show them deserved esteem. We have seen such capable of giving a native dignity, and by their own intellectual character, transmitting their names with honour to succeeding generations. A world has gazed on them with wonder and astonishment; and have contemplated with feelings little short of adoration beings elevated so far above them, by such lofty and commanding powers.— Yet these too have been changed. That mighty mind which could disperse with ease the gathering mists of error, and roll away the cloud which for centuries had enveloped a world in gloom—which could wield with scarce an effort the burden which others had dropped as far beyond their strength, and could penetrate at a glance, the most hidden and complicated truths, has become feeble and nerveless. Time has impaired its strength and sapped its vigour. It has done more. It has put out in death the light of intellect; and has quenched forever the fire of genius. The brow which carried the trace of such mighty thought, has become vacant;—the countenance that glowed with the fervor of intellect, has lost its expression. The spirit that inspired it has passed away; and a decay-

ing mass of mortality is all that remains of every thing that was splendid in thought, or noble in intellect.

We have seen genius of a different, but scarce inferior order, and that too, passed away. We have seen those, the splendour of whose genius, and the force of whose eloquence, could hush the raging of the populace, and could wield them at their pleasure—who could at will exalt them into fury, or quell their tumultuous passions—who could cause them to kindle with ardour, and glow with desire as he urged them to the execution of a difficult task; or could make them tremble with apprehension, as he drew in vivid contrasts—the consequences of indecision. But these too, had an end. The voice which could wake the energies of a nation, or hush the billows of popular commotion, has become silent. The tongue which so often poured forth the irresistible stream of eloquence, has become mute and still; and the eye which kindled with almost insufferable lustre, has become rayless, and its light has been quenched forever; and the lips on which thousands hung with breathless attention have been sealed in death.

We have also known those who have charmed millions with their song; whose eye kindled with the fire of inspiration, as their glowing images passed in rapid succession through a mind feelingly alive to all that was beautiful in nature, or splendid in imagery; whose faces glowed with rapture as they gave utterance, in language scarceless fervid and inspiring, to their brilliant and dazzling images; and whose minds appeared stored with all that was rich, or bright, or attractive. Yet these too, were destined as instances of human mutability. The eye soon ceased to kindle with inspiration, and the mind to glow with imagery. The fountain of imagination was broken up—the pure and sparkling stream of poetry ceased to flow, and the voice of song forever hushed. They passed away, leaving a striking and impressive lesson of human mutability.

Nothing can protect from the changes time is *ever* making. Kingdoms and temples crumble beneath his power. His mighty sweep cuts down empires, and prostrates the proudest monuments of art; the finest specimens of strength and beauty—the noblest intellect—the loftiest eloquence—and the most brilliant fancy that imagination ever plumed, are alike defenceless, and alike subject to his change. They all had an end. “They appeared but as a vapour which continued for a short time, and then vanished away.”

Who that has witnessed these changes, so striking and so impressive can hope that he shall escape; and who but the most hardened and careless, can help being profited by these instructive les-

sons? Does any of you imagine that your obscurity will protect you, and that time works his changes only on the mighty and the distinguished? Let not the seductive voice of flattery deceive you. His ample sweep spares neither age nor condition. To the humble as well as the mighty an end is approaching. Every fleeting hour—every passing moment, is bringing you nearer to that termination where sooner or later, you must arrive; and with the certainty before you, of the end which is hastening on, you are solemnly admonished by the past and passing changes, to prepare for its approach. Time with rapid flight is stealing away the hours which intervene between you and your final change. While you are indifferent to the passing scenes, and vainly occupied with the changes around you, you are rapidly and imperceptibly approaching your end; while you are “passing gaily down the stream of life, and amusing yourself with plucking the flowers that grow on its banks,” or dashing the spray from the boughs that cluster over you; the current is bearing you rapidly to the termination of your voyage. It is swiftly carrying you to the place, where you will look back with regret, and forward with apprehension. Yet you have never perhaps contemplated the purpose, or the end of your voyage. While you are hastening on with rapid advance, you never indulge a single reflection, where you are bound, or whither you are going. But soon your voyage must terminate. Soon the stream *on* which you are gliding so carelessly will expand into a shoreless ocean.—Perhaps some alluring spot invites you to stop, but you are irresistibly hurried on. You see others perhaps on the same stream, as gay and as thoughtless as yourself, and they too are hurried on by the same silent and irresistible current; though admonished by some friendly voice of the end to which they were hastening, like yourself they have stopped their ears, lest it should break the spell that binds them. You endeavour to dispel your apprehensions by imagining it at a great distance, but full soon you will have to encounter it in all its gloom. Seeing that it is certain, and you cannot avoid it, suffer your minds to be directed to the end which you are approaching. At the close of the year which has just passed, a favorable opportunity is offered. Whatever may be its distance you are one year nearer; and it may be that it will arrive before another has closed; to some of those whom at the commencement of the past year you numbered among your companions and acquaintance, an end has come. Time has wrought on them his last change. They have done with changes—they have done with time. If they had known how near their end was, when they commenced the year; with what

earnestness would they have prepared for its approach: And could their voices now reach you, with what persuasive tenderness would they urge you to be ready for its coming. Before the year we have just commenced is numbered with those that are past, an end may have come to some, who are now listening to the voice of the preacher. Some eye that is now beaming with hope, and looking forward to days of mirth and hilarity, before that time has arrived may be quenched in death. Some heart that is now beating in health and palpitating with the hope of promised enjoyment, may be cold and still. On some, the wasting hand of sickness has been recently laid, and by shattering and enfeebling their constitution has forcibly reminded them of the change that awaits them. The disease may have staid, only again to commence his ravages, and to consume the strength he has already wasted. Some who are now encircled by an affectionate family, whose happiness is their highest, and perhaps their only care, before the year which has just smiled on them is closed, may be followed by that family in gloomy vestments to their long and silent home. "The end of all things is approaching." To those who have gone before us, Time has brought the last change, and he will bring it to us. When we look back over the ages that have past, our eye rests on the grave of millions! Time has done his work with all. Not a solitary being has escaped Time; and he only waits a few more revolving suns, to announce to each of us, that our end has also arrived. Your end, my people will soon be here. On all of you, time will soon work his last change. Soon you will all be finally, and some there is reason to fear, will be fatally changed. It is a mistaken kindness to speak—peace—to those for whom God has said there is no peace. You may be possessed of amiable and endearing qualities, and yet not be heirs of eternal life. In the judgment of charity, are there not some, whose enjoyment is entirely connected with the things of this world. Whose pleasures, whose amusements, and whose happiness, is derived exclusively from the objects around. Is it harsh then to say of such, that their change will be a fatal one. Time, when he works his last change, will remove them from every object that surrounds them. They will be removed from all their wealth and all their possessions. They will leave behind the revelry and the mirth which here intoxicated them with delight. They will be removed from the friendships they have here formed—from all their social and domestic endearments: and if they are destitute of the pure simple joys of piety, they must be fatally and fearfully changed.

By speaking thus plainly, I would give none unnecessary pain.

It is the message of my master I deliver, and I wish to do it in tenderness, as well as faithfulness. It is better you should suffer a momentary pang here, than endure the lingering pains of eternal death. It is better you should condemn yourselves here, than to be at last condemned of God. Whatever you may think now, when your last change is passing, you will not think I have spoken harshly. It may be that I will then have to listen to your reproaches, for not having warned you with more faithfulness. But your end will soon be here, and when it comes what pleasure will it give you to reflect, that you have led the evening dance, or indulged the midnight revel. Will the hours you thus idly waste breathe peace and consolation into your affrighted spirit, or will they become your bitterest tormentors? What pleasure will it then give you to reflect that you have "laid up for yourselves treasure on earth, while you are not rich towards God." How gladly would you thus exchange all your possessions for a single day, or a single hour. But it cannot be.—When your end has arrived, worlds cannot buy you the privilege of a moments delay. ☉ that you were all prepared for the end that is approaching—that you by prayer and sobriety, make yourselves ready against its coming; that when time has wrought his last change you might enter upon the unchanging scenes of a glorious immortality.

THE FISHERMAN.

It was as calm an evening as ever came from heaven,—the sky and the earth were as tranquil, as if no storm from the one had ever disturbed the repose of the other; and even the ocean—that great highway of the world,—lay as gentle as if its bosom had never betrayed—as if no traveller had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature, but for the moon, which rose in her full-orbed beauty, the queen of an illimitable world, to smile upon the goodly things of ours, and to give a radiance and a glory to all she shone upon. It was an hour and a scene, that led the soul to the contemplation of Him who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the deceitful ocean.

On the western coast of the county of Devon, which has been termed, and, it may be added, justly, "the garden of England," upon such an evening, a group had assembled around one of the fishermen's cottages. The habitation was built in the true style of the

olden time, when comfort was the principle object of the projector. At either side of the door were scattered the lines, nets and baskets that betokened the calling of the owner, and the fisherman was taking his farewell for the night, of his happy, loving family, who were bidding him "God speed" on his voyage. A fine old man was leaning his arms on the railing, and talking to an interesting girl whose hand lay on the shoulder of a younger sister. The stout fisherman, dressed in his rough jerkin, and large boots that reached far above the knees, was in the act of kissing a little cherub, who seemed half terrified at being elevated so high as the father's lips; while the wife and mother, with her infant nursling on her lap, was looking anxiously upon her husband as she breathed the parting blessing, and the prayer for his safe return. A little boy, the miniature of his father in countenance and in dress, bearing a huge boat cloak across his shoulders, and the lanthorn that was to give light when the moon departed, completed the group,—if we except a noble Newfoundland dog, some steps in advance of the party, watching for the nod to command his march to a kind of pier where the fisherman and his boy were to embark.

"Good luck, good luck!" exclaimed the old man, "good luck, and safe home again, John: ye want no more but God's blessing, and that ye may have for asking: but ye may as well take mine too,—God bless ye, and good bye to ye."

The blessing was heartily echoed by his kind partner and his children, and whistling as he went, with his boat-hook on his shoulder, his dog Neptune before, and his boy following, he trudged along to the beach.

With the earliest dawn of morning the fisherman's family were astir; the elder girl was busily arranging their little parlour, while the younger was preparing the breakfast table, and the mother spreading before the fire the clothes of her husband and her boy. An hour passed, and she grew somewhat uneasy that he had remained abroad beyond the usual period of his return. Another hour had elapsed when she said to her father, "Father, go out to the hillock and try if you can see his sail upon the water; he seldom stays out so long when the sea is calm and the weather fair; my little boy too was not quite well last night, and this alone should have hastened him home."

The old man went forth, and one by one his grandchildren followed him, until the mother was left alone, rocking the cradle of her unconscious babe. After the lapse of another hour, her daughter entered with news, that a neighbor had spoken to her father in the night, and that he would certainly be soon home.

“God grant it!” said she, and she spoke in a tone of deep anxiety, —“He never was away so long but once, and that was when he saved the crew of the ship *Mary*: and then the whirl of the sinking vessel had well nigh made his grave.”

Again she stirred the fire, again arranged the clothes before it, and poured some hot water into the tea-cups. Still the breakfast remained untouched.

The sun was now soaring to his meridian height, when once more the family assembled in their humble dwelling; the prop of the whole was yet wanting. They sat down to a cheerless meal, the seats at either side of the wife remaining vacant. The old man was the only individual who appeared to anticipate no evil; but he hastily finished his breakfast and went forth.

The noon was rapidly passing, and the sun had already given tokens of the glory of his departure, when the fisherman's wife, having lulled her infant asleep, went herself to the hill that commanded an extensive view of the wide-spread ocean. All the little household soon assembled on the spot, but no boat was seen upon the waters, —nothing that could give hope except the aspect of the waves which looked too placid to be dangerous.

Their deep dread was no longer concealed; and while the old man paced to and fro, looking earnestly at brief intervals over the lonely sea, the mother and the daughter were sobbing audibly.

“Fearless let him be whose trust is in God!” exclaimed the father.—The sentence was uttered involuntarily, but it had its effect.

“Ay,” said the mother, “he always trusted in God, and God will not forsake him now.”

“Do you remember, Jane,” continued the old man, “how often Providence was with me, amid the storm and the wreck, when help from man was far off, and would have been useless if near!”—And they cheered and encouraged one another to hope the best,—but to submit to the decree of Heaven, whether it came as the gentle dew to nourish, or as the heavy rain to oppress. From that hillock which overlooked the ocean, ascended their mingled prayers that God would not leave them desolate.

The fisherman—the object of their hopes and fears—had been very successful during the night, when at day-break, as he was preparing to return home, he remembered his promise to bring with him some sea-weed to manure the potato plot behind his cottage. He was then close to rocks which were only discernable at low water; he pulled for them, jumped on shore, fastened the painter of his boat

to a jutting part of a cliff, and took his boat-hook with him. He collected a sufficient quantity of the weed, but in his eagerness to obtain it, had wandered from the landing-place, when he heard his boy loudly hallowing and exclaiming that the painter was loose. He rushed instantly towards the boat, which was then several yards off; the boy was vainly endeavoring to use both the oars, and Neptune, the faithful dog, was running backward and forward, howling fearfully, as if conscious of his master's danger, at one moment about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed.

The fisherman perceived at once the desperate nature of his situation; he could not swim, the tide he knew, was coming in rapidly, and his hope of escape was at an end, when he perceived that his boy, in an effort to use the oars, had let one of them fall overboard. 'Father, father,' exclaimed the poor lad, 'what shall I do?' The boat was at this moment so distant that his distracted parent could scarcely hear the words, but he called out to him as loud as he could to "trust in God, the Father of the fatherless." He then stood resigned to the fate which he felt awaited him, and watched the drifting boat that bore the child in peril from the fatal rocks. He had offered up a brief prayer to the throne of mercy, when in an instant, a light broke upon his mind. "Good God!" he exclaimed, "I may yet be saved."—With the energy of hope battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of rock: it was indeed wonderful how he could have gathered so many in so short a time; but the Almighty gave strength to his arm, and he was labouring not for his life merely, but for beings still dearer to him. The tide came on, on, on, and soon obliged him to abandon his work. He then mounted the pile he had heaped, planted his boat-hook firmly in one of the crevices of the cliff, and prepared to struggle for existence: but his heart failed him, when he considered how slight was the possibility that the waters would not rise above his head. Still, he determined to do all he could to preserve life. The waves were not rough and the boat-hook supported him.

The awful moment rapidly approached; the water had reached his knees; but he stood firmly, and prayed that he might be preserved. On, on, on, it came, slowly and gently, but more fearfully than if it had raged around its destined prey;—soon it reached his waist, and he then prayed that it might go no higher. On, on, on, it came and his shoulders were covered;—hope died within him, and he tho't of himself no longer, but of those who were so dear to him—his wife.

his children and his father—it was for blessings on them that he then implored Heaven. Still on, on, it came, and he was forced to raise his head to keep as long as possible from death; his reason was almost gone, his breath grew feeble, his limbs chill, he panted, and his prayers became almost gurgling murmurs. The blood rushed to his head; he closed his eyes with an effort, and thought for the last time on the home that would soon be so wretched! Horrible images were before him; each swell of the wave seemed as if the fiends were forcing him downward, and the cry of the sea-bird was like their yells over their victim. He had scarcely strength to keep his head above the waves; every moment they were flashing against his lips.

Merciful interposition!—just when the strength and spirit of a man was about to fail him, and the cold shudder of death about to come on, he felt that the tide rose no higher. His eyes opened, closed, and a fearful laugh troubled the waters! They eddied in his throat, and the bubbles floated around his lips—but they rose no higher—that he knew—again and again his bosom heaved with a deep sob, as he drew in his breath, and gave it forth anew in agony. A minute had passed since the salt sea touched his lips;—this was impossible if the tide still flowed; he could reason so much. He opened his eyes and faintly murmured forth—“O God, be merciful.”—The flow of the ocean had indeed ceased; there he still stood motionless, but praying and weeping—thinking of his beloved home, and hoping that his place there might not be forever vacant. The waters in a short time subsided, and he was enabled to stretch his chilled limbs, and then to warm them by exercise. Soon, the rock was left dry as before, and the fisherman knelt down upon that desolate spot among the billows—hid his face in his hands, and praised and blessed his creator—his Preserver!

Oh! it was the well known bark of his faithful dog that he heard above the waves; in another moment the creature was licking his pale cheek. He was saved—he was saved—for his own boat had touched the shore, and his own boy was in his arms! He had been drifted to the land, and had easily found those who rowed hard for the chance of saving his father's life.

Now homeward, homeward! he exclaimed. Homeward, homeward! echoed the child, and Neptune jumped and barked at the welcome sound.

The fisherman's family were still supplicating Providence upon the hillock that overlooked the deep, when the old man started from his knees, and exclaimed—“We are heard! there is a speck upon the distant waters.”

"Where, where!" was echoed by the group; and he pointed out what he hoped to be the absent boat. They eagerly strained their eyes, but could see nothing; in a few minutes, however, all perceived a sail; still it was impossible to tell the direction in which its course lay.

Then was the agony of suspense; it continued, however, but for a short time; a boat was evidently advancing towards the shore; in a few minutes, they could clearly perceive a man at the bow, waving his hat above his head, and soon after the well known bark of Neptune was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the fisherman was answered by the "welcome, welcome" of his father, and the almost inarticulate "thank God" of his wife.

And now all was joy and happiness in the cottage, where there had been so much wretchedness; the fisherman, his boy, and his dog, were safe from the perils of the great deep; but he would return no answer to the many questions, as to what had detained him so long beyond the usual hour of his return—"Wait my wife," said he, "until we have dressed and refreshed ourselves, and you shall know all; but before we do either, let us bless God for his mercy, for out of great danger hath he preserved me."

Never was there a more sincere, or more earnest prayer offered up to the Giver of all goodness, than ascended from that humble dwelling. And when the fisherman had told his tale, how fervently did they all repeat the words that had given them so much consolation in the morning.—

"Fearless let him be whose trust is in God!"

A GOOD ANSWER.

It is known to many of our readers that Dr. Clarke, the Methodist commentator, denies that God does in fact, foreknow all future events; his theory is this. God has power to foreknow all things; but, he does not choose to foreknow every thing; and consequently that there are many things which he does not in fact foreknow.

The letter of the Lexington Presbytery, which we published some months ago, occasioned no small stir among the Virginia Methodists. One of their preachers, a Mr. Monroe, replies with great ardour to the letter of the Presbytery. Among his charges against the members of the Presbytery, we find the old complaint that presbyterians do not preach the doctrines they believe, but preach Methodist doctrines. Mr. Monroe says our "divines generally, in their pulpits,

conceal the prominent features of the Calvinistic system, and preach, or seem to preach the doctrine of free grace and general redemption."

A Virginia Presbyterian, in answer to Mr. Monroe has these remarks:—"Let me inform Mr. Monroe and his fellow divines, that the doctrine of 'free grace' was a Presbyterian doctrine, *for ages before Methodism existed.* As to 'general Redemption,' if it mean not universal salvation, but only the sufficiency of Christ's atonement for all believers whosoever they may be; then, I can tell Mr. Monroe also, that this was a part of the Presbyterian system; when as yet, if Dr. Clarke's theory be true, *the Deity did not even foresee the existence of the Methodist Society.*

ANECDOTE.

"Tis all for the best."

Many of our readers are acquainted with the character of Bonner, the famous Catholic Bishop, who, during the reign of the bloody Queen Mary of England, practised such cruelties, and made such havock among the Protestant Churches. It was indeed a time that tried men's souls, and the car of persecution stained with the blood of saints, was driven fiercely through the land. Many of the most valuable ministers among the Protestants were called before the cruel Bishop Bonner—taken through a hasty trial for rejecting the doctrines of the Church of Rome, and then hurried to the fatal stake for execution. Bernard Gilpin, a worthy man, and a stanch advocate for the doctrines of the Reformation, was often assuring the persecuted people, that although times were dark and distressing, yet the Lord reigneth and has all things under his control, and will suffer nothing to befall his people, but what is intended for their good.

At length, behold a warrant is issued against Bernard Gilpin himself, and he is summoned to go up to London, and give an account of himself and his creed before the blood-thirsty Bonner. He chanced to break his leg on the way. Some persons who disliked his sentiments, now jeered him on account of his doctrine, "that nothing befalls us but what is intended for our good," and exultingly demanded if it was for his good that he had broken his leg. He answered, "that he had no doubt but it was," though he could not see *how*, nor understand the design of God. And it so turned out; for before he was able to travel, behold the persecuting Mary dies,—Elizabeth comes to the throne—the infamous Bonner is hurled from his judgment-seat, and Bernard Gilpin is set at liberty.

BRITISH AND FOREIGN BIBLE SOCIETY.

TWENTY-FOURTH REPORT.

Issues of the Scriptures.

The work of the Society has been prospering no less at home than abroad; and it is with gratitude recorded, that the issues have amounted to 336,270 copies, being an excess of 42,264 over those of last year. The demand from Sunday Schools, in consequence of the reduction in prices of books designed solely for school stock, has been very considerable.

The following numbers appear in the Appendix—

Issued in this country, during the twenty-fourth year, Bibles, 137,162; Testaments, 199,108—purchased and issued for the Society in foreign parts, during the same period, Bibles, 212,024; Testaments, 818,834—Total issued on account of the Society from its establishment, Bibles, 2,248,182; Testaments, 3,422,341—Grand total, 5,670,523.

In addition to the above, the Society has granted about £53,800 for distributing by Societies and confidential agents, in various parts of the continent. Bibles and Testaments, in the French, German, Swedish, and Danish languages.

Summary of Languages and Dialects,

In which the distribution, printing, or translation of the Scriptures in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly—viz.

Reprints 42; Re-translations 5; Languages and dialects, in which the Scriptures had never been printed before the institution of the Society 58; new translations commenced or completed 38. Total 143.

In the twenty-third report, the new translations were stated to be 43: the following note explains the reason for reducing the number to 38—

It having been ascertained that translations of the Scriptures into the Wogulian, Tungusian, Siberian-Tartar, Ostiak, and Tschapojirian languages were never made, although the Russian Bible Society at one time anticipated their completion, it has been thought proper to omit these languages in the foregoing table.

Bible Societies throughout the World.

We collect the following summary—

In Great Britain and Ireland, connected with the British and Foreign Bible Society, 262 auxiliaries, 350 branches, and 1,493 associations—in Ireland, connected with the Hibernian Bible Society, 70 auxiliaries, 267 branches, and 254 associations—in the Colonies, 37 auxiliaries, 38 branches, and 18 associations—on the European continent and in the Ionian Islands, 854 Societies—in Asia, 13—in Africa, 4—in America, 549. Total, 4,209.

Missionary Register.

EFFECTS OF MISSIONARY EFFORT.

“Behold how great a matter a little fire kindleth!” But few *Protestant* missionaries were laboring among the heathen 30 years ago;—and as they have since been going forth in succession, one after another—a few to this nation and a few to that, their cause to those who judge by the wisdom of this world, has appeared to be a desperate one. Human reason, blinded by sin, has denounced the enterprise as hopeless, a thousand times. But let us look at results and see what the Lord has done for his church in the very infancy of the Missionary Spirit. There are now, in all, about 1200 Missionaries and teachers laboring in pagan nations—40 printing presses, disseminating the truths of the Bible—100,000 children taken from the dark abyss of heathenism and gathered into schools—and what should excite every christian to bring an offering of gratitude to the altar of God and call forth the energies of faith, about 40,000 have been converted by the gospel of Christ, who, but a few years since, were the willing, though ignorant, victims of impious idolatry!—Add to these the thousands who have been turned to the Lord, by the instrumentality of Domestic Missions—and the increase of *that* faith which worketh by love in the Church at home—and the blessings which the Lord has freely bestowed on those who are looking for and expecting his coming. Every christian who duly estimates the effects of missionary exertion among the deluded heathen, will be convinced that the church has been repaid an hundred fold for her feeble efforts in this cause.

The American Board of Commissioners for Foreign Missions was incorporated in 1812. It now consists of 68 Elected members; 446 Honorary Members; and 21 Corresponding Members; 9 in this country, and 12 in foreign countries.

John Cotton Smith, L. L. D. *President*. Stephen Van Rensselaer, L. L. D. *V. Pres.* Jeremiah Evarts, Esq. *Corresponding Secretary*.

The Receipts during the year ending, Sept. 1828, amounted to \$102,000. 64. *Expenditures* during the same period, \$107,626. 25. *Its Auxiliaries* amount now to 69.—*Associations*, 1,471.

The Board have planted the standard of the Cross at 46 stations; at which there are 43 ordained missionaries, 4 licensed preachers, 4 catechists, and 172 other *assistants from this country*. There are at the different stations 36 *Native Assistants*, and about 600 *Native Teachers* who were instructed by the missionaries. There are in all *five hundred and twenty-three Native members* of the church reported; and *thirty-two thousand, nine hundred and nineteen* scholars in the

schools. In Bombay they have two printing presses—at Ceylon one—at Malta two—and at the Sandwich Islands 2.

Missionary Stations among the Indians.—The New-York Journal of Commerce of Jan. 5, contains a list of the forty establishments of Schools amongst the Indians, which are enjoying the blessings of education and moral instruction under the patronage of Government. It appears that the number of youths in the Schools, in the Indian country, and who derive aid from the civilization fund, is 1180; the number with Bishop Chase in Ohio, supported from the same fund, is 4; the number in New York under the direction of the Baptist General Conveation, is 7; the number at Castleton Academy, Vermont, is 2; the number at the Choctaw Academy in Kentucky, is 98; making the whole number of Indian Youths now receiving education under the patronage of Government, 1291. The number of Teachers in the Schools is from one to three in each. The annual allowance paid by Government for this instruction is \$735,000. The annual education of the Indian children costs Government less than \$6 each, per annum. The Mission families, including teachers, mechanics, laborers, &c. in the forty stations is 270. This account is abridged from a statement by the Superintendent of Indian Affairs.

The names of the different bodies by which the Schools were established are as follows:—Two by the United Brethren; 21 by the Board of Commissioners for Foreign Missions; 6 by the Baptist General Convention; 1 by the Protestant Episcopal Church, New York; 1 by Hamilton Miss. Society; 2 by the Methodist Society; 4 by the Syood of South Carolina and Georgia [lately transferred to the American Board;] 1 by the Society of Jesuits; 1 by the Maine Society for propagating the Gospel.

From the Visitor and Telegraph.

TO CHRISTIANS,

Especially of the Presbyterian Church.

Mr. Converse.—I delight to see good things at any time, and any where—and I love to hear of good being done, but love to see it better—and where I am instrumental in doing it, am still more delighted. Now I love to see good things said in your paper, because when they are said there, I observe that sometimes they do my neighbors good—several of them take it.

I would say a word or two to my Christian friends—and this I say first—that, to hate *covetousness* is one of the greatest Christian virtues, and one of the brightest ornaments a Christian wears.—

Where I see a *covetous* professor of Religion, *he* or *she* looks so much like a man of the world, that I am at a loss to know what to call them, or think of them. They seem to have none of the spirit of Christ—who was *benevolence itself*—“And if any man have not the spirit of Christ, he is none of his.” Professors of religion do much hurt to their *Master’s cause*, and to the souls of men, by indulging a parsimonious spirit. There are some who profess to be disciples of Christ, who act in one respect the part of *Judas*—“carry the bag”—yes, and keep what is put therein—and if any thing does go out, *O how grudgingly*,—it seems to make them *quake!* Shall I go a little farther and say, some come very near acting the part of *Ananias* and *Sapphira*, Acts 5, &c. Now I say, when men of the world see professors of religion do so, they are *stumbled*—and well they may be. And some delight to throw these things at the church, and exultingly say,—*these are your christians, are they?—these are your brothers and sisters!*—O! Mr. Editor, the cause of Christ lies bleeding under the hands of parsimonious professors. Such are a clog to the Church, and a stab to religion. Mr. Editor, I can only add now—that christians will do well to read the following scriptures, and Henry’s comment on them, viz.—Exod. xx, 17. Deut. xv, 21. Rom. vii, 7. I Cor. v, 11. Psa. cxix, 36. Eph. v, 3. Col. iii, 5. Ps. x, 3. Isa. lvii, 17. Jer. vi, 12, 13. Jer. xvii, 19. Mic. ii, 1. Hab. ii, 9. I Cor. vi, 9, 10. I hope every christian that can, will read these scriptures, and study, and profit by them. At some future time, I will try to say something more on this subject. It demands serious thought and acting.

FRATER.

P. S. I had forgotten to say I only mean my remarks to apply to such as the above scriptures apply to—I would accuse none above their guilt,—I hear *hard times* so often repeated by professors when applied to, to do good to *themselves and family*, that I feel anxious for them to say it no more, but use some other term, I mean one from the Bible.

FRATER.

OBITUARY.

[COMMUNICATED.]

Died, Nov. 17, 1828 at the residence of Joel Reese, Maury County, Tennessee. Mr. James Reese in the 84th year of his age. Mr. Reese was a native of Pennsylvania: early in life he became a subject of divine grace; and at the age of twenty-six, he was appointed an Elder in the Presbyterian Church. At the age of thirty-six, he removed to Sumner County, Ten. where he lived many years.

He was taken with the disease that terminated his earthly pilgrimage about the first of July 1828. During the first six weeks of his sickness, his mind was gloomy, in a considerable degree owing

to the nature and violence of his disease. This state of mind continued until the 11th of August, when he appeared to be relieved, and the following conversation took place:—

He said he was now shut out from the means of grace, and the ordinances of the Gospel. He regreted that he had not the opportunity of reading to hear of the triumphs of the Gospel through the world. He expressed a great desire that the cause of religion should be advanced until it should universally prevail. 'It is not right' he said, 'to demand of the Lord the reason why I am afflicted so severely, and I desire to feel a perfect resignation to the Divine Will. I long for the moment to arrive that will put an end to my distress, and admit my soul to the enjoyment of its long-desired rest in the bosom of the blessed Redeemer. It is of his grace that I have been enabled, I humbly trust, to live in some degree to the glory of his holy name.' On being asked by his son if he regreted having spent so much of his time in the service of the Lord, he replied, 'I regret I have done so little for the cause of Christ, it is of the Sovereign grace of God, I have done any thing for the advancement of the kingdom of the Lord Jesus.' On being asked by a friend if he felt relieved from the gloom that had prevailed over his mind, he replied "O yes." His grand-daughter, who had been very low with the fever, came into his room, he said, "I am glad to see you once more, I know what it is to be young and what it is to be old; I know what it is to have many temptations and trials incident to the young. Be prayerful—search the scriptures; put on the whole armour of the Gospel, and be faithful to the end, trusting in the mercy and grace of the Lord."

A friend sitting at the bed side with a book in his hand, he asked what book he had, he told him it was the New Testament. He said "this book is the standard of truth and duty:" and he requested a friend to read for him the 8th chapter of Paul's Epistle to the Romans, and when it was read he exclaimed "Precious Truth! Precious truth!" From this time to the moment of his dissolution, he appeared calm and resigned, and seemed to wish for the moment when he should depart and be with God. He often exhorted all that were present to trust in the *sovereign grace* of God for salvation. He had long held firmly and rejoiced in the system of doctrines maintained by Calvinistic churches. Several friends present, were conversing about earthquakes, which he overheard and said with animation, "His hand the good man fixes in the skies, and sees earth reel, nor feels the idle whirl." At length the moment came that released him from all his distresses—he calmly breathed his last, and took his exit from this vale of tears to the regions of eternal bliss. He has left a widow upwards of eighty years of age—ten living children—eighty-four grand-children—and twenty great-grand-children.

ANNIVERSARY HYMN.

Many of our readers know that the New England Churches celebrate the Anniversary of their Father's landing at Plymouth Rock,

commonly called the landing of the pilgrims; every fiftieth year, that is, every Jubilee, and every hundredth year, they have a great celebration. The following lines were sung at the two-hundredth anniversary.

A gentleman who was present, describing the scene afterwards, remarked—"The Church was very large, and the crowd was immense. A choir of forty or fifty singers, was stationed in the gallery; the whole congregation remained silent, except the choir, who sung alone, recounting the sufferings their Fathers had endured in Old England, on account of their religion: but when the singers came to the last line of the stanza, the whole assembly would unite with one voice, and sing 'Two hundred years ago!' Then, the choir would sing alone the next stanza, relating how their Fathers left their native land—braved the dangers of the ocean, and landed here in the wilderness. Then, from the whole assembly would burst forth, 'Two hundred years ago!' And thus they sung each of the following verses:"

Come, listen to my story,
 Though often told before,
 Of men, who passed to glory
 Through toil and travail sore;
 Of men, who did, for conscience' sake,
 Their native land forego,
 And sought a home and freedom here
 Two hundred years ago.

Oh! 'twas no earth-born passion,
 That bade the adventurers stray;
 The world and the world's fashion
 With them had passed away;
 A voice from heaven bade them look
 Above the things below,
 When here they found a resting place,
 Two hundred years ago.

Dark was the scene and dreary,
 When here they sat them down,
 Of storms and billows weary,
 And chill'd with winter's frown.
 Deep moaned the forests to the wind;
 Loud howled the savage foe,
 While here their evening prayers arose,
 Two hundred years ago.

'Twould drown the heart with sorrow,
 To tell of all their woes;
 Nor respite could they borrow,
 But from the grave's repose.
 Yet nought could daunt the pilgrim-band.
 Or sink their courage low,
 Who came to plant the Gospel here,
 Two hundred years ago.

With humble prayer and fasting,
 In every strait and grief,
 They sought the EVERLASTING,
 And found a sure relief:
 Their covenant God o'ershadowed them,
 Their shield from every foe,
 And gave them here a dwelling place,
 Two hundred years ago.

Of fair New England's glory
 They laid the corner stone,
 This praise, in deathless story,
 Their grateful sons shall own.
 Prophetic they foresaw, in time
 A mighty State should grow,
 From them, a few faint Pilgrims here,
 Two hundred years ago.

If greatness be in daring,
 Our pilgrim sires were great,
 Whose sojourn here, unsparing
 Disease and famine wait.
 And oft their treacherous foes combined
 To lay the strangers low,
 While founding here their commonwealth
 Two hundred years ago.

Tho' seeming over zealous,
 In things, by us deemed light,
 They were but duly jealous
 Of power usurping right:
 They nobly chose to part with all,
 To men most dear below,
 To worship here their God in peace
 Two hundred years ago.

From seeds, they sowed with weeping,
 Our richest harvests rise:
 We still the fruits are reaping
 Of pilgrim enterprise.
 Then grateful we to them will pay
 The debt of fame, we owe,
 Who planted here the tree of life
 Two hundred years ago.

As comes this period yearly,
 Around our cheerful fires
 We'll think, and tell how dearly,
 Our comforts cost our sires:
 For them we'll wake the festive song,
 And bid the canvass glow,
 Who fixed the home of freedom here,
 Two hundred years ago.

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

No. 4.

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VOL. III.

PRESBYTERIAN CONFSSION OF FAITH.

The number of editions of this book, and its increasing demand, for several years past, indicate not only the enlargement of the society of whose faith it is the professed symbol, but likewise the prevalence of those sound and wholesome doctrines, which it inculcates. This fact also accounts for the increased and extended warfare every where waged, and carried on with incessant violence by its adversaries, who are not only very numerous, but likewise of every sort and of every tribe. In this embodied phalanx, as well as in every scouting party, we discover the *Natural man*, the *Deist*, the *Arian*, the *Socinian*, the *Pelagian*, the *Arminian*, the *Shaker*, with every *ist* and *ism* composing the fruitful list of error, and heresy, from old Cain down to the present day. All these, like so many platoons of an army, with every sort of weapon, but that of Truth, and in every mode of warfare, public and private, from the pulpit and the press, with the tongue and with the pen, are found in hostile array, and unanimously bent on the destruction of this Book. But of all the attacks which deserves the most serious notice, because of the low and under-handed manner with which it has been carried on of late, is that of the *Arminians*—particularly the *Methodists*. They have professed hitherto a great deal of brotherly love, and Christian fellowship, and at the very same time, were industriously carrying on, as if by concert, a most determined, and ungenerous war in disguise. I allude principally to the practice of attacking, misrepresenting, and denouncing the doctrines contained in this Book. It is well known that in almost every city, town, village and neighborhood, they have carried about this Book, selecting certain portions, disrupted from their connexion, and presented in the most hideous and terrific colors, for the purpose of affrighting the ignorant

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and prejudicing the sincere enquirer after truth. In this ungenerous course of proselyting, they have succeeded with many—increased their numbers, and confirmed the prejudices of the ignorant and unwary against the Presbyterians; who, as they are taught, and believe—hold doctrines “hatched in hell, and come from the devil.”

That the doctrines of the confession, are open to inspection and investigation, is a circumstance in which we rejoice; that the form of expression is in all cases, the best possible—is more than could be expected from any human production, especially considering the ever-changing nature of living languages. But we unhesitatingly maintain, it is the most faithful summary of the truths of the Bible, the world ever saw. We know persons who, from gross misrepresentation, were almost afraid to open that Book, upon a careful perusal and investigation, not finding as many horns, ghosts, and hobgoblins as they expected—so agreeably disappointed, they have most cordially embraced the doctrines and united with the church which held them, to the no small discomfiture of disappointed ambition, and the mortification of those who had almost certainly calculated on their enlistment under their banners against them.

But why do not these assailants look at home? They have had a book in use a number of years, entitled the “*Doctrine and Discipline of the Methodist Episcopal Church*,” and strongly recommended by their former Bishops, Coke, Asbury, &c. who say in the preface, “We wish to see this little publication in the house of every Methodist.” That they “ought next to the word of God to procure the *Articles and Canons of the Church to which they belong*.” The 36th Section of this book, contains 25 “*Articles of Religion*,” taken principally, if not wholly out of the 39 articles of the Church of England. The 40th Sec. contains, an extract on the nature and subjects of Christian Baptism. The author of this work, if we are not mistaken, is Bostwick, an able, and evangelical Calvinistic divine, formerly of New-England. There is no credit given for the authorship. It is an excellent work, and confines the baptism of children, to those of believing parents *only*; contrary to the long established and general practice of the denomination who adopted it as their creed on that subject; who, yet without hesitation or distinction admit the profane and wicked, to “take God’s covenant in their mouth,” by admitting them, with his believing, covenant-people, to receive for their children the Holy Ordinance of Baptism.

But there are other sentiments embodied in that same book, and so highly recommended by their Bishops as the symbol of the Methodist Church, enough almost, to stagger credulity itself.

A few extracts and references shall be given to establish this assertion. In page 78 are the following words: "We believe that in the moment Adam fell, he had no freedom of will left." What was he then? A brute, or a block? He must have been in a worse condition than the devil, for he never lost the freedom of his will by his apostacy, up to the present moment. It is added, "But that God, when of his own free grace, he gave the promise of a Saviour to him and his posterity, graciously restored to mankind a liberty and power to accept of proffered Salvation." If man had no freedom of will left, when he fell, he must have been destitute of a capacity of *sinning*, and consequently, when restored must have been (according to this belief,) restored to a capacity of *sinning*,

Again; this book asserts that, "he who is a child of God to day, may be a child of the devil to morrow." It says that "one who is holy or righteous in the judgment of God himself," that "those who are grafted into the good olive-tree, the spiritual invisible church, who are branches of the true vine—who live by faith—who are sanctified by the blood of the covenant, &c. may so fall from God as to perish everlastingly." Now if this doctrine does not dishonor God, by impeaching his veracity, nulifying his promise and his covenant, and by destroying "the immutability of his counsel, confirmed by an oath, unto the heirs of promise," we are willing to be set down among those who have not judgment enough to know what doctrines are dishonoring to God, as well as contrary to scripture and reason, and subversive of the faith and comfort of his people. Surely there is none that can balance this in all that most terrible and abhorred book whose doctrines are said to be "hatched in hell, and come from the devil."

Again; this book (p. 123,) attempting to shew how "*Christ is the end of the law.*" Rom. x. 4. says, that the law here spoken of, is, "1. The Mosaic law—the whole Mosaic dispensation, containing three parts, the political, the moral, and ceremonial. 2. The *Adamic* law—that given to *Adam* in innocence, properly called *the law of works*;—this is in substance the same with the *Angelic* law, being common to angels and men. It required that man should use to the glory of God, all the powers with which he was created." It further states that, "this law proportioned to his original powers, required that he should always think, always speak, and always act precisely right, in every point whatever. He was well able so to do; and God could not but require the service he was able to pay." Very well: what then? Why, "Adam fell:"—and in consequence

thereof, "it is as natural for a man to *mistake* (to sin) as to breathe: and he can no more live without the one than without the other. Consequently, no man is able to perform the service, which the *Adamic* law requires." And now, for the conclusion: "And no man is *obliged* to perform it: God does not require it of any man: for Christ is the end of the *Adamic*, as well as the *Mosaic* law. By his death, he hath *put an end to both*. He hath *abolished* both the one and the other, with regard to man; and the obligation to observe either the one or the other is *vanished away*. Nor is any man living, bound to observe the *Adamic*, more than the *Mosaic* law." p. 124

Here is the doctrine of a book so highly prized, and so much desired by their Bishops, to be found "in the house of every Methodist." The sum of it is this: "Christ hath *abolished* the *Moral* law—a law which required that man should use to the glory of God, all the powers with which he was created,"—"That he should always think, always speak—always act precisely right." But by the fall of Adam, "it is as natural for a man to *mistake*, (to sin,) as to breathe;" and that *consequently*, "no man is *able*; and no man is *obliged* to perform the service, the *Adamic* law requires." No man is now obliged "to use to the glory of God, all the powers with which he was created"—no man is now obliged to think, to speak, and act precisely right,—that Christ has "abolished," and "put an end" to such an unreasonable, such an unjust law,—that by his death, the obligation to observe, it "is vanished away;" and that *no man living* is bound to observe the *moral*, more than the *ceremonial* law. Now this would seem to be a pretty tough pill for the most voracious *Antinomian*. But as it is found in a book unreservedly recommended to every Methodist, we take the liberty of recommending to those crusaders, who so freely enter a warfare against the Presbyterian Confession of Faith, first to look at home, and cast the beam out of their own eye, and heal themselves, and remove all difficulties out of their own road, before they attempt to assail their neighbors, by misrepresenting their sentiments and stigmatizing their doctrines. This request is but reasonable, and if complied with, it is quite reasonable to believe that the Presbyterians will obtain a considerable respite from this Methodistical warfare.

The above exhibits only a small specimen of the errors and inconsistencies of this highly recommended Book. Further animadversions may be made at a future period.

CLELAND.

ON A STATE OF FUTURE REWARDS AND PUNISHMENTS,

BY S. G. WARD.

SERMON, I.

MARK xvi. 16. He that believeth... shall be saved: But he that believeth not, shall be damned.

The doctrine of a future state of rewards and punishments is clearly taught in the great volume of *natural* religion, as well as in the volume of divine revelation: nor can it be denied by any one who will admit that there is a just and righteous God that governs the world.* For a just and righteous Ruler, must reward every one according to his works. But we know that in this world men are not rewarded according to their works;—hence it follows that there must be a future state of retribution, when God will give to every one according to his ways, and according to the fruit of his doings. So far the light of nature conducted some of the wisest of the heathen and might, one would think, conduct every rational reflecting person. But we who have the clear light of divine Revelation, are emphatically fools, and without excuse, if we deny a doctrine so plainly and unequivocally taught in it, as the doctrine of future rewards and punishments.

This great and cardinal doctrine of religion is taught in every possible form of words—and as I shall show you, as clearly taught as language can teach any doctrine. The marked distinction between the righteous and the wicked—believers and unbelievers—the regenerate and the unregenerate—saints and sinners—the heirs of heaven and the heirs of hell, is found from Genesis to Revelation, as every one will see who attentively reads the sacred volume—where he will find such sentences as these.—“If the righteous scarcely are saved, where shall the ungodly and sinner appear?” “The wicked is driven away in his wickedness, but the righteous hath hope

*And who that looks abroad upon the works of Creation, can doubt a first great intelligent cause—the author of all things—who Created this solar system and bound the planets to their respective spheres—who made man in such a wonderful manner as we see him made. Do not the marks of design which we every where behold, prove a designer? And are not those fools and without excuse, who say there is no God? Since from the things that are made, are clearly seen his eternal power and Godhead. If then there is a God who governs the world, and he is a just and righteous God, there must be a future state of rewards and punishments.

in his death.”—“The wicked shall be turned into hell, with all the nations that forget God.”—“Except a man be born again, he cannot see the kingdom of God.” “He that believeth shall be saved; but he that believeth not shall be damned!” I could easily multiply similar passages; but if these are not sufficient it is useless to quote the scriptures. Indeed, the doctrine of future rewards and punishments runs through all the discourses of our Saviour—from his sermon on the mount, to his last parting charge to his disciples; when he commanded and through them his ministers in all ages:—“Go ye into all the world and preach the gospel to every creature: *He that believeth shall be saved—and he that believeth not, shall be damned!*” But if all will be saved whether they believe or not, where is the necessity of preaching?—Or why did our Saviour lay this solemn injunction on his disciples, the performance of which he knew would be attended with toils, hardships and sufferings, almost insupportable? Why *bind such heavy burdens* on them if all will be saved whether they believe or not? Or why make so wide a distinction between those who believe, and those who disbelieve—declaring that the one shall be *saved*, the other *damned*, if *all* will be saved?—Indeed, the doctrine of future rewards and punishments is so clearly and frequently taught in the scriptures of the New Testament, that it is truly surprising how any one can disbelieve it, and at the same time believe them! Believe this book, and yet deny a doctrine that beams from every page!! It is truly surprising how any one can believe that Christ and his Apostles taught the doctrine of *Universal Salvation!* What? Did Paul preach this doctrine when he reasoned before Felix of righteousness, temperance and a judgment to come? Why then did Felix tremble? He feared no judgment or punishment in this world, for he was the favorite of his imperial master, as abandoned a wretch as himself: and on this, says a great heathen historian of that age, he relied for impunity for his crimes. Paul therefore brought to his view, a *Judgment to come*—and Felix trembled! He who feared no judgment in this world, trembled at a judgment *to come*.—But did Paul preach to him the doctrine of Universal Salvation? Did he tell him there was no judgment to come? Is this doctrine calculated to make any sinner tremble?—Let those who believe in it give—I do not say a rational, but even a specious answer.

But let us pursue this delusive doctrine and trace its absurdities. We are informed in sacred history that at an early period of the world, the wickedness of man had become so great, that it repented the Lord that he had made man on the earth:

and that as an awful judgment he sent a deluge—sweeping away the world of the ungodly—all to *heaven!* (according to the ideas of those who deny future punishment)—but saved Noah, a preacher of righteousness; to drag out a painful existence three hundred years longer, in this vale of sorrow; and weep over a desolate world!—We are also told that the wickedness of Sodom had become so great that its cry reached even unto Heaven!—that God condemned them by an overthrow, and rained upon them fire and brimstone; thus suddenly translating them from this world of sin and sorrow, to the world of holiness and bliss—(say some;) and not as St. Jude declares, “to suffer the vengeance of *Eternal fire!*”—and delivered *just* Lot, vexed with the filthy conversation of the wicked, to wander a fugitive in dens and mountains and caves of the earth; to mourn the loss of all his wealth, his friends, and the companions of his days, *a solitary out-cast from society!*”

So to cite another example God, to shew his wrath and make his power known, swallowed up Pharaoh and his host in the Red Sea; translating them, according to the sentiments of some, in one short moment, and in the easiest manner imaginable, from this world of woe, to that delightful haven of rest,—“Where spices ever breathe, and fragrance smiles.” But reserved his faithful servant Moses, and his chosen people, whom he delivered with an high hand, and an outstretched arm, to wander forty painful years, and at length die in a wilderness. And is this the way that a just Lord *rewards the righteous,* and *punishes the wicked?* Is it not then manifestly the interest of every person to be as wicked as he can, and thus fill up the measure of his iniquities, that he may provoke a righteous God to cut him off, and take him immediately to heaven? And is it true then, that Judas, so far from being a son of perdition, for whom it would have been good that he had never been born, is now a saint in glory—and that he was rewarded for the atrocious crime of betraying the Son of God; and his desperate act of suicide by entering paradise before the other disciples, and even before his divine Master?.... Would it not then be truly wise in every person to follow the footsteps of Judas, as far as he can; and if he cannot—like him, betray the Saviour of the world; at least like him to go out and hang himself, and go immediately to heaven? But must we not then reverse the language of the Bible and say to the wicked, it shall be well with him, for he shall *not* eat the fruit of his doings? And must we not also reverse all our *old* notions of *justice* and *injustice*, and even shut our eyes to that light of nature which conducted the wisest of the heathen to the belief of a future state of rewards and

punishments? The *scriptures* which I have cited, and the arguments which I have adduced, *seem to me*, to establish beyond doubt or controversy, the doctrines of future retribution; so that not even a *specious* refutation can be given to it. But should I be mistaken; should it admit not only of a *specious*, but of a *conclusive* refutation, still we are *safe*, if the assertions of our opponents are true—as *safe as they are*. . . . But let them not *dare* to rest on their *delusive* doctrines, unless *they* can demonstrate *beyond all doubt or controversy*, that our sentiments are erroneous.

Mankind are sufficiently wicked and abandoned when they have all the terrors of future punishment hanging over their heads; what then would they be, were these terrors entirely removed? I am very sure, (to borrow the language of an eminent judge,) that they would convert this earth into a hell, if there is no other. "The apprehensions of future punishment, (says a great heathen writer) were *wisely established*; and it is altogether irrational that any should oppose them!" This was the remark of a man of profound *political* sagacity; to whom the greatest statesmen look up as to an oracle;—when exposing the pernicious effects of a sect in his day, who denied all future punishment. For myself, I am free to say, that I should consider Mahometanism a better Religion for Society, than any kind of *pseudo-christianity*, which expunged that great and cardinal doctrine—a future state of rewards and punishments.

I repeat, that mankind do not require to be freed from the fear of future punishment, that they may sin with more greediness; and relish its pleasures with a higher zest. *No*, they are already *sufficiently* prone to forget God, and to transgress his laws—*sufficiently* prone to violate the *rules of rectitude* in their dealings with their neighbor—and *sufficiently* prone to look alone to the things of this world, without regarding the things of another. Let no one then, endeavor to eradicate the belief of a future state of retribution from the minds of men, unless he wishes to see the scenes of Sodom renewed among us.

But to the plain, unambiguous declarations of scripture, which I have cited, and the many similar declarations, that may easily be cited, which clearly, and unequivocally prove—if any language of the Bible can prove, a future state of punishment, for the finally impenitent; are opposed various, detached passages; some of which have not the slightest bearing upon the subject, as may be seen, when viewed in connexion with the context. Some are of dubious meaning, but none either directly, or indirectly contradicting the plain, express and unequivocal declarations of Scripture which establish

this great and fundamental point; for all Scripture is given by inspiration of God, and therefore, all perfectly *reconcilable* and *consistent*.

1. We often hear quoted the words of Paul, recorded in I. Cor. 15th chapter: "For as in Adam all die, even so in Christ shall all be made alive." But this has not the slightest relation to the subject under discussion. The Apostle, as you will readily perceive by attending to the whole chapter, is treating of the resurrection of the dead; and speaks in this passage of the *natural* death of the body, and of its resurrection from the grave;—and says, "Since by man came death, by man came also the resurrection of the dead; "for as in Adam all die, (presenting the same idea in a different language, as is often done in the scriptures,) even so in Christ shall all be made alive." He further asserts, that the only ground, which we can have, to expect a resurrection from the dead is, because Christ has risen from the dead.

2. But we often read in the Bible, (it is said) that "Christ died for all;" and with the strictest propriety, it may be said, that "Christ died for all," if he has made sufficient *atonement for all*; so that all who *will* may be saved; though some should not choose to accept the proffered Salvation. But we are not to infer from this, that those will be saved, who voluntarily refuse his offered grace—we are not to infer that those will be saved, whose hatred pursued him to death—and even mocked his agonies on the cross—that Judas will be saved, whose malice betrayed him to his enemies; though he knew him to be an *innocent*—nay, a *divine* person. And that those will be saved, who like them, shut their eyes to the light of divine truth, and steel their hearts to the admonitions of his word—who choose darkness rather than light, because their deeds are evil. Such shall eat of the fruit of their own way, and be filled with their own devices; for that they hate knowledge, and do not choose the fear of the Lord—such have no right to expect, and ought not even to wish to be saved by his sufferings.

ON THE ETERNAL PUNISHMENT OF THE WICKED,

BY S. G. WARD.

SERMON, II.

Matt. xxv, 46. These shall go away into everlasting punishment.

In the Discourse from which these words are taken, our Saviour *awfully* describes that great and tremendous scene—the last judg-

ment. He represents himself, the Judge separating the righteous from the wicked—saying to the one part, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—” and to the other, “Depart from me ye cursed into everlasting fire, prepared for the devil and his angels!”—“And these shall go away into everlasting punishment, but the righteous into life eternal!” No language can more fully and forcibly assert a future state of rewards and punishments, and the endless duration of both—the one is Everlasting and the other Eternal. And though some, who undertake to be *teachers*, when they ought to be *learners*, have made a distinction between the words here used,—declaring that “everlasting,” means a punishment which will *not* last forever; and “eternal,” a happiness which *will* last forever—it is in the original, the same word repeated—the very same Greek word, which is translated everlasting, is translated eternal.

If any then, believe that the punishment of the damned will have an end, why do they not also believe that the happiness of the blessed will have an end? for there is no more limitation to the one, than there is to the other; nor can any stronger, or more unequivocal words be used to express endless duration, than those which are applied both in the Greek and in the English, to the punishment of the finally impenitent. “The smoke of their torment (we are told) ascendeth up *forever and ever!*” No stronger language can be used to express the eternal duration of the throne of God. “Thy throne O God,” says the Psalmist, “is forever and ever.” The same words are employed to signify the Eternity of Jehovah himself.—“To him that sat on the throne, who liveth forever and ever!” If these words do not express endless duration, there are no words in the English language that do; and the words in the original Greek, of which they are a *literal* translation are equally strong and unequivocal.

The phrase “forever and ever,” occurs *eighteen* times in the New Testament;—In fifteen of these it is applicable to the perfections, glory and government of God. In one, it is said that the righteous shall reign *forever and ever!*—in the remaining two, it is said of the devil, who deceived the nations, and the beast, and the false prophet, that in the lake of fire and brimstone, they shall be tormented day and night, *forever and ever!* In sixteen places out of the eighteen these words *unquestionably* mean *endless duration*. Can any one believe that in the other two, a *limited* period is intended? Would any *uninspired* man of *common sense*, write with such incorrectness? Who then, will *dare* to ascribe it to one inspired by the Spirit of God?

The terms in which the punishment of the finally impenitent are

spoken of in other parts of the scriptures, leave *no ground to hope* that it will ever have an end. Our Saviour calls their punishment, a fire that shall never be quenched—"Where the worm dieth not, and the fire is not quenched." It will readily be perceived, that should the time ever come, when their torments have an end, the worm would then die, and their fire would then be quenched. Our Saviour also declared that there is a sin which shall not be forgiven, either in this world or *in the world to come*. But no one can be delivered from punishment till his sins are forgiven.

Again, he said of Judas, "It had been good for that man if he had not been born!" This could be true only on the ground that *eternal* punishment awaited him; for millions of ages of misery would bear less—*infinitely* less proportion to the eternal happiness which would succeed it, than a drop of water to the ocean, or a grain of sand to the whole mass which constitutes our globe. A limited punishment however long, can bear, as you will readily perceive, no assignable proportion to an eternity of happiness and glory. Hence, he, all whose words are truth, could never use such language, were the punishment of Judas ever to have an end. There are several passages in the Bible, in which the happiness of the righteous, and the punishment of the wicked, are exhibited in a parallel manner; and no *intimation* given that the duration of the one, will not be *commensurate* with the other. The prophet Daniel has this passage "And many of them that sleep in the dust of the earth shall awake; some to *everlasting life*, and some to shame and *everlasting* contempt!" So our Saviour, speaking of the last judgment, and the separation which will then be made between the righteous and the wicked, adds, "These shall go away into *everlasting* punishment, but the righteous into life *eternal*." Many similar passages might be cited, but if these do not produce conviction, it will be in vain to expect to produce it either by scripture or argument. Let it be observed that in the two last cited sentences the word "everlasting," is used to denote a duration which commences after what is called *time*, is no more. And when eternity begins—therefore, the punishment *must* be *eternal*; for the word *everlasting*, *always* denotes the longest period of which the subject with which it stands connected is capable. So we are told that the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with *everlasting destruction* from the presence of the Lord. Now, what can be meant by a punishment being everlasting, after all temporal things have come to an end, but that it will be strictly eternal?

Some have supposed from this last text, that the eternal death, or everlasting perdition, denounced in the bible against the finally impenitent, will consist in *annihilation*. But the scriptures every where represent their punishment as *sensible suffering*, and annihilation is *no suffering at all*. A person who should be annihilated, would no more suffer *to* eternity, than he suffered *from* eternity; where then, would be the propriety of representing such a person as weeping and wailing and gnashing his teeth; which imply not only existence, but *intense* suffering. The punishment of the wicked will be of the same kind, as that of the devils—and the punishment of the devils will not consist in annihilation, but sensible suffering. They tremble—not at the thought of annihilation, but of the great day of judgment, and of the eternal torments, to which they will then be consigned. Then, also will the dreadful sentence be pronounced upon the wicked.—“depart ye cursed *into everlasting fire*, prepared for the devil and his angels!”

2. But again; it is said that this doctrine is inconsistent with the *Benevolence* of God.

To this we answer, that God may, in *perfect* consistence with his *benevolence*, punish sin while it exists; and those who die in their sins, will *never cease to sin*:—on the contrary, we have reason to think that they will *continue* to sin more and more aggravatedly:—that they “gnaw their tongues for pain and blaspheme the God of Heaven!” We should be cautious how *we* pronounce what *is* or is *not* consistent with the *benevolence* of God, farther than his word informs us. Reasoning upon the subject *a priori*, we might not think it consistent with the benevolence of God, that *evil* should have existed in the Universe; yet we see that it has existed;—and we are therefore constrained to admit that it is consistent with God’s benevolence that it should exist. He can and does bring good out of evil. *His* ways are not as *our* ways;—for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

3. But again; it is said that the punishment of the wicked in the future world is merely *Disciplinary*, to bring them to *Repentance*.

To this it may be answered that the fallen angels have been punished for nearly six thousand years; perhaps much longer: still, they are not brought to repentance by all their suffering; and we have reason to think the damned in hell are never made better by their punishment; but on the contrary, that they grow more and more obdurate. The punishment of the future world is represented in the scriptures not as *Disciplinary* out as *Retributory*.

4. Lastly; It is said that *all* must be finally restored and made happy—for it is written that to Christ *every knee shall bow*. and to him, every tongue confess; for we shall *all stand before his Judgment Seat*, and so the apostle applies the passage: “And we know that he will reign until he has put all enemies under his feet; and that even now, the devils not only *bow*, but tremble before him. If the doctrine be true that those who die impenitent, will after expiating their sins by suffering; be *restored* and made *forever happy*, then it follows as a *necessary consequence*, that it is optional with any one, either to believe in Christ and go immediately to heaven, or reject him, and go to hell for a season, “till the soul’s crimes done in his days of nature, are burnt and purged away.” That is; he may either let Christ satisfy the debt to divine justice, or satisfy it *himself*. If he choose the latter course, he may, after expiating his sins by suffering, go to heaven, *without any thanks to the Saviour!!!* He may then sing an anthem to himself, and say, “*I have paid—I have paid my ransom—I have suffered the punishment of my transgressions—I have satisfied the debt of Divine Justice to the utmost furthing! Not unto him, but to my name be the glory!!!*” Such monstrous sentiments must shock every pious ear. There is not a soul in heaven who does not ascribe his salvation *entirely* to Christ. “*Thou wast slain, and hast redeemed us unto God by thy blood,*” is their language. And no one will be admitted into heaven who is not prepared to sing the song of the Redeemed:—“Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, even the Father—to him be glory and dominion forever and ever. Amen!”

Do not flatter yourself sinner, that if you go to hell, you may escape thence and get to heaven! Launch not into the ocean of eternity, I beseech you upon that frail bark; it has failed all that ever trusted to it, and will *certainly* fail you. Waste not your short period of probation, in making covenants with death, and agreements with hell! “Your covenant with death shall be disannulled, and your agreement with hell shall not stand.”

I will show you a more excellent way, how you may certainly escape *all* future punishment. Believe on the Lord Jesus Christ, and you shall not come into *condemnation*. But when the house of this your earthly tabernacle shall be dissolved, you shall have a “building of God, an house not made with hands, eternal in the heavens.” Instead of passing at death into a *purgatory* of punishment, you will have an escort from the heavenly host, to transport your Soul to the *mansions* of the blessed. You will be admitted *at once* to the soci-

ety of angels, and the spirits of just men made perfect,—and of God the Judge of all—where every capacity of your soul will be filled with enjoyment—where you shall experience bliss beyond what the human tongue can utter, or the human heart conceive!

Do not flatter yourself that the punishment of the finally impenitent, will be of *short duration*, or of *easy endurance*.—It will be “*forever and ever!*”—commensurate with the existence of God: and O! it will not be of *easy endurance!*—“Who can dwell with devouring flames?” Who can inhabit everlasting burnings? The most *awful* images, which even the pencil of divine inspiration can draw, are employed to pourtray the future punishment of the wicked!—“Utter darkness”—“The blackness of darkness”—“Unquenchable fire”—“A Lake of fire and brimstone!” Such are some of the images employed in the Bible, to represent the torments of hell.—

“Regions of sorrow, doleful shades, where peace
And rest can never dwell, *hope* never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed.”

Should the bright luminary of day, be blotted from the heavens, how doleful would be our condition.—Groping through life in the midst of Egyptian darkness! The power of fire to create intense torture, is well known. If this language is *figurative*, as we admit it is, still it must have truth in it; for it is uttered by the God of Truth, who could not design to mislead us upon any subject—far less upon a subject so awfully important. Much of the sufferings of the wicked in the world of woe, will doubtless arise out of their own characters; for *sin* naturally produces *sorrow*. Their evil passions will rage uncontrolled!—Their sinful desires will remain forever unsatisfied. How dreadful will be the ranklings of everlasting malice! the corrodings of eternal envy—the gnawings of ceaseless revenge! These hateful passions are alone sufficient to create a hell in the bosom of the possessor, from which he can no more fly, than he can fly from himself.

The damned, we have reason to think, will be tortured with the most agonizing remorse. This alone, has often driven its wretched victims to suicide—and made them prefer strangling and death, rather than life.—There they will forever upbraid their own folly in rejecting the proffered salvation, and trifling away their day of probation.

The damned will undoubtedly occasion great sufferings to one another. How much unhappiness and misery does even *one* wicked

person sometimes occasion in this life?—what would be a community made up of such persons—“hateful and hating one another?” The malice which here pursues an enemy through life, and laments that it cannot follow him beyond the grave, may there pursue him through the revolving ages of eternity. In the regions of woe, there will be no love, no friendship, no confidence among the wretched inhabitants. They will know themselves, and know each other to be utterly base and detestable; and will not even desire the esteem of one another. Each individual will wander down the vale of eternity, without one friend in whom to repose confidence or affection! In this world, even among sinners, society, friendship and love, often sweeten the bitter cup of life, and alleviate its otherwise insupportable burden: and believers find a never-failing resource, even under the severest afflictions, in pouring their sorrows into the bosom of their Saviour and their God....But the miserable inhabitant of hell will have no God—no Saviour; no friend to whom he can open his heart.—Hated and shunned by every creature.—In the midst of myriads of intelligent beings, he will feel himself alone.—Surrounded by thick darkness—the yell of despair, and the howl of desolation, will alone salute his ear!—He will then know that his state is unchanging—except from deeper, to deeper gulphs of misery. Should he ask the fallen angels, who are now endeavoring to delude sinners upon this important subject—“How long shall this punishment last?” With a malignant smile, perhaps they would answer, “FOREVER AND EVER!” Should the Bible be brought to him in those mansions of misery, and he should make the enquiry from it, “how long shall this punishment last?” He would find it written, “FOREVER AND EVER!” The awful words “forever and ever,” which some now vainly endeavor to explain away, will ring perpetually in his ears, and add the last ingredient to his cup of woe. For could he entertain even a distant, doubtful hope that his torments might ever come to an end; that hope, like the drop of water for which the rich man in the parable prayed, would furnish some mitigation of his sufferings! But hope, the last resource of the wretched, and which comes to all in this world, comes not to the inhabitant, of those regions of horror and despair.

My readers! these are no idle fictions, but awful realities! Realities that ought to alarm every impenitent sinner; every one whose peace is not made with God; and who is not prepared for the solemn scenes of death and the judgment! To such an one I would say, you are now treading the slippery path that leads down to the regions of lamentation, mourning and woe! And unless you stop, you will very soon be beyond the reach of help or hope. I would

then, solemnly adjure you in the name of the living God—by whose authority I speak—to pause and reflect! Time is short! Death is certain! Eternity is at hand! Pause, before you venture into that unknown world—and ask yourself—*seriously and honestly*, ask yourself—“Am I prepared to meet my Judge?” Are not these the plain truths of God’s word?—I beg you then, to attend to them. If you will not, let me make this last request of you, that in the great day of final retribution, you will bear witness for me, that I faithfully warned you of your danger, and earnestly entreated you, to flee from the wrath to come!—Bear witness for me, that I have this day set life and death before you, and that I assured you on the authority of the divine word, that he who believeth on the Son of God hath *everlasting* life!—But he that believeth not the Son, shall *not see life*; but the *wrath of God abideth on him*!—That he that believeth shall be saved; and he that believeth not, shall be damned!... That the wicked shall go away into *everlasting* punishment; but the righteous into life *Eternal*.

CHURCH ESTABLISHMENT.

A DIALOGUE BETWEEN A METHODIST AND A PRESBYTERIAN.

Methodist. I should be glad, friend Presbyterian, to know the truth respecting this charge, that is so often brought against your denomination, of aiming to have their Church established by law.

Presbyterian. What do you mean by saying this charge is “so often brought against us?”

Meth. Why, our New York ‘Advocate and Journal’ has appeared quite confident on the subject. A Circuit-rider in Virginia, has published a pamphlet, in which he boldly brings it forward; and in the West, our preachers have not only spoken of it, but some have made publications in the newspapers, in which the charge is fearlessly made. Indeed, in some sections of the country, apprehension has risen to such a height among us, that if a member of your church becomes a candidate for any office of importance, the hue and cry is instantly raised by some of our members, “Down with him, he is a Presbyterian, and they wish to get their religion established.”

Presb. If you really wish to know the truth about this matter, I can soon satisfy you.

Meth. I tell you candidly, *that is* my wish. If this accusation be true, it is a very serious affair; and if it be groundless, I do not wish to believe it, although it has been made by some of the members of my own church.

Presb. Let me ask you then, who are the persons suspected for wishing an establishment of our church; the people? or the preachers? or both?

Meth. O! the preachers—the preachers! They are to be the gainers by it;—no one supposes the Presbyterian people desire an establishment. They have no *motive*; for it would be no *advantage* to them.

Presb. And what is the *motive* of the preachers?

Meth. Personal advantage, unquestionably. It is a plot of theirs to obtain wealth and power.

Presb. And what are we to think of men, who for personal profit, would destroy the dear-bought liberties of the American people?

Meth. Think of them, indeed! Why, Sir, they who would do such a thing, must be *exceedingly base abominable men*; and the people of the United States should view them as their most deadly enemies, and hold them in utter abhorrence.”

Presb. And your preachers, who have been trumpeting this charge through the nation, and giving it all the currency in their power, have thus been laboring to persuade the people, that the Presbyterians, are “their deadliest enemies—exceedingly base and abominable men—whom they should hold in utter abhorrence.”

Meth. Really—Sir—it looks like it—but, at the same time, these men profess great friendship for Presbyterians.

Presb. And how much consistency is there between their *profession* and their *practice*?

Meth. That is a question I cannot answer.

Presb. Make the case your own. Should an individual denounce you as an enemy to the liberties of your country, and a man whom all good citizens should abhor; and then approach you with profuse expressions of regard, friendship and brotherly kindness; how would you take it?

Meth. I should think his professions of friendship worth very little indeed. But you must remember that many Methodist preachers have taken no agency in these accusations.

Presb. I am well aware of that; and it is a fact in which I greatly rejoice. There are many of your preachers who would scorn to be concerned in such foul and injurious slanders: to such, my remarks have no allusion. Let not the innocent be numbered with the guilty.

Meth. I have told you that if the charge be groundless, I have no wish to believe it.

Presb. You do not suppose that any men, however, depraved and

void of principle, would engage in such an undertaking without the prospect of great *personal advantage*.

Meth. By no means; the history of the world proves that. Look among nations, ancient and modern, barbarous and civilized; and wherever you find ambitious men, conspiring against the rights of the people, you will find their object was to gain something for *themselves*; wealth, power, fame, or something else. No, no; designing men do not act without *motive*: they never embark in hazardous schemes, unless they have reason to believe *they* will be *gainers*.

Presb. And if the Presbyterian church were established by law, what would the preachers gain by it?

Meth. What would the preachers gain!—What would the *preachers* gain!!—I am surprised at the question: Why Sir; what would our Bishops, Presiding elders and leading men gain if the Methodist church were established by law? Why sir they would be lords of the land;—they would occupy the high places of the earth—wealth and power, to an amazing extent, would be in their hands; and your preachers would certainly gain as much by an establishment as ours.

Presb. Have you made yourself acquainted with the Presbyterian Church Government?

Meth. No; I have never examined it; but I am well acquainted with the Government of the Methodist Church; and yours, I suppose, is pretty much on the same plan.

Presb. Not at all. They are just as different as a monarchical government is from a republic. Now, I see the reason why you are ready to believe the charges against the Presbyterian preachers; you supposed that our Church Government was similar to yours; and that the establishment of our Church would bring the same worldly advantages of wealth and power to our preachers, that the establishment of your Church would bring to your Bishops, Presiding Elders, &c.


Meth. I certainly did; and if it is not so, I should like to see the reason.

Presb. The reason is obvious. In the Presbyterian Church the power and the wealth are in the hands of the people; in all our church judicatories, the people have a representation and a controlling voice. Our churches choose their own pastors—they elect all the members of the church sessions; each church is entitled to send its representative to the Presbytery and to the Synod, in the bounds of which they are. They are also entitled to send their representatives to the General Assembly, our highest Church Court. Thus the voice of the peo-

ple is heard, and their influence is felt through all the departments of our Church. They have a voice in framing all the rules and regulations we adopt; and a voice in disposing of all the monies raised by the Churches for religious purposes. Moreover, I should tell you that the people of our church, not only choose their own Pastors, but they fix by their vote, *what salary their preacher shall receive*; in this the preachers have no vote.

Meth. Why you astonish me!

Presb. That may be, sir; and in the language of Mr Wesley, "here I plant my foot," and I defy the propagaters of the calumny, to show any sufficient inducement Presbyterian preachers have for forming plots and combinations in order to effect a Church Establishment. You say that depraved and ambitious men never embark in a hazardous enterprise, unless it promises them great *personal advantage*. Now, suppose our preachers were ever so depraved and ambitious; what great *personal advantage* would they receive from the establishment of our church? Suppose our Church were established, and her discipline enforced by law, how would the preachers be personally benefited? It would then be established *by law*, that the people should have a controlling voice in all church concerns—that they should be represented in all church judicatories—should make their own laws—dispose of their own monies—elect their own Church officers—choose their own pastors—and decide by their own vote, what salary their pastor shall receive. It would in short, be then established *by law*, that the people who now have the power in their hands *should keep it*.

Again, I demand, "and he that hath ears to hear, let him hear:" where is the *selfish worldly motive*, to induce Presbyterian preachers to conspire for the establishment of our church? Look at the discipline we have adopted, and let the propagaters of this slander answer the question,  Where is the great *selfish motive*, that rouses to this bold, arduous and impious attempt.

Meth. After what you have told me of your Church Government, I confess I am altogether unable to see any *adequate motive* for such an undertaking.

Presb. But the authors of this accusation, are bound to show some *adequate motive*;—the public expect it of them; and if they fail to produce it, they will stand before God and man, guilty of violating the ninth commandment. The public cannot be persuaded that a large body of men would enter into such a dark and diabolical scheme without some *powerful inducement*.

Meth. I think myself, some powerful temptation ought to be

shown, to render the story credible. But the structure of your Church Government surprises me! I was not aware that it differs so widely from ours. Did you say that the people of your church are represented in all your Presbyteries, Synods and Assemblies?

Presb. It is even so: and in our Synods and assemblies, a representative from an obscure church in the wilds of the West, has as much right as any preacher present, to deliver his sentiments freely, and vote on every question that comes before the house.

Meth. And do these Presbyteries, Synods and Assemblies set with open doors, so that the private members of the church may attend, and see and hear what is going on?

Presb. Certainly they do. Private members *allowed* to be present! Why Sir; it is not only their *right*, but the moderator often invites and urges the people to attend, that they may be made fully acquainted with the affairs of their church.

Meth. This looks like religious liberty indeed. It is far otherwise with us; we are not allowed to have any representative in our yearly Conferences, or in our general Conferences; no one has a seat there but the *preachers*; nor are we ever suffered to attend as spectators. The preachers meet—close the doors, and shut the people out. The rules and regulations they make in these *secret sessions* we are bound to obey under pain of the highest penalty that the church can inflict. All the monies at the disposal of these conferences, the *preachers* appropriate as they please; the people have no vote in the appropriation. You say your churches choose their own preachers, and determine by vote what salaries they will allow them. It is not so with us. The Bishops appoint the preachers for the different branches of the church, without consulting the people: and as to their salaries, the *preachers* assembled in conference, decide by their own vote what salaries they will have for their labours.

Presb. And is it possible that the people of your church are satisfied with this state of things?

Meth. There has been great complaining of late, sir; in many parts of the country, the people have called meetings and insisted on reform. Some have petitioned—a number have broken off from the connection, and established places of worship for themselves—I cannot tell where the matter will end; but the preachers have most positively refused to surrender to the people, any of the powers and prerogatives they now hold.

Presb. Well, now for the 'Establishment.' I think you are satisfied that the Presbyterian Church Government puts the question to rest on our side. The Preachers would gain nothing by an es-

tablishment, and therefore can have no sufficient motive for engaging in such an attempt. But come, be candid. Would not your Bishops and leading clergy be *great gainers*, if your church were established; and all the powers and prerogatives which they now hold, were confirmed to them *by law*; especially as the people are becoming restless, and it is quite uncertain how long, *without an establishment*, they will be suffered to retain them: answer me frankly; are there not *great worldly motives*—*powerful temptations indeed*, to induce them to wish that the arm of civil authority might be stretched out in their behalf, to sustain them in the high prerogatives, and extensive powers they now possess?

Meth. As I am a member of the Methodist Church, and anxious for her best interests, you will excuse me from answering your question. I will tell you frankly, however, that there are two things which greatly astonish me, since I have heard your remarks.

Presb. Name them if you please.

Meth. In the first place, I am astonished at your preachers, that when they have heard this charge brought against them, they did not at once hold up their Church Government before the American people, as a conclusive refutation.

Presb. Why sir, they regarded the accusation at first, as unworthy of serious notice; since it was propagated chiefly by men deplorably ignorant of the nature of all government, both civil and religious. But since the Editors of the 'Advocate and Journal,' have taken it up, and, as a Kentucky Presbyterian remarked, "have sent it abroad from the city of New-York, on twenty thousand wings," you may be assured they will notice it now: they will call the attention of the people to our excellent discipline, and show that our preachers have no motive to attempt bringing about an establishment. The people will see it as clear as a sun-beam; and the public eye will then be turned to examine the affairs of those, whose clamours prove that their thoughts have been dwelling on this subject, and the question will be—Have *they* no motive for wishing an establishment, as it appears to be so often uppermost in their minds? But what is that other thing at which you are astonished?

Meth. Why sir, I am astonished that the leading men in our church, if they have compared your Church Government with ours; ever agitated this subject, or ever suffered it to be agitated any further than could be prevented: I wonder they could not see how it injured their own cause.

Presb. You may well be astonished at that. That men who deny to their own people the right of being represented in their confer-

ences, or even being admitted as spectators—deny to them the right of a voice in making the rules and regulations by which their church is governed—deny to them a voice in disposing of church funds—deny to them the right of choosing their own pastors, or voting what compensation their pastors shall receive—that men who have wrested these rights from the people's hands, should then turn round, and with wonderful earnestness begin to bluster about *religious liberty*, and the rights of the people, is strange indeed! This alarm-gun, which they have fired, reminds me of a maxim with which the world has long been familiar;—“when God designs to overthrow men that are in power, he first gives them up to madness;” he suffers them to follow such counsel, and adopt such measures as result in confusion and disaster to themselves.

Permit me to say in conclusion, that the American people will, look for the *MOTIVE*, and they will settle on the conclusion, that if any men desire an establishment, it must be those who would be profited by it—those who have already seized on many of the people's rights, and have shown a resolute determination to hold them.

EFFECTS OF SUNDAY SCHOOLS.

We cannot forbear noticing some few of the more prominent and distinguishing results. And that which stands most conspicuous in the catalogue of achievements, is the birth of an institution which is the glory and praise of the present age, the British and Foreign Bible Society; a society which has, since its institution, issued 2,095,245 Bibles and 3,144,383 Testaments, and translated and published the scriptures, either entire or in parts, in 147 different Languages and dialects. Perhaps we should not be going too far, were we to say that Sunday Schools have, by increasing the demand for Tracts and books of various kinds, and turning the attention of thousands to the importance of Christianity, been, under God, mainly instrumental in producing very many of the numerous societies, which so conspicuously adorn the time in which we live.

In a political point of view, they appeal to the statesman, philanthropist and Christian. Stephen, in his pamphlet on the state of Ireland, observes, “that though it is estimated that twenty-one to a thousand of the common Irish become the victims of criminal justice, not one of the 150,000 educated in these schools, has ever being arraigned for any crime.” In 1815, it was stated before a committee of the English House of Commons, by persons who had been extensively engaged in Sunday Schools, “that they had never known

one of their pupils become a common beggar." The Rev. Mr. Dwight of Boston, who visited a large number of the prisons in the United States, says, "he has not heard of a child belonging to a Sunday School, who has been confined by public authority." These are facts which speak for themselves; they require no comment.

S. S. Magaziae.

In Ireland, during the last fifteen years, good people have taken great pains to establish and support Sabbath Schools among the inhabitants. The following table shows how rapidly they have increased. In 1810 there were 2 schools, and 87 scholars.

1815	250 do.	28,598 do.
1820	1,021 do.	108,773 do.
1825	1,702 do.	150,831 do.
1827	1,946 do.	165,000 do.

During the last year more than 11,000 dollars were expended in support of these schools, of which more than *thirteen hundred dollars* were subscribed by Sabbath School children in England, in sums of *one penny* each!!!

The reports give a great many interesting accounts of the glorious benefits of the schools.

The following is a view of the number of public journals in each of the four quarters of the globe, with their relative proportion to the population:—*Western Sabbath School Visitant.*

Europe now contains 227,000,000 of inhabitants; and there appears in that quarter of the world, 2142 journals of every description; that is, one journal for 106,000 inhabitants.

America has 39,000,000 of inhabitants, with 978 newspapers and periodical journals; that is, one for every 40,000 inhabitants.

Asia, with 390,000,000 of inhabitants, has but one journal for every 14,000,000.

Africa, with 60,000,000 of inhabitants has but one journal for every 5,000,000.—*Ib.*

BIBLICAL CRITICISM.

II. PETER iii. 16.

Sir,—Having read in your July Number, a criticism on the much-contested passage in St Peter, in reference to the difficulties that exist in the writings of St. Paul—I beg leave to offer one or two remarks on that subject.

I am inclined to think that your correspondent E. M. does not

clearly comprehend the nature of the argument advanced by Roman Catholics against the free circulation of the Scriptures, nor the precise purpose for which they produce this passage from St. Peter; I shall therefore state this argument in a logical form.

Whatever contains difficulties may be wrested and perverted by the ignorant and unstable, and should not, therefore, be universally circulated.

The Scriptures contain difficulties of this nature;

Therefore, the scriptures should not be universally circulated.

I shall now beg leave to add one or two remarks, in reply to the argument of Roman Catholics before stated:

1. *Their argument will be found to prove too much*: for, if it be conceded, that whatever contains difficulties may be perverted, and should therefore be withheld; this would take the Scriptures from even the most learned ecclesiastics, as they perceive difficulties in Scripture as well as others, and they have been the principal persons to pervert and wrest these scriptures to the promulgation of heresy.

2. We deny the force of the argument, as proving the propriety of withdrawing the *entire* Scriptures, unless they prove the *entire* Scriptures to be difficult; and in the mean time we maintain, that as the difficulties in Scripture are not associated with any necessary objects of faith or any, prescribed rules of practice, that they still remain "profitable for doctrine, for reproof, and for instruction in righteousness."

3. We argue that the expression "unlearned" has a reference to spiritual knowledge, and not to human learning, and this is evident, not merely from the meaning of the original word, but also from this, if it had a reference to human learning, it would then exclude even St. Peter himself from reading the writings of St. Paul, for he was an "unlearned and ignorant man." (Acts iv. 13.) Now the source of spiritual knowledge is the Scriptures. (See Rom. xv. 4, and 2 Tim. iii. 16;) therefore the persons who wrested scripture to their destruction, were those who built their faith upon *too partial* a knowledge of scripture; and the obvious method to remedy this was to do what St. Peter himself enjoins in the 18th verse of this chapter, to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

4. This very passage proves, that the writings of St. Paul were, at the time St. Peter wrote, read by the unlearned and unstable; for it is difficult to conceive how they could wrest that which they never read; therefore we infer that if St. Peter intended to found a pro-

hibition to the free circulation of the scriptures on the fact of their containing difficulties liable to perversion, that this was the very place in which he would have done so; yet he has left no prohibition—but quite the contrary, as is evident from the 18th verse before cited.

5. We maintain that the Bible, being, as it professes, a revelation to finite apprehensions of the deep things of God, must necessarily contain difficulties inexplicable to all, and liable to be perverted by all: now if it follow, on this account, that it should be withheld from any, it will equally follow that it should be withheld from all, and then this argument convicts the Deity himself of having acted superfluously in giving this Revelation; and consequently, those who withhold, display more concern for the spiritual safety of man, than the Almighty who gave them.

But, lastly, without entering into any criticisms on the meaning of the terms in this passage, we meet the argument at its threshold thus—and we challenge any Roman Catholic to reply to it.

St. Peter and the members of the Council of Trent both agreed in reference to an estimate which they formed of a certain fact—namely, they both agreed in the fact, that there are difficulties in the Scriptures; further, they both derive an argument from this fact, but of directly contrary natures—for the Members of the Council of Trent issued a prohibition to the reading of the Scriptures, in consequence of these difficulties: and St. Peter, on the other hand, commands those to whom he wrote to become more intimately acquainted with the Scriptures, (see verse 18,) in consequence of these difficulties. Whether, therefore, it be right to hearken to the latter advice, when it carries with it the impress of apostolical inspiration, judge ye. I remain, sir, yours, &c.

A FRAGMENT.

***** Follow him, if you have a heart to do it, as he staggers along, now and then licking the ground, till he reaches his once peaceful home. “He’s coming!” cry the little innocents, as they look through the window; but it is not the cry of joy that welcomes the parent as he approaches his tender family—ah, no! it is the cry of fear—of horror. See them flee from him as from a monster—look at the broken hearted mother as she takes up her affrighted boy and bathes him in tears. “Ah!” says she to her children, “your father once loved you—once he loved me—he was a kind husband, and provident parent; but we are now forsaken; your little tender feet feel the nipping frost; your bodies shiver with cold; your tattered clothes are

falling from you, and I have no new ones to give; you are hungry; but I have no bread for you; the necessaries of life your father was once wont to bring home to cheer our hearts, are now changed for the bottle, which some weman has furnished him with, perhaps as the reward of his day's labor.

From the New York Observer.

TEMPERANCE.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

The anniversary of this society, says the Boston Recorder, was held on Thursday evening at Hanover Church in this city.

The Committee report three State Societies; and 222 smaller ones, in counties or towns, whose existence had been officially made known to them. A very extensive spirit of inquiry and reflection is excited, the principle of *entire* abstinence commends itself to general acceptance; retailers in numerous instances abandon the traffic; distilleries are stopped, in some cases by the power of principle and conscience, in others by the power of custom or deference to public opinion; ecclesiastical bodies almost without number express their approbation, and declare the *moderate* use of ardent spirits unsuitable for Christians; medical societies, county bars of lawyers, and other associations of professional men vote down the ancient practices; the consumption of liquors most sensibly diminishes; and through the country at large, though much remains to be done, there is evidently a great accession of strength to the side of Temperance and Sobriety. The opinion was expressed, and might be made evident if time permitted, that the consumption of spirits has diminished *one half* in New-England, New-York and New-Jersey, and *one third* in the other parts of the Union.—The committee stated their firm belief, that even the recovery of the drunkard is not so hopeless as has been commonly supposed. Let him be surrounded by a temperate community, his facilities and temptations to sin be removed, and Christian efforts to reclaim him be attempted, and he may yet be saved. This also is matter of experience. Instances of reformation apparently permanent are mentioned in almost every place, where efforts have been made; and it is believed that not less than *five hundred* men, within two years, have thus been extricated from ruin.

IS IT OF NO USE.

The following extract of a letter from a gentleman recently of this city, but now residing in one of the Eastern States, is offered as a

comment on the oft-repeated assertion that it is "of no use" to join a Temperance Society.

"Mr. L.—has for some time past exerted himself to form a Temperance Society here, but to no purpose. Not long since to his surprise and that of others, the inhabitants of a remote and retired village, on a mountain five miles distant, *who were noted for the quantity of Rum they drank*, and the number of drunkards they maintained, formed a Society upon the plan of entire abstinence except in cases of sickness. The consequence has been, that no ardent spirits are now sold at the only store in the village, the quantity on hand when the Society was formed having been sent away.—*Now the drunkards cannot get drunk*, unless they spend at least one day in going after the *material*—as the place, as I before observed, is five miles from the centre of the town, and the way up a steep mountain. I have attended one of their monthly meetings, at which sixteen came forward and joined the Society; some of whom, I was informed, had previously been in the habit of daily intoxication.—There are but few in the whole village who are not now members of the Society. Thus by placing the poison beyond his reach, even the drunkard may be reclaimed."

N. Y. Obs.

From the Rochester Observer.
FOR THIRTY PIECES OF SILVER.

Who is not horror-struck at the awful crime of Judas—a crime which sealed his doom, and in view of which, well might it be said "it had been better for that man had he never been born."

Sell Christ! What sell Him who was the Benefactor of the world and betray him to death!—Truly, this was a crime, exclaims every one, well worthy of the judgment of a sin-hating God. And what was the price? "Thirty pieces of silver." Small indeed, but the *amount* is of *no consequence*—the thing done is the crime, and the price whether great or small, does not materially change the character of the act,—and we all with one consent condemn the crime and the criminal;—yet for a little gain on *rum* how oft is Christ sold.

Reader, it were well for the church if none of its members had sold Christ for a less sum than thirty pieces of silver, in 1828, and happy will it be for her, if none shall sell Him at *any* price in 1829. Remember, his doctrines, "*Inasmuch as ye have done it unto one of the least of these my servants ye have done it unto me.*"

WORTHY OF IMITATION,

By every Religious, Civil, and Political Institution in the whole world.

A correspondent, who was providentially present at the regula-

Wednesday evening meeting of the Fifth Presbyterian Church and Congregation, in this city, (on the 28th inst.) under the pastoral care of the Rev. Dr. SKINNER, is happy to remark, that after some preparatory religious exercises, the Rev. Pastor delivered a most excellent exhortation, in which he dwelt much on the horrid vice of Intemperance, which is making such melancholy devastation throughout our country and destroys about half a million of human beings in our guilty world every year!

After the worthy Pastor had concluded his very appropriate remarks, the whole congregation, (agreeably to the previous arrangement,) formed themselves into a *Temperance Society*, and both males and females came forward, and every one signed a pledge, that they would not hereafter partake of any ardent spirits whatever, *except as a medicine*, and would discourage the use of it by others.— All was done, (so far as I could discover,) without one dissenting voice.

This *noble example* I hope will be speedily followed by every Religious, Civil, and Political Institution in our country; as it appears to me to be the only measure to be pursued, in order to check, or put a complete stop to this growing abomination of our country.

Phil. Daily Chronicle.

From the Charleston Observer.

Inquiries designed to aid Grocers and others who are in the habit of retailing Spiritous Liquors in keeping their account of profit and loss.

What is the quantity of spiritous liquors that you purchase in a year? What does it cost you? What deduction is to be made for wastage of every description? What per cent on the remainder must be added to render the traffic in this article profitable? What is the amount of sales? What for ready cash? And what on credit? What portion of that which is sold on credit, is to be charged to profit and loss? What proportion of your losses in bad debts is to be set down to the score of intemperance? Are such customers as are habitually, or only occasionally intemperate, profitable? Does not the fact that your shop is often the resort of the intemperate, exclude a much more profitable description of custom?

This last question will be understood by shop-keepers in the country and in villages, whose stores are often passed by on this account, by the sober part of the community, and especially by females, who turn aside with disgust from the ribaldry and the spunging of the drunkard. Is your general custom increased by the sale of this article;

and if so, to what extent? Do not those who refuse to vend it prosper as much as yourself? Do you not run the risk of becoming intemperate yourself by dealing in the article? Have not a number of your acquaintances, similarly circumstanced, thus fallen? And what proof have you, that you shall escape the vortex, which they have not? Are not the lives of many persons shortened and rendered unhealthy by intemperance? Now, which consumes the most, an unhealthy man in a short life, or a healthy, sober man in a long life? Let these few things be taken into the account, and calculate not only for one year, but for a series of years, and I have no question but you will find that your merchandise in this article is *unprofitable*; to say nothing of the *ruinous* consequences to those who consume it. Reader, perhaps thou art a professed follower of the Lord Jesus Christ, and yet a dealer in this soul destroying liquid. How will you answer in the great judgment day, should some poor soul accuse you through the sale of this article, of being the cause of his *eternal* ruin? Can you say for the glory of God I did it? Perhaps moreover thou art a Father.—O! what snare so fatal! Beware!! Beware!!!

MISSIONS

Of the Moravian Brethren in Labrador.

Labrador, is a country of North America, lying north and east of the Gulf of St. Lawrence and Hudson's Bay, between 50° and 63° N. lat. The face of the country is rough and mountainous; the soil poor, producing the coarsest plants adapted to the subsistence of deer and goats. Here winter reigns from September to July:—the thermometer from Dec. to April, is generally 70° below the freezing point.—The coasts along the Atlantic &c. are inhabited by the Esquimaux tribe of Indians, who are supposed to have settled this country from Greenland.

The United Brethren have here 3 Missionary stations; Hopedale, Nain and Okkak; established more than 50 years ago, and which through the smiles of Divine Providence, have not only been sustained, but continue to grow in strength and usefulness, a blessing to those, otherwise dreary and inhospitable regions. From the latest accounts, it would seem that there are at the three stations, near 800 persons connected with the Missions—as a remarkable instance of the protecting care of Divine Providence towards this truly benevolent and christian community, it is said the same ship which brings out supplies from Europe, and which has yearly plied between the two countries, has, notwithstanding the great danger there is in

navigating seas of high Northern latitude, from the floating mountains of ice and rocky coasts, has lately made its 50th voyage in safety. The missionaries write, "Since the departure of the ship in August, 12 adults and 19 children have been baptized; 11 persons have become communicants."

"Our visitors from the North have again been numerous. Several boats full of heathen Esquimaux arrived at different times for the purpose of traffic; and most of them listened with attention to what they heard at church, or in private conversation concerning the love of Jesus to sinners. None however could resolve at the present to forsake heathenism, though many appeared to be convinced of the truth of the Gospel!"

The Moravian Brethren, for their Missionary enterprise and labors of love, afford an example worthy of imitation! Well do these servants of the Lord deserve the applause of the Christian world, for their self-denial—their untiring benevolence—their love of souls, and persevering efforts to extend the rich blessings of that Religion, which is a solace for the evils of life—an anchor to the soul in death—and hope beyond the grave.

We ask the Infidel, is there any thing in the principles which he holds, that would prompt to such deeds as these? And we appeal to the Christian, surrounded with every comfort of life—blessed with the society of Christians and kindred;—is there nothing in the history of those praise-worthy heralds of the cross, who forsake *all* for Christ and his service—traversing every clime of the habitable globe, from the scorching heat of the torrid zone, to the regions of eternal ice and snow in the North—encountering dangers and privations in a thousand shapes:—"In perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." We ask, is there nothing in all this to prompt you to emulation, or excite you to increased exertions in behalf of perishing souls? If the *Lord requires this at their hands, what does he require of you?* It is true, all cannot become missionaries, nor is it necessary all should; but all may become co-workers with God and with his people, in the extension of his kingdom, by giving something out of their abundance to sustain those that do. It is true the missionary cause has found many friends, and much has been done in some sections of our favored land, to send the glad tidings of salvation to the ends of the earth. But how many professed followers of the Lamb, who trust they have "passed from *death into life*," who are blessed with the privilege and ability to impart to others the "bread of life," have

hitherto refused, or neglected to do so!! Let such professors of religion remember that they live in an eventful period in the history of the Church—an age of peculiar privileges—of high and solemn responsibilities. Our Lord is not “an hard master;” but he does require of his servants that they live up to their privileges.—Beware then how you bury the talent he has committed to your charge, lest you share the fate of the “wicked and slothful servant.” 7

MAHOMET.

“The grand Impostor, first appeared at Mecca, in Arabia, A. D. 612. He was of common extraction, and was bred to merchandize by his uncle Abutaleb. But he possessed great natural talents, a persuasive eloquence, and had a soul turned for ambition and enterprize. He was employed for some time as a factor for an opulent widow, and had the management of an immense estate belonging to her. He soon insinuated himself into favor, and obtained her in marriage. By this means he became superior in wealth to most in the city, and his aspiring mind soon conceived the design of possessing the Sovereignty. Having maturely weighed in his thoughts all the possible means of effecting his ambitious project, he saw none so probable as framing that imposture, which he published in his Alkoran, with so much mischief to the world. Mahomet, however, found himself involved in great difficulties by residing in Mecca where he was so well known. He therefore boldly assumed the character of a Prophet, sent by God to root out Polytheism and idolatry from the world, to reform the religion of the Arabians, and to amend the Jewish and Christian worship. He engaged a certain number of trusty disciples, and with them retired to Yatherb, now called *Medina*, (270 miles from Mecca,) about the year 602.

This place he called the city of the Prophet, the whole of which was subject to his sole command and authority. Thus with great sophistry, he preached and propagated his false religion, for the space of thirteen years, and for the remaining 10 years of his life he fought for it, obtained many signal victories, spread the terror of his arms and the delusion of his imposture far and near through the world, and founded the Saracen Empire. His successor, *Aububeker*, made irruptions into Palestine and Syria. *Omar*, the next Caliph, was a most successful warrior, and extended his conquests with an astonishing rapidity. His reign continued only for about 10 years; and in this short space of time, he subdaed Arabia, Syria, Mesopotamia, Persia and Egypt. The Mahometan religion made its progress in the world, not by argument, or the gentle arts of per-

suaſion, but by force, menaces, and blood—and beſides, his *law* was cunningly adapted to the taſtes of the Eaſtern nations, and the corrupt paſſions of mankind in general.”—DR. NISBET.

Maſſacre at Crete.—A Smyrna article of Dec. 2nd ſtates, that the Turks have deluged the Iſland of Crete with the blood of the Chriſtians. The Mahometans, perſuaded that when there ſhall be no Greeks in the country, there will be no reaſon for ſeparating it from the Ottoman dominion, have conceived the project of exterminating this race of people, and in two days maſſacred from 1000 to 1200 people in the city of Candia alone. Scarce a ſufficient number of chriſtians were left to drag the carcaſes of their countrymen to the ſea. That being done, the unhappy wretches who had been ſpared were aſſaſſinated. At Sude, at Spina, Lenga, at Retiero, all who were not Mahometans were put to the ſword. It is ſaid that this horrible maſſacre was perpetrated in conſequence of a ſecret order of the Grand Seigneur, who has formed the project of exterminating Chriſtianity throughout his Empire.

Letters from Poros and Syria ſtate that the Greeks in Candia have been maſſacred to a man, not one of them having been ſpared. The Greek Government, on learning the event, ſent ſuccours to Candia, with orders for the gates of all the towns to be cloſed. The ports are cloſely blockaded by the ſquadrons of the Allied Powers.

The American Bible Society, have published an Edition of the New Teſtament with a view to ſupply Sunday Schools, which they ſell for 12 cents a copy—or \$12 a hundred. To be had at the General Depository and Agencies.

OMNISCIENCE OF THE DEITY.

A Methodist preacher once ſaid in his ſermon, that, “God *could* know all things; but ſome things he did not *choose* to know.” This is the doctrine of Dr. Clarke. A ſhrewd negro, a member of that Society, having ſtudied this ſubject for ſome time, at length came to the following concluſion, to which he was evidently brought by piety and common ſenſe. “God muſt know all things, to know *which to know*” That is, God muſt know all things, in order to be able to *determine* what things he ought to know, and what things he ought not to know. I would like to ſee the argument of this Negro ſaiſ-ſatisfactorily answered, by ſome of thoſe who oppoſe the omniscience of the Deity.

Viſ. & Tel.

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

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VOL. III.

AN ADDRESS

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

By the Rev Daniel Temple, Missionary at Malta, in the Mediterranean under the American Board C. F. Missions.

BELOVED CHRISTIAN BRETHREN,

The signs of the times, in which it is our privilege to live, seem to say to the whole Christian Church, "Behold, the Bridegroom cometh; go ye forth to meet him!" The night has, indeed, been long, and dark and dreary; but the night seems now to be far spent. The shadows are passing away. A welcome voice salutes us and says, "the morning cometh!" A part of the Church has heard this welcome voice, and is lifting up her head with joy, feeling that the coming of the Lord draweth nigh.

Infidelity may sneeringly ask, where is the promise of his coming? but surely she cannot say, with any appearance of reason, that "all things continue as they were from the beginning;" for it must be obvious to all intelligent persons that the Lord has begun a work in our times, which must, if not arrested in its progress, give a new moral aspect to this whole world. In this great work he demands the efficient co-operation of his *whole Church* on earth.

He has set his King on his Holy Hill of Zion, and has said, "ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." This promise was given three thousand years ago, and will, in its due time, be fulfilled. The great work is before Him, and He will not fail nor be discouraged till he has set judgment in the Earth, and the Isles shall wait for his law. He hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?

It is not for us to know the times or the seasons, which the Father

hath put in his own power; but it is important that we should remember the words which were spoken by the Lord, while he was yet with his disciples, "*Your time is always ready!*" It is always our time to watch, and labor, and pray, and not faint. There are seasons, however, when the Providence of God seems to demand that these duties should receive the most prompt and diligent attention; and at the present time there is more, perhaps, to encourage the performance of them, than at any period since the Apostolic age. Of the Saints who lived before the advent of our Lord, it is said, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." They saw the fulfilment of these promises in the distance of future ages; but at present there are a thousand signs, both in Christian and in unevangelized countries, which indicate that the fulfilment of them is nigh, even at the doors.

As we have lived to see some of the ancient predictions fulfilled, and others fast travelling on towards their accomplishment, ought we not, as the disciples of our Lord, to stir up ourselves and our brethren to take hold of these promises which were written to encourage our labors and prayers for the conversion of our countrymen, and the conversion of the world? God has given us exceedingly great and precious promises, in these respects, for the purpose of inspiring our hopes. And can the church sleep with such promises in her hands? It was not so with Daniel in Babylon. When he had learned from the prophetic books that the time of the promise was drawing nigh, that the desolations of Jerusalem should have an end, he immediately set his face unto the Lord, to seek him by prayer and supplications, with fasting, and sackcloth and ashes. And should not the church of our times imitate the example of this eminently holy man, when she sees so many indications that the time to favor Zion is come, and that we shall soon see greater things than these?

No age, like the present, has yet passed over the world, so full of wonderful indications that its redemption draws nigh. The Lord has uttered his voice, and that a mighty voice, and the idols and the worshippers of graven images are beginning to be confounded.

He has begun to consume the ancient systems of error and delusion by the spirit of his mouth and by the brightness of his coming. He has looked upon the darkness that covers the earth, and the gross darkness that is upon the people, and his command is gone forth, as at the beginning,—"**LET THERE BE LIGHT,**" and the light begins to shine.

If the morning stars sang together, and all the sons of God shouted for joy, when the foundations of this earth were laid, should not all the sons of God shout for joy now, when they behold the foundations of the "new heavens and the new earth" laid in the isles of the sea, and in those portions of the globe, where, till recently, a moral chaos reigned? And while the Angel is flying through the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth, is there a son or a daughter of the church, who will not importunately cry, "Save now, I beseech thee, O, Lord. O, Lord, I beseech thee, send now prosperity?"

He that sitteth on the throne has said, "*Behold, I make all things new!*" and the whole course of his providence proclaims with a loud voice, that these words are *faithful and true!* Reposing with affectionate confidence in these true and faithful words, your fellow-servants, the missionaries and messengers of the churches, have gone forth within our own borders and to foreign lands, preaching the unsearchable riches of Christ. As they go, they would often affectionately and earnestly address to you the language of the greatest of Christian Missionaries, "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." It is a refreshment to them to believe that you have good remembrance of them in your prayers, often making request for them with joy, for it is only through your prayers and the supply of the Spirit of Jesus Christ, that they dare to hope that the Gospel will turn to the salvation of those to whom they preach it. They rejoice, therefore, to know, that from one Sabbath to another, and from one new moon to another, or on the first Monday in each month, they are particularly remembered in the prayers of their brethren. At these deeply interesting seasons their hopes are revived, while they unite in spirit with all in every place, who call on the name of Jesus Christ our Lord, both theirs and ours; and they would charge themselves and intreat their brethren, "for Zion's sake, not to hold their peace, and for Jerusalem's sake, not to rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

THE WAYS OF GOD VINDICATED.—A deaf and dumb child when asked, in writing, by a perfect stranger, at a public meeting, *who made all things*, took up his chalk and wrote on a large board, "In the beginning God created the heavens and the earth." The same child when asked in a similar way—Why did Jesus Christ come into the world? wrote under it, "This is a faithful saying, and wor-

thy of all acceptation, that Jesus Christ came into the world to save sinners." The visiter then put a question, which many of us would have feared to propose, lest it should have produced an unhappy effect, but, by this time, he began to have confidence in the child's ability. He asked him, "Why were you born deaf and dumb, when I can both hear and speak?" For a moment the boy looked at the question, with a countenance rather expressive of sorrow—but it soon beamed with acquiescence in the Divine will, and he took up the chalk and wrote "Even so, Father, for so it seemed good in thy sight."

THE DETECTION OF THE WICKED.

A SERMON.

BY REV. STEPHEN FOSTER.

JOB, xxxiv, 22.—There is no darkness nor shadow of death, where the workers of iniquity may hide themselves.

The assertion in the text is easy to be understood. It is a strongly figurative expression of the impossibility of hiding any where. For if the wicked cannot hide in the dark recesses of creation, then it is clear, they cannot in places of common resort.

"The workers of iniquity," is a phrase so common to the sacred writers, that its meaning is familiar to the readers of the Bible. There is nothing in the Book of Job, which requires the common meaning to be essentially varied. Nor has any thing, during the long lapse of time since that book was written to the present, taken place to exclude from our species the very class of persons, for which the expression is suited. The characters meant by this expression did not pass away with the age of scripture antiquity. They have existed in all ages. It is not unlikely, that some of us here to-day belong to their guilty number. The workers of iniquity do not agree in every respect. For iniquity may put on as many forms, as the minds it possesses. There is the sensual, the covetous and the worldly ambitious man. But they all agree in one respect. They obey some ruling passion rather than the command of God.—When the divine command crosses their wishes, they gratify their wishes and break the command. Such are the workers of iniquity.

Let us enquire,

I. Why the workers of iniquity wish to hide their sins? and,

II. Who will detect them?

I. Why do sinners wish to hide their sins? The fear of punishment

is a reason. The punishment which attends the discovery of guilt, is too painful to be met with calmness. The culprit cannot bear the thought of having his guilt exposed to his fellow creatures, and of receiving from their hands the punishment it merits. He will practice a thousand arts, and invent a thousand expedients to avoid it.

The highest punishment which human justice inflicts, is death. But what offender is willing to barter his life for the gratification of a sinful action? Is not life extremely precious to us all? Is it not as much so to the wicked as the righteous? How then, can he risk the consequences of detection? He would choose any thing rather than this. He fears the punishment that awaits it. Hence he labors to cover his sins.

It is not only the punishment inflicted by the arm of civil justice, that is feared by the offender. It is often that of public opinion merely. Has he committed an action merely dishonorable, if this is known, he forfeits his honour. He exposes himself to shame. He is treated by some with derision, and by all with disrespect. He loses his influence. He has no more an opportunity to aspire at distinction. He cannot be intrusted with any honorable office. His friends regard him with suspicion, and his enemies with triumph. Is not this a punishment? Where is the offender, who is willing to bear it? Will he not try every artifice to hide the crime, that deserves such a recompense? It has even been asserted, that the loss of character is greater than the loss of life. And the remark has seemed verified in many individuals, who, after committing some shameful deed, that was likely to bring lasting reproach on their character, have resorted to suicide, as the only refuge from the disgrace which they dreaded from their fellow men. It is perfectly evident, then, that the sinner has, from the very constitution of his intelligent nature, an imperious motive to hide his guilt from the view of others. The fear of punishment, in some form or other, is often present to his mind, and ever prompts him to avoid detection.

But it not only leads him to wish the concealment of crimes committed. It is a powerful barrier to keep him from falling into gross immoralities. Many a man thinks beforehand of the consequences of outward sin. He fears the promptings of passion and of appetite, because he knows, that excesses will plunge his character into ruin. He has seen the victim of Intemperance, an outcast from society.— He has seen the abandoned swearer avoided by the good, and despised even by his fellow swearers. He has seen the notorious thief, an object of universal contempt and disgust. He has seen the se-

cretly dishonest man, spied out by the vigilant observation of others, and warily avoided as a dangerous character. He sees their fate; and will he not shun their folly? Surely he will in a multitude of cases. If he is tempted to a different course, all the dictates of self-preservation raise so clamorous a voice within him, as immediately to quell the perverse desire. If he has many turbulent passions within him, and if he has never learned by religion to subdue them, it is enough to *repress* them, to think of an unspotted reputation to be secured by avoiding the occasion of public disgrace. Thus, we see, there is a multitude of powerful inducements arising from a fear of detection, connected with the state of civil society, which restrain the sinner from outward forms of guilt.

This seems enough to set aside an objection which is often made to the scripture doctrine, that "the heart is deceitful above all things and desperately wicked," "that the carnal mind is enmity against God." (Jer. xvii. 9. Rom. viii. 7.) The objection to this doctrine is, that the heart cannot be desperately wicked, unless the outward conduct is wicked too; that a man cannot be an enemy to God, unless he is raving with blasphemy; that a man cannot be totally depraved, unless he exhibit, in his outward conduct, all the rage and malignity of demons. But the considerations before us show, that the fear of incurring the loss of character, or of life, is enough in many cases to restrain men from these desperate outcroakings of wicked passions. It is enough to make them reputable, and sober, and honest. It is enough to account for a whole life of morality, without the existence of any holy principle in the heart.

II. Who will detect the workers of iniquity?

God will detect them.

1st. He will detect them by his Providence. There is a multitude of means which God employs in his providence to find out the workers of iniquity and bring them to justice. One is civil government. This is an institution, which naturally grows out of the Providence of God. He has implanted in men so strong a desire for personal happiness, that they must take some measures to attain and secure it. In taking these measures, they are led to adopt such a system of government, as is adapted to the wants and resources of the community. When their rights are invaded, or their peace assaulted, they have, in this system, the means of redress.

The laws of this system, in order most effectually to gain the end, must be founded on the very same principles of equity, which are recognized by the Almighty himself, in his own higher and more perfect government. The culprit, who is guilty before a civil tri-

bunal, is guilty too at the court of Heaven. The sentence justly pronounced at a civil tribunal, is ratified by the Omniscient Judge. Hence civil government has been called a system of divine government, begun in the present world, committed to human guardians, consequently liable to human imperfections, and embarrassed with a thousand obstructions in its process; but finally to be completed by God himself in the world to come. Here, notwithstanding the impediments that lie in its way, and the arts of fraud by which it is in danger of occasional perversion, it has come to exert a degree of energy, that is truly astonishing. How many times it has defeated the thief in his subtlest arts of villany! How often it has laid its mighty grasp on the robber, or assassin, and cut short his career of blood! So remarkable have been many instances of this kind, as to lead to the conjecture, that very few offenders, of this heinous description, have eluded its vigilance. Did I believe, that any of you, my hearers, were about to become rebels to our country's laws, I would labour to impress you with the peril of such a course. I would tell you, there is a system of civil government in the world, which God, in his providence, has organized and sent abroad to pursue you. There is an awful probability of your detection; and all the arts you can practice to evade it, will only serve to train you up more finished victims for the altar of your country's justice.

Another way in which providence detects the sinner, is conscience. The consciences of men are an imperfect law written on the heart. There are some duties so obviously binding, and some offences so plainly enormous, that men could not fail to acknowledge them so, without a written revelation. When they have violated these duties, or committed these enormities, their minds are haunted with the recollection of guilt. While they think on their crimes, they are rendered unhappy. The image of their guilt stares them in the face, and they seem, for a time, set up to themselves, as living examples of the fact; that "there is no peace to the wicked." But by frequent repetitions of sin, they acquire a habit of overlooking its moral turpitude. The colours of their guilt grow fainter by every successive act of commission, till they are almost erased; and the unhappy subjects practice sin without remorse.

Now if the *written* law of God be set before them, if you can make them see the unbending rules of his justice, the unspotted purity of his holiness, the sacredness of his law, the extent of its precepts, and the weight of its sanctions, it will revive conscience to all its former activity, and point its stings with double keenness.

Now the conscience is enlightened. But let the further revela-

tion of the New Testament be added, and conscience acquires a degree of tenderness never felt before. It now becomes alarmed by a thousand sensibilities, that were before stifled by long habits of vice. In the cross of Christ, the sinner beholds the justice and the holiness of God, standing out in the colors of a most grand and awful sublimity. He sees there, that the justice of God could not brook the violation of his laws, that his holiness could hold no fellowship with sin. He had before read, that "God is angry with the wicked every day—the soul that sinneth, it shall die—cursed be every one, that continueth not in all things written in the book of the law to do them." (Psalms vii. 11. Ezek. xviii. 4. Deut. xxvii. 26.) But he now beholds these threatenings with a most striking illustration of their truth; in the cross of Jesus, a full equivalent to their execution. He can no longer doubt, that God has a settled aversion to sin, and is determined to punish it in the impenitent offender. He sees those dreadful denunciations against sin written on the cross of Jesus, with a new and indelible distinctness. He is conscious that he is the guilty creature, against whom they are aimed. There is no refuge to which he can betake himself, to escape the accusations and the reproaches of conscience. There is no covering, that can shield him from its lashes. There is no darkness nor shadow of death, where he can hide from its pursuit. If he look wishfully for the darkness of evening, and think to refresh his mind, as at other times, with gazing on the spangled beauty of the sky, or with the studious pleasures of his own little fire-side, it is all in vain. His conscience pursues him there. Now it seems armed with ten thousand lightnings, to flash the horrors of his guilt upon him, and make him the spectator of his self-inflicted miseries.

There is one consideration in the cross of Jesus, which brings to the convicted sinner's conscience a more vivid sense of guilt than every other. It is that which arises from a sense of injured goodness. In the cross of Jesus is displayed not only inflexible justice, but goodness too, which has no where a parallel. God loved the world; and Jesus gave an exhibition of that love, in his living character, and innocent death. Mercy was proclaimed to the vilest sinner. The compassion of God was boundless as the ruins of sin; and the proclamation added sweetness to every doctrine in the bible, "Whoso will, let him take of the waters of life freely!"—There was a mighty efficacy in the atonement of Christ.

"Deep as our helpless mis'ries are,
And boundless as our sins."

There was something so lovely and impressive in it, that many a

hardened sinner, who had long stood firm against the terrors of justice, finally yielded to the overflowing sweetness of heavenly mercy. There was something so persuasively reasonable in it, that the sinner now in the flames of hell, cannot disapprove the punishment he suffers there for resisting it. How, then, can the sinner escape his conscience? It will speak in his breast of the mercy he abused. It will forever remind him of the love of Jesus. When it rings, in his memory, the terrible story of his guilt, it will not fail to tell him, all this might have been pardoned by the blood of Jesus.

If you would see more distinctly, how the horrors of conscience will be heightened by a sense of injured goodness, attend to a short and common illustration. Hear the history of a youth, who slighted the affectionate counsels of his mother. Go back to the early period of his life, when he began to smile at her caresses, and listen to her prayers. At the time between infancy and childhood, when his faculties were open just wide enough to comprehend the meaning of a mother's language, it was her practice to lead him to the closet of her own devotions. There, with a mien of solemn interest, that hushed the childish flutter of his thoughts in a moment, she was wont to tell him, that he was a sinner; that all sinners who will not repent, must be shut up forever in the prison of hell. She told him too of the wonders in the Gospel; and she told him in such language, that he perfectly understood it. Thus she continued her pious admonitions, and thus his impressions of religious truth were associated in his mind with the tenderest recollections of maternal kindness, for he knew that his mother loved him.

But when he grew up and mingled with the world, he learned in a company of infidel associates, that religious scruples were only the figments of fanatical delusion. He resolved to be rid of them in future; to attend to his business, and be troubled with religion no more. But, in all his appearance of unconcern about religion, he was rendered unhappy.—He remembered his mother's counsels—he remembered the affectionate importunity of her warnings. In every enjoyment of the present, in every anticipation of future good they sent a mighty thrill of terror through his conscience. It was a sense of injured goodness. He tried to shake it off; but in vain. It embittered all his pleasures. It damped all his prospects. It put to flight his hopes.

Yet the injury he did to his mother's affection was far less than the sinner does to the love of Christ. His love burns with a purer flame, and more intense, than ever kindled in a mother's bosom. What, then, is the pang of conscience, that will fasten on the man

who despises the love and the sufferings of Christ? Behold, ye despisers, there is an enemy in your bosom, that will never forsake you. It will tell you of the guilt of injured goodness. It will haunt you in all your schemes of pleasure. It will stand before you at the bed of death. It will fly with you to the world of despair. And there will not be a dark corner in all that gloomy prison, where you can soften the fierceness of its chidings.

II. God by his immediate agency will detect the sinner. If it were possible for the sinner to escape detection altogether from civil government, and in part from his conscience, he cannot escape detection from his God. Both reason and scripture teach, that God is ruler of the natural and moral world. He created the material universe, of which the sinner's corporeal nature is a part. He endowed it with its properties, and his will continues those properties in being. If the material universe depend on the divine will for its existence and its properties, so does the human body. It is God, that fitted the human frame to move in all its sprightliness. It is He that made the swelling of every muscle, the turning of every joint, so adapted to the purpose of utility and happiness. It is He that makes the objects of nature, which enter through the senses, send a crowd of delightful emotions to the heart and fill the spirits with hilarity and pleasure. Thus all the sensibilities to pleasure, of which a man is conscious every moment, depend on the upholding agency of God. Is it possible then, for the sinner not to be detected? While God is every moment imparting to him happiness through every pore of his animal constitution, is it possible to hide from his Benefactor?

Again; God is ruler of the moral world. He gave the sinner the power of thinking, of willing, and of feeling. His constant agency preserves these powers. If it were not God's will, the sinner could no more choose and refuse, love and hate, than his limbs could move or act without it. The sinner, then, in all his unholy affections is detected by his God. For it is God that gives him moral agency, and secures its exercise every moment.

The Omniscience of God makes it necessary that he should detect the sinner. This divine attribute is often pointed out in the Bible, in language the most plain and common. "Known unto God are all his works from the beginning of the world." "The ways of man are before the eyes of the Lord, and he pondereth all his goings." "The eyes of the Lord are in every place, beholding the evil and the good." (Acts, xv: 18. Prov. v. 21. xv. 3.) Other passages paint this attribute in the colours of a bold and vivid im-

agery. But here we must observe, that all those images of grandeur and strength by which the inspired writers endeavor to help our feeble comprehension to grasp an idea of this mighty attribute, assure the sinner of his own detection. "If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I say, surely the darkness shall cover me, even the night shall be light about me. The darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Can any hide himself in secret places, that I shall not see him? Do not I the Lord, fill heaven and earth? They say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" (Ps. cxxxix. 8, 11, 12. Heb. iv. 13. Jer. xxiii. 24. Ps. xciv. 7—9.) In the book of Revelation, the Son of God is represented, with a rod of iron, to punish the wicked, and eyes, as a flame of fire, to detect them. How is it possible for the sinner to hide from his sight? Wherever the sinner is, *He* is there. Whenever he sins, the divine mind discerns the commission, and marks it down against him. Infatuated man!—he is engaged in a desperate undertaking. He seeks concealment for his sins. But if the truth of fact should present itself to him,—if the God that now sees him and notes down his crimes, should uncover the glories that are veiled from his view, should give him but a glimpse of the majesty that presides around him, he would wish the mountains to be hurled upon him in an instant, to cover him deep from the piercing terrors of divine Omniscience. But all that glory of this divine attribute, is as really before him, and all that majesty as surely engaged to detect his crimes, as if it was permitted to burst upon him, in all the terrors of its naked sublimity.

But God will detect the sinner in a more signal manner. There is a day coming, when the Lord himself "shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; when the Books shall be opened, and the dead small and great stand before God." (II Thess. i. 7, 8. Rev. xx. 12.) That will be a day of new terrors to the sinner. If he had long been suffering the pains of conscience in the world of woe, it might seem to him a sufficient detection. But that is not enough. The man who has lived and died an unrepenting sinner, who trembled not at the frowns of

divine justice, nor heaved a sigh of godly sorrow at the entreaties of gospel mercy, contracts a degree of guilt so enormous, as to be a just object of universal abhorrence. He must not remain a secret sufferer in his prison. He must be brought out to the view of assembled millions, an example of guilt, to angels and to men. He stands before the throne a detected enemy. There is no shadow of concealment. His depraved nature is seen in all its glaring and hideous deformity. The marks of a deep-rooted hostility to God have come to stand out with so dreadful a distinctness on his character, as not to be mistaken. Angels gaze at this spectacle in astonishment, and saints in humble and submissive silence.

My friends, who have never repented for your sins, how can you escape this fearful detection? Stay not till it comes upon you.—Take refuge to-day in the mercy of God. While Jesus waits to be gracious, and stands your Intercessor at the court of heaven; while the Father smiles in mercy at the tear of penitence, and has no pleasure in the death of the sinner; while all heaven rejoices at one sinner's repentance, Oh! deny them not the delightful satisfaction of witnessing yours.

From the Spirit of the Pilgrims.

REVIEW

OF THE REPORT OF THE COMMITTEE TO WHOM WAS REFERRED THE SEVERAL PETITIONS ON THE SUBJECT OF MAILS ON THE SABBATH, presented to the Senate of the United States, Jan. 16, 1819, by the Hon. Mr. Johnston of Kentucky, Chairman.

By the title and design of our work; by the memory of those who fled from Holland to Plymouth, because in that land of merchandise they could not enjoy a quiet Sabbath, or accustom their children to keep it holy; by all the blessings, civil and religious, which exist in close alliance with that day, which have been our birthright, and are the just inheritance of the future generations of our children; and by all our obligations as patriots to our country, and as christians to our God, we consider ourselves called upon to animadvert upon the facts, principles and reasonings contained in this Report.

We cherish an ardent attachment to the principles of our republican institutions, and believe that, in alliance with the Gospel, they are destined to emancipate the world, and, without permitting ourselves to participate in the collisions incident to popular elections, we hold ourselves bound, and declare ourselves disposed, to render to the constituted authorities of our nation, from time to time, our

prayers, and our cheertul co-operation, in all things which are lawful and right. It is the happiness of our nation that the people so extensively read and think for themselves; and the glory of our government, that it is so accessible to the people, and feels with such ease superceding the necessity of revolution, the slightest movement of the public will. The press, which in Europe is struggling on to liberty amid bristling bayonets, is with us free; and those accommodations to public sentiment, which there can be secured only by innovation upon ancient usages, are obtained here with all the safety which appertains to public discussion, and a judicious and peaceful legislation. The people have only to ascertain what will be for their good, and they are blessed with a government whose honor and happiness it is to bestow it.

It is both admitted, and by us maintained, that animadversions upon public men and measures, legislative or judicial, should be conducted with candour and respect. But the maxim that no wrong can be done by men in authority, belongs to the monarchy from which our fathers fled, and not to the republic which they instituted. In our animadversions, therefore, upon the Report of this Committee, we both exercise a right, and perform a duty, which belongs to us as citizens and as Christians.

We enter upon this duty without delay, because the principles of the Report are fraught with too much evil, and the reasonings which recommend them are too specious and coincident with popular inclination, to permit the bane to circulate long without the antidote; it being much easier to prevent the introduction of poison into the body politic, than to expell it when it shall once have obtained a brisk circulation. We are the more constrained to speak, because in our view, the Sabbath is the mainspring of our republican institutions, every one of which, without its moral power, will most assuredly run down; and because, if the tide of profanation, set in motion by governmental example, continues to roll on for fourteen years to come, as it has done for the fourteen which are past, it may be impossible to preserve to the nation the moral blessings of that day. If, with twelve millions of people, the breaking forth, which at first was but a drop, and then a puny stream has become a flood, sweeping all mounds and landmarks before it, what power shall stay it, when urged on, as in the course of the present century it will be, by a population of thirty, sixty, or even eighty millions. We are sure that the people of this nation would not, by any public act, abolish the Sabbath, and we are equally confident that to all purposes of national morality it will be done, unless a more efficient pub-

lic sentiment can be arrayed in favor of its preservation. To our apprehension, the question now before Congress and the nation is, *Abolish, or not abolish, the Christian Sabbath.* Of such a decision we dare not in time or in eternity, meet the result, without having done all which heaven has enabled us to do, to produce a correct decision. Between the cradle and the grave of liberty we take our stand; and to the nation and to heaven, we here pledge ourselves, never to abandon our post, or to keep silence, till the Sabbath, the palladium of our hopes, is rescued, or the grave is closed upon our country's glory. And these, we have cause to know, are the views and feelings which have waked up the nation, and called forth the united, spontaneous burst of importunity which has flowed in upon Congress.

The question, however, is not to be settled by mere feeling; much less by the *argumentum ad invidiam*, on either side. It is manifest that the people, as yet, do not thoroughly understand the subject, and when they do, we have great confidence that, under God, they will decide right. Before we proceed, therefore, to a particular consideration of the Report, we shall endeavor to afford to our readers the means of forming a correct judgment in respect to the real and indispensable efficacy of the Sabbath to the maintenance of our civil and religious institutions.

It has been said often by the advocates of a liberal exposition of the fourth command, that 'the Sabbath was made for man.' This is true, but in a sense directly the opposite of that which is intended. The Sabbath was *made* (i. e. it was *instituted and set apart* by heaven) for the spiritual use and benefit of man. 'To be made for *man*, denotes its universal necessity and universal and perpetual obligation: for the term *man* is generic, and includes the race of all ages and nations. The declaration 'the Sabbath was made for man,' implies also that it was bestowed as a blessing, and not imposed as a penance—a mitigation, and not an augmentation of the curse, 'In the sweat of thy face shalt thou eat bread till thou return to the earth.' The six days were made for man as really as the seventh; but they are appropriated to labor, while the seventh is given as a season in which to suspend his toils and cares, and furnishes to the laboring classes of the world almost their only opportunity for intellectual and moral cultivation. Thus, it is said, at the close of creation, that God blessed and *sanctified* the Sabbath. But to sanctify times, places, and things, is, according to scriptural usage, to set them apart from a secular to a religious use; as the sons of Levi were sanctified to the priesthood, and the tabernacle and temple

to the worship of God, and all their utensils to religious uses.

The necessity of some respite from the ordinary vocations of life the Report admits to be the "voice of universal nature;" and the wisdom and benevolence of consecrating a seventh part of time to this rest, appear in its experimental adaptation to the physical, intellectual and moral necessities of man. Experience has ascertained that the frames of men and animals are incapable of uninterrupted action. Beside the repose of the night, a periodical rest of the Sabbath is demanded. Those who labor through the summer without intermission, accomplish less, with much greater exhaustion, than those who observe the Sabbath. Extended journies are performed with more expedition, and less fatigue, by man and beast, with, than without, the rest of the Sabbath. It was ascertained in France, by experiment, that the labor of nine days, instead of six, increased the exhaustion of man, and diminished the aggregate amount of labor. The reason is obvious. No device of man can make a pound weigh more than a pound, or limited strength endure but a limited degree of action; and he who made the frame of man, prepared it to sustain action six days in the week, and no more.

It is manifest, that the mind has its limits of vigorous and healthful application to study, or to business, and that all taxation beyond the exigencies of six days reacts, in nervous prostration, mental aberration, or mortality. God has set the bounds to muscular and mental effort which they cannot pass; and though man, impatient of constraint, has rushed upon them, and sought to pass, like the waves dashing upon the iron-bound shore, he alone has been broken, while the ordinances of heaven have 'maintained their place.'

It is chiefly, however, in a moral respect that the Sabbath was made for man. For all experience has shown that cessation from labor, without religious and moral instruction, results in dissipation and excess, more injurious to mind and body, than uninterrupted toil. The Sabbath, as a mere holiday, has always exerted a most terrific demoralizing influence; and there is no alternative for man, but to keep it holy, or waste away by the toil or the dissipation of its violation.

That man is a free agent, to be governed by law, and not by force, is a matter of universal consciousness. That the moral law contained in the decalogue is the rule of duty, and would if obeyed, constitute perfect society, is admitted by Christians. The entire influence of this law depends however on its being known, explained.

and pressed earnestly and often upon the attention of men. It is the design of the Sabbath to give omnipresence and energy to the moral law, by convening one day in seven, the population of the world to hear the expositions of its precepts and sanctions. It is not to be denied, also, that man is a sinner, and must be reclaimed and pardoned to fit him for heaven; and the Sabbath is given to him as a day of rest, in which he may attend to such instructions as God has provided to make him wise unto salvation. But the influence of both Law and Gospel to benefit man for time or for eternity is impaired, just in proportion as the Sabbath is diverted from sacred, and is devoted to secular uses. To establish this position, nothing is necessary but a concise consideration of the state of human society, in respect to each command of the decalogue, where the Sabbath does not give presence and influence to the law of God and the precepts of the Gospel. We will name the commands in order, and illustrate by an appeal to facts, the state of society in respect to each, where the Sabbath does not impart its energy to the moral law.

“Thou shalt have no other gods before me.” But unblessed by the Sabbath, there is not a spot on earth, where the understanding is enlightened by just conceptions of the character of God, or his worship maintained, or the hearts and lives of men purified by the Gospel. Everywhere, as the Sabbath has disappeared, has darkness covered the earth, and gross darkness the people; and though we exult in our liberties and superior illumination in one century without the Sabbath, would our sun go down and all our civil and religious institutions perish.

“Thou shalt not make unto thee any graven image.” But where has the Sabbath departed and idolatry not entered? The reluctance of man to retain God in his knowledge is notorious. It is only by the evidence of miracles, and the energy imparted by the Sabbath to divine institutions that the name and worship of God have been maintained upon the earth. The Jews, previous to their captivity at Babylon, were strangely addicted to the worship of idols; but after their return when the synagogue worship was established—the Sabbath more strictly observed, and the law of God read and explained every recurring seventh day, they never relapsed into idolatry more.

The Sabbath is the wall of partition between christian and heathen lands,—the sun which enlightens the one, while all without is the region of the shadow of death. The enemies of revelation revile the Sabbath, as a day subservient to superstition and the clergy;

but let them turn their backs on its hated light and go where its glimmerings do not reach, and every where they will witness the ignorance of the multitude, and the uncontrolled despotism of an idol priesthood. Idolatry has retreated before the hated light of holy time, and now lies in ambush, waiting to return whenever it shall be extinguished. The enemies of revelation and the Sabbath are in fact the pioneers of idolatry, with all its abominable superstitions and impurities.

"Thou shalt not take the name of the Lord thy God in vain." The entire influence of the divine government depends on the reverence and love for God which prevail among his subjects. Wherever respect for God declines—wherever his name, attributes, word, and worship, are treated with irreverence and levity, there the obedience of the heart has no place, and atheism itself could scarcely be more licentious in its results. Profaneness is ever associated in some form, and more commonly in many forms, with immorality; so that universally, the more profaneness abounds, the more dissolute is the community in which it prevails. But, among what classes of the community does the profanation of the name of God most abound? Never among those, as a class, who are reverential and strict in their observance of the Sabbath, but among those, almost exclusively, who lightly esteem, and violate that holy day.

"Honor thy father and thy mother, that thy days may be long, in the land which the Lord thy God giveth thee." But what is the treatment of parents by their children, where no Sabbath preserves natural affection, corroborates parental by divine authority, invigorates conscience, and forms a public sentiment which renders filial ingratitude disreputable? In lands nominally christian, children who are farthest removed from the influence of the Sabbath, are most frequently irreligious, self-willed, "heady, highminded, disobedient to parents, without natural affection, implacable, unmerciful;" while often, by their abusive conduct, they destroy domestic peace, and by their vices and crimes bring themselves and the grey hairs of their parents with sorrow to the grave. In pagan lands, the insubordination of children to parents is notorious, and the affections and comforts of the family state, as they are enjoyed in christian lands, are scarcely known. It is a common event for children, when their parents have become old, and can be of no further use to them, to carry them forth as a nuisance, and lay them down under the canopy of heaven, by the river, or the way side, to die the lingering, intolerable death of starvation.

"Thou shalt not kill." But where the Sabbath does not give pre-

sence and energy to the moral law, how cheap and insecure is the life of man! Duelling, as a general fact, prevails among Sabbath-breakers. It is doubtful whether an individual can be found, of the multitude who have fought, who was accustomed to pay a strict regard to holy time. And where do those assaults most abound, which indicate the absence of principle, and the predominance of intemperance, and rage, and brutal force? Precisely where the Sabbath is least revered, and the tavern has supplanted the sanctuary of God. Where, with horrid frequency, and more horrid impunity, do those assassinations multiply, which hold life in jeopardy? It is where the Sabbath, if known at all, exists in name only, as a day of superstitious forms, and is, in fact, a holiday, more destructive to morals than the other six. In many such places, the work of assassination has become a profession. For a small sum, a desperado can be hired to take away life, and can find a sanctuary from justice in the church; and, for a small portion of his gain, can be absolved from guilt by the ghostly priesthood.

There is a city in our own land, in which a few years since, an appalling number of assassinations took place in six months, and every one of them with entire impunity. But there was no Sabbath there, which gave presence and influence to the government of God, or tone to public sentiment, or energy to the civil law. And whoever reads the account of assassinations and murders which are fast becoming a part of our weekly intelligence, and observes the geographical location of these deeds of blood, will perceive that they abound chiefly in the twilight of religious knowledge, and where the Sabbath sheds upon the population, but a faint and glimmering light. In most unevangelized nations, infanticide is common, and often prevails to such an extent that one half the children born are destroyed, and not unfrequently by the hand of her who bore them. In nearly all heathen nations human sacrifices been offered, and in many are offered still; and in all the life of man, is set at naught with an inhumanity unparalleled, even in the worst parts of nominal Christendom. In India, every year, multitudes of widows burn on the funeral pile with their dead husbands. It is said, indeed, to be done voluntarily; but it is a compulsory choice—the disgrace and persecution for a refusal, being more dreadful than death. In Rome, thousands were sometimes murdered in a month in the shows of the gladiators, merely for the public amusement. But no Sabbath had brought to their ears the divine prohibition, ‘Thou shalt not kill.’ Until the light of the Sabbath arose on that dark empire, a vast proportion of the population were slaves, over whom the mas-

ter held the power of life and death, and whom, in passion or caprice, he often killed and cast into fish ponds, to fatten the fish for his table.

Buchanan, in his *Christian Researches*, writes thus:

"Buddruck, May 30, 1806. We know that we are approaching Juggernaut, (and yet we are more than fifty miles from it,) by the human bones which we have seen for some days strewed by the way. Near the pilgrim's caravansera, there are more than a hundred skulls. The dogs, jackalls and vultures seem to live here on human prey.— The vultures exhibit a shocking tameness. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other."

"Juggernaut, June 14. I have seen Juggernaut. The scene at Buddruck, is but the vestibule. No record of ancient or modern history, can give an adequate idea of this valley of death. The idol of Juggernaut has been considered as the Moloch of the present age, and he is justly so named; for the sacrifices offered up to him by self devotement are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. I beheld another distressing scene this morning. A poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed without noticing the children. I asked them where was their home? They said, 'they had no home but where their mother was.' O, there is no pity at Juggernaut, no mercy, no tenderness of heart in Moloch's kingdom;" and he might have said *because there is no Sabbath there.*

When the Sabbath was abolished in France, the Mighty God, whose being they had denied, and whose worship they abolished, stood aloof, and gave them up; and a scene of proscription, and assassination, and desolation ensued, unparalleled in the annals of the civilized world. In the city of Paris, there were in 1803, eight hundred and seven suicides and murders. Among the criminals executed, there were seven fathers who had poisoned their children, ten husbands who had murdered their wives, six wives who had poisoned their husbands, and fifteen children who had destroyed their parents.

"*Thou shalt not commit adultery.*" But in many nations lying without the pale of Christendom, promiscuous concubinage has prevailed to the annihilation of domestic purity, and all the sweet charities of the family state. At the Sandwich Islands, licentiousness and disease were fast exterminating the wretched population, until the Sabbath and the glad tidings of the Gospel came to their aid.—

The impurities of heathenism cannot be named—cannot be even conceive of. Buchanan, who witnessed the walls and gates of the temple of Juggernaut covered with indecent emblems in massive and durable sculpture, and listened to the obscene stanzas which the priest said “are the delight of the god,” behold the “lascivious gesture,” and “indecent action,” and heard from the multitude the sensual yell of delight, as they urged the car along, says, “I was appalled at the magnitude and horror of the spectacle, and felt a consciousness of doing wrong in witnessing it, and was about to withdraw; but a scene of a different kind was now to be presented. The characteristics of Moloch’s worship are lust and blood. We have seen the former; now comes the blood. This, thought I, is the worship of the Bramins of Hindostan, in its sublimest degree! What then shall we think of their private manners and their moral principles: for it is equally true of India, as of Europe, if you would know the state of the people, you must look at the state of the temple.”

Why should we allude here to the temple of Venus, and the similar abominations which pertained to her worship; or to the chastity of nations, a part of whose religion consisted in the most shameless obscenities! *There was no Sabbath there.*

“*Thou shalt not steal.*” But it is notorious that the unevangelized population of the world, with little exception, is addicted to theft. By the laws of some of the ancient heathen nations, stealing was encouraged, if not expressly enjoined. And among modern heathens, as missionaries and other travellers have constantly witnessed, this vice almost universally prevails. And from what class of society in Christian nations, does the anti-social conspiracy of swindlers, thieves and robbers usually proceed? Beyond question, they are those whom in childhood, no parental instruction and example taught to remember the Sabbath day—the vagrants of our cities and land, to whom the returning Sabbath brought leisure and opportunity to perfect themselves, by practice, in all manner of wickedness.

“*Thou shalt not bear false witness against thy neighbor.*” But in Hindostan, Sir William Jones, who adorned alike religion, literature, and the bench, declares, that he “never knew a Hindoo, whose testimony under oath, could be fully relied on.” “They will swear falsely,” says Mr. Ward, “in the most shocking manner, so that a judge never knows when he may safely believe a Hindoo witness.—Some of the courts of justice are infested by a set of men, who, for a paltry sum, are willing to make oath to any fact, however false.”

The facility with which forged papers and false testimony can

be obtained in most Catholic countries, is well known to commercial men. And in our own land, as we recede from the sanctuary and the Sabbath to those classes of society, whose inclination or employment carry them beyond its illumination and blessed attraction, we shall find the sanctity of an oath to decline, and life and property, as protected by law, to be more and more insecure.

“*Thou shalt not covet.*” “The Hindoos,” says Mr. Ward, “are excessively addicted to covetousness, especially in the great towns, where they have been corrupted by commerce.” And where, except in Christian lands, do *governments* exist, which are not rapacious? The rapacity of the Turkish government has well nigh depopulated some of the fairest portions of the earth, once the most populous, where now no crime is more dangerous to life than that of being rich. And where will you look for confirmation of the inspired declaration, that ‘the world lusteth to envy,’ and for mobs and insurrections, laying rapacious hands on the property of the rich; but among those whom the Sabbath has not visited, and whose only restraint is the coercion of law? Men of wealth, who are hasting to be rich by Sabbath day earnings, should understand that their wealth is floating on a popular sea whose waves the laws cannot chain, when the Sabbath has ceased to legislate in the name of heaven—that a volcano is beneath them, whose explosion man cannot prevent or withstand, when the fear of the Lord has ceased, which is the beginning of wisdom. If our men of wealth desire the scenes of revolutionary France to be acted over, let them obliterate the Sabbath, and propagate infidelity, and ‘from the vasty deep,’ call up the demons of blood—and they will come.

Volumes of facts, under each of these particulars, might easily be accumulated. We have selected a few only as specimens, but enough to show, that the moral law, without the Sabbath, is as imbecile to restrain and bless mankind, as would be the constitution and statutes of our government, without an administration.

From the moral efficacy of the Sabbath, as illustrated by facts, we are authorized to infer the universality and perpetuity of its obligations. It is one of the ten commands, which epitomize the whole duty of man to God, and to his neighbor;—the practical expression, in worship and relative duties, of that love which is called ‘the fulfilling of the law.’ It was ‘made’ or instituted for man ‘in the beginning.’ It might just as well be pretended that the world was not created, as that the Sabbath was not instituted till the time of Moses. And it is no more an appendage of Judaism, than is the worship of God, or the love of our neighbor. It is, in its nature, (the

particular day only in the seven excepted) a moral and not a positive institution. It results from the nature of God that he should be worshipped; and from the nature of man, that he should one day in seven enjoy rest, and pay to God his adoration, and be instructed in his duty. There is in the constitution of the human mind and body, and in the nature of God's moral government, as real, as universal, and as permanent a necessity for the Sabbath, as there is for marriage, obedience to parents, or for truth and moral honesty. Nay, the fourth command is more important than either of the nine, as it is that alone which secures to the government of God an effectual administration.

The change of the day from the seventh to the first, (of which we cannot now speak) no more abolishes the obligation to keep holy a seventh part of time, than it changes the nature of God or man. To God worship is still due, and man needs instruction and rest one day in seven. All the reasons, therefore, which ever existed for the institution of the Sabbath, exist still, and will forever exist, while the character of God, and the capacity and character of man remain.

Were it admitted, as some Christians do admit, that the obligation to keep the Sabbath is not derived from the fourth command, but from its manifest and acknowledged utility, still, it must be agreed that the Sabbath is, as a matter of *duty*, to be set apart from secular to religious purposes; for unquestioned utility indicates the will of heaven, and creates moral obligation. The known use of the Sabbath and the mischiefs of its profanation, afford evidence of the divine will, which every man would be bound in conscience to regard, though no express institution appeared upon the record. God has not defined, by express precept, the kind of garments we shall wear summer and winter; but it would be suicide to expose the body in the habiliments of summer, to the storms of winter.— And it is no more credible that an institution so powerful and salutary in the moral world as the Sabbath, rose up by chance, or at human bidding, than that the sun itself sprung into existence, and continues its course, in obedience to human volition.

It is equally manifest in what manner the Sabbath must be sanctified, to answer, in human society, the benevolent end of its institution. It must be so kept, that the physical rest which universal nature demands may be enjoyed; that the worship which is due to God may be rendered by all, and the instruction which all need, to make them good citizens in time, and fellow-citizens of the saints in heaven, may be obtained. All plans, individual or national, which interfere with the universal rest and moral instruction of the

Sabbath, except as cases of real necessity shall indicate, do, in proportion to the extent of the violation, contravene the wisdom and goodness of God in bestowing the Sabbath upon man. There are many, who eulogize the Sabbath, and would deprecate its universal violation, who seem to think it may well be kept by proxy—the few for the many. But the community at large may as well eat by proxy, the few for the many, as to obtain rest, or intellectual and moral culture by proxy. The Sabbath exerts its benign power on those only who keep it; and in proportion to the extent of its violation, are men robbed of the rest which God has given them, and deprived of all the good influences of his moral government.

Violations of the moral law are proper subjects of legislative prohibition and punishment, whether they invade directly, or only indirectly, the rights of man. The blasphemer may not himself be a thief; but his blasphemy, so far as it produces its legitimate effect, breaks down the moral government of God, emancipates men from his fear, and lets them loose, urged on by furious passion, to prey upon society. The drunkard may not be himself dishonest; but by the neglect of relative duty, and the contagion of his bad example, he sows far and wide around him the seeds of irreligion and dishonesty. The adulterer may, in his commercial intercourse, be a man of his word; and in the duelling world a man of honor; but he scatters in the community firebrands, arrows, and death, and sets on fire the course of nature, as if it were set on fire of hell. The Sabbath-breaker may not be in all respects an immoral man; but by his example, and by his influence when he employs others to violate the Sabbath, he prostrates, as far as his influence extends, the moral government of God, and lets men loose to war upon their own souls, and upon one another, and upon the State, as depravity, unrestrained by the fear of God, and stimulated by temptation, may urge them on. Is it proper then to punish the incendiary; and shall he escape who made him such, and laid the train to which he only applies the spark? Shall the sword of justice sleep, while the dagger is brandished, and the pison is preparing, and smite only when the work of desolation is done? Shall the enemy be met only when he has planted his foot on the soil of freedom, and no opposition be made to his landing?

All Christian nations have considered it lawful to protect the Sabbath from secular violation, as the means of self-preservation and civil prosperity. Most or all of the American colonies did this from the beginning; we believe all the thirteen States enacted laws

prohibiting the appropriation of the Sabbath to secular concerns; and nearly every State which is a member of the social compact now, has done the same. It is not without astonishment, therefore, that we behold the principle advanced, that government has no right to make the moral law the rule of legislation, because it would imply a legislative exposition of its precepts, and settle theological disputes. This we believe is a new maxim, wholly original, never conceived or uttered before in a Christian legislature; a position which can be sustained only upon the supposition that there is no GOD, or no national accountability to God. Is it true that the government of a Christian people, under all the immense responsibilities of legislation, must move on blindfold to the light from heaven? Why then do congress prescribe oaths, from the chief magistrate, to the lowest office in the custom house, or post office department? And how many disputed questions do they thus settle by legislation,—deciding against the atheist that there is a God; against the fatalist, that man is a free agent and accountable: against the deist that the soul is immortal; while they settle the much contested question of future punishment—‘so help me God’ being understood to mean, ‘may God deal with me in the world to come, as my testimony shall be true or false.’ The punishment for piracy or murder, expounds the sixth command, and decides the agitated question, that the taking of life for national security is lawful, which more persons disbelieve than there are Jews and Sabbatarians in the land. The appointment of chaplains in Congress, seems to be a legislative decision against the Jews, that Jesus is the messiah and the Christian religion true. And why do Congress adjourn over the Sabbath, and why are all the courts, and heads of department, and custom houses, and navy yards closed? Ought not all these to be opened, to avoid such a seeming exposition of the fourth command, such a trampling on the conscience of the Jew, and such a sanctioning of “the principle of all the religious persecutions, with which almost every page of modern history is stained?”

What if the national government, instead of practising economy by the violation of the fourth command, had authorized the violation of the seventh, by licencing, as they do in Europe, houses of pollution; and national shame and conscience had poured in these petitions, that the nation might be released from such infamy and crime? The honorable Committee, in reply, would need to change scarce a letter of their Report. ‘We are aware,’ they might say, ‘that a variety of sentiment exists in this nation on the subject of the seventh command, and the obligations of chastity. The petitioners seem to take it for

granted, that the practice complained of is a violation of the law of God. But a large and respectable class of men (and women also) believe the bible to be a cunningly devised fable, and the seventh command, in particular, to be an invasion of inherent rights, and a war against nature—the result of that artificial and arbitrary state of society which kings and priests have introduced, and which it is the prerogative of reason and philosophy to oppose, till the happy time shall come, when coercive monopolies shall cease, and every man and woman, being fully persuaded in their own minds, will act according to their persuasion.

“With these different views about the seventh command, the Committee are of opinion, that Congress cannot interfere. Should Congress repeal the law, it would imply a legislative decision that the Bible is the word of God—a legislative decision of a theological dispute—an encroachment on natural liberty—an attempt to coerce chastity by national law; all which transcends, obviously, the powers of the government.”

From the views here taken on this subject, we cannot but hope it will seem plain to many, whose minds have been unsettled and perplexed by the Report, that the transportation of the mail, and the opening of the post offices on the Sabbath cannot be regarded as a matter of national necessity. To become such, it must be as urgent as the necessity which authorizes individuals to do secular work on the Sabbath. But this, in the case of individuals, must be only occasional, and never systematic and habitual. And it must be where, the great laws of self-preservation, (which it is the object of the Sabbath to sustain,) would be subverted. But no such necessity to transport the mail, and open the post offices, presses on the nation, as would constitute a justifiable necessity, in the case of individuals,—like that of preparing food, attending the sick, pursuing voyages on the deep, or self-defence in time of war. And as the necessity is not such as would justify individuals, even in the occasional violation of the Sabbath; much less can it justify the government in extending its stated and habitual violation through the land. Necessity, in the scriptural sense, is not even pretended. All which is claimed is, that the running of the mail is a great convenience, and a great saving in time and money. But may individuals violate the Sabbath statedly for convenience, time and money?—How then can Congress do it? Can the people invest their government with authority to do that which is unlawful for themselves to do?

This plea of national necessity is answered also by the consideration, that the post office in London is closed on the Sabbath, and

no mail is permitted to leave the city on that day:—by the fact that, during the early part of our national existence, including a period of unparalleled commercial activity and national prosperity, the post offices of this land were closed, and the mails did not run on the Lord's day;—and from the fact that we enjoy now, by the improvement of roads, and the facilities of steam, a more rapid communication of intelligence in five days, than fifteen years ago could have been accomplished in seven. No necessity, therefore, presses us now, which did not press the nation twenty years ago, without the apprehension of creating a necessity for violating the Sabbath; and every year, the same causes are rendering the plea more and more fallacious and inexcusable. Besides, not half the nation are benefited now by the Sabbath mails. Probably three quarters of the people do not receive their intelligence oftener than twice or thrice in the week. How are these defended against expresses, and commercial speculations? Or is it only for the accommodation of the great cities, that the nation must surrender, to such a fearful extent, the moral energies of the Sabbath? But that even this is not necessary, is apparent from the facts, that many merchants of the first respectability and most extensive business, will not receive their communications on the Sabbath, and that a large portion of the respectable mercantile community in our cities, have petitioned Congress to close the post offices, and discontinue the running of the mail—while few, and comparatively feeble, have been the notes of remonstrance.

[*To be concluded.*]

EXTRACT

FROM THE MINUTES OF THE BOARD OF DIRECTORS
OF THE SOUTHERN AND WESTERN
THEOLOGICAL SEMINARY.

“Resolved that the Editors of the Calvinistic Magazine, be respectfully requested to insert in their periodical, the subscriptions obtained to endow a Professorship in the Seminary.”

MESSRS. EDITORS,

Whoever wishes well to the human family, and has any adequate conception of the great want of well qualified Gospel Ministers, in this extensive western country, must be gratified with every well-meant effort to supply the deficiency. And surely every friend of the “school of the Prophets,” under the direction of the Synod of Tennessee, must rejoice at the brightening prospects of that Institution.

More than 20 of the alumni of that nursery of learning and piety, have been commissioned to publish the glad tidings of Salvation; and more than 50 are in a preparatory state.

It is something over 9 years since the internal operations of the Seminary commenced. But it is well known to those acquainted with the Institution, that no provision has yet been made for the support of the Professors, in whole or in part. However, the attention of the public has lately been directed to this subject; and it is gratifying to observe the liberality displayed, notwithstanding the pressure of pecuniary embarrassments. For the encouragement of all whose hearts' desire is, the multiplication of the heralds of redemption you are requested to insert in your useful, and widely circulated, periodical, the following names and subscriptions. Let the friendly reader who may cast his eyes over this communication and not find his name with an appropriate sum subjoined—imitate the example here set him by so many of the *wise and good*. W. E.

SUBSCRIPTIONS.

We the subscribers, agree to pay the Board of Directors of the Southern and Western Theological Seminary, located at Maryville, E. Tennessee, the several sums annexed to our names in current Bank Notes, in five equal annual instalments, and on the conditions following, (*viz.*)

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3rd. That the Seminary remain permanently located at Maryville.

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5th. That any subscriber be permitted to retain the principal, until the expiration of the five years, by paying the interest on the several instalments as they become due.—*Subscribers in*

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Hugh Martin,	500	D. A. D'adrick,	50
John Fain,	150	J. A. D'adrick,	30
Thomas Snoddy,	25		\$230 00
Robert Hamilton,	50	<i>Cocke County.</i>	
William A. D'adrick,	25	Alexander G. Smith,	\$40 00
George Irvine,	25	T. A. Howard,	50
A. Anderson,	50	Thomas Rodgers Esq.,	50
Andrew Blackburn,	25		\$140 00
Rev. William Minnis,	25		
Joseph Shannon, Esq.,	50		
Augustus Rice,	25		
Andrew B. M'Farland,	25		
John L. Carson,	10		

WHOLE AMOUNT SUBSCRIBED, \$9,086 00

Extract from the Minutes of the Synod of Tennessee—Oct. 1828.

“Resolved that the Synod do hereby respectfully invite the General Assembly of the Presbyterian Church to take the Southern & Western Theological Seminary, located at Maryville, East Tennessee under their care and supervision on the same principles on which

they have taken the supervision of the Union Seminary which is under the management of the Synods of Virginia and N. Carolina; provided the sum of \$10,000 be raised by us by subscription or otherwise, towards founding a Professorship.”

CHURCH AND STATE.

As it appears to be the object of certain publications, in their opposition to the spread of religion, and the great plans of Christian benevolence, to endeavor to alarm the people by representing every movement which is made to advance their moral interest, and promote the cause of Christ, as an attack upon their liberties, and an attempt to unite Church and State, and that this is almost exclusively confined to Presbyterians,—that they are particularly in danger from the efforts of this denomination, it appears to us desirable that the facts should be given, that the people may judge and act understandingly, in a case which so deeply concerns them. And for this purpose we give the following statement of the numbers of the different denominations in the United States.

Methodists,	- - - - -	413,475
Baptists,	- - - - -	300,000
Presbyterians, including Congregationalists,	- - - - -	226,000
German Reformed,	- - - - -	30,000
Episcopalians,	- - - - -	24,000

We will not insult the good sense of the people so much as to enter into an argument in so plain a case, to show the folly and hopelessness, of Presbyterians gaining a controlling influence over other denominations, were there any evidence of their harboring such a design. It will be seen that among the different denominations, they hold the third rank in point of numbers,—that the Methodists out-number them nearly 2 to 1—that the Baptists are more numerous by *Seventy Four Thousand*.

We would only ask, whether any intelligent man can lay any claim to *common honesty*, while endeavoring to excite the fears of the nation, lest in a free government like ours, where the last appeal is to the *ballot boxes*, a denomination which is in so small a minority, shall gain such an ascendancy as to endanger their liberties.

Rochester Observer.

SECRET ASSOCIATIONS.

In commenting on an article in their paper entitled “Murder Will Out,” *purporting* to be a communication from a correspondent, the

Editors of the Methodist 'Advocate and Journal' say, "we are no friends to secret associations of any sort." We confess, we were not a little surprised at such a declaration coming from such a source. Who compose the Annual Conferences of the Methodist Church? None but preachers! Who compose the General Conference? None but preachers! How do these conferences hold their meetings? WITH CLOSED DOORS. Are the people excluded? They are! Then, the meetings of these Methodist Conferences are *secret associations*! But, these Editors say, "We are no friends to secret associations of any sort." Then they are no friends to the secret meetings of the Methodist Preachers, in the annual and General Conferences. The *secret associations* towards which these gentlemen are so unfriendly exist only, in *their own church* and perhaps that of the Roman Catholics. Strange indeed, that Presbyterians, who hold all their meetings with open doors, should be charged with *secretly* plotting against the liberties of the people. And stranger still that this charge should be brought by *methodist* preachers, who so often meet in *secret associations*.

AN UNDENIABLE HISTORICAL FACT.

"There is no instance in the annals of the world, in which Ministers, chosen and supported by their people, or churches, in the full and intelligent enjoyment of religious liberty, ever attempted to usurp an ecclesiastical dominion, and introduce a religious despotism."—BEECHER.

We invite the Editors of the Methodist "Advocate and Journal," to give *special* attention to the above historical fact. And we cannot but feel some curiosity to know how they will attempt to dispose of it. Will they deny that it *is* a fact? If so, we call upon them to point to the page of history where it is contradicted. Will they admit it? Then, what becomes of all their Jesuitical manœuvring in order to excite suspicion in the public mind, that Presbyterians are plotting the overthrow of the civil liberties of our country? Never have the ministers of religion conspired against the rights of the people, except those ministers whom the *people* had no voice in choosing, and who were not responsible to the *people*.

Will the Editors of the Advocate and Journal tell their readers whether the preachers of *their church* are chosen by the *people*, and whether their people have any voice in the conference where the salaries of the preachers are determined?

THE
CALVINISTIC MAGAZINE.

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

No. 6.

JUN 5, 1829.

VOL. III.

A DIALOGUE

BETWEEN A PREACHER AND A HEARER.

Preacher. Friend, why did you twist yourself on your seat to-day, at the conclusion of my discourse, and give such evident tokens of uneasiness?

Hearer. You were beginning to divulge your Calvinistic sentiments, and you know I never could either believe, or endure such doctrine.

Preacher. You surely mistake. I only quoted the 4th verse, of the 1st chapter of Ephesians—*verbatim*. as it stands, without remark or comment. The words were, “According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.” Why should a verse of scripture, make you restless?

Hearer. O, a verse of scripture does not make me uneasy, but I feared it might not be understood.

Preacher. Did you understand it?

Hearer. Yes, I think I understand, that, it cannot mean what you would make it.

Preacher. I said nothing about its meaning; I barely recited it. If you did not misunderstand it, why should you fear for others? Or why was not the Apostle afraid of being misunderstood on that point?

Hearer. I have no objection I tell you, to the verse, or to any other such verses, when they are rightly apprehended.

Preacher. Why might the congregation not be as likely to understand the verse I repeated, the way you *wished*, as the way you *feared* they would?

Hearer. I know that many in the world, believe in election, &c. and I think it hurtful to the Church.

VOL. III.

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Preacher. Did not the Apostles feel for the interest of the Church, as much as we can; and were they not as careful not to be misunderstood, as we would have been, if in their places? Then, why not pick their language better?—Whenever they touch on these points it is still Elect!—Election!!—Predestinate!—Predestinated!! &c. But will you tell me what part of the verse you feared, would be misunderstood? Was it the first word, “According?”

Hearer. No, I was not afraid of “according.”

Preacher. Was it the next word, “as?”

Hearer. No.

Preacher. Was it the next, “he?”

Hearer. No; I did not expect “he” would be misunderstood.

Preacher. Was it “hath?”

Hearer. No.

Preacher. Well, as you did not thus far, fear that any word would be misapprehended individually, did you fear them *collectively*—“According as he hath?”

Hearer. No, that far is plain enough; but the next word makes the difficulty; “chosen.”

Preacher. Well, what meaning was you afraid would be put upon “chosen;” or how do you wish it altered? What will you substitute? “Selected.”

Hearer. No, that would be no plainer than “chosen.”

Preacher. Then name your fear: what is there dark or mysterious in the word;—I thought it as plain a word as is in our language. What meaning did you fear would be given?

Hearer. I confess the word seems a simple word in itself; but it was the interpretation that might be given to it, which I dreaded.

Preacher. Were you not more uneasy lest the people might understand by it—“chosen”—*that chosen meant chosen*, than that they should attach any other meaning to it?

Hearer. I have never liked the doctrine of choosing—Election, &c.

Preacher. I see you do not; nor the words by which the Scriptures express it. But we have been analyzing the verse, which excited your apprehension, and you have not so far, been able to name the dark and mysterious word, or words—we will go through if you please. The next word after chosen, is “us;” meaning, I suppose, the writer, and those to whom he wrote.—The next is “in”—Then comes “him”—then “before—the.” Is there any thing dangerously unintelligible so far?

Hearer. No.

Preacher. Then, there are but a few more words:—"before the foundation of the world." Were you afraid these would be misapprehended?

Hearer. I was somewhat.

Preacher. Did you fear lest it should be understood to mean, since the foundation of the world?

Hearer. No, I did not.

Preacher. Then you must have feared, that it would be understood to mean *before* the foundation of the world; that is, your greatest fears through the whole verse have been, that it should be conceived to mean, what the words imply.—Or rather, you *fear* that the verse *should be understood*, more, than that it *should be misunderstood*.

My dear friend, so it would be, if I were to quote the Saviour's language—"Ye have not chosen me, but I have chosen you." There again you could not alter "chosen," to make it more simple; pitched upon—selected—would not answer your purpose; nor would you dare to substitute any other word—the rest of the words, *ye, me, not, have, I, &c.* you surely think are simple; and yet taken together, you will not adopt it for your belief. "Names written in the Lamb's Book of life, before the foundation of the world."—Not what is familiarly called a big word, in all this—put them together and you revolt.—So it is with a large part of your Saviour's message. If you cannot bear to hear me in a whole Sermon, name the words, *chosen—or ordain—or foundation—or predestinate*—what torture must you have been in, had you heard Paul preach!

REVIEW

OF THE HON. MR. JOHNSON'S REPORT ON SABBATH MAILS &c.*

Concluded from page 154.

We are aware it has been said, that if the government should cease to transport the mail, private expresses would be hastened through the land, and that a greater encroachment would be made upon the Sabbath, than is now made; so that even if it is a sin to keep up commercial business on the Sabbath, it is much cheaper, on the whole, to have the government sin for the people, than to have the people sin for themselves. But by the same authority we have been told, and we believe it, that it is not the business of the national

*In the head to this article, in our last No. an error in the date was overlooked. It should have been 1829. P.

government to sustain by positive legislation, either the religion, or the morals of the nation. It is wholly a political institution. If other men will sin, if the government do not sin for them, that is not the fault of the government, and does not expose the people to punishment on their account; and before the government undertake to economize in wickedness for the people, we think the constitution ought to be revised, and an article inserted giving this power. Until this is done, all we ask of Congress is not to impede our efforts to maintain the sanctity of the Sabbath; and by the laws of the states, and Sabbath Schools, and such other efforts as the honorable gentleman kindly recommends to us, we will endeavor to persuade, not coerce, our countrymen into a unanimous opinion that it is best, for time and for eternity, to remember the Sabbath day and keep it holy.

We cannot but admire the admirable dexterity with which the honorable gentleman touches and demolishes, as with magic wand, all his own formidable objections to granting the petitions. 'It cannot be done! Impossible! Jew and Gentile would justly revolt at the odious impartiality. Should there be only half a thousand Jews, we must violate the Sabbath of twelve millions of Christians to evince our consistency and impartiality.'—How ceasing to violate the Christian Sabbath should alleviate the conscience of the Jew, whose Sabbath will be violated at any rate, we cannot perceive; but so it must be, until the petitioners are disposed of; and then, having escaped from these rocks and quicksands to a smooth and open sea, lo! all at once, there is not the least difficulty in stopping the mail on the first day of the week, if it be only expedient. If a few dollars can be saved to the nation by stopping the mail, why then it can be done; for 'it is the opinion of the Committee that the subject should be regarded simply as a question of expediency, irrespective of its religious bearings.' Jew and Christian out of the question, we can grant your petitions without the least difficulty, if it is best. Be it so, then. The petitioners have not asked that Congress will be induced to stop the mail on the Sabbath for every one of the reasons they have urged; nor would the granting of the petitions imply this. Does the decision of a case in favor of counsel on one side imply the legitimacy of all his arguments? If the honorable gentleman had read the petitions extensively, he would have seen that they rest their argument as much on the inexpediency, as on the immorality, of encroaching upon the Sabbath, by the transportation of the mails. Indeed, if the transportation of the mail is not a work of necessity, the evidence of its inexpediency is irresistible. Those best acquaint-

ed with muscular strength, admit that, whatever seeming gain may be the result of unintermitted toil, it is more than balanced by the waning powers, and shortened date of animal activity; and the general law of animal mechanism will, with infallible certainty, cut short the date and the results of human exertion. So far then as national prosperity depends on muscular and mental vigour, six days will produce a greater income than seven; with cheering rest, and higher health, and better spirits, and social enjoyment, and religious privileges, and peace of conscience, and hopes of heaven. But were the earnings of the Sabbath clear gain, it is too soon to exult, until the sickness and premature mortality occasioned by incessant toil are estimated—the quarrels and law suits, the intemperance, and improvidence, and idleness, the neglect of moral culture in the family, and the peculation and wasteful prodigality, which attend the latter end of national dissoluteness. How certainly will all these sacrilegious earnings be swallowed up, and with them double their amount of honest gains, in the vortex of dissipation, which the violation of the Sabbath will not fail to create; for nothing is so improvident and wasteful as vice. Besides, if the transportation of the mail is not lawful, as a work of necessity, it is criminal, and a great national sin, and who ever contended with his Maker and prospered? Does he not hold at his disposal, all the sources of national prosperity, and all the engines of national chastisement? At what instant he speaks, pestilence and war, blast and mildew, may invade us; the wisdom of the wise may perish; infatuation fall on our counsels; and the flames of a furious civil war burst out in the nation. Until we are independent of God, it is madness to trample on his institutions.

But we are told that no great encroachment is made on the Sabbath, and no great evil inflicted, by the transportation of the mail. This is the opinion of the honorable Committee, unsupported by any competent testimony, and in opposition to the express testimony of the thousands of all classes in society, of all religious denominations, and from all parts of the land, who express their deep sense of the great evil which is done to the cause of religion and morality, by the transportation of the mail, and the opening of the post offices. Nor are facts in the case wanting which justify their belief. There are twenty-six thousand men employed on the Sabbath, in superintending the transportation and opening of the mail; many of whom are subjected to the entire loss, and many more to the partial loss, of the privileges of public worship. Those who travel in the mail stages, and those detained from worship for their accommodation, consti-

tute an equal number, who are deprived of the rest and benign influences of the Sabbath. And probably three times the same number of children and servants, are in this way denied the instruction and government which their parents and masters are bound to give them on the Sabbath, and abandoned to their own way, under the powerful influence of a bad example. And is all this a trifle? But to this must be added the innumerable multitude of minds, tossed by restless anxieties and unblest by the influence of religious instruction, in consequence of the tide of worldly care and business which the mail of every Sabbath throws upon them. And to conscience we appeal, whether to these entire classes the mail does not counteract and destroy nearly the whole moral influence of the Sabbath day. When political intelligence, or letters on business are expected or received, how many thousands absent themselves from the house of God wholly; or with what vacant, vexed, and wandering minds, do they attend? Does not the seed fall among thorns, and the cares of this world, and the deceitfulness of riches, and the lust of other things, spring up and choke the word? Can the Sabbath exert its benign influence on those, for time or for eternity, through whose minds and hearts the Sabbath mail pours along, without intermission, the turpid stream of worldly care, and on whom it imposes, in some form, and to a great extent, the tax of secular labor? How can the Sabbath be kept, when the entire secular business of the nation is pressed every Sabbath upon the attention of those who are concerned in it? Most of these persons, too, are parents and masters, whose children and servants are again unblest with that moral supervision which God has provided for them, and left to grow up in darkness, or to borrow light from other altars than their own. Is this wide spread diversion of mind and heart, and this neglect of religious and domestic duties, a small evil?

But as yet we have not named the influence of Sabbath mails and post offices, which is most comprehensively disastrous. We mean the high countenance and sanction, which the example of the government affords, to an entire national sequestration of the Sabbath. Until the mails stretched out their long lines of travel through the nation, public sentiment and law, in many parts of the land, kept back the immoralities of impatient worldliness. But this single practice of running the mail, and opening the post offices on the Sabbath, has been like the letting out of waters,—first the drop—next the stream—and then the yawning breach—till all mounds and landmarks have nearly disappeared before the universal inundation.

The laws of the States relative to the Sabbath, have become a dead letter, and public sentiment, paralyzed by familiarity, and faint-hearted, has not been heard amid the foam and roar of the surrounding flood; until the precipice at length to which we are rushing is beheld, and a panic of fear has flashed through the land, while all instinctively lay hold on the Sabbath as the anchor of their hopes. - And yet the Committee tell them, while the cataract roars, and cord after cord of the cable is cut, that no harm is done; that it is good economy, and that Congress, for conscience sake, and the love of liberty and convenience, cannot stop?

In our more particular animadversions on the Report, we regret that truth and equity should require us to say, that the petitioners are misapprehended, and, though we trust unintentionally, yet really and grossly misrepresented. Both the language and the argument of the Report imply, that the petitioners have requested Congress to legislate over the citizens of the nation, to prohibit the violation, and enforce the observance of the Sabbath, by the penalties of law. And the reply is, 'it would interfere with the rights of the Jew; oblige Congress to turn expositors of the ten commandments, and settle by legislation a theological controversy; would be like the Jewish theocracy, to enforce religious observances; introduce religious coercion in our civil institutions; innovate upon the religious rights of the citizens; incorporate the observance of a holy day in our land; and we might as well provide edifices and support the ministry;—that there is no way to avoid these evils, but to regard Congress, as a civil institution, holy destitute of religious authority; and that our constitution regards no other power than that of persuasion, for enforcing religious observances.'

By all this variety of phraseology and argument, are the petitioners held up to odium before the nation, as having petitioned Congress to compel the people of the United States, by law, to observe the first day of the week. Those who approve of the Report, understand it thus, and seek to turn upon the petitioners the odium of such a request. But have the petitioners made any such request? NEVER. We challenge the honorable gentleman who presented the Report, to produce a single petition from the multitude, which asks that Congress will by law compel the people of the United States to observe the first day of the week as the Sabbath, or to observe any day. We admit, and the petitioners well know that Congress, have no power to do this, not because it would imply an exposition of the moral law, or the settlement of a religious controversy; but the Sabbath, with many other subjects of legislation, is

referred to the States, as independent republics; while to Congress is confided such matters of general policy, domestic and foreign, as result from the relations of the States to one another and to the government, and from our national character and relations. Congress have no more authority to prohibit and punish theft and adultery, than Sabbath-breaking; no more authority to protect the life, reputation and property of the citizens of the United States, except it be on the high seas, than to protect the Sabbath; no more right to build court houses and jails, and appoint courts and sheriffs for the different counties, than to build temples and support ministers. On all these subjects, involving expositions of the divine law, it is the province of the States to legislate; and on all these subjects the States have legislated from their colonial infancy to this day, without dreaming of any of the horrible consequences portrayed in the Report, and without encroachment on the conscience either of Sabbatarian, or Jew, who have been permitted to be fully persuaded in their own minds, and rest on which day of the seven they pleased. Will it then be demanded, what have the petitioners prayed for? Self-respect and public justice, required the Committee to have ascertained this, before with such needless haste and injurious misrepresentation, they made their Report. *The petitioners ask that Congress will cause its own agents, of the post office department, over whom it possesses the entire power of legislation, to pay the same respect to the Sabbath, which Congress itself, by its adjournment, pays to it, and which the national courts, and other heads of departments, and the custom houses of the nation, pay to it; and they request Congress to do this by legislation, because they have by legislation, required and sanctioned the anomaly of disregard to the Sabbath in the post office department.*

The Committee are mistaken in saying that Congress have never legislated on this subject. From an early date, the mail has run on the Sabbath on some routes; and repeatedly have Congress, when petitioned on the subject, refused to give directions to the Post Master General to the contrary. And in 1825, a law was enacted, requiring every post master in the land to deliver letters and packages on every day of the week, at all seasonable hours. The refusal to direct the Post Master General, to discontinue the transportation of mails on the Sabbath, and this law, compelling all the post offices of the nation to be open on the Sabbath, is a legislative confirmation of the practice. So the Post Master General justly considers the subject. "The result of these applications," he says, "has given a sanction to the policy of the department, which I have con-

sidered as controlling any discretion, the Post Master General might be inclined to exercise on the subject. He cannot act on the moral principle, unless he extend it to every mail in the nation. This would involve a responsibility, which no individual can exercise with impunity, and would be in opposition to the implied sanction of the national legislature."

The petitioners ask that Congress will cease to enforce, by law, what they (the petitioners) deem a violation of the Sabbath; that they will give to the Post Master General a legislative sanction for the discontinuance of the Sabbath mails, as unequivocal, as that by which they have foreclosed his discretion, and made it his duty to continue them. They ask Congress, by its public agents, to respect the Sabbath in the Post Office department, as it is respected in all other departments of the government. And they are gravely told that Congress cannot expound the ten commands, cannot settle theological disputes, cannot invade the conscience of the Jew, cannot introduce religious observances into our institutions, cannot coerce the observance of the Sabbath, cannot preclude the discretion of the people to think for themselves, cannot sanction a principle of persecution which has stained almost every page of history; and they might have added with just as much relevancy, and with as little insult to the petitioners, cannot sustain a crusade to rescue the holy sepulchre from infidels, or make a pilgrimage to Mecca, in honor of Mahomet, or send an embassy to explore the concavity of the North Pole.

Nor is misrepresentation the full measure of retribution with which the petitioners are visited. It is insinuated that they are a combination to change the government from a civil to a religious institution. To make such an attempt would be treason, and the punishment of treason is death. But what have the petitioners done? Have they met in midnight conclave, or in tumultuous assemblies, or assailed the government with the language of authority or menace? What unlawful word have they spoken? What unlawful act have they done? Have not religious persons the same right as others to petition Congress? And when they have done so, are they to be denounced before the nation, as a treasonable combination to change the government—as taking the first step, and entering the opening wedge of revolution? And yet the conspirators are many of them, such men, that, if they are false, where shall we look for integrity; or if they are deceived, for talent and wisdom? They approach the government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy

and necessity of the Sabbath, for the perpetuity of our republican institutions, and respectfully to request that the government will not, by legislation, impair those energies. And by implication, they are charged with crimes, which, were they real, would subject them to the halter!

There has been no combination, and is none, but what is produced by the concurrent feeling of grief and alarm among wise and good men, at beholding the influence of the Sabbath impaired, by a conspicuous and all pervading governmental sanction. And no means have been resorted to, but such as the Constitution guarantees, the nature of the case demands, and all men adopt on other subjects, to bring out an expression of public sentiment.

The Report denies to Christians, the exercise of their civil rights. The right of petitioning, is guaranteed to all citizens alike. But the object of petitioning is, by a statement of facts and arguments, and the exhibition of public sentiment, to *influence* the governments; and this the Report implies, all persons may do, but religious persons. Should they, alarmed by any supposed encroachment upon the religious or moral interests of the community, venture to petition, they must be rejected,—for the prevention of a religious despotism, and the preservation of religious liberty! Alas! where is religious liberty now, if Christians may not petition Congress!

We admit that Christians, as such, ought not to attempt to influence the administration in things merely secular, beyond the unobtrusive influence of their silent suffrage; and ought not to become political partisans, heated and agitated by all the little and great disputes, which must ever attend popular governments; and ought never to attempt, or be permitted, to make the government a religious instead of a civil institution. But it is not a civil, but a moral effect for which the petitioners ask, and one in their view indispensable to the perpetuity of our republican institutions. Nor do they request Congress to do any thing by positive legislation to support, or even to protect the Sabbath. To the laws of the States, and to moral influence and public sentiment they look for this. It is their desire, to 'recommend religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness, by combining their efforts to instruct the ignorant, to relieve the widow and the orphan, and to promulgate to the world the Gospel of their Saviour;' and they only request that Congress will not obstruct them in their work, by impairing the moral energy of the Sabbath, on which, under God, all their success depends;—and they are told about religious combi-

nations to effect a political object, and the danger of a religious despotism.

Is the maxim settled, then, that the government can do nothing injurious to the interests of republicanism and virtue, or that if they do, religious persons must exert no influence to prevent the evil? Should infidelity begin to turn the influence of the government against religion, might not the injured petition? Should Congress war upon national morality, by building distilleries all over the land, might not the friends of religion, beholding their demoralizing influence, petition congress to discontinue them? Would this be an unlawful attempt to influence government by a religious combination? To whom does it more properly appertain than to the religious community, to watch over the interests of morality, and to send into the halls of legislation the voice of respectful, affectionate, but earnest expostulation?

The Report perverts and misapplies historical facts, in respect to religious usurpations upon the institutions of civil government. The Report reasons as if the facts were, that religious people have been accustomed to seek and to gain an insidious ascendancy over governments; whereas the facts are, that governments, to augment and perpetuate their power, have usurped the rights of the people. Priests have indeed been the instruments, but they have been hirelings, appointed and supported by the government, and not by the people. *There is no instance in the annals of the world, in which ministers, chosen and supported by their people, or churches, in the full and intelligent enjoyment of religious liberty, ever attempted to usurp an ecclesiastical dominion, and introduce a religious despotism.* The facts assumed to excite so much odium, and bring so much jealousy upon the religious community of this nation, are facts that never happened. The truth is, that Christianity, in its doctrines and institutions, is theoretically, experimentally, and practically, republican in its tendency. Despotic governments know this, and have therefore never permitted Christianity to go out among their people in all her simplicity, loveliness, and power. They have corrupted her doctrines, bribed her priesthood, and encumbered her movements by state garments, which they have compelled her to wear; while the history of the Church presents a continued effort of good men to throw off these encumbrances, and of government to keep religion in chains. And if we may trust infidel or Christian historians, a great proportion of the civil and religious liberty of the world, has resulted from the efforts of the pious, to obtain religious liberty. None were more determined advocates of religious liberty,

than the fathers of this land, who broke from the religious establishments of Europe, and by whom, in their colonial state, all the elements of our civil and religious institutions were formed. It was their spirit which burst out in the Revolution, achieved our independence, and breathed itself into our state and national governments. None, in that tremendous conflict, of an infant republic with a giant nation, were more influential in rousing the zeal, and sustaining the courage of the people, or made greater sacrifices, than the ministers and their pious hearers. Nor to the present hour has the flame abated. The ministers and churches of this nation do not desire, but would most solemnly deprecate, a union of Church and State. Religion does not obliterate intellect, nor blot out memory, nor subvert the judgement, nor inspire ambitious and sinister designs. There is reason, and philosophy, and talent, and learning, and patriotism, and political wisdom, and integrity, among the religious portion of the community. Nor have they done any thing to forfeit the confidence, or to justify an attempt to fasten upon them the suspicion, of their fellow-citizens. They know, as well as any can teach them, that the alliance of Church and State, corrupts religion and tends to despotism, and have no more desire than others to bequeath degradation and bondage to their posterity. They feel that it is the glory of our nation, that it is not cursed, as other nations have been, with the union of church and state, and the perplexed legislation about forms of worship, and the establishment of creeds; and so far are they from desiring a national religion in any one denomination, or by the amalgamation of all, that no class of the community would regard such an attempt with more abhorrence, or meet it with a more determined resistance.

Why, then, are the sins of Popery visited upon Protestants, and the sins of despotic governments and national religions visited on the Christians of a republic who abhor them, and who were the providential instruments by which God prepared deliverance, and established at length the fair fabric of our civil and religious institutions—at once the admiration and the hope of the world? And why do the honorable committee forget that the last horrible despotism which arose on the ruins of civil and religious liberty, was reared by Atheists, who obliterated the Sabbath, and denied accountability, and with the sweet words of liberty and equality on their tongues, waded in blood?

The Report, were it sanctioned by the government, would be an act of real and severe persecution. No device of persecuting gov-

ernments has been more common to inflame popular resentment, prevent sympathy, and justify cruelty, than to multiply upon good men false accusations and odious epithets, for the conscientious performance of their duty. Jeremiah, for his faithful reproofs was charged with treason and cast into prison; and Jesus was charged with aspiring to the throne of Cæsar. Nero set Rome on fire, and then threw upon Christians the odium of the execrable deed; dressing them up in the skins of wild beasts, and letting cut dogs to bark at and devour them. In the pagan and papal persecutions, the most horrible designs and odious crimes were charged upon Christians. Vice and irreligion have always chosen to wrap themselves in the habiliments of virtue, and to throw their own unseemly garments on the victims of their hate. In this nation, the cry of "Church and State" has, by certain writers, been rung through all the changes of the octave. But the names and lives of the authors being known, have rendered their efforts harmless. But let these dark and unfounded suspicions, arising from the lakes and fens of infidelity, be embodied and propagated by the government, and a new era opens upon us. This would be indeed the first step, and we trust the last too, of a most injurious governmental persecution;—"The entering wedge of a scheme to make this government" a religious despotism, "instead of a social and political institution." For of what avail would be a legal equality on paper, and the sweet sounds of liberty playing about our ears, if ambitious and irreligious and worldly men, may set at nought the Sabbath, which all men admit to be indispensable to the perpetuity of republican institutions; and religious men, if they express their fears, and pour out their sorrows, supplications and arguments in the ears of the government, must be repelled with the charge of treasonable combination. It was said of Nabal, that 'he was such a son of Belial, that a man might not speak unto him;' and really, it would seem as if some gentleman imagined that their feet were already upon the necks of the pious, and governmental influence their own by prescription, and that all attempts to persuade a Christian government not to do wrong, were an unhallowed interference with the rights of a wicked man's conscience. If atheists had petitioned for the preservation of the Sabbath, on account of its good republican tendencies, *they* might have been treated with decorum; but for the religious community to petition, *that alters the case.*

Again we ask, of what avail are liberty and equality on paper, and in name, provided such a perversion of public sentiment should be sanctioned by the government itself, as makes the exercise of

those rights by Christians a crime, which are so liberally enjoyed by all other classes of the community? This would be a despotism more injurious than unequal rights by constitution; for these, modified by a generous public sentiment, might become a dead letter; but a perverted public sentiment, which gives to one class of citizens rights, the exercise of which is treasonable combination in another, is a despotism which never sleeps, and is never obsolete,—a despotism whose iron rod would be felt, not around the throne merely, but wherever there is an atheist, or a scoffer, or a profligate, to cry, ‘priestcraft,’ and an irreligious multitude to echo the cry, and brow-beat the pious. Let the people of this nation look to this, and remember, that religious liberty may be destroyed, under the specious pretext of defending it.

The Report concludes by saying, that “the petitioners do not complain of any infringement on their own rights.” But they do: It is their whole and only complaint, that their rights are invaded. They complain that the government should make them partakers in its sins, and in the judgements which, for national sins, God is accustomed to visit both upon the government and the people.— They complain that their efforts to train up their children and the rising generation, should be impeded, counteracted, and often defeated, by the floods of irreligion and immorality, which are let out upon them by those increasing violations of the Sabbath, to which the authority and the example of the government is accessory. They complain that their own life, and character, and property, should be rendered more and more insecure by such a fearful perversion of that day, which alone gives energy to the moral government of God, forms a correct public sentiment, and gives efficacy to those civil laws which protect their rights. They complain that conscientious men should be obliged to violate their consciences, or be excluded from employment in one department of the government, thus throwing the entire business of that department, into the hands of men of a lax conscience. They hold that our republican institutions are their birthright, and that neither the citizens, nor the government, may take it from them, by impairing the influence of the Sabbath, on which its perpetuity depends. They are employed, as they have been exhorted to be, in undergirding the ship, by moral bonds, not at all aspiring to guide the helm; and they complain that while they are doing this, the high officers on board should give orders to pull out the caulking, and bore holes in the bottom. They have no desire to go to the bottom, and the government have no right to sink them.

Since most of the preceding was in type, we have been cheered by the Report of the Hon. Mr. McKean, chairman of the Committee on post offices and post roads, between which and our own sentiments, we are gratified to perceive so many points of coincidence. It is a lucid, candid, able document. It treats the petitioners with the decorum which every republican government owes to its citizens, who approach it respectfully to petition, and vindicates them from the unfounded aspersions so illiberally cast upon them by the Committee of the Senate. It commences by saying,

"The memorials on this subject, on account of the numerous sources from which they have been received, the number and respectability of the signatories, as well as the intrinsic importance of the question involved, require from the Committee and the Legislature, the most deliberate and respectful consideration. It is believed that the history of legislation in this country affords no instance, in which a stronger expression has been made, if regard be had to numbers, the wealth, or the intelligence of the petitioners."

The Report thus proceeds;

"The Committee entertain no doubt that the numerous petitioners for the discontinuance of the Sabbath mail, and the delivery of letters from the post offices, have generally acted from pure motives, and with a reference to what they consider the best interest of the country."

"They do not ask Congress to impose certain duties on any portion of citizens, which may interfere with their religious opinions, but to relieve from the performance of such duties."

"The transportation of the mail is a great governmental operation, and the petitioners believe it should be suspended on the Sabbath; and the post offices closed, out of respect to the day, as well as the business of the legislative, judicial, and executive branches of the government. They did not, probably, consider that greater difficulty could arise in designating the first day of the week as the Christian Sabbath, for this purpose, than had been incurred in the instances referred to. It is not considered by the Committee that the petitioners ask the introduction of any new principle into our laws, but the extension of one which has already been recognized. In the Policy of the measure desired, the Committee believe the petitioners are mistaken, but they do not consider the attempt made by them, as tending to form the justly odious combination of Church and State."

The Report in conclusion "earnestly recommends the repeal of so much of the eleventh section of the post office law, of March, 1825, as requires post masters to deliver letters, newspapers, &c. on the Sabbath."

Though on some points, their Report is adverse to the petitioners, yet, wherever the Committee differ from them, they treat them respectfully, giving facts and arguments, instead of insidious insinuation and unmerited rebuke.

The arguments for continuing the transportation of the mail, are derived wholly from considerations of expediency;—the convenience and gain of uninterrupted and rapid intelligence, and its necessity to protect the citizens from the evils of speculation. That some convenience and immediate gain may be the result of the constant

movement of the mail, and that there may be some evils incident to its discontinuance on the Sabbath, may be admitted. But so also would there be some immediate gain, should Congress, and the courts, and heads of departments, and custom houses, transact business on the Sabbath; and there are some evils incident to this general suspension of secular business in all the departments of the government. The merchant also, and the manufacturer, and the mechanic, and farmer, might be able to turn the Sabbath to some immediate good account, and to avoid some evils which attend its observance. But the question is, will these temporary gains balance the permanent loss which will result from a general relaxation of morals, produced by the rapid disappearance of the Sabbath from our land?

The subject is now fairly before the nation, and it is the most important one, on which a free people were ever called to decide. It is whether the Sabbath, as to all national influence, shall be blotted out, or maintained; for its name, as a holiday, will be of no avail, when its moral energies shall have ceased.

This is no time for petulance and invective. We are now pre-eminently free and happy, and with absolute certainty, our republican institutions may be made perpetual, by the moral energies of the Sabbath, and not without. But no coercive legislation can preserve it. Unless the nation will awake, and by a spontaneous public sentiment arise for the preservation of the Sabbath, it is gone. For the temptations of the seaboard, and steamboats, and canals, are immense; far and wide do they put in motion the streams of business; and as our millions multiply, and the power of habit, and the tide of business shall increase, we may as well attempt to stop the rolling of the ocean, or the currents of our mighty rivers. Now we may perpetuate our republic, upon condition that we will observe the Sabbath; and the world, and heaven, and hell, are looking on to witness our decision.

THE BLACK LINN.

It was a Sabbath afternoon early in the year, and a crowded congregation were seen leaving a small kirk in the mountains of Perthshire. The annual celebration of the sacrament had taken place there that day, which had attracted, as is usual in Scotland, great numbers of persons even from parishes at many miles distance. The services of the day were now over, and the people separated into different

groups as they took their respective roads homewards; all, even the youngest and most thoughtless, walking on with a quietness and seriousness of deportment befitting the holy day, and the solemnity of the occasion which had called them together. A numerous party set out together to the eastward, conversing as they walked along, some on the more worldly topics of country discourse, the state of the weather, the crops and the markets; others, on the various services they had that day heard, and the gifts and graces of their respective ministers. Their numbers gradually diminished, as one party after another branched off up the glens, or over the hill-paths leading to their distant farms and cottages, until at last only four persons remained. These were Donald Mac Alpine and his wife, who lived at Burnieside, to which place they were now fast approaching; and his brother Angus, who, with his son Kenneth, had come that morning from Linn-head; about five miles further.

A February evening was closing in dusk and cold, with every appearance of a stormy, wet night, when the lights in the casements of the farm at Burnieside appeared flickering in the distance, cheering the hearts of Donald and his wife with thoughts of the comfort of their own warm hearth, and their children's hearty welcome, after the fatigue and weariness of their day's journey. Angus and Kenneth entered with them to rest and refresh themselves before they proceeded onward; and, as they were much beloved by their young relatives, they met a welcome, only second in cordiality and delight to that given to the parents. The large and happy party were soon seated comfortably round a glowing peat fire; and cheerfully partaking, after thanks had reverently been paid to the Giver of all good, of an excellent and substantial supper. When it was over, Angus summoned his son to depart.—“Come, Kenneth, my boy, it is getting late, and we have five long miles to go yet.” Donald, who had risen to look out into the night, now endeavoured to persuade his brother and his nephew to remain where they were till morning. “The wind is rising, and driving the hail and rain before it, and it is pitch-dark. I cannot let you leave this warm hearth on such a night.”—“Nay, Donald, we must go indeed. What would Marion and poor little Lily say if we did not come home? We know our road well, so we need not be afraid of the darkness; and as to the wind and rain, we are used to that, and the warm fire-side at Linn-head, and a good bed, will be all the more welcome after it. So, good night, Donald; good night, Janet; good night, children.”—“Well,” replied Donald, “a wilful man must have his way; but mind when you come by the Black Linn.—It is a very fearful path along there on a dark night.”—“As to that

Donald, I do not think either Kenneth or I would fear to pass the Linn on the darkest night in the year; we know every rock and stone so well. We are almost at home when we have got there." Angus then taking up his thick walking staff, and Kenneth slinging over his shoulder the little wallet in which he had carried their simple dinner, they ventured out into the storm, and the hospitable door of burnieside was reluctantly closed behind them.

For some time they trudged on without much difficulty, though the wind and rain beat directly in their faces, and were gradually becoming more violent. In the intervals between the gusts, the father and son conversed together, and Kenneth was pouring forth some of the feelings which the day's services had excited in his pious and serious young heart. He was now about fifteen years of age, the pride and delight of his parents, and of his sister Liliass who was a year or two older than himself. Marion Mac Alpine, his mother, had from his infancy cherished the hope, that this her only son might become a pious and useful minister in the church; she wished, like Hannah with the youthful Samuel, "to give this child, for whom she had prayed unto the Lord all the days of his life;" and as he increased in stature, his parents hearts glowed within them as they marked his studious, serious disposition, and the heavenly-mindedness of his simple character. The great object of their desires was to afford him the advantages of a college education, & the toils by which they strove to secure the means of doing so were made sweet both to his father, mother, and sister, by the love with which they regarded him. Liliass, indeed, looked on Kenneth as on some superior being. She was a sweet tempered, active, industrious girl and though her mental powers were not fashioned in so fine a mould as her brother's, she had a heart to love and admire him, and would have made any sacrifice of her own ease and comfort, to have added to his happiness or promoted his welfare. His progress in learning, under the care of the good minister of Linn-head, had been very rapid; and as both his age and his acquirements were now such as nearly to fit him for college, it was intended that he should be entered a student at the University of Glasgow in the following year.

"Father," said the boy, "that was a fine discourse of Mr. Muir's, 'the Lord is a very present help in trouble.'"—"It was Kenneth; but one to be better understood by the aged, than the young Christian."—"just what I thought, father. The words went like fire into my heart; yet, to me, they were but words of promise; to you, and others who have gone through suffering and tribulation, they were words recalling blessed experience. So far in my life, thanks be to God,

and, under him, to you, and my mother, and dear Lily, 'the lines have fallen unto me in pleasant places;' I have a goodly heritage; but I know it must needs be that afflictions come, and when they do—"—"May you find the truth and power of the promises," interrupted his father. "Amen!" said Kenneth, with fervor.

In these sweet communions, they beguiled the weary way. They had proceeded more than three miles of the distance, and had entered a deep defile in the mountains, at the bottom of which ran a rapid stream. This river, at all times considerable, now swollen by the melting of the snows, roared along its rocky channel. It entered the defile about a mile and a half higher up over a tremendous precipice, forming one of the wildest and most terrific cataracts in the Highlands, known by the name of the Black Linn. The water was precipitated into a deep, dark chasm, where it boiled and wheeled with terrifying impetuosity, and then broke away with fury thro' rents and channels in the rocks, which the force of the stream had in the lapse of ages worn. This scene of awful sublimity was surrounded by abrupt walls of rock two hundred feet in height, grey and bare, and overshadowing the depths below, so that the rays of the bright sun could never penetrate further than to paint a rainbow on the spray of the fall about midway of its descent. A narrow and unprotected mountain road led up the defile past the cataract to the village of Linn-head, which, on such a night, would have been far from safe to less experienced travellers than those who were now toiling along it. They were wet, cold, and weary; and the force of the wind pouring down the glen,—the cold and sharp rain beating in their faces, and the pitchy darkness of the night, began almost to bewilder them. They ceased to speak, but struggled on in silence. At length, by the increased roar of waters, they perceived that they were approaching the Linn. "Courage! my boy, we shall soon reach home now," said Angus. A fresh and more violent gust of wind bringing a heavy hail shower, obliged them to turn from its fury.—Again they groped their way forwards. "Father," said Kenneth, in a voice whose tremulous tones were almost drowned by the fury of the elements, "we have missed the path—we are on the wrong side of the oak tree—we are on the top of the crag over the Black Boiler, I am sure—take care of yourself, I am trying to find ———" A piercing cry of agony, heard above the rushing of the winds and waters, froze the father's heart within him. "Kenneth!" he cried, in a voice of horror, "my child! my child! where are you?" There was no answer. The unhappy father called again and again. The torrent rushed on in its resistless might, and the wind howled

past him, till his brain was almost maddened by the roar, and the solid rock beneath him seemed to tremble, as if an earthquake were shaking the globe to its foundations. He flung himself on the ground and dragging himself along, felt, with outstretched arms, for the edge of the precipice. His hand at length reached it, where the broken earth, and some tufts of grass, hanging by their slight fibrous roots, showed the very spot where it had yielded under Kenneth's tread. He looked over, and strained his eyes in the vain endeavor to pierce the thick darkness beneath. All was hid in deep gloom, except where a gleam of pale light marked the broken, foamy edges of the falling waters, far, far below. A sickness like death, fell upon the heart of poor Angus, as the conviction forced itself on him, that his child was indeed gone—lost to him forever. He tried again to call, but his voice refused to give utterance to a sound, and having groped his way back to the oak tree, the land-mark already mentioned, he leaned against it for some moments as if to collect strength, and then, making a desperate effort to move forward, he reached the village. All the lights in the cottages were by this time extinguished for the night, except those which gleamed from his own windows, whose brightness showed that those within were still waking and watching for the return of their absent ones. Marion and Lily had just heaped the fire with fresh wood and peat, which threw a bright cheerful light all round the cottage. The singing kettle, hanging on the hook over the fire, sent its light clouds of curling vapour up the wide chimney. Before the fire was a small table with the great family Bible lying on it, in which Lillias had been reading to her mother, till the increasing storm, and the growing lateness of the hour, began to awaken their anxiety for Angus and Kenneth's return, and prevented their giving to the word of God that undivided attention, without which they thought it but a mockery to read. They sat listening to the wind and rain beating against the cottage, sometimes expressing their anxieties to each other, then striving to forget for a time the sense of them, by busying themselves in all the little arrangements they could devise, for the comfort of the wet and weary wanderers. At length a hand touched the outer latch. "Here they are!" they exclaimed. But almost a minute elapsed before that hand found courage again to try and open the door. When it did open, and the pale and horror-struck figure of Angus entered, a sense of awful calamity in an instant struck both Marion and Lillias. He closed the door, and leaned against it, as if he could neither speak nor move. "Kenneth," they both exclaimed. "The Linn—the Linn—lost!"—was all that the unhappy father could utter.

Then, staggering to his chair, he burst into a passionate flood of grief, so unlike any thing his wife and daughter had before witnessed in his steady, composed character, that for the moment, they lost all thought of every thing else in the endeavour to soothe him. But the relief of tears seemed to take the heavy load off his heart, and before long he could with greater calmness tell of the awful bereavement they had sustained, and endeavour, in his turn, to comfort the stricken hearts of his wife and daughter. A family of sorrow, they sat by the dying embers of their hearth, that long and bitter night: but an unskilled pen may not dare to describe their feelings, nor the power of the consolations from on high, which visited them in their affliction.

Towards morning, poor Lillias, exhausted by sorrow, had sunk into a deep sleep, with her head resting on her mother's shoulder. Angus kept walking continually to the little window, to watch for the first streaks of light in the east, intending, as soon as the day dawned, to take some of his neighbors with him to assist in finding all that was left to him of his beloved child. At length the grey of morning broke over the hills—he took his hat and went out, leaving Marion supporting her daughter's head—her lips moved in inward prayer as he left the house. The melancholy news rapidly spread through the village; for Kenneth was as much loved by all who knew him, as his father was respected, and all the neighbors and friends were soon collected to go with Angus to find the body; while some of the women went in to Marion to console and support her during this trying time.

In the mean time, he for whose loss all were thus sorrowing, was yet living. He had been saved from destruction by the stems of three or four saplings of mountain ash and weeping birch, which had taken root in a fissure of the almost perpendicular crag, and hung their light elegant foliage, nearly horizontally, over the black whirlpool below. The slight stems had bowed fearfully under the pressure of Kenneth's falling weight, but springing up again by their elasticity, they now held him suspended, and rocking with every blast, over the yawning chasm. He lay unconscious for a long time, from the stunning effects of the fall, and of a severe blow which his head had received against the rock; but his senses gradually returned, and he awoke to an acute sense of pain, both bodily and mental. When he understood his awful and precarious situation, an overpowering terror came over his mind, and he wrenched his arms round the branches of the trees, with the convulsive instinct of self-preservation. His calls for help were piercing and

continual; but they reached no human ear. At this trying moment, the words which he had been dwelling on all the day, "the Lord is a very present help in trouble," recurred to his thoughts like oil upon the stormy waves, calming them into peaceful tranquility. "Yea," he mentally exclaimed, "even in the valley of the shadow of death, I will fear no evil, for thou art with me." His mind then rapidly glanced at all the circumstances of his situation. He was instantly aware that he could neither make any exertions to release himself, nor hope for any assistance till the morning dawned; and that nothing remained for him but to rest where he was in quietness, and reliance upon his Almighty Father, till daylight. Though the violence of the storm gradually abated, his sufferings from wet and cold, were extreme during that apparently endless night. He endeavoured to beguile the time by repeating passages of scripture, with which his memory was amply stored; and when these failed to divert his mind from the oppressive weight of pain and dread; or when thoughts of his dear home, and all whom he loved there, would force themselves upon his recollection, he poured out his soul at the throne of mercy, and was strengthened. But the vigor of his mind began gradually to yield to the anguish of his frame; and before morning, the powers of life seemed to be ebbing fast away, leaving him in a state almost of insensibility. He closed his eyes, and consciousness grew fainter and fainter. When he again languidly raised their lids, they rested, as he lay with his face upturned towards heaven, on lightly tinged rose-coloured clouds, the forerunners of the rising sun, sailing slowly and peacefully over the abyss. The sight seemed to revive the dying spark within, and sent a thrill of hope and joy through his stiffening limbs. But as the increasing light showed him the height and the inaccessible steepness of the precipice above him, and he felt his own incapacity to move, his heart again sunk within him. "Yet surely," thought he, "they will come to seek me;" and, for the first time, a movement of restless impatience, began to agitate him.

About this time the villagers being collected together, were proceeding to the fall. Angus in vain endeavored to maintain his wonted steadiness of demeanour. At one time he hurried on, as if impelled forwards by an irresistible power; and then, as if nature recoiled with dread from the sight of his beautiful child, changed to a pale and disfigured corpse, he lingered in the rear. When they reached the oak tree before-mentioned, he remained motionless, while the rest advanced on to the crag, more from the desire

to see the very spot of Kenneth's fall, than from any expectation of finding his remains, which they doubted not the stream had, by that time, carried farther down the country. Malcolm, a young blacksmith of the village, of a remarkable active and enterprising character, was first. He advanced close to the edge of the cliff, which his steady head enabled him to look over without fear. The others remonstrated with him on his rashness, but Malcolm had caught a glimpse of something which made him thoughtless of himself; and in order to be certain that it was what his hopes suggested, before he mentioned them to any one, he lay down on the ground, and stretched his body half over the brink to gain a distinct view. "It is—it is;" he exclaimed.—"What?" cried many voices.—"Himself," cried Malcolm, springing up;—"fetch ropes;" and he ran off instantly to the village to execute his own orders, followed by several of the boys and younger men. Angus gazed at this sudden movement with a bewildered eye, till some of the others, who had also looked down, came to tell him that his son was indeed there, and, they hoped, alive, though they could hardly distinguish whether the slight trembling of the tree were caused by the breeze, or by an endeavor to make a signal. The father's eyes were again blessed by the sight of his child, but the agony and suspense of hope tried him, if possible, more severely than the certainty of calamity. He knelt down, covering his face with his hands, during the minutes, which to him seemed hours, that elapsed before the return of Malcolm and the ropes. It was some little time after they were got back, before they lashed together strong cords sufficient to reach Kenneth's resting-place; but, at length, having secured one end of them strongly round the oak tree, they gradually lowered the other over the face of the crag. Kenneth saw it descending like the angel of his rescue, and watched its gradual progress, till it reached the level at which he lay; and, after swinging to and fro, finally rested upon his body. But when he tried to untwine his benumbed arms from the branches round which they had so long been clinging, he felt, almost with despair, that he could not stir. Those above tried with shouts to encourage him, and to persuade him to tie the rope round his waist. He could not. Neither could he raise his hoarse and feeble voice to make them hear. They began to be quite at a loss what to do, and almost to doubt whether life were not fled. In this emergency, Mr. Cameron, the minister of Linn-head, was seen coming up the road mounted on his rough little Shetland pony. He had been assisting in the celebration of the sacrament the preceding day,

and having remained to spend the evening with his fellow-ministers, whom that occasion had collected together, was returning, at this early hour, to his home and his duties, principally to be in readiness for his beloved and favorite pupil Kenneth. He wondered to see so many of his parishioners assembled, but a few words explained the whole; and, surprised and agitated as he was by the suddenness of the shock, he retained presence of mind sufficient to direct what was best to be done. "Some one must be lowered to his assistance," said he. Malcolm immediately volunteered himself; and while the active young Highlander drew up the rope, and fastened it round his own waist, Mr. Cameron went to support Angus. All the strength present assisted in lowering Malcolm, who guided himself by a long stick, which he held in his hand, and by which he kept himself from striking against the rock.— Having reached the proper station, he planted one foot firmly on a slight projection, and steadying himself with his stick, this active and powerful young man stooped down, loosened Kenneth's hands, and grasping the poor exhausted boy with his strong muscular arm, gave the signal to be drawn up. As they slowly ascended, he held his drooping charge firmly, yet tenderly, and, with surprising skill and dexterity, guided their course, till, with great exertion, and some little difficulty, they safely reached the top.

Mr. Cameron no sooner saw Kenneth safely laid in his father's arms, and had ascertained that, though fainting, life was not extinct, than, leaving all the rest to follow slowly, he mounted his pony, and rode briskly forward to break the joyful tidings to poor Marion. When he entered the cottage, which the care of her kind neighbors had restored to its wonted look of comfort, she rose to meet him with calmness and composure, but with a face on which one night seemed to have done the work of years. "Oh! Mr. Cameron, you are come, indeed, to the house of mourning; have you heard all?"—"Yes, my good Marion, I have seen Angus."—"And have they found——" She could say no more; her tears choked her. "Yes, they have, Marion," said the good pastor, hardly knowing how to break it to her; "your son shall live again."—"I know," replied the devout Christian mother, "I know that he shall rise again in the resurrection at the last day. Oh! Mr. Cameron, our hearts desire for him was, that he should serve the Lord in his courts here below, and if he calls him so soon to stand in the holy of holies, what are we that we should gainsay his will? and yet, it is hard to say, 'Thy will be done!'"

Mr. Cameron was so much affected, that it was some time before.

he could say, "Marion, the Lord's arm is not shortened, that he cannot save; and what is impossible with men, is possible with God." Marion lifted up her eyes with an expression of wild doubt. Lillias sprung forward, and seized his hand, and the neighbours drew round inquiringly. "Yes, my friends, he has been wonderfully delivered, and he is yet living; but Marion," he added, observing that she turned deadly pale, "you must command yourself. He has suffered severely, and his life may depend on your composure, and ability to do all that may be required for him. Now, my good friends, prepare a warm bed, and get all things in readiness." While the other women were busying themselves according to their minister's desire, the mother and daughter, with their arms round each other, were standing on the threshold, looking out for the first sight of him who had been lost, but was found, while Mr. Cameron gently related to them the history of his wonderful escape, mingling with his relation words of religious comfort and exhortation, which fell like balm upon their hearts. At last, the party came slowly up, bearing Kenneth on a rude litter, which they had hastily put together. As he crossed the threshold of his home once again, his mother and sister quietly kissed his cold pallid cheek, and he opened his eyes on them with a look of love. He was laid in his warm bed, and they proceeded to restore warmth and animation by cordials, and by rubbing his limbs with spirits. But whether their applications were too stimulating, or it was the natural effect of his long exposure to the cold, added to the blow on his head, fever rapidly came on, which immediately produced violent delirium. It almost broke the hearts of those who were watching by his bed-side, to hear his screams of horror, and broken snatches of prayer and supplication, which showed that he was continually living over again that fearful night. The following Sabbath, all the little congregation of Linn-head joined, as with one heart, in their minister's fervent intercession, that the life, already so wonderfully delivered, might yet once more be spared. Their prayers were granted; youth, and a good constitution, aided by the unwearied and judicious care of his affectionate nurses, triumphed over the disease. That once subdued, his strength rapidly returned, and, on the third Sunday after, Kenneth, supported by his father and mother, and followed by his sister, again entered the sanctuary, and took his accustomed place there; and when they all kneeled in prayer, their hearts burned within them, as Mr. Cameron poured forth their thanksgivings to the Almighty. He chose for his text the opening verses of the hundred and third

Psalm—"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; and crowneth thee with loving-kindness and tender mercy." From these appropriate words he uttered a most affectionate and persuasive exhortation, not only addressed to hima who had been the subject of such striking mercies, but to all the youthful members of his flock who had been witnesses of them. The good seed thus scattered falling on ground differently prepared to receive it, brought forth fruit variously. In Kenneth's heart, it brought forth fruit an hundred-fold; and during the course of a long after life, he was, as far as the weakness of human nature may be, "steadfast, immoveable, always abounding in the work of the Lord," and was blessed in the conviction that his "labours in the Lord were not in vain."

The Amulet.

UNDESIGNED COINCIDENCES

OF THE SCRIPTURES.

The following extract is from the "Quarterly Review," (London.)

The works of WILLIAM PALEY, D. D. &c.

The *Horæ Paulinæ* is but one of these many departments of evidence but it is, perhaps, the most satisfactory, and certainly the most ingenious of them all. With this work in our hands, we care not how the Acts of the Apostles, or the Epistles of St. Paul, were composed. We do not trouble our heads about their decomposition; about the separate paragraphs into which they may be resolved, and with which different "Reporters," (that is the phrase) may have furnished the compilers. Here the two documents are, pregnant with coincidences which no possible hypothesis but that of their veracity can account for. "Accident or fiction could not have drawn a line that should have touched upon truth upon so many points." We have the two parts of a cloven tally, nothing wanting but a comparison between both, to prove the authenticity of both. "From a *child* thou hast known the Scriptures," says the Apostle to Timothy. How so? He was a Greek.—"Timotheus, the son of a certain woman that was a *Jewess*," says the writer of the Acts. She, therefore had taught him the Scriptures. Yet the one passage was evidently writ without the smallest view of illustrating the other; no man can read the two and suspect it. It is recorded in the Acts, that Paul and Barnabas contend; Barnabas being anxious to take with him Mark, and Paul objecting to him.

because he had forsaken them on a former journey; Barnabas, however, is firm, and rather than forego Mark, parts from Paul. Now, whence this extraordinary pertinacity?—Not a shadow of reason for it appears in the narrative which tells of the quarrel; yet a reason for it we do discover by the merest accident in the world, for, in one of the Epistles, it happens to be said that Mark “*was sister’s son to Barnabas.*” These half-dozen words clear up the whole affair; but were they introduced for that purpose?—It is impossible to compare the two passages and entertain the idea for a moment.

Again it appears (though only by the juxtaposition of several texts from several Epistles) that the two Epistles to the Ephesians and Colossians were sent to their respective destinations by the same messenger and at the same time. Now, if we write two long letters to different friends to go by the same post, the probability is, that there will be some resemblance between them. How is it in the case in question? On a minute comparison of the two Epistles, there is found a very close resemblance in the style, in the diction, and in the sentiments; far closer than in any other two; and of no other two, is there reason to believe that they were written at the same time, or very nearly at the same time, this would have been refinement indeed, in a mere forgery. One or two coincidences of this kind might be accident, hundreds cannot—many of them, too, as far from obvious as any thing that can be imagined; such as would not have been detected by one reader in ten thousand; such as must be dragged out of their hiding places into day, by the apposition of texts from perhaps half a dozen quarters.

It would not be in the power of the most suspicious lawyer, at the Old Baily, to subject, two witnesses to a stricter cross-examination than that by which Paley has tried the testimony of St. Paul and St. Luke. This is the light in which the *Horæ Paulinæ* is to be viewed; it is a close, and rigorous, and searching series of questions, addressed to two men, deponents to certain facts and addressed, too, by a most acute advocate, in open court, before an intelligent tribunal. We do not hesitate to say, that a fiction contrived between them would have been shattered in pieces, before they had gone through a tenth part of the ordeal to which he exposes them: the “*mastick-tree*” of the one, and the “*holm-tree*” of the other, must have come out sooner or later.—But, no? their testimony agreeth together. Yet here again we have the mention of miracles, of such miracles, as the pretended workers of them could not have been deceived about: we ask, therefore, again, how we are to get rid of them? The fact presses.—How is it to

be denied? How is it to be explained? How is it to be evaded?

We cannot quit this part of our subject without remarking once more the healthy temperament of Paley's mind, which enables him to bring virtue out of materials the least promising. As in the Natural Theology, he discovered proofs of the benevolence of the Deity in much that had been considered objections to it, so in the Evidences does he find many arguments, for the truth of Scripture, precisely upon points which had been thought difficulties in the way. The Jews (in whose history the Gospel is interested) were an ignorant and barbarous race at the time the Mosaic revelation was communicated to them. Be it so; was it not then a very singular circumstance that, whilst they were children in every thing else, in *religion* they should be men? That, whilst in arts and arms they were behind the world, in the knowledge of God and his attributes they were an immeasurable distance before it. The propagation of Christianity in modern times is not so rapid as might be expected from its high pretensions. What, for instance, have the missionaries in India done, with all their zeal and self-devotion? Be it so.—How then came it to pass, that, when this same religion was first preached, it grew so mightily and prevailed? Were its teachers of a higher class? On the contrary, they were of a class held in peculiar contempt. Are the gay, the festive, the licentious rites of the East, entralling? and had not “the honied sorceries of Delos and Daphne” their charms? Were there no “fair idolatresses” in ancient times to pay their nightly vows to Astarte? Is the Indian convert a despised man and an outcast? and was not the Roman the offscouring of all things; was he not in jeopardy every hour—beset by the nightly dream of cross and flame?—The authenticity of one or two of the documents which compose our canon of scripture was called in question in early times, (we have nothing to do with the controversy itself, that has been laid to sleep satisfactorily enough;) but what argument does Paley derive from this?—That the existence of such a controversy proves the authenticity of Scripture to have been a subject of strict inquiry in those times—that, where there was any cause to doubt, men doubted; and that the books which were received, were only not suspected, because they were above suspicion. Or, to descend more into particulars—for the thing is both important, and illustrative of Paley's turn of mind.—“We, which are alive and remain, shall be caught up together with them in the clouds,” says St. Paul. Did the Apostle, then, expect to live till the judgment day? Take it so if you will; suppose the words do imply this expectation,

then is not this ample proof that such language was not the production of an age subsequent to St. Paul? Would an impostor have given such an expectation to that Apostle when he was dead; when, if it had ever been entertained, the event had already discovered it to be a mistake? Epaphroditus, the friend of Paul, "is sick nigh unto death," and Trophimus, "he left at Miletum sick."—Would not then Paul have cured them if he could? It is only reasonable to suppose so, if the power of working miracles had depended upon his own will, which he never asserts. But would a mere pretender to miraculous powers have thus confessed his incapacity?—Would he not have spared a miracle on such occasions?—Would any other man than one, who felt he could *afford* to sustain the suspicion, have started it, without taking the smallest pains either to do it away?

JOSHUA'S MIRACLE.

Joshua x. 12—14. "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites, before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

The enemies of Revelation have often alledged that this passage is incredible; and that it is unworthy of the great Jehovah to perform such a miracle in order to give one nation an advantage over an other. If it were my design to prove that this miracle actually took place, I should show that it was believed by the nation of Israel,—that it was an event of such public and notorious character, that they could not have been mistaken—that the Book of Joshua in which it is recorded is quoted as divine inspiration by the Apostles, and, therefore, confirmed by the authority of the miracles they wrought. And, although there is no heathen history written before the Trojan war, which was long after the days of Joshua, yet, we find that tradition preserved among them the knowledge of this remarkable fact.

Herodotus says he found such a tradition among the Egyptians. The records of China state that such an event took place in the reign of one of their Emperors, who lived about the time of Joshua; and in Greek and Roman Fable, there is undeniable reference to

this miracle. Thus, in the story of Phaëton attempting to drive the chariot of the sun round the world, and proving unequal to the task, the sun did not go down as usual, but remained long above the horizon, and thus, made *one day*, unlike all other days. But it is not so much my purpose to establish the fact, that a splendid miracle was wrought on this occasion, as to show that it was *appropriate*, admirably adapted to the circumstances of all concerned, and altogether worthy of the Great Jehovah, who is "wonderful in council, and excellent in working."

The Lord was now giving to Israel the land promised to their fathers. Jericho and Ai had already fallen into their hands, and the terror of them had overspread the country.—Gibeon one of the Royal Cities, takes the alarm—sends messengers to Joshua and Israel, saying, "We are your servants, now therefore make a league with us." Supposing them to be from a distant part of the country as they had said, Joshua and the princes of the congregation made a league with them and received them as friends and confederates.

As soon as this was known, an extensive and powerful confederacy was formed among the kings of Canaan for the destruction of Gibeon. "Come, that we may smite Gibeon, for it hath made peace with Joshua, and with the children of Israel." The men of Gibeon called on Joshua for assistance:—"Slack not thy hand from thy servants, come up quickly and save us, for all the kings of the Amorites that dwell in the mountains are gathered together against us." Here a memorable struggle is about to take place between the worshippers of the true God, and the worshippers of idols. The nations of Canaan were idolaters. The Gibeonites, when they entered into covenant with Israel, professed to renounce the idols of these nations, and acknowledge the God of Israel.—They said, "Thy servants are come, because of the name of the Lord thy God, for we have heard the fame of him, and all that he did in Egypt."

Idolatry is the mightiest engine Satan ever wielded, for the destruction of the souls of men:—While other sins have slain their thousands, Idolatry has slain its ten thousands.—At this hour, Satan has six hundred millions of the human race bound in the chains of idolatry. Could the confederate nations of Canaan have crushed Israel at a blow, they would have crushed the only nation that continued to worship the living and true God:—all other nations had forsaken Jehovah, and gone after stupid idols that could neither see nor hear, nor help in the day of trouble.

And now, when these idolatrous kings had formed this extensive combination, and were pouring forth their armies like an over-spreading deluge, to sweep the few remaining worshippers of Jehovah, from the earth; was it unbecoming the great God, to make bear his arm, and cover them with confusion? Especially, as he was then performing a work, which he designed to have recorded in his Holy Book, and sent down to all generations, and circulated throughout the nations of the earth, for their instruction until the end of time.

What were the objects, to which the Canaanites paid divine honors? They worshipped the host of heaven. Chiefly the sun and moon, which they adored as the king and queen of heaven! And now, Jehovah will shew to Israel, that he is above the gods which the heathen worshipped. And he will show to these nations, that their gods are not only unable to save them, but he can make the very idols they had worshipped, contribute to their destruction! When man is in trouble, he calls upon his God. And these nations, when they found they could not stand before Israel, and that destruction was ready to seize upon them, doubtless called on their gods for help. "Thou sun whom we have worshiped, withdraw thy light! Thou moon shine not upon us! Let darkness cover us, that we may escape from the sword of our pursuers?" But what says the Prophet of God? "Can stand thou still, and throw thy light around them; and thou moon hasten not to go down, let the day be greatly prolonged, let there be no darkness, where the worshippers of idols may hide themselves." "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day; and there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

Thus we see that the scoffs and cavils of the Infidel are groundless and absurd. For taking into view all the circumstances, this miracle was the most appropriate and happily chosen, of any that the God of Israel could have performed. G.

SOLILOQUY OF A DRUNKARD'S WIFE

* * * * *
 Time was, when much he loved me,
 When we walk'd out, at close of day, t' inhale
 The vernal breeze—ah, well do I remember,
 How then with careful hand, he drew my mantle
 Round me; fearful lest the evening dews

Should mar my fragile health. Yes, then his eye
 Look'd kindly on me, when my heart was sad,
 How tenderly he wip'd my tears away.
 While from his lips the words of gentle soothing
 In softest accents fell.

How blest my evenings, too, when wintry blasts
 Were howling round our peaceful, happy dwelling.
 O, it was sweet, the d. ily task perform'd,
 By the swept hearth, and cheerful fire, to sit
 With him I lov'd; to view with glistening eye,
 In all a parent's fondness, the budding graces
 Of our little ones.

* * * * Then ye had a father,
 My lovely babes! Now more than helpless orphans?
 Thy mother more than widow's grief has known:
 Yes, sharper pangs than those who mourn the dead,
 Seiz'd on my breaking heart, when first I knew
 My lover, husband—O, my earthly all,
 Was dead to virtue! When I saw the man
 My soul too fondly lov'd, transform'd to brute;
 O, it was then I tasted gall and wormwood!
 Then, the world look'd dreary; fearful clouds
 Quick gather'd round me; dark forebodings came.
 The grave before was terror; now it smil'd.
 I long'd to lay me down in peaceful rest,
 There to forget my sorrows. But I liv'd:
 And O, my God! what years of woe have follow'd!
 I feel my heart is broken. He who vow'd
 To cherish me—before God's altar vow'd,
 Has done the deed. And shall I then upbraid him—
 The husband of my youthful days—the man
 For whom I gave my virgin heart away?
 Patient I'll bear it all.

* * * * Peace, peace my heart!
 'Tis almost o'er. A few more stormy blasts,
 And then this shatter'd, sickly frame will fall,
 And sweetly slumber—where the weary rest,
 The wicked cease from troubling!

We earnestly recommend to the attention of our readers the "*Review of the Report of the Committee, on Sabbath Schools.*" Contained in the May and present number of the Magazine. The subject is one of immense importance; and the able manner in which it is discussed, is calculated to delight and edify every friend of sound morality.

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VOL. III.

SCRIPTURE LANGUAGE.

It is one of the unlovely traits of humanity, that men censure in others, the want of that which they themselves possess not. Or condemn that in others which they themselves practise. A stronger illustration of this fact could not be given, than is exhibited in the outcry raised by Unitarians against the Christian Churches, for not using *Scripture language* in their creeds.—For not using *Scripture language* in their sermons. The specifications they point to, are, words, or expressions, such as *Trinity, Triune, vicarious, Godman,* &c. &c. The answer which is given to this puerile rant, is familiar perhaps, to every plain, common-sense Trinitarian: viz. “the word *triune*, is compounded of two latin words; the first meaning *three*, and the second meaning *one*;—and we express by the word, *triune*, or *three-one*, (in a short way) that which the scriptures express, by saying, “*These three are one.*” The word *Godman*, is not in the New Testament applied to Jesus Christ: but when we see him called *God* in one verse, and *Man* in another, we abbreviate the expression of our belief, by uniting the two scripture expressions.” “And so of *vicarious*, we mean to express briefly what the scripture means by “*He bore our sins in his own body on the tree.*” And thus it is with every particular of this unfounded and futile charge. I do not know that the word *malevolent* is found in the scriptures; but, if it is not, who, in either speaking his belief or in writing it, would object to its use if he wished to express briefly, that disposition felt by satan, when he goes about like a roaring lion, seeking whom he may devour.—I do not know that the word *extatic*, is to be found on the sacred page; yet, it might be found an useful adjective to convey the christian meaning, either in writing or speaking:—and so of a thousand expressions, used by every one (either Trinitarian or Infidel.) who ever spoke much, or wrote much on the

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subject of religion. But who that had heard only a small portion of the clamour, made by Unitarians on the subject of *Scripture language*, would suppose that they themselves were of all others the most faulty, and the most assailable on this very point? They are opposed to a written *belief* or *creed* (and there are many who will agree that their reasons, for not fixing their creed on paper, if not substantial, are at least *politic*;) but they will deliver their belief orally, *sometimes*; and in these oral expositions they use many words and expressions, that are not found in the Bible. For no speaker ever avoided it, unless he merely rehearsed verses, and chapters, without any attempt at explanation. But unfortunately they refuse to use many Bible expressions, and much *Scripture language*, which they cannot, and dare not use whilst they adhere to their tennets.

Trinitarians use many expressions that do not stand in the same words on the sacred page. But with more than cheerfulness, are ready to speak or write any sentence there and leave it with the audience or reader, without note or comment.

I now propose to shew that on the controverted subject of the un-derived Deity of Jesus Christ; *Trinitarians alone*, either *do* or *can* use all the expressions of the Bible, without explanation or subterfuge, either in creed or sermon. To try this matter then, suppose the adversary of the doctrine of the Saviour's absolute Deity, were to present a gospel minister with the following expression made by the Redeemer: "My Father is greater than I;" and ask if he could with cheerfulness, and with safety read or repeat that to an audience, and leave it without explanation. The Trinitarian could answer, "*certainly*. I never wish my hearers to believe that Jesus Christ was not a man; and I never expect any of them who have read, that he eat—slept—walked—wept—groaned—conversed—sighed—&c. &c. either to think otherwise; or to expect that he would live with men thirty years—preach three years, and finally die as a man, without ever once speaking of himself as a man. I am willing to read, preach, or write these words, as my belief, without added remark; for 'the man Christ Jesus,' is a correct expression, and I pronounce it as freely, as I do 'Jesus Christ, who is over all, God blessed forever more.' And the expression, 'my Father is greater than I,' is as true, as is, 'I and my Father are One.'" The same answer would be returned, were the text presented where the Redeemer disclaimed the knowledge of the Judgment hour. If it was a truth, that he was 'the Son of man,' (and I think I need not pause to prove it to an advocate for *Scripture language*,) then who would have ever supposed him to pass through life, without a single allusion

to his humanity.—The same answer would be given concerning the passage, where his surrendering up the Kingdom to God, is mentioned. Where is the danger of mistake here? Who ever would expect him to act as mediator between God and man, after the last saint is gathered in? What necessarily must become of the Mediatorial Kingdom, when the world is burnt, and when there shall be no two parties to mediate between? In short there is not a word, or an expression in the Holy Book of God, which may not be read, written, or uttered with cheerfulness and safety, by the believer in the fundamental doctrine of the sacred Trinity; without comment or expression, and without any fear of injury done to the truth, as by him received. And accordingly, the conduct of Trinitarians, corresponds with this fact: for these passages are read, quoted and rehearsed by them, and left with the audience, fearlessly without explanation. But when the tables are turned things are truly reversed. Suppose I ask a Unitarian, can you with safety tell an audience, “my belief is that of Thomas,” I can say to Jesus Christ, “my Lord and my God;” and leave that address with them. If there would be no danger to the creed of a Unitarian, from trusting to the public, the naked expression directed to Jesus Christ, “My Lord and my God;” then surely the *suppositions*—the twisting—the adding and the toilsome dissections and conjectures employed on these few words, by polemic unbelievers, to make them mean something else, than that Jesus Christ was Thomas’ Lord and God, was all labor very needlessly spent. Can the Unitarian, or does the Unitarian ever give forth to the world as truth, and unassociated, with explanatory remark, the following *Scripture language*?

“The Word was with God—and the Word was God.” John i. 1.
 “And they stoned Stephen; calling upon God, and saying, Lord Jesus receive my spirit.” Acts vii. 59. “I, and my Father are One.” John x. 30. “Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me, hath seen the Father, and how sayest thou then, shew us the Father?” John xiv. 9. “And we are in him that is true, even in his Son Jesus Christ. This is the true God and Eternal Life.” I. John v. 20.

Too numerous are the passages to rehearse, for any publication of ordinary length, but surely if any one assertion just quoted, should be true in its obvious sense, Unitarianism must be false: and if such passages can be with any kind of safety to their tennets committed to an audience; then their leaders and champions have expended much useless toil, study, and ingenius artifice in colouring them.—

Who, that is a Unitarian could repeat the words of Peter to the

Saviour; "Lord, thou knowest all things"—without fearing that his audience might take up the idea, that Peter esteemed him *omniscient*. Who that denies the essential divinity of Jesus Christ, could repeat without comment, "Jesus Christ, the same yesterday, to-day, and forever;"—and not dread, lest his hearers might suppose the Scriptures were teaching his *unchangeableness*, or that his *omnipresence* might be credited, were he to use the Saviour's language, "where two or three are gathered together in my name, there am I, in the midst of them, to bless them." What Unitarian could repeat without remark, Rev. i. 8. and ii. 8. without apprehending that both the *eternity* and the *omnipotence* of Jesus Christ, might be understood from those verses; ii. 8. "These things saith the *first* and the *last*—which was dead, and is alive." i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." And we may add, Isa. xlv. 6. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the *first*, and I am the *last*; and besides me there is no God." And what audience could hear from the passages cited, and from a multitude that might be quoted, that Jesus Christ was *omnipotent—omniscient—omnipresent—eternal—unchangeable*, &c. without being inclined to suspect he was indeed the *first* and the *last*? In short, were the Unitarian to venture on the use of purely scriptural expressions, we would find him in the singular attitude of telling his hearers, that Jesus Christ was *God*, as in Matt. i. 23. "And they shall call his name Immanuel, which being interpreted is, *God with us*." John i. 1, 2. "In the beginning was the Word, and the Word was with God, and the Word was *God*." Rom. ix. 5. "Christ who is over all, *God* blessed forever." I. Tim. iii. 16. "*God* was manifest in the flesh." Titus ii. 13. "That he was the *great God*, and our Saviour Jesus Christ." I. John v. 20. "The true *God*." Isa. ix. 6. "The *Mighty God*." And there would be certainly some danger of his being believed by some of his hearers.

I am an advocate for *Scripture language*—a very strenuous believer in the importance of being able to use it on all occasions.—And, furthermore, I believe that it is a test of orthodoxy; not that we are to avoid using any word or expression, that is not found in the Bible, for that is impossible. We may clothe an idea taken from the Scriptures in our own words, and we do this almost continually, either in praying, preaching or writing. *But he is not sound in his creed who avoids Scriptural expressions*, or who prefers one verse of the doctrinal part of the Bible before *another*.—He is not sound who cannot say, "*This is my creed*:" and then write down

cheerfully after these words, *any* assertion from the Saviour's lips, or from the pen of his inspired followers. I think I have shown that Trinitarians *alone* can do this with safety, and without destroying their own belief of the existence of God.

I now propose to shew that *Calvinists, alone*, of all the sects on earth, either *do* or *can* with safety to their peculiar faith, use any word, or any verse in the Bible, just after saying or writing, "*This is my creed;*" and then leave it without comment.

Calvinists believe in the eternal happiness of the saints in heaven, and the eternal misery of the enemies of God in hell. Were the Universalist to ask him to put the kindest invitation in the Bible, or the broadest assertion respecting the merits of the Saviour's death after, "*this is my belief;*" he could with safety, and he would with cheerfulness. I need not do this on paper; for it is known all these verses are his joy and song. In his discourses they dwell upon his lips; and in his writings they flow from his pen almost continually. And he is under no apprehension lest his auditors or his readers become Universalists from the use of them. But the Universalist after writing "*this is my belief,*" would surely hesitate to add Mat. xxv. 46.—"*These shall go away into everlasting punishment;*" and then hand that naked statement forth to the world. It would give the *lie direct*, to his most cherished sentiment. The same may be seen of Rev. xiv. 11. Thus "*my belief is*" that "*The smoke of their torment ascendeth up forever and ever!*" The same may be shown of the quenchless lake—the deathless worm—and of any passage or verse, where the destiny of the rejectors of a Saviour's grace is mentioned. But how is it respecting those points of the Calvinist's belief, that are so odious to many? Election—Final perseverance—Predestination, &c. Let the matter be fairly weighed, and we shall find that the strongest expression found in the Presbyterian Confession of Faith, is not stronger than a multitude of New Testament assertions, to be found, almost on any page. Suppose the opposer of these doctrines were to ask the Calvinist to write or preach, "*this is my belief;*" "*Him that overcometh will I make a pillar, &c.*" or "*Let him that thinketh he standeth, take heed lest he fall;*" or, "*that was the true light, which lighteth every man that cometh into the world;*" or, "*God is no respecter of persons;*" or, "*I have no pleasure in the death of him that dies;*" or, "*Look unto me all ye ends of the earth and be ye saved;*" or, "*Whosoever will, let him take of the water of life freely.*" Or all, or every expression, collectively or individually, found withip the Sacred Volume, respecting salvation freely of

ferred without money or price, to every individual sinner of our race: The Calvinist can reply, "I am willing—I am joyously anxious to say *this is my belief*;—I will write them—proclaim them—preach them, or sing them;—for they form my pulpit expressions—my closet meditations—and the burden of my daily thanksgiving." And the public know that no set of Scripture (doctrinal) verses are shunned, or only hastily glanced at, and then passed by as though they were disagreeable by Calvinists—either in their family devotions, or in their pulpit exercises—in oral debate, or written composition. When he quotes the Bible, he has no fear that the words he utters will disprove his own doctrines. No explanation—no comment—no subterfuge—no extract from Taylor,* or any other Socinian writer is necessary. He does not wish to prevent his auditors, or readers from taking the words according to their obvious import.

But, let any opposer of these doctrines write down, "This is my creed;" and then, how many verses in the New Testament will he *venture* to let me write immediately after these words:—O ye, whose faces redden at the very word *Election*,—whose eyes flash an angry glance as soon as the preacher pronounces the word *Predestinate*—where did ye imbibe such a deep and long-continued hatred of the Lord's language—of the common style and favourite expressions of the writers of his New Testament.

I will here finish by writing a creed; the whole of it belonging to the Bible: and if words, sentences, expressions, and all, are transcribed from the Sacred page, who should fear to set his hand to it, and rejoice in it.

I believe that "when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts xiii. 48.

I believe that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. viii. 29.

I believe that "at this present time also, there is a remnant according to the election of grace;—and if by grace, then it is no more of works." Rom. xi. 5, 6.

I believe that "Not many mighty, not many wise, not many noble after the flesh are called,—but God hath *chosen* the foolish things of this world, to confound the wise." I. Cor. i. 26, 27.

I am of the opinion that the Ephesian believers to whom Paul

*The man from whom Dr. Adam Clarke extracted his explanation of the Epistle to the Romans

wrote, were "Predestinated unto the adoption of children, by Jesus Christ to himself according to the good pleasure of his will."

Reader, can you say this; or are you frightened at a text: and are you afraid it should go forth without addition, alteration or qualification, as your sentiment. N.

A WHEEL WITHIN A WHEEL.

A SERMON,*

BY REV. THOMAS CLELAND, D. D.

Ezek. i. 16. And their appearance and their work was, as it were a wheel in the middle of a wheel.

This is one of the grandest visions ever seen by mortal man. It commences at verse, 4. and ends with the chapter. A brief analysis, or explication is necessary in order to a more familiar entrance on the subject before us.

In verse, 4. the prophet saw "a whirlwind." It "came out of the North," with "a great cloud, and a fire unfolding itself, &c." The "whirlwind," I consider, denoted the impetuous judgment of God in

*This Sermon has been obtained from Dr. Cleland, by the particular solicitation of one of the Editors. The story of its origin is somewhat novel and interesting; and is, itself, an illustration of the subject presented in the Sermon.

In the early part of the author's ministry, one of the good elders of his church, since gone to his rest, asked his minister if he could preach a Sermon for him, on that text? To which he replied, that he could not tell, until he examined the subject, which had not before been brought to his mind. The elder expressing an anxiety about it, received a conditional promise. Shortly after, the author was under the necessity of being employed in repairing a horse-mill on his premises, on which many around were dependant for bread. In this employment, he was engaged all alone during three days. His mind was at the same time very much occupied with the subject of the elder's text; and here was an auxiliary, somewhat of a practical illustration of the matter in hand. And therefore, while the wheels of the mill, in their various relations and connections, were displayed before his eyes, the wheels of Ezekiel's vision were continually running in his head. At length, something in the shape of a Sermon was produced. It was preached both to the amazement and gratification of the good old man.

Not long after, the author had occasion, by the order of the Presbytery, to visit a congregation where a great schism had taken place, by the defection of Matthew Houston, their Pastor. The Sermon was preached there. A young man was present, who had commenced a course of preparation for the Ministry. He was very ardent and zealous, and much attached to Houston—went off with the party, and put himself under the direction of Barton W. Stone; expecting shortly to come out a flaming New Light preacher. But these wheels rolled him out of the mazes of error, and the Lord be praised, rolled him back again into the Presbyterian Church.—He got completely cured of Arianism, and finished his theological studies with the author. The church will rejoice to know, and that is all, from this story, she need to know, that that young man is now, the Pastor of the First Presbyterian church in Lexington. (Ky.)

the destruction of Jerusalem and Judah by the Babylonians. The "cloud," was emblematic of his dark dispensations and impending heavy judgments on the Jewish nation. The "fire," represented his justice and holiness in the awful vengeance about to be executed. Out of the midst of this glorious vision the prophet saw (v. 5.) "the likeness of four living creatures." In chap. x, and 20 verse, he tells us what they were. "I know that the living creatures were the Cherubims;" one of the names by which the angels are known in scripture. They are the bright attendants on the king of glory, and the ministers of his holy Providence. We have their number. They are *four*, to intimate their being employed in the four quarters of the globe, or sent forth toward "*the four winds of heaven.*" And this was their appearance; they had the likeness of a man." They were intelligent, rational creatures; "and every one had *four faces*; and every one had *four wings.*" We have here, and onward, their qualifications represented, their various endowments and characters hieroglyphically described. "They four had the face of a man." (v. 10.) Indicative of knowledge, forethought, prudence, compassion and philanthropy. "They had the face of a lion."—Bold formidable, and fearless in executing the will of God.—"The face of an ox." For strength, labor, unwearied diligence and perseverance in their work. "The face of an eagle."—Denoting their activity, their piercing knowledge, and spiritual sagacity. Their "four wings" are necessary for activity, celerity, and expedition. "The hands of a man *underneath the wings,*" point out their skillfulness and dexterity, their admirable adaptation to their work.—Wings for motion, hands for action. "Their wings were joined one to another, because of their perfect unanimity." (v. 9.) "They went every one straight forward." They were intent upon the service of their Master, as well as harmonious, steady and constant in their obedience to all his commands. "They turned not when they went." Because they made no mistakes that needed rectifying—no errors that needed correction; and no diversions caused them to turn aside to follow any thing foreign from their employment. "Their wings were stretched upwards," expressive of their promptitude and readiness to execute their Makers orders. "Their feet were straight feet." They stood straight and firm, and steady; exhibiting great simplicity and uprightness; the sole of their feet being "like the sole of a calf's foot," which divides the hoof, and is therefore clean, was emblematical of their purity and holiness. "And they sparkled like the colour of burnished brass." A superior excellency and dignity appeared in their character and movements.

Being employed on the errands of the Almighty, every step the angels take therein is glorious.

The prophet having described these living creatures by their nature, their number, their qualifications, including their general appearance, their faces, their wings, their feet, their hands, and their motions, he goes on to tell us that "they went whither the spirit was to go;" (v. 12.) which implies that in all their motions and conduct they subjected themselves to the direction and government of the divine will. In their ministrations they were perfectly subservient in the providential government of the world—to the great concerns of religion, and the prosperity of the church. In this grand employment, "their appearance was like burning coals of fire, and like the appearance of lamps;" denoting their ardent love to God—their fervent glowing zeal in his cause—their splendor and brightness—the terrible effects of their ministry on the enemies of God and his church. The "lamps, or light going up and down among the living creatures," intimate, that they receive all their light, wisdom and understanding from Him who is the fountain of Light, and by whose unerring wisdom they are guided in all their operations. And while inflicting his judgments on the objects of Divine vengeance, a bright fire is seen issuing forth as lightning upon them; in the execution of which these instruments were seen by the prophet, with inexpressible velocity, "running and returning as a flash of lightning."

The prophet next discovered "one wheel upon the earth by the living creatures, with his four faces." (v. 16.) The mysterious dispensations of God's Providence are compared to *wheels*, either of a chariot in which he rides as a conqueror to execute the purposes of his own will, or, rather, the wheels of a clock, or some complicated Machine, all contributing to its regular motion. The wheel being "upon the earth," intimated that the vision related to the affairs of this lower world. Its being "by the living creatures," who attended it to direct its motion, teaches us that the Angels, as the ministers of God's Providence, are employed in directing the motions of second causes in subserviency to the Divine purpose. And such a close connection and admirable harmony exist between the *living creatures* and the *wheels*, that they co-operated, moved, and rested together.—"When the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, whither was their spirit to go; for the spirit of the living creatures was in the wheels. When *those* went, *these* went; and

when *those* stood, *these* stood." &c. (v. 19—21.) Thus, the same will and counsel of God, that guides and governs the Angels and all their performances, does also, by them, order and dispose of all the motions of the creatures in this lower world, with all their issues and events.

It is moreover said, that this wheel had "*four faces*," looking four several ways; intimating that the Providence of God exerts itself in all parts of the world, East, West, North and South. Look where you will upon this wheel of Providence, it has a face toward you. The four wheels, as they now appeared to the prophet, "had one likeness," to show that there is a consistency, and even uniformity, in the dispensations of Providence. "Their work was like unto the colour of a beryl," like green sea-water, an emblem of the perpetual vicissitudes of human affairs. "They went on their *four sides*; and they returned not when they went." (v. 17.) The shape of the wheels and admirable aptitude for continual motion, "the appearance, and their work being as it were a wheel in the middle of a wheel," either passing through at right angles, or perhaps a smaller wheel, connected with a larger one, and set in motion by it, very forcibly represent the constant revolution of human affairs, under the conduct of Providence, both with respect to persons and communities; being to-day at the top, but to-morrow at the bottom of the wheel, beyond all human expectation or prevention. Nothing could interrupt or retard the progress of these wheels, moving steadily on "their four sides," and in their proper places, without deviating or being diverted from their course by any impediments. They signify, too, by their not returning backward, that Providence does nothing in vain. The *rings*, or rims of the wheels "were so high that they were dreadful; and their rings were full of eyes round about them." (v. 18.) If the circumference of these wheels, when raised up and put in motion, was so vast and tremendous that the prophet was afraid to look upon them, how should we be astonished when contemplating the "vast compass of God's thought, and the vast reach of his design?" Who can attempt to describe the circle of Providence, without amazement, or without being constrained to cry out, "O! the height and depth of God's councils!" Though the dispensations of Providence may appear to us intricate, perplexed, and unaccountable, yet it is pleasing to reflect that the wheels *were full of eyes round about*: plainly denoting that the motions and events of Providence are all directed and determined, not by a fickle chance, or a blind fortune, but by a God of infinite wisdom and unerring skill. And though we be not able to account for the origin

and tendencies of events, yet all things are under the cognizance and disposal of an all-wise, all-seeing God, who worketh all things after the counsel of his own will. To follow the prophet in our analysis through this vision would be pleasing and interesting. But in doing so, we should transcend our intended limits; and therefore we proceed to the discussion of our subject, by attempting to illustrate and confirm the following

PROPOSITION.

The great plan of God's Providence, like a great "wheel upon the earth," is fixed and unalterable, under the direction of fixed laws, in the connexion of cause and effect; extending to the preserving and governing of all his creatures, and all their actions, and all events; yet in such a manner that he is not "the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established;" the whole having "*the appearance and the work as it were a wheel in the middle of a wheel.*"

By *Providence*, is generally understood the wise and holy superintendence and care which God exercises over the created universe. It has been distinguished by mediate and immediate, ordinary and extraordinary, common and special, universal and particular Providence. *Mediate* Providence requires the use of means; *immediate* Providence is the reverse, being exercised by God himself without any instrument or second cause. *Ordinary* Providence is in the common course of means, and by the chain of second causes; *extraordinary* is opposite to this course, and is of a more miraculous character. *Common* Providence is exercised over creation at large; *special* relates to the Church particularly. *Universal* is the general upholding and preserving of all things; *particular* relates to individuals in every circumstance and conduct through life. To suppose, as some have maintained, that God extends his Providence no farther than to a general superintendence of the laws of nature, having no regard to the minute affairs and actions of individuals, would not only be contrary both to Scripture and reason, but would represent the divine government so loose and contingent, so fortuitous and uncertain, as to destroy all ground for reposing any trust under its protection, or deriving any comfort or encouragement from its operations.

Reason and Scripture both concur in establishing the doctrine of Providence. The former recognizes the admirable order and harmony that appears in the operation of the laws of nature—the accomplishment of future events, with the most exact minuteness,

according to predictions and astronomical calculations long beforehand—the revolutions of empires—the rise and fall of kingdoms—the regular returns of seed-time and harvest, day and night, summer and winter—the preservation of a church, in such a corrupt degenerate world as this, like a spark in the midst of “the rough ocean’s foam,” against the fury of hell and wicked men. In short, to deny that God governs the world by his superintending Providence, is to deny his very being; for the arguments that prove the one, do prove the other also. And to imagine that the *purposes* of God are, in respect of their object and plan, different from the *events* of his Providence, is to suppose that he acts without design, operates without plan, wills without effect, and is obliged to do as he *can*, when he cannot do as he *would*:—all which deserves a name not short of blasphemy.

But the testimony of scripture is express and pointed on this subject. God is represented there as conducting the falling sparrow to the ground—noticing *the very hairs* of the head which *are all numbered*—feeding the fowls of the air, which neither sow, nor reap, nor gather into barns—clothing the grass of the field to-day, and arraying the lily of the valley that grows without toiling or spinning, with an ornament not excelled by Solomon in all his glory. He is there exhibited as the giver of *life and breath and all things*; causing his sun to rise on the evil and the good; and sending his rain upon the just and upon the unjust,—yea, “he is kind unto the *uthankful* and to the evil.”

The great plan of God in the operations of his Providence is fixed and unalterable. “I know, that whatsoever God doeth, it shall be forever; nothing can be *put to it*, nor any thing be *taken from it*.” (Eccl. iii. 14.) “He is the Rock, *his work is perfect*; for all his ways are judgment: a God of Truth, and without iniquity, just and right is he.” Deut. xxxii. 4.

The Providence of God extends to, and is conversant about all the Angels. Some of them he permitted to rebel, and fall irrecoverably, and hath reserved them in chains and darkness until the day of judgment. Others are established in holiness; their standing is confirmed because they are “the elect Angels.” (I Tim. v. 21.)

It also extends to all the children of men, and to all the tribes of *animated nature*:—from the prince on his throne, to the beggar on the dung-hill—from the rich man in purple and fine linen, to the poor beggar at his gate full of sores—from the mite and the gnat, up to the elephant and the whale: and from the mite downwards to those invisible animalculæ, a hundred thousand of which would not

equal a grain of sand." "The eyes of the Lord are in every place—they run to and fro throughout the whole earth." And while "He telleth the number of the stars," he also numbereth the very hairs of the head. Truly, "great is our Lord, and of great power.—His understanding is infinite."

A sentiment has been propagated of late, taken from a learned Commentator, which seems to deny the complete knowledge of God; or, that he knows all things that exist in the universe. It maintains, "That God, although omniscient, is not obliged, in consequence of this, *to know all that he can know.*" This sentiment charges the Governor of the world with criminality. Its import is this,—that God *could* know all things *if he would*; but that he has not chosen to know some things that he might know;—that he has imposed a voluntary ignorance on himself respecting the things he does not choose to know. Consequently, in proportion to the evil and the mischief that has entered into his dominions, because of this neglect, or voluntary ignorance, so must his criminality be estimated. The sentiment is unscriptural and dangerous—highly censurable, and verges toward Atheism and blasphemy. And it is to be regretted that it should receive countenance from any portion of a respectable denomination.

But we proceed to remark, that all the actions of men, good and bad, voluntary and contingent, are under the control and management of divine Providence.

1. *Good actions*:—not by coercion or compulsion, but by sweetly, powerfully, and efficaciously *inclining* and *determining* the will both to the *action* and the *right manner* of performing it. "It is God that worketh in you, both *to will* and *to do* of his good pleasure." "Thy people shall be *willing in the day of thy power.*"

2. *Sinful actions*:—"and that not by a bare permission," which God did when, "in times past he *suffered* all nations to walk in their own way," and when "the times of this ignorance he *winked at*," but also in uniting with that permission, "a most wise and powerful bounding," limiting and directing them to good and holy ends, contrary to the nature of sin itself, and the design of the sinner. "Surely the wrath of man shall praise thee—the remainder of the wrath shalt thou restrain:"—"Because thy rage against me, and thy tumult is come up into mine ears therefore, *I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.*" "I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them

down like the mire of the streets.—Howbeit, *he meaneth not so*, neither doth *his heart think so*: but it is *in his heart to destroy and cut off nations not a few.*” “But as for you, *ye thought evil against me; but God meant it unto good.*” “A man’s heart deviseth his way, but the Lord directeth his steps.”

3. *Voluntary* actions, are under the direction of divine Providence. “Both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together—for to do whatsoever thy hand and thy counsel determined before to be done.” “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” Mark also, the conduct of Joseph’s brethren toward him;—these as well as the crucifiers of the Son of God, were perfectly free and voluntary in what they did.—They thought evil against those innocent victims of their hatred and cruelty; “but God meant it unto good, to bring to pass, as it is this day, to save much people alive.” How forcibly is the sentiment expressed in the words of Solomon: “There are many devices in a man’s heart; nevertheless, the counsel of the Lord that shall stand.”

4. Those actions and events, denominated *casual* or *contingent*, are subject to the control and direction of divine Providence.—What can be more contingent than a lot; yet “the lot is cast into the lap; but the whole disposing thereof, is of the Lord.” Men may talk in the language of gamesters and infidels, and attribute providential events to accident, luck, chance, &c. But “what is *chance* to man, is the *appointment* of God.” What is reckoned to be *casual* or *contingent* with men, is not so with respect to God. For “known unto God are all his works, from the beginning of the world.” Nothing can possibly be uncertain with him, “who worketh all things after the counsel of his own will.” His work is perfect—“*nothing can be put to it, nor any thing taken from it.*” All things that come to pass, whether “necessarily, freely or contingently,” are so under the control and management of divine Providence, that they “fall out, according to the nature of second causes,” so that whatsoever is sinful, “proceedeth only from the creature, and not from God; who being most holy, and righteous, neither is nor can be the author, or approver of sin.” The subject will be further elucidated and confirmed by the following

EXAMPLES AND ILLUSTRATIONS.

And here the case of Joseph is very remarkable. All history records not another case like this. And if ever the operations of divine Providence exhibited the appearance of *a wheel within a wheel*, it

is to be seen here. A desolating famine was about to waste the land. God, "to save much people alive," determined to lay up the stores of his provision in Egypt; and in due time to convey his covenanted people there on the great wheel of his Providence. But mark the intricate, complicated machinery, how it is set in motion. Joseph is the principal instrument. He must be sent on before to preserve life. In order to this, he must be a favorite son for his mother's sake,—must have a parti-coloured coat—must see, in prophetic dreams, the eleven sheaves of his brethren doing obeisance to his sheaf; and the sun, moon, and eleven stars doing reverence to him. On these accounts he is envied and hated by his brethren. At seventeen years of age, he is sent out into the wilderness, where his brethren were feeding their flocks, to enquire about their circumstances. At the sight of him their evil passions rise. They first resolve to kill him, then, at the instigation of Reuben, to throw him into a dry pit, there to perish. While taking a compass about to effectuate their wicked purpose, behold another little wheel is set in motion!—At that moment, God sends the Arabian merchants along that way, with their spices and gum from Mount Gilead, right on to the land of Egypt, where Joseph must go, to provide for his father and his family. To these merchants he is sold as a slave: they sell him again to Potiphar, the captain of the royal guards of the Egyptian king. By reason of the criminal passion, impudence, and false testimony of his mistress, he is unjustly and cruelly imprisoned, where he continued three years. There, under the Divine direction, he interprets the dreams of the king's butler and baker, by which he is at length brought before the king, to explain to him his remarkable dreams, respecting the seven fat kine devoured by the lean, and the seven good ears of corn, consumed by seven ears empty and withered. Now see how the wheel of Providence has rolled him to his station, after so many vicissitudes. How true it is, we repeat it again, in the language of inspiration, that though, "there are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand." The whole affair is now clearly seen, and perfectly understood by Joseph, who, while he attributes evil intention in his brethren towards him, yet, by the light of Divine wisdom he says to them, "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."

Let us take another instance. Determining to relieve his peo-

ple from the bondage of Egypt, God raised up an instrument for that purpose, in the person of Moses.—But mark the peculiar circumstances under which it is accomplished. Before his birth, the King of Egypt had issued forth orders to put to death every male infant of the Hebrews. His parents hid him three months; and when this could no longer be done, his mother made an ark of bulrushes, and pitched it over, so that it might be water-proof. Therein she put her lovely babe, and laid it in the flags, by the river's brink. Now, "see that floating ark of bulrushes; it contains a weeping babe, abandoned to the perils of the Nile, in a state equivalent to the want of father and mother; but it carries the scourge of Pharaoh—the deliverer of Israel—the historian of the creation—the legislator miraculously commissioned—the prophet divinely inspired!" The wheel of Providence moved *Thermutis*, the daughter of Pharaoh that way; "she saw the ark among the flags, and sent her maid to fetch it. And when she had opened it, she saw the child: and behold the babe wept." What a crisis is here! The secret retreat is discovered, and to all human appearance the whole of this tender stratagem to preserve this child is broken up. Yonder is little Miriam, his sister, who had been stationed from day to day, "afar off, to wit what would be done to him." Now her little swelling bosom forebodes the evil that is to befall the beloved object of her affection, and her charge. She approaches with all the tender agitation of infantile tenderness—she marked the countenance of the princess—saw the tender compassion of her bosom, and heard her say, "this is one of the Hebrews' children." Being emboldened by this circumstance, with an artful, but an innocent, and most willing officiousness, she approaches the princess and said, "shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee. And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother." O happy mother! joyful, welcome nurse! See how the wrath of man is restrained and made to praise God! Look at the rapid, but harmonious rotation of the wheels. We see Moses rising to a state both of safety and elevation. "Take this child away, and nurse it for me;" said Pharaoh's daughter to the mother. And no mother need attempt to guess how sweet and pleasant was the task. "And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." The subsequent history is too well known to need any enlargement or comment.

The history of David affords another striking instance of the Providence of God. We see him a young stripling in the field "sitting

on a hillock, with the sheep at his feet, and his harp in his hand." But by a train of events as unexpected as they were remarkable, we see him led on by the Providence of God, until he was called to exchange the shepherd's crook for the royal sceptre—the hillock for the throne—and the cottage for the palace. "In revolutions less splendid and striking, but not less strange and unlikely, he has led others by a way that they knew not; he has made darkness light before them, and crooked things straight. Difficulties that seemed insuperable have been overcome; and without a design formed by their friends, or a hope entertained by themselves, they have passed from obscurity to honor—from limitation to enlargement—from dependence to the support of others—from inability, to be the instruments of good to thousands." "He raiseth up the poor out of the dust, and lifteth up the needy out of the dung-hill, that he may set him with princes, even with the princes of his people." "It is the Lord's doing, and it is marvellous in our eyes."

Our time and limits necessarily preclude the introduction of the cases of Job, Esther, Daniel, and many others, both ancient and modern, where the operations of divine Providence are remarkably exemplified, clearly illustrated, and fully established. The instances already adduced are sufficient for our present purpose;—we, therefore proceed to state and obviate some

OBJECTIONS.

1. If the great plan of God's Providence is fixed and unalterable, and the grand objects of that Providence necessarily and infallibly secured thereby, of what use is working, striving, preaching, praying, &c.

We answer:—That second causes and means, such as praying, preaching, &c. do as much belong to the plan, and are as really a part of it, as the little wheels belong to a grand machine; and are as really related to, and connected with it, as the smallest wheels are to the great wheel which puts the whole into operation. The objection not only fails to recognize the existence and the use of the *wheel within* a wheel, but really aims to strike it out, and thus, in effect, to destroy the order and beauty of this grand machinery altogether. Is it the design of God to save sinners? This he ordinarily accomplishes by means and instruments.—"By the foolishness of preaching he is pleased to save them that believe—" and his ministers "are workers together with God." There is a point where human and divine agency meet—where *duty* and entire *dependence* meet. That *it is so*, we know; but *how* it is so.

no one, we apprehend, is able to explain. The fact of Ezekiel's prophesying over the valley of dry bones, by the authority of God, with the effect that was produced, is entirely satisfactory to every modest and candid enquirer after divine truth. "God, in his ordinary Providence maketh use of means, yet is free to work without, above, and against them, at his pleasure." Hos. i. 7. Rom. iv. 19—21. II Kings, vi. 6. Dan. iii. 27.

2. If Judas, (Luke, xxii. 22.) Herod, and Pontius Pilate, with the Gentiles and the people of Israel (Acts, iv. 27—28.) did what the hand and counsel of God determined before to be done, how could they be considered as culpable? and how is God exonerated from the charge or implication of being the author and approver of sin, and yet righteous in their punishment?

We answer:—In the first place, that the objection has directly to encounter matter of fact, or revealed truth itself. In the case where Judas is concerned, it is stated as a fact by Christ himself, that "the Son of man goeth, as it was determined." (Ps. xli. 9.) But it is equally true, according to the same infallible teacher, that the entire blame, and consequent condemnation rested upon the head of the betrayer; for he immediately subjoins, "but, *wo unto that man* by whom he is betrayed!" It is true that the Saviour was delivered by the determinate counsel and foreknowledge of God—that Herod, and Pontius Pilate in his unjust condemnation and crucifixion, did what the hand and counsel of God determined before to be done—and yet we are taught by the same divine inspiration, that it was done with malicious hearts and wicked hands. "Him being delivered by the determinate counsel and foreknowledge of God, *ye have taken, and by wicked hands* have crucified and slain." (Acts, ii. 23.) The objection ought therefore to be withdrawn; and, in truth, it ought never to have been started. But, if it will come out, it must fight the Bible itself.

We answer:—In the second place, these men being in a state of depravity and wickedness, needed no incitement or impulse from God to cause them to act as they did; but they acted freely, according to their own evil inclinations, untrammelled and uninfluenced by any decree or purpose of God, respecting the death of Christ. This could not be the *motive* of their acting as they did, nor the *rule* of their conduct. They were as wicked and voluntary in this matter as if there had been no purpose or determinate counsel about it. They meant it for evil, and no credit to them if God meant it for good, by educing good out of it, and thus making "Christ crucified," the greatest blessing this fallen world ever saw

or heard of—even “the power of God, and the wisdom of God,” unto them which are called, whether Jews or Greeks.

The following illustration may perhaps make this matter more plain and sensible to the feeble understanding. Suppose a man in some foreign dominion to be, on account of some misdemeanour, pronounced an out-law by his sovereign, so that any person may put him to death with impunity. Suppose he comes to your house, and you, prompted not by the king's decree, or the man's condition, but by your own wicked disposition, plunge a dagger into his heart, you are as much a murderer as if he were the most virtuous and upright man in the government. The decree of his sovereign did not *compel* you to do it; for of this you were totally ignorant. And if the fact should be made known on your trial, it could not be put in as a plea for your justification, nor make you one whit less a murderer than before. Just so the crucifiers of our Lord and Saviour—“who verily was foreordained before the foundation of the world,” and was “delivered by the determinate counsel and foreknowledge of God—” yet with wicked hands he was crucified and slain. In this horrible transaction they received no *direct* or *immediate* impulse from Deity; foreordination was not the *rule* nor the *impelling cause* of their conduct.

3. If these things be so, then is it not true that whatever is to be, will be—or whatever is, is right? and would not this make God the author of sin?

We reply:—that, *whatever is to be will be*, is such a plain *truism*—such a simple matter-of-fact thing, as to admit of no argument. Put a negative on it and it will throw every thing into confusion, and plunge us into the grossest absurdities. It will stand, inverted thus: Whatever *is* to come to pass, may *not* come to pass—whatever is *future* may *never* have an existence—all things that have existed, or do now exist, were once future *before* they did exist. Apply the rule to these things, and it will be found to be a good one, working both ways, backwards as well as forwards. To suppose the things that now exist never had any futurity, is a gross absurdity—a palpable contradiction.

But is the sentiment of Pope true, that “whatever is, is right?” It may or may not be true, according to its application. When applied to God, “who *worketh all things* after the counsel of his own will,” it is true. When it is referred to its ultimate tendency, which is the glory of God, “who doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy Providence, according to his

infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy." In this view of the sentiment it is also true. But with regard to men and devils, in their sinful volitions, and conduct, it is not true. For whatever causes the divine displeasure, deserves his righteous judgments, or is cause of final ruin to its author. This cannot be right in itself; it is most certainly wrong. True, God can limit, control, overrule, and educe good out of it to his own holy end; but the very notion of overruling, &c. presupposes the thing to be wrong in itself; otherwise, it would stand in no need of such controlling influence. In all these things, however, let it be, once for all, understood that, "sinfulness proceedeth only from the creature, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." We proceed, by way of improvement, to make a few

REMARKS.

1. The subject we have been contemplating teaches us humility and adoration. How great and incomprehensible is the majesty of Jehovah, and his infinite perfections in all the discoveries which he has made of himself! After all these emblematic or hieroglyphical representations of himself and of his works, such is the obscurity and intricacy in which they are involved,—such the depths in every subject relative to the existence, perfections, purposes and dispensations of the infinite and eternal God, that "clouds and darkness are round about him," while "Justice and judgment are the habitation of his throne." No painter is capable of delineating them—no ostuary ought to attempt a similitude of them; still there is instruction enough suggested, and discoveries so far understood as to impress the mind of every humble and attentive believer with solemn awe, and to inspire his mind with true wisdom and filial confidence.

2. This subject points out the aberrations and inconsistency of two sorts of theologians, who are almost as opposite and far asunder as the North and the South. The one, who carries the doctrine of Divine Sovereignty to such an extent as to destroy the free agency and accountability of the creature. The other, who magnifies, on the other extreme, the free agency of the creature, second causes, means, &c. so as to set aside divine Sovereignty. The one attempts to move all things by the great wheel alone, without the agency of

the lesser ones;—the other would have all the intermediate wheels in operation without the prime agency of the main great wheel. But let them both remember that the whole grand machinery, in all its intricate, incomprehensible movements, exhibits, in perfect harmony, the wonderful appearance of “*a wheel in the middle of a wheel.*” God, is a Sovereign agent—Man, is a dependent free agent. Both these positions are true. The divine permission of sin—its existence only from the creature as its author—and the righteous punishment of it, &c. are all likewise true, however incapable we may be of comprehending or explaining the wonderful and mysterious management of the Supreme ruler, and righteous disposer of all things, *after the counsel of his own will.*

3. The Providential dispensations of God are sometimes dark and mysterious; as in the case of Job, Joseph, Lazarus, Flavel, Bunyan, and many who suffered martyrdom—also in the seemingly unequal distribution of the good things of this life. But all these things work together for good to them that love the Lord—who, as will be fully and satisfactorily seen at last, “hath done all things well.” Let us learn daily, the soul-cheering lesson, “the Lord reigns, let the earth rejoice.” “The Lord guides the wheels of Providence, as well as those of nature. Amidst all the apparent intricacies and unnumbered vicissitudes, the whole is directed by an unerring hand; and whether at the top or at the bottom of the wheel, our place is assigned by him, and for our good, if we be indeed his people. Nor need we despond in the lowest scenes of adversity; for the wheels keep turning round, and will raise us up again in due time from our depression: whilst they, who presume upon prosperity, know not how soon they may be cast down.

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

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

ST. ATHANASIUS.

MAN is disposed to indolence. On this account it is well he lives in a restless world. For while every thing is quiet around him, his energies sleep. The moral elements must be in commotion; trials

must come heavy upon him, and dangers threaten, and defeat seem almost unavoidable, before he can be effectually aroused, and free himself from every incumbrance, and exert his utmost strength, and make his course luminous amid darkness and high above obstacles, an object of wonder to cotemporaries and of admiration to succeeding ages.

In the church, as well as in the world, circumstances make men great. The Arian controversy in the fourth century, permitted no strength that could exercise itself, to be like weakness—no courage that could stand firmly, to shrink away—no piety that could cheer and purify, to be inoperative.

Among the most zealous in the conflicts of doctrine, and among the most fearless in the storms of persecution, was ATHANASIUS, bishop of Alexandria. Born and educated in the church, he seemed destined, from the beginning, to become her champion. The first object he saw, and the first judgments he formed, and the first plans he executed related to her doctrines and privileges. Present, when a youth, at the council of Nice, he there witnessed the fickle policy of Constantine, and the cunning duplicity of Arius. And when he returned to Alexandria and was elected her bishop, he could not admit to the fellowship of his church, a man so artful in purpose, and so dangerous in principle, as he thought Arius to be. This firmness and decision in the service of God, raised up a host of enemies, who conspired for his destruction.

As the heresy which he opposed so long and so strenuously, and by which he was harrassed almost to death, originated in his native city, exhibiting there so much deceit and malignity, with falsehoods slandering him, and with cruelty persecuting him, no wonder he pronounced it the unpardonable sin. His piety was great, perhaps unparalleled in his age. Yet those who had dethroned his Saviour, and toward himself were so hostile, five times expelling him from his church and country, and forcing him to be for twenty years an exile and fugitive, exposed to sufferings and death—those he could not but view as abandoned by heaven, as beings for whom it was useless if not impious, to supplicate mercy.

Though one of the best men alive, he was accused of lying, and theft, and murder. Slander so begirt the throne, that the proof of his innocence could not reach it, in time to secure him from attack, or save him from banishment. Four Emperors successively pledged him protection in his diocese, but by each of them he was deposed.

Constantine thought it expedient to remove him that the commotion might subside. The apostate Julian condemned him, because

he hated his Christianity and his holy life.' Arianism was sometimes weak and sometimes powerful in the royal councils; and just in that proportion was this man of God uninterrupted in his instructions to his church and people, or proscribed as an outlaw. But whether the tide rose or fell, the rock was firm, now beneath the billows, now majestic above them.

At that trying period other saints, as eminent in station, and regarded as eminent in piety, hesitated not to renounce every thing but the doctrines of the cross—and by negotiating with conscience, were permitted to enjoy temporal favors. Not so with him. To him conscience was the supreme law—Christ the Supreme God. And rather than one should lose his crown and the other be compromised with, he himself would welcome privation, and make the desert his dwelling-place, and the uncivilized Ethiopians his companions. His spirit could yield to circumstances, but it could not be broken. He was not so ambitious of martyrdom as to go voluntarily to death, if flight or concealment might enable him to live. When his relentless enemies tore from him his honors, and silenced his voice, and sought his life, rather than lie down dead in his father's sepulchre, he made a living habitation, and there for four months employed his pen to encourage the weak and counsel the perplexed. While thus sought after with a hatred that could satisfy itself only with his blood, even then he dared occasionally to enter the streets of Alexandria, where his former disciples would gather round him as one who had come from heaven to tell them of heavenly things. His presence seemed like an angel's, and his words were oracles. Though government offered rewards, and bribery was resorted to, not a Judas was found among his followers. Every one of them was ready and anxious to protect, to succour, or to conceal him at the hazard of life.

Behold this venerable man, at midnight in his own church, clad in his robes of office, having before him a pious band assembled to join in his prayers and to receive his blessings; while armed legions of his foes are crowding on to attack him, breathing vengeance and thirsting for blood. Hear him, as the infuriated soldiers are breaking down the doors of his sanctuary, and their swords are gleaming along the aisles, hear him with calmness and dignity, command his trembling affrighted congregation to sing the 136th psalm, the Israelite's song of triumph over their Egyptian enemies, and of thanksgiving to God their deliverer. At another time too, when the Emperor had believed him guilty and yielded to the wishes of his adversaries to depose him, behold him, hast-

ening to Constantinople, and secure in his innocence and in the righteousness of his cause, rushing through hosts of opposition unbidden into the presence of indignant royalty where no other subject could safely venture, while Constantine trembles at his audacious goodness, and feels the justice of his plea, and gives orders for his immediate restoration to his church.

Where, on records of military achievement, can there be found courage so deliberate, energy so invincible, perseverance so untiring? Well might he be superior to the prudent votary of ambition; for God was his hope, and righteousness was his shield.

His actions rather than his writings give him his fame. He wrote almost exclusively in defence of what he believed the Bible to contain in opposition to Arius and his partizans. He believed in the Trinity as he found it revealed; and the creed of Nice he took for his guide, without ever forming one for himself, though for twelve centuries one has borne his name. The learned are now willing to reject that as spurious; and the candid and discriminating could not injure his reputation, by ascribing to him a production so unworthy to come from his hands.

In viewing him through the mists of antiquity, he seems indeed a giant; though piety gave him the meekness of a child, wherever his conflicts did not call for stern features of character. While decision is necessary, and truth is to be vindicated, and suffering to be endured, we will look at him as an example, and to God who gave him strength and support, whose grace was sufficient for him and is sufficient for all. *Chris. Spec.*

ANECDOTE.

Some time since a Methodist circuit-rider, by the name of S—— travelling through the county of B——, called upon Mrs.—— a member of the Presbyterian church, and after the usual compliments of "how do you do sister, &c. took his seat. The Rev. gentleman, after taking a little breath, began as is usual with Methodist Preachers, to deal out the most bitter reproaches against those doctrines commonly called Calvinistic; and boldly affirmed "If I could believe those doctrines, I would take my fill of *sin*." "Pray Sir," said the Lady, "how much *sin* would *fill* a *Christian*?"

PREACHING.—An earnest preacher, it is said, makes an attentive congregation; may it not be added that an attentive congregation tends to make an earnest preacher?

ANNIVERSARIES IN NEW-YORK.

The intelligence contained in the Reports, of the several National Benevolent Societies, is full of interest. The progress of these institutions is onward and rapid. Never since their organization have they had so strong a hold upon the affections and the prayers of the church, and never have their operations produced such results as are exhibited in the reports of the present year. The news from them is indeed "glorious."

If the success of any cause brings special joy to the christian's heart, or to the heart of any man who seeks the good of his country and his fellowmen, it must be the triumphs of the Bible cause.

There is a moral sublimity in contemplating it, with its achievements, its present resources and the stupendous work, which, in reliance upon the blessing of God, the American Bible Society has given a pledge to perform. *It has conditionally resolved to supply every destitute family in the United States with the Bible in two years.*

This is a noble work. It is one with which protestanism and Christianity in its saving power, as well as the prosperity of our country, are more closely and vitally connected, than with any other work under human control. We believe it will be accomplished. For when was such an enterprise of angel-like benevolence undertaken by the people of God, without realizing a degree of success absolutely amazing?

In portions of our country containing more than 6,000,000 of population, the work has already been done, within the last two years. The Society had at its command the last year, an income of one hundred and forty-five thousand dollars for the cause. The resolution noticed above, has awakened a spirit that will furnish the means—a spirit that will be felt in every corner of the republic. Immediately on its adoption, 60 females who labor daily in the binding department of the American Bible Society's operations, enclosed a donation of 75 cents each; making an aggregate of forty-five dollars.—Mr. Charles Star, the gentleman through whom the donation was transmitted, stimulated by this example in humble life, added twice the sum, \$90 for the same object. Several auxiliaries have adopted liberal resolutions for replenishing the funds of the National Society, that it may go on with the work.

AMERICAN BIBLE SOCIETY.*Thirteenth Annual Meeting.*

This Society celebrated its anniversary on Thursday morning, May 14th. It was a meeting of great interest, and one that must long be remembered.

Letters were read from several Vice Presidents of the Society, apologizing for absence. After a few remarks by the venerable President, the reports of the Treasurer and Secretary were read the former by John Adams, Esq. and the latter by the Rev. Mr. Brigham, Corresponding Secretary.

During the year now closed, there has been an increase in the number of Life Members, of Life Directors, of Auxiliary and Branch Societies; and also in the Revenue, and the demand for Bibles and Testaments.

The number of Auxiliaries formerly reported was 598: the present number is 645.

The receipts of the year from all sources amount to \$143,184 33; of which there was received for books \$73,688 88: towards paying the debt on the Society's House, \$2,349 38: donations \$20,334 82; bank stock sold, \$9,733 75; temporary loans, \$35,500. The expenditures have amounted to \$147,081 68.

Books Printed.—The number of books printed or otherwise procured by the Society during the year amounts to 362,492. Of which were English Bibles 170,750: English Testaments 173,750: Gospel of Luke in Mohawk, 500: Gospel of Matthew in Hawaiian 15,000.

Books issued.—The number of Books issued during the year, amounts to 200,122.

This is an increase over the issues of the last year, of 65,515; and makes the aggregate of issues since the formation of the Society, 846,397.

Of the issues of the last year, 191,974 were by sale; and 8,158 by gratuitous distribution. The gratuitous distributions have been chiefly to the Mohawk Indians, to the Sandwich Islanders, and to those new and more destitute parts of our own country, in which exertions have been made to put the Word of God into every family.

New Building.—The new building mentioned in the last report, has been finished. Its dimensions are thirty-seven and a half by forty feet on the ground. four stories high with a basement for a steam engine. In this building, with the aid of eight of Treadwell's patent presses moved by steam-power, and twenty common presses, the whole printing of the Society is now done. Copies can now be prepared at the rate of 300,000 a year, and for several months past the work has been going on nearly in this ratio.

AMERICAN TRACT SOCIETY.

The fourth annual meeting of the American Tract Society, was held in the Presbyterian Church in Wall-street, on Wednesday, May 15th, at ten o'clock A. M. The President of the Society, S. V. S. WILDER, Esq. took the chair, supported by Col. Richard Varick, and Hon. Stephen Van Renssalaer.

The following is an abstract of the Report:—

The simple story of the growth and progress of this Institution is, that its receipts the first year were \$10,000; the second year \$30,000; the third year \$45,000; the fourth year \$60,000; and its issues were the first year, 1,000,000 of Tracts; the second year 3,000,000; the third year 5,000,000; and the fourth year 6,000,000. What God designs for the Society in future, is known only to himself: but surely, "*Hitherto hath the Lord helped us.*"

Labours of the Publishing Committee.—Thirty-five additional Tracts have been published in English, French, and German.

The tracts in the German series have been prepared and stereotyped under the supervision of clergymen connected with the Pennsylvania Branch of the Society.

Arrangements have been made for preparing a few Tracts in Welch. The children's Tracts have been revised; and a series of 20 Tracts prepared for young children. Four Broad-sheet and and thirty hand-bill tracts have been published. *Barter's Saint's Rest* has been stereotyped, and will be immediately published, \$800 having been given by several friends of the Society for the purpose of perpetuating it. The Committee have also prepared and published a volume embracing 32 of the Society's Tracts and a brief selection of hymns, the whole suitably divided into chapters, lessons and paragraphs, under the title of "The Christian Reader, intended for the use of Schools in the United States."

Of the American Tract Magazine, 5000 are published monthly.

Editions of the Christian Almanac for 1829 were published for the meridian and latitude of 21 different places.

Amount of publications printed.—During the year ending May 1, 1829, there were printed—in the English language separate Tracts, 5,008,000. In French, 20,000. In Spanish, 56,000. In German, 84,000. Children's Tracts, 310,000. Bound volumes of Tracts; of volumes i. iii. iv. v. vi. 2,000 copies each; of vol. ii. 4,000—making in all 14,900 volumes comprising 454,000 Tracts. Broad-sheet Tracts, 48,000. Hand-bill Tracts, 282,000. Whole No. of Tracts printed during the year, 6,268,000. Whole No. printed since the formation of the society, 15,102,000. Whole No. of pages 12mo Tracts printed during the year, 61,052,000. Whole No. of pages do. since the formation of the Society, 114,719,000.

Amount of publications circulated.

Whole No. pages of 12mo and Children's Tracts, Rise and Progress, Broad-sheets and Hand-bills, circulated during the year, 48,895,262. Total circulated since the formation of the Society, 123,596,778. The gratuitous distribution of the Society has been 2,016,628 pages, of which were granted to Foreign countries, 251,920. West of the Alleghany 817,114. Besides parcels sent to various places to awaken an interest in the Tract cause, &c. The Committee have also appropriated money to the amount of \$650 to Foreign objects—\$150 for the agency in Greece of the Protestant Episcopal Missionary Society; \$300 for the Baptist Burman Mission; and \$200 for the Mission of the American Board in Ceylon.

State of the Funds.

Received, for Tracts sold nearly at cost,	- -	\$34,980,80
Donations from Branches and Auxiliaries,	\$5,884 30	
Do. from 101 life Directors,	- - 6,436 60	
Do. from 483 Life Members	- - 8,454 26	
Annual subscriptions, &c.	- - 4,398 02	—25,173 18

Total Receipts	- -	\$60,153 98
Total Payments.	- -	\$60,153 98

The receipts and payments of the Society were balanced at the end of the year, but bills were due to the amount of \$1,212 53; and the Committee were under obligations for paper to the amount of \$12,509 73, to be paid within six months. During the year, the treasury was frequently empty, and *at no time did it contain funds enough to meet the current expenses of the Society for ten days.*— That the concerns of the Society are managed with the strictest economy, those who are able to estimate the various expences necessarily incurred, will need no more decisive evidence than the fact that *eleven and a half pages have been printed for every cent received.*

Branches and Auxiliaries.—The Branch Society in Boston, has 547 Auxiliaries, and circulated the last year, 11,091,256 pages. Its receipts amounted to \$12,450 23, being nearly \$2,000 above those of any preceding year. The Auxiliary in Providence, R. I. has thirty active auxiliaries, and has circulated during the last year more than 1,000,000 pages of Tracts. The Connecticut Branch, at Hartford, has remitted \$599 89 for Tracts, 200 dol. to perpetuate the Rev. Mr. Hawes' Tract on Universalism, and 1,100 dol. to aid the operations of the Society in the Valley of the Mississippi. The New York City Tract Society has distributed 2,121,198 pages during the year; and the Parent Society has received from its Auxiliaries, and from members of the evangelical churches in this city, within the year, about 9,078 12 dol. The Branch at Utica, the State Branch at Albany, and the Auxiliary at Troy, have been active and efficient, as have also the Pennsylvania, Baltimore, and South Carolina Branches; the Auxiliaries at Richmond, Augusta, &c. &c.

The Branches and Auxiliaries in the valley of the Mississippi are entering with a very honorable zeal into the plans of the Society for supplying that growing section of our country with such instruction as its publications afford. Eight or ten of them have subscribed together more than 5,000 dol. for the object. The number of new Auxiliaries formed the last year, is 132, making the whole number of Branches and Auxiliaries immediately connected with the Society, 756.

Operations of the Valley of the Mississippi—Agents are employed in forming Auxiliaries, and establishing depositories with a sufficient supply of Tracts for the whole population; and they have been particularly instructed to “consider no portion of the country as occupied with Tracts for the time being, unless some shall be put into every family willing to receive them.” Among the results of this effort that have already been witnessed, the remittance of 5,528,63 dol. by Auxiliaries in that country for Tracts at cost; the distribution of more than 800,000 pages there gratuitously; and the sending into that country of more than 11,000,000 pages of Tracts, which may prove like so many “leaves” from the tree of life, are mentioned as facts most encouraging and gratifying. The correspondence of the Agents is of the most interesting character, showing clearly the immense importance and high promise of these efforts.

Divine blessing on the Society's publications.—Many evidences of the excellent influence of Tracts are mentioned in the report,

all communicated to the Society during the past year, either by individuals friendly to the Institution, or by the Society's Branches or Auxiliaries. They have occurred in such a diversity of circumstances, that they strongly corroborate each other, and challenge even infidelity itself to deny the reality of that transformation of character which God delights to honor himself by effecting, through the instrumentality of his truth. We give a single extract as a specimen of this part of the Report:

"In the precious work of divine grace among the females engaged in folding, stitching, and printing Tracts in the Society's House, which the Committee would ever remember with devout gratitude to God, the influence of Tracts have been very apparent. A young woman who first engaged in folding Tracts at the commencement of the year which has now closed, says that she was so impressed with the sacredness of her employment, that she felt she must retire from it. The sheets of the Tract entitled the *Day of Judgment*, came into her hands to be folded; the solemn title of the Tract as she proceeded with her work, continually met her eye, and sometimes the words "Depart, ye cursed," and others showing the deplorable condition of those who know not God. She could no longer rest as an enemy of God; and after distressing convictions of sin, hopefully submitted herself to him who will judge the world at the last day. Many others who have obtained hope in Christ, since they engaged in these departments of the Society's operations, have received most salutary impressions from the reading of 'Tracts.'"

The Report concludes as follows:

"Thus have the Committee reported the dealings of God with this Society through another year; results far more cheering and animating than were anticipated by the most sanguine of their number, at the time of the Society's formation, and for which they would never cease, with true humility of heart, to give the glory to Him 'who worketh all things according to the counsel of his own will.' To his continued benediction and blessing, through the atoning blood of our once crucified but now ascended Lord, the Committee would commend the Society and all its interests and concerns, confiding in him still to crown its efforts with all the success which he sees necessary to his own glory, to the honor of Christ in the salvation of men, and to fill heaven with everlasting songs of redeeming love and mercy."

AMERICAN SUNDAY SCHOOL UNION.

FIFTH ANNIVERSARY.

We give below from the *Philadelphian*, an account of the Fifth Anniversary of the A. S. S. Union, together with a sketch of its proceedings and success during the past year. The reader will bear in mind, that the list of the number of schools, teachers and scholars, &c. embraces only those who are attached, or are Auxiliary to the National S. S. Union. We have not the means of ascertaining the number of schools and scholars *not* connected with the Union. In the Southern States, however, this number is now quite large and is daily increasing.

But those schools which stand isolated and alone, would find it much to their advantage to become auxiliary to the Union, They would obtain better libra-

ries;—they would procure their books cheaper—as a discount is made at the Depository to Auxiliaries. Such a connexion would impart a stimulus both to teachers and scholars. It would give an air of importance to the Sunday School system. This motive may not be entirely unexceptionable; but it is a necessary motive. You cannot bring men, and much less children, to engage heartily and vigorously in any enterprise, without first making them feel that the enterprise has some importance attached to it.

Vis. & Telegraph.

The return of another Anniversary of the American Sunday School Union, which was celebrated on Tuesday evening last in the First Presbyterian Church on Washington Square, evinced that no diminution of interest was felt in the great work of this excellent institution. At the hour appointed, this spacious edifice was crowded by a waiting assembly of strangers and citizens. The President, *Alexander Henry, Esq.* having taken the Chair, the following hymn was sung by a choir of Sabbath School children:

Jesus, angel-bands adore thee
 In the house of praise, above;
 Children, we, on earth before thee,
 Feebly strive to lisp thy love.

CHORUS.

We would join our hallelujahs
 With the angel-harps above.

Son of David! thou hast kindly
 Shown thyself the children's friend;—
 And for those that seek thee early,
 Thou hast blessings without end.
 Then in long and loud hosannas,
 Shall our praise to thee ascend.

Jesus! O for hearts to praise thee,
 Serve thee—ever live for thee!
 We, thy children, would embrace thee,
 Love thee, thine forever be!
 Jesus, thou hast died to save us!
 Jesus, we would live for thee!

Jesus, now thy presence grant us—
 Bless our parents, teachers, friends;
 In thy fear and favor, keep us,
 Till life's changing season ends.
 Then admit us where thy worship,
 In one ceaseless song ascends.

Saviour! shed thy balm of healing
 On this world of sin and woe;
 All the springs of raptur'd feeling,
 Burst, and bid them widely flow.
 Praise him, praise him, all ye nations,
 Him, that saves from sin and woe!

From the Annual Report of the Board of Managers, we gather the following facts:

Publications during the last year.

For Sunday School Libraries, 447,000

Other publications for infant and Sunday Schools - 237,740
 American Sunday School Magazine, (copies.) - 36,250

Missionaries.—During the past year, fourteen have been engaged in promoting the interests of the Society; which cost the Society \$2,995 90. To meet the payment of this sum, the donations from Auxiliary Societies on admission, and the Sabbath School collections, (which are used for this purpose) amount to the sum of only \$748 24, leaving a balance of \$2,247,66.

Donations.—The amount acknowledged in the report for the last year, under this head, is \$5,964 22, besides pledges and subscriptions not yet received.

State of the Schools.—The reports of the various schools, belonging to the Auxiliaries to this Union, exhibit the following interesting facts.

	<i>Schools:</i>	<i>Teachers:</i>	<i>Scholars</i>		<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Maine	250	2,000	13,000	S. Carolina	30	328	2,095
N. Hampshire	310	3,100	12,391	Georgia	90	697	4,433
Vermont	284	1,793	11,628	Alabama	26	230	1,558
Massachusetts	321	5,941	36,501	Mississippi	9	47	316
Rhode Island	29	446	3,728	Louisiana	6	36	570
Connecticut	{ 152	3,190	16,922	Tennessee	43	339	2,142
	{ 16	602	3,528	Kentucky	20	253	1,697
New York	2,512	18,662	114,401	Ohio	276	2,313	16,910
New Jersey	298	2,806	20,752	Indiana	100	741	5,651
Pennsylvania	620	5,283	44,192	Ill. & Missouri	106	472	3,697
Delaware	67	462	4,136	Arkansas	2	18	146
Maryland	157	1,695	14,371	Michigan Ter.	1	23	160
Virginia	94	1,224	7,630	Florida	2	11	111
N. Carolina	52	503	2,938	Dis. Columbia	28	348	2,729

Summary.—Schools, whole number, 5,901

Teachers, do do 52,663

State of the Treasury.—Receipts for last year, \$76,800,00

Expenditures for last year, 76,574,69

The interesting exercises of the afternoon were closed by singing another hymn; and the benediction was pronounced by Bishop Chase of Ohio.

THE BIBLE CAUSE.

The Hawkins County Bible Society Auxiliary to the American Bible Society, was organized at Rogersville in the last month. We are greatly gratified to find the most sanguine anticipations of the friends of the Society more than realized in the liberal patronage and co-operation of the public generally.

The Officers for the present year,

Rev. James Gallaher, *President.*

Rev. F. A. Ross,

J. A. M'Kinney, Esq. } *V. Pres.*

Orville Rice, Esq. }

Dr. Hu. Walker, *Treasurer.*

S. D. Mitchell, *Secretary.*

N. Fain, Esq. *Depos.*

George Hale,

R. D. Young,

Dr. W. A. Walker,

D. Alexander,

C. Armstrong,

Samuel Neill,

John Armstrong,

} *Managers.*

A constitution of the usual form was adopted;—accompanied by the following

PREAMBLE.

As it has pleased God in his infinite mercy to give a revelation of his *will* to man—the only rule by which we can regulate our lives in a manner well-pleasing to him here; and our only guide to the joys of heaven hereafter; and having abundant evidence to believe that there are hundreds in our own county who are destitute of the Sacred Volume, we feel it to be our privilege as well as our duty to do something in the highly important and benevolent work of circulating the Bible among our fellow creatures. While hundreds around us are hastening onward in their rapid journey to eternity without the word of God to direct them in the perilous way; and while other portions of the church of Christ are rising in their might and putting forth their energies to extend the kingdom of our Lord and Saviour to the “ends of the earth,” shall we fold our arms in sloth and do nothing for the promotion of that cause that has done so much for us,—nothing for the spread of that Gospel on which all our hopes of Heaven depend. How, we would ask, is “the kingdom of God to come and the eternal truths of the gospel to be felt in all their convincing, converting, and sanctifying energies throughout the mass of population, while there are a thousand dwellings perhaps in our county without the Bible? And if we still do nothing to give to our destitute neighbor the “Oracles of Truth, and bring him to a saving knowledge of the Lord Jesus Christ, and yet from day to day *pray that the “kingdom of God may come, and his will be done on earth as it is in heaven;” are we not guilty of the most solemn mockery, before a heart searching God, expressing by our lips desires that never enter our hearts, nor influence our conduct?*

In view of these things the undersigned have agreed to form themselves into a society, whose sole object shall be to promote the circulation of the Holy Scriptures. And imploring the blessing of the Great Head of the Church, we resolve never to stop until it can be said in every dwelling in our county, “Salvation has come to this house;” and then as the Lord may give us ability and opportunity to assist in carrying the Bible through the world, until every nation and kindred under heaven, read in their own tongues, “the wonderful works of God!” For accomplishing this desirable end, we agree to adopt the following Constitution.

From the flattering circumstances attending the formation of this Society—the Society have resolved to furnish every destitute family in the County, with a Bible, within twelve months if practicable.

An order for nine hundred Bibles and Testaments has been forwarded to the Parent Society.

An Auxiliary Bible Society, to the American Bible Society, has been recently formed in Jefferson, an adjoining County, for the purpose of supplying the destitute in that County; and many other Counties, we doubt not, will speedily follow the example.

THE

CALVINISTIC MAGAZINE.

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

No. 8.

AUGUST, 1829.

VOL. III.

LIFE OF ARIUS

Arius, the celebrated author of the Arian heresy, was born in Lybia, near Egypt. He was a person of very uncommon address, of respectable acquirements, and was thought in early life to possess promising talents. He became connected with the church of Alexandria, during the administration of Peter, a Bishop who suffered martyrdom in the persecution under Dioclesian. He began however to manifest in these troublesome times, that his winning manners and imposing exterior were associated with a restless, aspiring disposition. He espoused the cause of the Meletians, in opposition to his Bishop, and was separated from the church; and though he afterwards humbled himself and was restored, yet his reformation and friendship were of short continuance. He could not brook the strictness of Peter's discipline; took it upon him to censure and condemn the transactions of his superiors; and after several fruitless attempts to reclaim and humble him, he was again separated from the communion of the faithful. In this state, the excellent Peter left him, when called to seal his testimony with his blood.

Achillas succeeded to the see of Alexandria; and to him the insinuating and artful Arius presented his concessions. They were accepted; he was restored to favor; and was even advanced to the office of Presbyter. This office he held through the life of Achillas and through some part of the administration of Alexander, who succeeded him.

During this period, however, it appears he was not quiet. He was distinguished for his bold and unwarrantable speculations. His adventurous spirit could not submit to follow "the footsteps of the flock"—the plain path of his predecessors; he was bent on discovering a new track for himself. His peculiar sentiments were known, a considerable time before they became the subject of pub^l

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lic animadversion. Alexander was slow to contend with him. He preferred to exhaust all milder methods, before he publicly engaged an enemy so dangerous.

At length the matter could be no longer concealed. Arius asserted openly, that "there was a time when the Son of God was not; that he had a beginning of existence; that he was a creature; and was peccable and mutable as creatures are."* He preached these sentiments in his own church, and diffused them by all possible methods, and in all companies. His own historian† informs us, that he even descended to the composition of "*songs* for sailors and travellers," in order to propagate his opinions among the lower orders. Nor were his exertions without effect. He soon found numbers, both of the clergy and laity, who were ready to support him.

It is not difficult to account for the success of Arius, without giving him much credit either for the strength of his arguments, or the goodness of his cause. He was formed by nature to impose upon his fellow creatures. His personal appearance is represented as venerable; his manner of life grave; his dress almost monastic; his conversation agreeable; his eloquence captivating. A small acquaintance with mankind may satisfy us, that such properties and powers could not be long and diligently exerted for the diffusion of principles that were in any degree plausible, without an effect.

The effects of Arius' exertions were at length too great, to be longer disregarded by his Bishop. He saw that something must be done, to check and eradicate the widely spreading evil. As all lenient and argumentative methods had been tried in vain, Alexander thought proper to convene a synod of Bishops, to examine into the subject, and to determine respecting it. They met at Alexandria; condemned the doctrines of Arius; and expelled him, together with several of his adherents, from the church.

But Arius, though defeated was not disheartened. The measures which had been taken seemed rather to rouse him up to greater efforts. He entered into alliance with several Bishops, and particularly with the celebrated Eusebius of Nicomedia.‡ Alexander too, did every thing in his power to counteract and suppress him.

*Sozomen Lib. i. Cap. 15 That this is not an unfair representation of the sentiments of Arius, is evident from one of his own letters, preserved by Theodoret, the only fragment of his writings which remains. See Theod. Lib. i Cap. 5.

†Philostorgius.

‡Not Eusebius Pamphilus, the Historian.

He convened another synod, consisting of nearly an hundred Bishops, by whom the heresiarch was again condemned.

The disturbance had now increased to such a degree, that Constantine himself undertook to quell it. He addressed a letter to both parties; in which, without directly censuring either, he expressed his earnest desire for their agreement. This he sent to them by Hosius, Bishop of Corduba; a man venerable for his age and weight of character, and greatly distinguished for the faith and fortitude he had exhibited, during the late persecutions. But neither the authority of the Emperor, nor the exertions of the venerable Bishop, could avail any thing. The breach was wide; the subjects in dispute were admitted on all hands to be important; parties were formed and feelings enlisted, for a long and dreadful war.

Disappointed in his first attempt, Constantine next took the resolution of summoning a general Council; that through the influence of so great a body, he might suppress all divisions, and reduce the Christian world to an uniformity of faith. In obedience to their Emperor, and at his expense, the Bishops from all parts collected, A. D. 325, and met at Nice, in Bithynia. The whole number of Bishops was 318, but of Bishops and Presbyters not less than 600. The Emperor himself presided in the Council, and without attempting to impair the freedom of debate, exerted all his influence to promote harmony and peace.

When the sentiments of Arius came to be discussed, the Bishops found it next to impossible to contend with him. If they proved that Christ was God; he would admit it—but in the same sense that holy men and Angels are termed gods. If they proved that Christ was *truly* God, he would admit it, and that he was made so by God. If they proved that he was the power, wisdom, and image of God, he would admit it, as we also are said to be in the image of God. His opponents were at length satisfied, that they must depart without accomplishing any thing, and leave matters worse than they found them; or they must reduce their sense of scripture expressions into the form of a creed. This necessity gave origin to the *Nicene creed*, which was drawn up chiefly by the venerable Hosius, and in which the Son was declared to be (*ομοουσιος*) of *one substance with the Father*.

Of the whole Council, there were not more than about twenty who were not *cordial* in this confession of faith; and of this number, all, with the exception of two, at length subscribed to it. Here then, at a remove of but little more than two centuries from the apostles, we have the testimony of the whole christian world, to what

is now termed, in the strictest sense the *divinity of Christ*. We have the testimony of several hundreds of Bishops and Presbyters, many of whom "bore in their bodies the marks of the Lord Jesus"—many of whom had been branded with hot irons, or had lost their eyes or limbs, in the recent, terrible persecutions.

The creed here published received the sanction of Constantine, and thus became the established religion of the empire. Arius was deposed from office, expelled from the church, and forbidden under heavy penalties to enter Alexandria. His books were burned by order of the Emperor, and it was made a capital offence for any one to retain or to read them.

It might have been supposed, that the ruin of Arius and his cause was now complete; but the event issued far otherwise. The character of the heresiarch was not yet fully developed, nor was his measure full. His courtly intriguing friend, whose pliant consciences would suffer them to subscribe to any thing, when it was for their interest, were still retained in the imperial palace and family; and by their means, Constantine was induced, after a five year's banishment, to re-admit Arius to his presence. This was all the heretic desired. He had no difficulty in satisfying the credulous Emperor, who is represented as a child in religious discernment, that his opinions had been misrepresented, and he abused, and that he was really an asserter of the Nicene faith. Constantine was so far persuaded, that he sent him back to Alexandria, and even wrote in his favor to the churches.

But though Arius returned to his native city, fortified with letters from the Emperor and from others of his friends, he returned to no purpose. Athanasius, who now filled the Alexandrian see, was a man not to be trifled with. He knew the character and duplicity of his visitant; saw through his designs and artifices; and absolutely refused to admit him to the church. Nor was his resolution shaken by the subsequent commands and even the threats of the Emperor. He persisted in his refusal; and after many struggles against absolute power, and disguised heresy and villany, was himself banished from his people and country.

Being thus rid of his dauntless and inflexible Bishop, Arius remained at Alexandria in a kind of triumph. But it soon became so apparent that he was acting a double part—that while pretending to support the Nicene faith, he was plotting to overthrow it, and laboring to disseminate his old opinions, that the Emperor ordered him to repair to Constantinople, there to give an account of his conduct. He came accordingly, prepared for new impositions.

When called into the imperial palace, and asked whether he agreed to the Nicene faith; he without hesitation answered in the affirmative. He readily subscribed to the creed; and when, to remove all doubt, the Emperor required him to *swear* that he believed as he had written, he solemnly *swore that he did!*—It is evidence of the power of conscience, that even Arius could not go through all this, without equivocating; and the faithful Socrates has recorded the manner of his equivocation.* At the time of his oath, he had concealed, under one of his arms, a paper, on which he had just written his real sentiments; and the oath was, according to his intention of it, that he believed as he had here written.

The Emperor now could no longer doubt. He appointed a day, on which the Bishop of Constantinople was ordered, under heavy penalties, to admit Arius to communion in that church. But the excellent Bishop, Alexander (whose name deserves to be recorded) was not wanting to himself, or his charge, on this trying occasion. He renounced all dependence on human wisdom; determined not to dispute; but gave himself to incessant prayer. He shut himself up alone in the great church of Irene; prostrated himself under the holy table; and prayed, that if Arius' opinions were true, he might himself not live to see the day the Emperor had appointed; but if his own sentiments were true, Arius might suffer condign punishment for his impiety.—At length the day of trial came. The Arians paraded through the city in triumph, with their champion in the midst, and drew the attention of all the citizens. But the hour of retribution was hastening on. When they came near to Constantine's forum, a sudden terror, with a disorder of the bowels, seized upon Arius. He was obliged to hasten to an out-house that was shewn him; where, with a vast effusion of blood, his very bowels gushed out—he fainted—and expired!

Thus died Arius—the most deceitful and hypocritical of men, and the celebrated leader and father of all the Arians.

Chris. Spectator.

CHURCH ESTABLISHMENT.

“If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.... Rejoice and be exceeding glad....”

Many who were called Christians (it cannot be denied) have, in

*Lib. i. Cap. 38.

different ages, sought persecution. Some, perhaps, even of the truly pious, have evinced a disposition to court it. It is not surprising, then, that multitudes should fondly flatter themselves they are reviled for righteousness' sake, when they are only opposed by the virtuous for their faults, and that they should call by the name of *persecution*, every rebuke which confronts their imperfections. There never was a sect or body of men, that bore or even falsely assumed the name of christian, that did not meet with opposition from some quarter. It may be asked then, how, can we distinguish persecution for righteousness' sake, from just reproof and merited censure? Seeing that all are opposed, and all lay claim to innocence, how are we to tell when any particular sect, should rejoice and be exceeding glad; or when the dust of humiliation, and the sackcloth garment would be more becoming?

We can obtain entire satisfaction on this point. The marks by which persecution may be known from merited rebuke, are seen on the Sacred page, so free from obscurity, that amongst those who will *think*, even a difference of opinion is precluded.

The first mark, or characteristic of persecution for righteousness' sake, which I shall notice, is, *The evil must be said FALSELY*: and indeed, it is very generally the case in real persecution, that the *falsehood* charged on the righteous person, is *true*, when applied to the accuser. Thus, when Ahab said to the prophet, "Art thou he that troubleth Israel?" it was a false charge; but it was true of Ahab; for he had troubled Israel: whereas, Elijah was further from troubling Israel, than any man of that nation.—When the Jews accused the Redeemer of being leagued with evil spirits, it was a charge which might have been made against *them*, for they were the children of their father, the Devil, and were doing his works. But of all that ever wore the form of man, Jesus of Nazareth alone was sinless.

When one apostle was called a "pestilent fellow," a "mover of seditions," &c.—when others were accused of "turning the world upside down;"—this was most untrue of them, but true of their accusers; for they were pestilent, unruly, truce-breakers, &c. &c. Now, why should the Saviour and his disciples be accused, as being dangerous to government, and movers of seditions, when they, of all others, were most peaceful, meek, and obedient to law. It is plain that their enemies were at a loss for expedients by which they might assail them. But we will approach an example of more modern date.

There is in the United States, at the present moment, a denom-

ination of Christians, who will not let any candidate for the ministry be licensed to preach until he has studied, and been examined on the history of the Church, from the earliest time down to the present day. It is true of that denomination, (and it is true of no other) that in training their young men, who are about to enter the ministry, they inculcate and press the fact upon them, that Church Establishment by law, has been destructive of vital piety in all ages: and that denomination which becomes united with, and is upheld by the secular arm, is UNDONE. The pains taken by the aged ministers to ground this truth in the minds of the young candidate for the sacred office, is great. This is true of Presbyterians, (and of those connected with Presbyterians) alone.—It is true of Presbyterians, that they came to America to avoid Church Establishment.—That their forefathers filled the jails of England during several long reigns, because they would not conform to the established Church. It is true, that during our revolutionary struggle, Presbyterians, (or Congregationalists) did more to throw off the yoke of Church Establishment, and to procure that liberty in which their accusers are now basking, than any, or all other denominations united.

When I ask a grey-headed man, what part did the Presbyterian ministers take in the contest of the revolution? I have been often answered:—“They preached—they gave their property—they bled—they went as chaplains into the army—they went as private soldiers.” I have again asked, what effect had their Sermons (against the oppressions of Britain,) on the minds of their congregations? I have been answered, (whilst a smile of exulting joy played over the countenance of the veteran)—“Their eloquence roused us almost to phrenzy in the cause of Liberty.” When I unite all this with another fact which has lately been pointed at, viz. that it being the fundamental principal of the Church Government of Presbyterians, that the people must rule; and that if our Church were established by law, it would be in fact enacting, that the voice of the people must be obeyed; and that the ministers receive just what salary, the people choose to give; I am ready to enquire with astonishment, why should a charge be preferred of ecclesiastical ambition against the only people on earth, on whom it could not lie? Why should not their adversaries prefer some charge which could not be so truly retorted on themselves? Then I am constrained to answer it, by asking another question: Why should Ahab have charged Elijah with troubling Israel? I have asked concerning the conduct of the ministers of other denominations:

some of whom (not all,—I rejoice!—not all,) are ready to accuse the brethren, and I have been answered:—“They were Kings-men, —they were silenced for a year, and many went back to England!” How far this last statement may be founded in mistake, I will not say. I do not know that it is true—I have never seen it on record; and if true, I do not know how far it might be palliated, by the pen or the tongue of an able advocate. But, if it is so, surely it should be a hint to those who are so ready to raise and extend the most malignant slanders; that it is owing to the forbearance of the innocent, that they are not put to shame.

I have been told that the Presbyterian Church Government was the model by which the government of the United States was formed; and certain it is that they are just alike; and that the framers of our Church Government, could not have copied from the Constitution of the United States, for ours is older by (perhaps) 150 years

There are men capable of collecting and substantiating such facts as I have named, and others of a similar character; and I hope it will be done before the witnesses are all asleep, and before the grey-heads of '76 are all in the dust. The disposition to hate and to calumniate the Presbyterian Church, increases in proportion to her advancing prosperity; and grows bolder in proportion to her forbearance; and although she has ample reason (as I will show by the second scriptural test of persecution) to “rejoice and be exceeding glad;” yet our children should know the truth: and satan should not be permitted to write her history; for the copy, traced by the fingers of his agents, will be stained green with venom, and blotted with lies.

The second unerring mark by which we may distinguish persecution for righteousness' sake, from deserved rebuke, is this.—When one sect or denomination unjustly assails another, the wicked world, and all false and heretical partisans will unite and swell the outcry.—All the variety of character amongst the wicked will be one in this. “If ye were of the world, the world would love his own: but ye are not of the world, therefore the world hateth you.”

EXAMPLES.

When the Saviour was accused, the Sadducees, the Pharisees, the Lawyers, the soldiers, the rabble, and the Romans had but one voice. Hot as was their other differences, they agreed in this.—Pilate and Herod made friends, such was their appetite for hunting down the righteous.—Again; let any one, no matter who, begin to rail against a pious Methodist, for his zeal for God, and the

fervency of his devotion—calling it long-faced hypocrisy, &c. and see if the most wicked, will not heartily concur in the abuse. Yes, for piety is hated by the world; and the fact, that in this instance, the world joined in with the persecution, is evidence—scriptural evidence, that it was for righteousness' sake that he was reviled. But suppose I were to fault one for his opposition to the doctrines held peculiarly by Presbyterians, or Calvinists; would the wicked join me—would the wicked heartily concur? No—they would say that such doctrines deserved to be abused.—“If ye were of the world, the world would love his own.”

Again: Suppose I were to enter a grog-shop, where blasphemies were heard, and where the stench of wickedness polluted the air, and were to begin to censure all, or any part of the Unitarian system; would the world condemn their doctrines with me? No—I should be opposed, denounced as a bigot, &c. &c. For all the belief of the Unitarian is of the world. The world does not hate them; they never complain of persecution from any but orthodox Christians:—but, this cannot be persecution; for the world does not unite in the censure. When a Methodist brother complains of persecution because Arminianism is preached, or written against, it is a mistake—it is not persecution; for the world does not join in the censure. It is only on account of his piety, and on account of the doctrine of the Trinity—of depravity, &c. that the Arminian is ever persecuted; for the world will never—has never quarrelled with him for fighting the Presbyterian creed. And on these points of difference some Arminians have so far forgotten themselves as to boast of having the ear of the world, and the favor of the multitude. The last example is a clear one. Different sects declaim against the Presbyterians as unfriendly to the government. Yes, unfriendly to our republican institutions; although our government was cemented by the blood of Presbyterians—although they have no different hierarchies and orders of clergy;—no supra preachers or bishops—although the only pure representative church democracy in the world—although the only church in our land, which could have nothing to gain by an establishment—although inferior in numerical force—although constantly laboring to impress her youth with the fact, that such an establishment would be utter ruin, and laboring alone on this point, unassisted by her defamers, still the cry is, “*unfriendly to the government!*” Now, for the test given us from the lips of the Saviour—does the world love her own—does the world unite in this reviling? Most cordially—most heartily—most exultingly—most vociferously; then I am *exceeding*

glad—not that men do wickedly, but at the certain discovery, that this reviling is for righteousness' sake. Wherefore bring a charge of all others, the most palpably untrue.—One which it would seem might be fixed any where else under heaven, with greater ease. Wherefore was it that the Saviour was accused as being dangerous to Cæsar's government, when of all characters, his had been the most peaceful? Wherefore was it that the Apostles were called pestilent and movers of sedition, when this would have been more true of any other class of men under heaven? No answer can be given—no answer dare be given, by the believer and lover of God's blessed word; but, the world hates those who are not of the world.

Brethren, do not be deceived; you have heard the mutterings of hatred, as it were at a distance. The cloud will approach, I have no doubt (unless you lose your humility and zeal in the cause of Christ, which the Lord in heaven avert) but you have experienced only the beginning of that inexpressible enmity of the world, which caused your ministers and brethren in days that are past, to be executed in their own yards;—to be shot in presence of their wives, and to spatter their children with their blood. The laws protect you here from violence; but they cannot save you from the darts of malice; from the cunning of a thousand little politicians who are trying to win their way to the legislative hall, by whiskey and by lies. No engine that can possibly be put in motion, will be still. No stone will be left unturned, by the thousands that are industrious to poison the minds of the people, and to do you harm.

It is fit that you should be aware of this, that you should expect it; that you should feel a humble, but an exceeding joy in view of it. The violence of this industrious opposition, will be just commensurate with the degree of your piety and prosperity. But so long as you walk in the footsteps of your Redeemer, (O! never forget it) although like him you must and will be called Beelzebub, yet like him you will be safe; and finally with him you will reign, where there are none to hurt nor harm.

NELSON.

THE END BETTER THAN THE BEGINNING.

A few years ago, two of the citizens of Tennessee, one a lawyer of distinction, the other a man possessed of considerable property, met at a Card-table, and the lawyer won from the other, 100 dollars. Their places of residence being about 250 miles apart, their interviews, of course, were not frequent; although the one was employed in the transaction of legal business for the

other. At length, He, who has the hearts of all flesh in his hands, brought them both to the feet of the Redeemer. The one became a preacher of the blessed Gospel, while the other was a zealous prayerful Christian. They met, and after much interesting conversation on the great subject of Religion, the preacher said: "I wish to compensate you for the legal business you have transacted for me." "I think," replied the lawyer, "my services have been worth about 100 dollars, but I will take no money from you; you remember I won 100 dollars from you at cards: I have long intended to return it; that sum I now place to your credit, which settles the account.

We are happy to add, that the preacher has determined not to appropriate this money to his own use, but to consecrate it to the advancement of the Redeemer's kingdom.

ELECTION, AN ETERNAL, SOVEREIGN, UNCONDITIONAL, PARTICULAR AND IMMUTABLE ACT OF GOD.

A SERMON,

BY REV. RICHARD B. CATER.

OF ABBEVILLE, S. CAROLINA.

"According as he hath chosen us in him, before the foundation of the world that we should be HOLY AND WITHOUT BLAME before him in love."—Eph. i. 4.

The doctrine of Predestination, which embraces the doctrines of Election and Reprobation, is a point in theology, although clearly taught us in the Word of God, can never be entirely comprehended or satisfactorily explained. It may emphatically be termed, one of those secret things which belong to God. It claims the bosom of Deity for its birth-place, and finds its habitation amidst the counsels of the Most High.—Its existence is a matter of pure revelation; and if created intelligence cannot span it, it is only another evidence of our imbecility, and a farther confirmation of the truth.—"None by searching can find out God, or know the Almighty unto perfection."

Yet to doubt the truth of this doctrine, because we cannot comprehend it as clearly as we could wish, would be to act contrary to reason and our common custom. We know not the Almighty unto perfection, yet we doubt not his existence; wherefore then should we doubt the truth of his predestination of angels, or of men; when he has again and again declared it in the revelation

which he has made of himself. If the want of comprehension of any truth, could furnish just grounds to doubt the existence of that truth, we might enter the lists of scepticism at once, and doubt the truth of every thing in the natural and spiritual world; and even the truth of our own existence. For instance:— If we enter the natural world, and examine even a blade of grass, what do we understand concerning it?—We know that it is grass; and from what we have seen, we know that it must have sprang from seed, and been produced by the influence of heat and moisture; but we know nothing of the laws and regulations of nature in this case; the powers of human perception, are as completely baffled here, as they are in the doctrine of Predestination.

Again: Take an instance from the spiritual world.—We find a man who was once dead in trespasses and sins, without any spiritual life in him; but he has been regenerated, or born again. I would ask, can we tell any thing of the principles, and laws of that Spirit, by which he has been created anew? We cannot. It is impossible. The great Redeemer declares it would be impossible for the man himself to tell. “The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So is every one that is born of the Spirit.”

Now in the case, of Predestination, the Bible requires us to do nothing more than what we are compelled to do, in the two former cases: viz. to receive truth, without being able fully to comprehend it, and when it comes to us, warranted by the word of God; surely it is the height of presumption and arrogance of man, to withhold either, *the assent of his understanding, or the consent of his will.*

To convince you that Predestination is a scriptural doctrine, I presume no better evidence will be required of me, than plain, scriptural testimony. It is upon this testimony, and this alone, I would wish the subject to rest. I refer you therefore, to the repeated assertions of the Apostle Paul, in whose inspiration, the Christian world have confidence. I am perfectly willing to let the subject remain as he has expressed it, in his epistle to the Romans viii. 29, 30. “For whom he did foreknow, he also did Predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”

You perceive then, that the “Foreknowledge of God—Predesti-

nation—Effectual Calling—Justification and Glorification;” are all here linked together in the one common chain of the sinner’s salvation. It is a chain which may literally be said to extend from heaven to earth; the one end of which is held by the God of infinite knowledge and power; and the other made fast to the sinner for his eternal salvation. Now, it is utterly impossible to remove one link of this chain, without destroying the whole plan of salvation by Christ; and it matters not, at which end of it you begin; you must readily discover, that Predestination, the doctrine so much controverted of late years, is by no means the least important link in the chain. But as if to render this doctrine still more conspicuous, and to enrol it where it could never be lost; the apostle tells the Ephesians, to what they were predestinated, and for what reason: “Having Predestinated us to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will.” Eph. i. 5.

And now, will any man, with the fear of God upon his heart, and the Bible open before him, and in the proper exercise of reason, attempt to deny that the doctrine of predestination is a scriptural doctrine? By Predestination, we intend nothing more or less, than the “decrees of God; whereby for his own glory, he hath foreordain-
ed whatsoever comes to pass.”

Brethren, truths are solemn facts; and if they do militate against the pride of the human heart, and our favorite opinions; we had better receive them, than to be found contending against God’s word; and wresting the truth to our final destruction. A God without decrees, or without Predestination, (let it be spoken with deference to the Divine Character) would be a mere cypher at the helm of the universe, who could be driven about by every passing and changing event, which might occur in the worlds which he had formed by his power.

These remarks are intended to prepare the way for discussion of the subject before us, which is the doctrine of Election:—“according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.” There can be no dispute as to the beings and persons to whom the Apostle alluded in this verse. “According as He, (God the Father) hath chosen us, (all true believers) in Him, (Christ Jesus.)

But the dispute rests as to the time when the choice, or election was made, and the conditions upon which it was made. The Apostle asserts in the text, and in many other parts of his writings, that the choice was made by God, “before the foundation of the world;

that we should be holy and without blame before him in love." Not that our holiness and blamelessness, were the conditions of the Election, but the consequence or result of it. Those who oppose the doctrine of eternal and unconditional election, deny, (as far as I have been able to understand them) that the election was made in eternity: and state further, that it was made in time, upon conditions of "faith and repentance."

My object in this discourse will be,

I. To explain what we are to understand by the doctrine of Election, and prove from the scriptures the explanation given.

II. Show how believers are Elected.

III. Point out the moral uses of this doctrine.

I. The question arises:—what are we to understand by the doctrine of Election? To which I answer:—"Election is that eternal, sovereign, unconditional, particular, and immutable act of God, whereby he has selected some from among mankind, to be redeemed and everlastingly saved by Jesus Christ." Now, if I can succeed in proving these different properties of Election, I trust you will not refuse to yield to conviction, even should it be contrary to the previous views and sentiments, which some of you may have held upon this subject. I assert then that the Bible which is given, as the standard of our faith and practice, warrants us to believe.

1. That Election is an eternal act of God—in other words, that believers are chosen by God in Christ from eternity.

If this doctrine be not supported by the Word of God, I care not how soon it falls to the ground. But "to the law and the testimony", let us examine for ourselves and see what support it receives from these. The Apostle Paul assured the christians at Ephesus, that they were chosen, or elected of God in Christ, *before the foundation of the world.*" Again, he tells Timothy the same thing in substance, but was still more explicit. (II. Tim. i. 9.) "Who hath saved us, and called us with an holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, *before the world began.*" Let us pause for a moment and enquire, if language could express any thing clearer, than the Apostle has declared by these expressions, i. e. that Election is from eternity? First, he tells the Ephesians that it was made in Christ, "*before the foundation of the world.*" Secondly, he varies the phrase a little, and tells Timothy that it was made "*before the world began.*" By what solecism or unfitness, of language, I would ask, in the name of common sense, can these declarations of the Apostle, be so completely transformed, as to make them signify *after the commencement*

of time—after a man has been born; perhaps after he has arrived at the years of discretion; but certainly, after he has “repented and believed.” If time had commenced previous to the foundation of the world, then might there have been the shadow of probability, (and it would have been nothing more than the shadow) that the Apostle might have alluded in these expressions, to that unknown, unrevealed period. But certainly this is not the common method of the computation of time, warranted either by the word of God, or the custom of all nations, and of all ages. When we speak of the period before the foundation of the world, whether it be a long or a short period, we speak of eternity; and nothing else can be intended by it, but eternity.

If this be the fact, and if the Apostle had any right to say what he did; (and I humbly trust no man who believes the Bible, will presume to question his authority) when he declared to the Ephesians, and to Timothy, that God did choose, or elect believers in Christ, “before the foundation of the world,” or, “before the world began.” I say, if these premises be correct, the conclusion must remain safe and inevitable; that the election of believers is *an eternal act of God*; and that they were chosen by God in Christ from eternity; which was the point at issue; and which I promised to prove. It must be so, or else the error is in Paul, and the Word of God is not true, when it treats upon this subject. I might multiply scriptural quotations upon this part of the subject, but it is needless. Yet, rather than the fact should stand upon the testimony of one witness; notwithstanding that witness was inspired, I will call your attention to the evidence of the Apostle Peter upon this subject: (1. Pet. i. 20.) Who verily was foreordained “before the foundation of the world,” but was manifest in these last times for you.” The Apostle is here speaking of Christ, as being foreordained to be the Saviour of believers, before the foundation of the world, in whom (that very Saviour) Paul has already declared to us, God had chosen, (these very believers) “before the foundation of the world.” So much then for the election of believers, being an *eternal act of God*: but

II. *It is a Sovereign act.*

We might have supposed that this property of our doctrine, would have remained without assault or contradiction. That man in the wildness of his rebellion, would have allowed Deity the privilege of their king; in acting freely and independently of his creatures, though they were resolved to oppose him in all his ways. But even here are we put upon proof, that the Eternal Jehovah exercises any part of the sovereignty of his Divine will and power,

when he chooses or elects a sinner to life and salvation upon the principles of the Gospel. But, blessed be God; we are still upon tenable ground:—the strong arm of revealed truth will yet support us; and we hope to vindicate the cause of Divine sovereignty; and save it from the violence which has been offered against it in this case.

The Apostle Paul tells us in the 5th verse of the chapter from which our text is taken, that believers were predestinated unto the adoption of children by Jesus Christ to him; viz. to God the Father, “according to the good pleasure of his will.” Now, what other construction can any man place upon the last clause of the verse, but that the predestination of believers, which includes their election, is the free and sovereign act of God? But again: the Apostle speaks to this point in terms equally as strong and unequivocal, in the 9th chapter of the epistle to the Romans, 13th and 16th verses: “As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid: for he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion upon whom I will have compassion. So then, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” What say you to these things, brethren? Can you ever attempt to deny the sovereign act of God in the election of sinners to salvation, without violating this positive declaration of the eternal God? If you feel any disposition of the kind, go first and answer the question which the prophet Isaiah proposed. Isa. 40th chap. “Who hath directed the spirit of the Lord; or being his counsellor, hath taught him? With whom took He counsel? and who instructed Him and taught Him in the path of judgment, and taught Him knowledge, and showed Him the way of understanding?” When you shall have satisfactorily answered these questions, you will not only have set aside the sovereign act of God in election, but have excelled in intelligence, the myriads of Angels that are this day standing upon the bright hills of glory; and are bowing with reverential awe, before the sovereign will of the Eternal, independent, self-existent God. Until then, let this act of the Divine will remain as it is—*Sovereign*.

II. Election is not only an eternal and sovereign, but also an *Unconditional* act of God. By unconditional election we understand, that when God decreed in his own eternal and sovereign will, to elect a part of mankind to salvation through a Mediator, and the sanctification of the Spirit; he decreed the means as well as the end.—That he saw nothing in them which could have in-

duced him to such an act, or could serve as a condition upon which to rest their Election: therefore he Elected them "according to his own good pleasure." That faith in the Lord Jesus Christ, and repentance towards God, are not conditions of Election; but a part of those blessings to which believers were chosen from eternity, that his knowledge of their future faith and repentance, was not the moving cause of their Election, because these things he never would have foreknown in them, unless he had previously foreordained to give them, of his own free sovereign pleasure.—This is the point, to which I am to speak under this part of the doctrine of Election.—

Before I enter upon the argument, I must beg leave to state as near as I can, the sentiments of those, who are opposed to the doctrine of unconditional Election. They hold to a *conditional Election*, and assert, that God has from his infinite foreknowledge, foreseeing that a part of mankind would repent and believe, Elected them to everlasting life. But they are not Elected until they do repent and believe; making repentance and faith, the conditions of Election. I shall say nothing of the absurdity of this hypothesis; because I wish not to wound; but if you will only apply it to the distribution of things in a temporal sense, to which it is equally applicable, you will soon discover how perfectly ridiculous it must appear.

Now, my business is to prove, *First*, that the Sovereign *will* of God is the moving cause of Election; and not his foreknowledge: and *Secondly*, that faith and repentance are only evidences or consequences of Election, and therefore cannot be considered conditions of it.

First. The Sovereign will of God is the moving cause of Election. Brethren, the eternal, self-existent God, must have a will which is sovereign and independent, or else he must cease to be God: this will must have been the only and entire rule of all his actions, in all his works; whether of election, providence, or redemption, or there can be no fixed and immutable scale, by which his works have been graduated.—Again: this sovereign and independent will of God, must not only extend to the world which He has created—to the Empires which He has in his Providence suffered to come into existence; but it must descend and be exercised in some manner, towards every individual that has been formed by Him, or else we are driven to the strange conclusion, that there are some of God's rational creatures, concerning whom He exercised no will whatever; which would be anti-scriptural and blasphemous.—These are fixed principles, which are, not only supported by reason, but by the sure word of Revelation. "God worketh all things," saith the Apostle, "after the counsel of his own will." Eph. i. 11. Here

the Apostle is speaking upon the very subjects of Predestination and Election. Now if it be a fact, that "God worketh all things after the counsel of his own will;"—if it be a fact, that Election is a part of God's work, or an act of God;—if these things be facts, which I humbly trust, no man who regards the truth, will deny; then it must follow as a matter of course; that election is the result of God's will, and not of his foreknowledge; this certainly is as clear a demonstration as can be made upon any subject, whether of Philosophy or Religion; and this will must be fixed, and immutable, or God cannot be said to be the same "yesterday, to-day and forever." But let us examine the opposite of this proposition, and we will be more fully convinced of its correctness. Let us for a moment suppose that the doctrine of Election, is founded not upon the sovereign will of God alone, but upon his foreknowledge; and see where it will land us. This hypothesis goes upon the supposition that God, from all eternity, foresaw, or foreknew something in a part of mankind, different from the rest; which induced him to foreordain them to Salvation upon certain conditions.

Now my brethren, let the eternal God, look down from the throne of his uncreated glory, through the vista of millions of unborn ages, upon our world, blasted and cursed, and ruined by sin; and what could he have discovered more excellent in one part of a ruined race, than another, that could have moved his eternal mind to make this Election?—For we all grant that it was made. One asserts that he made it "*according to the counsel of his will;*" and the other, that it was made according to his "*foreknowledge.*" Was not the whole race under the curse of the same broken law?—Were not all alike dead in trespasses and sins; utterly unable, and equally unwilling to return to God? These are undeniable facts. There was no difference as to their nature—none as to their condition. What condition then, I would again ask, can we possibly suppose the foreknowledge of Deity, infinite as it is, could have found in one part more than another of the same fallen race, that could have induced him to Elect *them*? There was none. The Bible warrants us to believe the whole was a moral waste—all grown up in sin, and deluged in iniquity; and unless his eternal mind had first moved without any conditions on the part of the Elect; perdition's fire, must have rolled alike over the whole.

But before I leave this part of the subject, I must refer you to some passages of scripture, that prove, that this Election has been made by God, according to his own free, and Sovereign will, and not according to his foreknowledge: see Eph. i. 9, 11. II. Tim. i. 9.

We come *secondly*, to show—that saving faith, and true repentance, may serve as evidences, or consequences of Election, but cannot be conditions. One error invariably makes way for another, and oftener than otherwise, for a greater. The doctrine of Election being founded upon the foreknowledge of God, it was no difficult matter to make it rest upon conditions: the advocates for a conditional Election, have thought proper to found it upon faith and repentance. This I confess, at the first glare of the subject, looks sufficiently plausible; but let us examine if it be possible for this to be true and consistent with the word of God—I affirm it utterly impossible, unless it can be proven beyond contradiction, that faith and repentance are inherent, and belong naturally to those sinners who do believe and repent, and are afterwards Elected upon these conditions, with which they have complied. The scriptures speak directly to the reverse of this doctrine. “By grace,” saith the Apostle, “are ye saved, *through faith, and that not of yourselves; it (Faith) is the gift of God.*” You discover then, that *Faith*, one of the supposed conditions upon which Election should be founded, belongs to God, nor does the creature possess it, until God of his own free and Sovereign will, gives it to him. An after-gift of God, can never serve as the condition of a previous act. I humbly trust then, that I have already proven to you from the word of God, that Election is an eternal act of God.— Now the same may be said of repentance, it is a saving grace, and is unquestionably a gift of God. II. Tim. ii. 25. “If God peradventure will give them repentance to the acknowledging of the truth.” It would be a mere farce then, to make the gifts, and graces of God’s Spirit, (things which the sinner does not naturally possess,) the conditions of his Election. Now, the Apostle tells us plainly, and positively; again, and again, that there are no conditions upon which this act is founded. I shall only quote II. Tim. i. 9. and Rom. ix. 11. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” “For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works but of him that calleth.”

Brethren, where now are the conditions in Election? Faith and repentance are evidently the gifts of God. It rests certainly with him, either to give, or withhold them. To say that he will first give us these things, and then Elect us *because* we have them, is certainly strange Divinity; and I am compelled to believe, would be a per

version of the written truth; and you see in the passages just quoted, that the Apostle declares over and again, that we are not Elected on account of works. If then, neither faith, repentance or works, are conditions, we are driven to the honest conclusion, that there are *no* conditions in Election, and are prepared to declare Election unconditional.

4th. Election is a particular, or individual act of God. By this, we are to understand that we are not Elected to salvation and eternal life, by nations, or even by families. "For two shall be grinding at the mill," saith the Saviour, "the one shall be taken and the other left." "Two shall be lying together in a bed, the one shall be taken and the other left." The father will not be elected for the son, nor the son for the father. Neither will the mother be elected for the daughter, nor the daughter for the mother. And how often do we see this verified in the present day? We have seen one of a family called of God's Spirit and hopefully united to Christ by faith, and the rest living in sin; perfectly regardless of every thing which pertained to God and their own souls.

5th. And lastly. Election is an immutable act of God's will. This we must believe, if we believe the counsels of the Most High are, as the prophet Isaiah hath expressed them' "Faithfulness and Truth." If the counsels be faithfulness and truth, all the purposes of these counsels must be the same, of which Election is one, as has been clearly proven. But to convince you of the immutability of this act, hear what the Almighty hath declared upon this subject, by the mouth of his prophet Malachi. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed—"to suppose for one moment, that there could be any thing like mutability, or changeableness in the character of God, or in his decrees and purposes, would be at once, imputing to him, the highest degree of imperfection and weakness; indeed it would be nothing short of an impeachment of all his perfections and attributes; it would be virtually denying the infinity of his Wisdom, Power and Goodness:—because, if He really be infinite in his Wisdom, as we believe Him, he must have known from all eternity, what would have been most for his Glory, and the good of his creatures.—If He be infinite in his Goodness, this attribute must have prompted him, to secure those ends; and if He be infinite in power, He must have been able to accomplish all his purposes. In view of these truths, the Apostle hath declared that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." II. Tim. ii. 19.

And now in closing these remarks upon the eternal, sovereign

unconditional, particular, and immutable act of God in Election, what language more appropriate could I adopt, than the language of the Apostle Paul in his Epistle to the Romans: "Even so then at this present time also, there is a remnant according to the election of grace, and if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the Election hath obtained it; and the rest were blinded." Rom. xi. 5, 6, 7.

But to conclude, I shall only ask you the plain, simple question; is there any difference between knowledge and purpose; and what is that difference? There is certainly, a material difference; *knowledge* is the act, or exercise of the understanding; *purpose* is the act, or determination of the will. A man for instance, may know how a thing is to be done, but never do it, until he obtains the purpose or determination of his will. If then there be a difference between knowledge and purpose, there is also the same difference between foreknowledge and predestination; and if there be this difference, we cannot deny that the word of God assures us in terms which cannot be misunderstood, that believers are Elected in Christ, not according to God's foreknowledge, but *according to the purpose of his will*; and if according to the purpose of his will, then Election must necessarily be, an eternal, sovereign, unconditional, particular, and immutable act of God; or God is not immutable.—These are all the properties of Election, which I promised to prove: how far I have succeeded, you must turn to your Bibles, and judge for yourselves.

We come now to the second thing proposed, viz.

II. To shew how, believers are Elected.

They are Elected in Christ, "according as he hath chosen us in him, before the foundation of the world, &c." saith the Apostle. As one is not Elected for another, so one is not Elected to-day, and another to-morrow, or the next year, or a hundred years to come. They are all Elected or chosen together in Christ, and that before any of them came into existence farther than they existed in the divine mind.

Our blessed Redeemer, is represented in the scriptures, as chosen or Elected of God, to be the Head of his church. The church is represented and acknowledged to be the body of Christ. All true believers are said to be members of that body. Saith the Apostle, Rom. xii. 4, 5. "For as we have many members in one body, and all members have not the same office, so we being many are one

body in Christ; and every one members, one of another." Again:—Eph. iv. 15, 16. "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the the edifying of itself in love." This is certainly a beautiful figure, which the Apostle borrows from the symmetry of the human frame, to express the closeness of union between Christ, and his Church, with its different members. And what use are we to make of it, when applied to the case before us?—The inference is so natural and easy, it appears impossible for any to overlook it, or not to feel its force.—If Christ, as the head, be chosen, must not the body be chosen also?—and if the body be chosen, must not the members?—Who would think of the Head being chosen without the body, or the body being chosen without the members?—In things which are natural, the idea is ridiculous; in things which are spiritual, it is not less ridiculous; therefore the Apostle, to enable us to avoid the absurdity, tells us in the text, and in many other parts of his writings, that "believers are chosen in Christ."—viz. That when Christ, as the head was chosen; the Church, which is the body, was chosen, and when the body was chosen, all its real members were chosen: else it cannot be said to be a whole body. Moreover; he expressly, and unequivocally declares, that this Election, or choice was made, "*before the foundation of the world.*" Now can any thing be made plainer than this? It is an unvarnished statement of facts, taken from the word of God. For all that is necessary to establish this doctrine, is to suffer the Scriptures to speak for themselves: they need not the aid of human ingenuity, to make them more intelligible. We invariably spoil God's works, whenever we attempt to improve upon them—we may alter them to our views, and tastes and wishes; but all our improvements, no matter how ingenious, prove the destruction of their original form, and beauty. And so it is when we attempt to improve upon the plain letter, and general tenour, and spirit of God's word; we may bring it down to our own preconceived opinions, and wishes, and feelings; but our ingenuity never fails to betray our weakness, and often our wickedness, by leading us into absurdities, and contradictions. And who then, I would ask in the blaze of a Judgment day—who will attempt to separate Christ, and his body, or Christ and the members of his body, who have been united to him, by the indissoluble decrees and Election of God? Oh! brethren, it would be a Heaven-daring effort, as well as fruit-

less and vain! It would be to challenge the thunder and lightning of Divine wrath, which play around the throne of the invisible Jehovah, for the defence of his Zion! "For who shall lay any thing to the charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died; yea, rather that hath risen again; who is even at the right hand of God—who also, maketh intercession for us—who shall separate us from the love of Christ?—Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors," saith the Apostle, "through him that loved us." Who then, will dare to separate them? I tell you that Heaven's artillery shall play upon that soul, until the anger of an incensed God, shall cease to burn, and the flock of Christ be delivered by the hand of the Great Shepherd. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We will turn now to the third and last thing proposed, viz.

III. To show the moral use of this doctrine; I allude to the doctrine of *eternal, sovereign, unconditional, particular, and immutable Election.*

1st. This doctrine is calculated to destroy the pride of the human heart. There can be no doubt, that pride was the cause of the rebellion in Heaven. There is as little doubt, that it was the instrument wielded so successfully by Satan, in the garden of Eden, against our first parents, to their and our destruction. Whatever doctrine then, that will tend to lay this infernal principle lowest in the great plan of redemption, by the cross of Christ, must certainly be the safest, as well as surest. The doctrine of eternal and unconditional election is unquestionably that doctrine. "It is not of works lest any man should boast." It lays the axe at once at the root of this noxious and destructive tree, pride. Man has nothing to do in his salvation, that would tend in any manner to fill him with it; his salvation, according to this doctrine, is of Grace: It is Grace begun, and Grace completed in the soul. He comes now, just as he ought to come to the throne of Grace. He comes as a poor beggar, who has no claim on his benefactor;—yea, more, he comes guilty and self-condemned, conscious of his unworthiness to receive the blessings which he would ask.

But just suffer the sinner to come to the throne of Grace upon conditions—he brings in his hands a price, which he conceives,

will necessarily lay his Maker under obligations to bless him. The natural pride of his heart prompts him immediately to share the palm of salvation with Deity. If God has done something for him, he concludes, he has also done something which merited what had been done for him. I ask you now, if this be not foreign from those principles of grace and mercy, revealed to us in the Gospel, by which hell-deserving sinners, are to be saved. Brethren, "give unto Cæsar, the things that are Cæsar's;" but forget not to "give unto God, the things that are God's." Let God be exalted, but man abased, when the great work of man's salvation, is brought in question:

2nd. This doctrine excludes the idea of chance. God never ordained an end, without ordaining means by which that end is to be accomplished. Whatever he has ordained, he certainly has the power to accomplish, and certainly will accomplish. There is no doubt or uncertainty in the case. And if he has placed means which have been ordained for salvation into our hands; he deals with us, as with rational creatures; and expects us to make our "calling and election sure," by the use of those means; for it is "God who worketh in us, both to will and to do of his good pleasure."

3rd. This doctrine exalts the Grace of God. This is precisely for what it appears to have been designed, by the purposes of the all-wise God. It was a display of his mercy, that the salvation of any sinner was made, even a possible thing. And he unquestionably designed, that this attribute should be exalted by it. The pious psalmist, no doubt felt this, when he exclaimed, "not unto us, O Lord, not unto us, but unto thy name give glory, *for thy mercy and for thy truth's sake.*" He appears to be convinced that his salvation was an undivided act of God's mercy and truth; and would ascribe it all to God, which he could not have done, had it rested upon conditions, which he believed were in his power.

4th. This doctrine renders the salvation of the Elect, certain. It was this, that the blessed Redeemer expected, whilst upon earth; and for which he prays, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee. and they have believed that thou didst

send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." John xvii. 6—12.

Oh! my brethren, was there ever prayer more melting? Who is it that is pleading? *It is the ever-blessed Jesus.* For whom is he pleading? It is not for the world that would not receive him, *but for those whom the Father had chosen in him before the foundation of the world.* And shall his prayer fail—shall his plea be lost? Say, ye attributes of truth and justice, which belong to the infinite and eternal God; shall the groans of Gethsemane strike unheard and unheeded upon thy throne? Shall the blood-stained cross of the Son of God, fail to make certain the salvation of those, who were given him, and for whom he died? Impossible! Heaven itself says impossible.—He wept that man might smile.—He bled that man might never die.

5th. And lastly. This doctrine affords real believers, great consolation. No one has any right to number himself among the Elect of God, until he has carefully and prayerfully examined his heart by the written Word, and has found in himself those evidences, which are the peculiar characteristics of God's children. When he has found these evidences, he can then come safely to the conclusion, that he has been "predestinated unto the adoption of children, by Jesus Christ."

And is it not, I would ask, a source of unspeakable consolation to such, to find that this great blessing of which they possess now but a part, has been decreed them of God from eternity?—That all love, and joy, and peace, and comfort, which they now enjoy from faith in the Lord Jesus Christ, and repentance towards God, are but foretastes of that eternal joy and felicity, which are in reserve for them, and which they shall experience, when their faith shall be lost in visions, and their hope in fruition. Oh, my brethren, let this hope purify our hearts.—Let it quicken us to diligence, delight, and activity in the service of our God. We cannot be too diligent in endeavoring to make our calling and election sure. And if we are the called of God, according to his purpose, the very principle of Grace, implanted in us, will sweeten

our efforts, and urge us to "press towards the mark for the prize of our high calling in Christ."

TO THE HITHERTO IMPENITENT AND UNGODLY.

Whilst many of the Elect of God, have been roused by the Divine Spirit, from their long and untimely slumbers, and are endeavoring so to run, that they may obtain the prize, it is evident there are hundreds and thousands, who are still wandering upon the mountains of sin. Oh! it is certainly high time for you to awake and yield to the calls and invitations of the Gospel. You have long grieved and quenched the operations of the Divine Spirit.—You have trampled under foot, the mercy, and goodness, and forbearance of God, and deserve the hottest hell. But still God waits to be gracious; though your sins be as scarlet...though they be red like crimson, hearken unto mercy, and ye shall live. Saul of Tarsus, consented unto the death of Stephen; the first who died for the cause of Christ. He breathed out threatnings and slaughter against all whom he should find in Damascus, calling upon the name of Jesus. And yet he was "a chosen vessel." The wicked and bloody Manasseh, caused the very streets of Jerusalem to flow with the blood of the prophets; and yet we are told he was chosen of God, and repented and was saved.

With this doctrine before us, whilst we tell you that secret things belong unto God, we call upon you in the name of the Lord Jesus, whom you have so long denied, to fly to a throne of Grace, and ask God to forgive you the sins of your heart. Oh, pray!—pray fervently to him to give you Grace, that you may believe in the Lord Jesus Christ, repent of your sins, and be enabled to realize the manifold Grace of God, which has been displayed towards you. Remember, if any of us see salvation, it will be, and it must be, through the use of those means which have been ordained, and which have been placed in our hands.—May the Spirit of the Lord breathe upon us; and may we all be brought into covenant relation with God, through Christ our Redeemer. Amen.*

BIBLICAL ILLUSTRATIONS.

MATTHEW vii. 26. 27.

"I will liken them unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell."

The fishermen in Bengal build their huts in the dry season, on

*On pages 239, and 240, in the present number, the subdivisions under the first head of this Sermon, are incorrectly marked. It should have been 2nd and 3rd, instead of II. II.

the beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent north west winds, the water pours down in torrents from the mountains. In one night multitudes of these huts are frequently swept away, and the place where they stood is, the next morning, undiscoverable.

ISAIAH i. 8.

“And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers.”

The following passage from Mr. Jowett’s “Christian Researches” will serve to throw light on the words of the prophet. “Extensive fields of ripe melons and cucumbers adorned the sides of the river Nile; they grew in such abundance that the sailors freely helped themselves. Some guard however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being in fact, little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isa. i. 8. ‘And the daughter of Zion is left—as a lodge in a garden of cucumbers.’ The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites. (Numb. xi. 5, 6.) ‘We remember—the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away.’”

JOB xxxi. 32.

“The stranger did not lodge in the street; but I opened my doors to the traveller.”

The delightful pictures of genuine and primitive hospitality, exhibited in this and many other passages of the sacred Scriptures, and which is so strongly recommended by the Apostle Paul (Heb. xiii. 2.) is finely illustrated in the following extracts from the travels of the excellent and indefatigable Burkhardt; which show that persons of whom he relates the following facts, retain many of the patriarchal customs.

“Hospitality to strangers is another characteristic common to the Arabs, and to the people of Haouran. The traveller may alight at any house he pleases; a mat will be immediately spread for him, coffee made, and a breakfast or dinner set before him. In entering a village it has often happened to me, that several persons presented themselves, each begging that I would lodge at his house; and this hospitality is not confined to the traveller himself, his horse, or his camel is also fed, the first with half or three quarters of a Moud (about nineteen pounds English) of barley, the second with straw.”

“Beside the private habitations, which offer to every traveller a secure night’s rest, there is in every village the Medhafe of the Sheikh, where all strangers of decent appearance are received and entertained. It is the duty of the Sheikh to maintain this Medhafe, which is like a tavern, with this difference, that the host himself pays the

bill; the Sheikh has a public allowance to pay these expenses, &c. and hence a man of the Haouran, intending to travel about for a fortnight, never thinks of putting a single para in his pocket; he is sure of being every where well received, and of living better perhaps than at his own home. A man remarkable for his hospitality, generally enjoys the highest consideration among them."

"The inhabitants of Kerek, being thus exempted by their own strength from all taxes and impositions, it might be supposed that they were wealthy. This, however, is not the case: the great hospitality which prevails, prevents the increase of wealth, and the richest man in the town is not worth more than about £1,000 sterling. Their custom of entertaining strangers is much the same as at Szalt; they have eight Menzels or Medhafes for the reception of guests, six of which belong to the Turks, and two to the Christians; their expenses are not defrayed by a common purse; but whenever a stranger takes up his lodging at one of the Medhafes, one of the people present, declares that he intends to furnish that day's entertainment, and it is then his duty to provide a dinner or supper, which he sends to the Medhafa, and which is always in sufficient quantity for a large company. A goat or a lamb is generally killed on the occasion, and barley for the guest's horse is also furnished.

The same hospitality prevails at Mount Lebanon. "The mountaineers, when upon a journey, never think of spending a para for their eating, drinking, or lodging. On arriving in the evening at a village, they alight at the house of some acquaintance, if they have any, which is generally the case, and say to the owner, 'I am your guest,' *Djay deyfak*. The host gives the traveller a supper, consisting of milk, bread, and Borgul, and if rich and liberal, feeds his mule or mare also. When the traveller has no acquaintance in the village he alights at any house he pleases, ties up his beast and smokes his pipe, till he receives a welcome from the master of the house, who makes it a point of honor to receive him as a friend, and to give him a supper. In the morning he departs with a simple 'good bye.' Such is the general custom in these parts.

The following account is very affecting:—"In half an hour we met some shepherds with a flock of sheep, who led us to the tents of their people, behind a hill near the side of the road. We were much fatigued, but the kindness of our hosts soon made us forget our laborious day's march. We alighted under the tent of the Sheikh, who was dying of a wound he had received a few days before by the thrust of a lance; but such is the hospitality of these people, and their attention to the comforts of the traveller, that we did not learn the Sheikh's misfortune till the following day. He was in the women's apartment, and we did not hear him utter any complaints. They supposed, with reason, that if we were informed of his situation it would prevent us from enjoying our supper. A lamb was killed, and a friend of the family did the honours of the table."

Such is the kindness, benevolence and hospitality of these benighted, but kind-hearted people; which should put to the blush many professing christians.

Rel. Magazine.

AMERICAN HOME MISSIONARY SOCIETY.

Each succeeding year of this Society's existence has surpassed its predecessor in the amount of receipts and expenditures, and in the apparent good accomplished, to a degree both unexpected and most gratefully to be acknowledged by the friends of Home Missions.

In the first year of its existence, the Society extended aid to 196 congregations and missionary districts, in the support of 196 missionaries; in the second year it aided 244 congregations and missionary districts, in the support of 201 ministers; and in the third year, which is embraced in the present report, the number of congregations and missionary districts aided has been 401, and the number of missionaries and agents employed, 304.

Of the missionaries holding commissions from the Society, 186 are now settled pastors or are stately engaged in single congregations: 79 divide their labors, either as pastors or stated supplies, between two or three congregations; and 39, including Agents, are allowed to exercise their ministry in larger fields of labor.

Financial Concerns.—The receipts of the Society from May the 5, 1828, to May 1, 1829, including the Balance on hand at the commencement of the year, amount to \$35,230 91

Whole amount expended during the year, 26,790 97

Balance on hand May 1, 1829.

\$8,439 95

The engagements of the committee, however at the present time, to Congregations, Missionaries, and Agents, all of which must be discharged within the coming twelve months, is \$24,907 32

From which deduct the sum now on hand 8,439 95

And the balance against the Society is

\$16,497 77

It must be remembered also, that applications for aid multiply as the plan and benefits of the Society become known, and that the expenditures of the coming year, must therefore far exceed those of the last. To meet future appropriations and fulfil the present pledges of the Society, the Committee have made arrangements to exert an efficient agency in several sections of the country, in which their labors have been invited. but where the aid of the churches has not hitherto been specially solicited. And if the friends of the institution, in whose prayers and alms it has had its being, will still cherish it in their affections, there can be no lack for pecuniary means to accomplish, with the blessing of God, its highest aim.

It is found by an accurate estimate that the three hundred and four missionaries of this society, within those portions of the last year covered by their appointments, as such, have performed the full amount of labor which would employ a succession of single individuals one hundred and eighty six years and eight months. They have generally, if not without exception, promoted the interests of Sabbath Schools and Bible Classes. The whole number of Sabbath Schools reported by them during the last year, is 289 and the number of pupils embraced in them all, is estimated to be not less than 15,000. One hundred and thirty-four Bible Classes have been reported, estimated to embrace not less than 3,000 members. These as well as

Sunday Schools, have been found to be powerful auxiliaries to the successful prosecution of the work of the ministry, especially in new settlements. The missionaries of the Society have also been active and efficient in promoting the circulation of the Bible and Tracts; in promoting the cause of education; and in aiding, so far as falls within the appropriate sphere of Christian ministers generally at home, the cause of Foreign Missions; nor have they neglected the duties which the present state of the public mind in relation to Sabbath breaking and intemperance has made plain.

Besides the less palpable influence of Home Missions indicated by the above sketch of the duties to which the missionary must devote himself, the society have to record the fact that within the last year, 54 of the churches under the care of its missionaries have enjoyed *special revivals of religion*. The number of additions to the churches reported during the year, in all the stations, is 1,678. The hopeful conversions may be safely estimated at not less than that number.

AMERICAN BOARD FOR FOREIGN MISSIONS.

The Nineteenth Annual Report of the American Board, contains a mass of information, in respect to the spread of gospel truth and the principles of civilization among heathen nations, which is highly gratifying. The operations of this Board are pouring a flood of light upon the world.—The following is a brief summary collected by the Watchman from the Nineteenth Annual Report:

There are now under the care of the Board, forty-six missionary stations, including one that is temporarily vacant. Connected with these stations there are forty-three ordained missionaries, four licensed preachers, four catechists, and one hundred and seventy-two other missionary assistants, male and female; making the whole number of missionary laborers from this country, two hundred and twenty-three. There are, also, thirty-six native assistants, who are immediately connected with the mission families, and as preachers, catechists, superintendents of schools, and distributors of tracts, are of great service in extending knowledge and Christianity. Besides these, there are about six hundred native teachers of free schools, connected principally with the missions at Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first instructed, and all of whom are superintended in their labors by the missionaries. Five hundred and twenty-three, exclusive of the mission families, are members of the churches at the several stations. There are thirty-two thousand nine hundred and nineteen pupils in the mission schools; of whom, about eight hundred and seventy, are in the boarding schools, at the stations. The Board have seven printing presses connected with the different missions, which are kept in constant operation, and have printed or are in readiness for printing, in nine different languages. The whole number of copies of works printed at these presses, principally elementary school books, translations from the Scriptures, and religious tracts, must now exceed five hundred thousand, and the number

of pages twenty millions, most of which have been put in circulation. Thus languages which were never before written, have been reduced to system and printed, and are now made the vehicles of diffusing knowledge widely: and others in which were no books, except such as were filled with erroneous and polluting sentiments, are now made the channels of conveying useful knowledge and the Word of God to the millions who speak them. Thousands of minds, which were wasting in ignorance and inaction, are becoming enlightened, and fitted to perform the responsible duties of life.—Others, which were the abodes of base and malignant passions, are becoming full of righteousness, and peace, and joy in the Holy Ghost. The Gospel is preached to hundreds of thousands sitting in the shadow of death, the spirit descends, as upon our own churches, and the heathen are becoming new creatures in Christ. *Vis. & Tel.*

WHAT HAVE CHRISTIAN MISSIONS DONE?

Still it may be asked—and the inquiry is often put in the tone of sarcasm—“What have they achieved?”

The full answer cannot be given in this place. We shall merely set down a few facts belonging to the History of the times.

Idolatry has been overthrown in the Islands of the Pacific; and several of the Polynesian Tribes have been converted to the faith of Christ. A Bible Society has been substituted for the Inquisition in the former capital of New Granada, with an Ex-inquisitor for the Secretary. The degraded Negro, the brutal Hottentot, and the red Indian have each been taught to exhibit the civilizing and transforming influence of the Christian doctrine. The languages of the East have been mastered; and those which had never before been the medium of a ray of religious truth, have been forced to speak the words of God. Two independent Versions of the Scriptures into Chinese, by Protestant Missionaries, have excited the astonishment and admiration of the Literati of Europe. In India, Idolatry, zealously protected, patronized and endowed by a Christian government, has been undermined, and a breach has been made in the outworks. The hardest part of the struggle, that with English Infidelity, is, we trust, nearly over: a revolution has been effected in public opinion, and an improvement has taken place in the state of things in India, as regards the English people there, which would in itself compensate for all that has been expended on missions to that country.

He must have been a very sanguine man, who would have ventured to hope, five and twenty years ago, that results such as these would be accomplished, within so short a period, by an instrumentality apparently so inadequate, so humble and foolish and weak in the estimation of the mere politician or philosopher, and in the teeth of so much Anti-Christian hostility and obloquy. *Rel. Int.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The 25th anniversary of this Society was held on the 6th of May. The meeting was most numerously and respectably attended.

Among the distinguished individuals present, was the Right Hon. Lord Teignmouth, *Pres.* Viscounts Valentia and Lorton, Lords Bexley and Calthorpe; the Bishops of Winchester, Litchfield and Coventry, Chester and Calcutta; Hon. & Rev. G. T. Noel; Hon. and Rev. W. B. Noel; Hon and Rev. Mr. Erskine; T. Fowel Buxton, Esq. M. P. William Wilberforce, Esq. &c. &c.

From their annual report, it appears that the income of the Society last year amounted to £86,259, equal to \$382,592, being \$52,417 over the receipts of the preceding year. The number of copies of the Holy Scriptures distributed, was above 365,000, being 20,000 more than have been issued in any former year.

FOURTH OF JULY.

This anniversary will continue to be regarded as a great national festival, so long as there remain free-men to celebrate it. But whilst rejoicing in the enjoyments of civil and religious liberty, we would not be unmindful of the source whence "every good and perfect gift" is derived. If one nation more than another ought to cultivate a deep sense of gratitude towards that Being "by whom Kings reign, and Princes decree justice," it is ours. Attendant on the ordinary observance of this day, there is little we apprehend to promote morality, increase our love of country, or excite proper feelings of gratitude; but much to exert an influence unfriendly to the best interests of Society. We are glad however, to find that Christians take an increasing interest in its celebration, and that they are disposed to turn it to some profitable account. It is becoming customary in many parts of our country, (and we hope the custom will soon become universal) on this day to present the claims of the American Colonization Society, to the consideration and support of an enlightened and liberal community. The public mind needs only to be correctly informed on the subject of this praise-worthy and benevolent institution, to insure its success. An appeal to the benevolent feelings of the Christian, the Patriot and the Philanthropist, in behalf of this interesting object is appropriately made at this time, and cannot be made in vain.

In commemorating the day at this place, a Sermon was delivered in the Presbyterian Church, by the REV. JAMES GALLAHER, before a numerous and highly respectable assemblage of citizens from various parts of the county, and a collection taken up for the benefit of the Colonization Society.

The declaration of Independence was then read, after which the attention of the meeting was called by several gentleman, to the subject of Temperance; which resulted in the formation of a Society, Auxiliary to the American Temperance Society, under circumstances gratifying to the friends of humanity. A constitution was adopted, and the following gentlemen were chosen officers of the Society for the first year.

Hon. Samuel Powell, *Pres.*

D. Alexander, Esq. *Sec.*

John A. McKivney, Esq. *V. Pres.*

Dr. Hu. Walker, *Treas.*

THE
CALVINISTIC MAGAZINE.

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

No. 9. **SEPTEMBER, 1829.** VOL. III.

EXPOSITION OF SCRIPTURE.

John, xxi. 25.—“And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”

The plain Christian reads this assertion of the Apostle in speechless astonishment. No declaration in the New Testament appears to him more mysterious and strange;—and after reviewing it again, and again, he finds himself utterly unable to form even a plausible conjecture of what the inspired writer intended. He *could not* mean to assert, that if every one of the things which Jesus did in the presence of his disciples, before his death, and after his resurrection, were committed to writing, the number and size of the books would be so great, that there would not be in the world itself, or, in the whole world, room enough to contain them; and yet, this seems to be the direct import of the language employed. After many fruitless efforts to extract the Apostle's meaning, he leaves the passage in despair—deeply regretting, that to his mind, “shadows, clouds and darkness, rest upon it.”

Elsner, one of the most famous of European criticks, explains this text as if the Apostle had said, “if all the works that Jesus did, were recorded, the unbelieving world would not *admit them*, so as to be moved by them to faith and obedience.” But, the sacred writer well knew that unbelievers would scoff and reject what he *had written*. This, therefore, could not be assigned as a reason for his not writing more.

“God is his own interpreter.” Many parts of his holy Book, which at first are difficult of comprehension, become perfectly plain when compared with the events of his Providence. After the Apostles had witnessed the life and death of Jesus Christ, they had a much clearer understanding of the Old Testament predictions, con-

gerning him, than the prophets had, by whom those predictions were uttered. (I. Pet. i. 10—12.) And many things which Christ did and said, were at first unintelligible to the disciples; but after his resurrection they were clear as the light of heaven. Accordingly we read, John, xii. 16. "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

In like manner, the Christian who now attentively surveys what the Lord is doing for the advancement of his church, will be enabled to understand declarations contained in his word, which a few ages back were shrouded in impenetrable obscurity. The Lamb is opening seal after seal, and as he moves forward, "conquering and to conquer," the light of revealed truth will shine upon our dark world more and more until the perfect Millennial day. The passage under consideration is one of this description; it can be more fully comprehended now than in any former age. But it must be remarked that the greek word which in the text is translated, *contain*, more properly signifies, *to recieve*; the best greek Lexicons render it thus, *χωρησαι*, *recipere*, *to recieve*. 'The world itself,' or "the whole world could not *receive* the books that should be written." God designed that the inspired record of the doctrines, and miracles, and death of Jesus Christ should, in his appointed time, be put into the hands of the whole world, as an infallible rule of faith and practice. He mentioned this by the mouth of Isaiah, as taking place in order to the conversion of all nations. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." His Omnipotent Spirit is now arousing the Christian Church to the mighty enterprize;—already the Holy Book is spreading among the nations with unexampled rapidity;—already the benighted tribes of Europe, Africa, Asia, and America begin to feel its amazing influence;—already in large and populous districts, every family has been visited and supplied with the Sacred Oracles.—Nor shall the glorious work stop until every kindred and people under heaven, read in their own tongue, wherein they were born, "the wonderful works of God."

But, says the Apostle, if all the things which Jesus said and did in the presence of his disciples had been written in the inspired Book, "I suppose that the whole world could receive the books that should be written." No; it would have swelled the Sacred Writings to an extent too great;—it would have been impracticable to have put the whole human family in possession of them; and thus

fill the earth with the knowledge of the Lord. The Spirit of inspiration therefore chose only to record so much as is necessary for the salvation of souls. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." And when the redeemed soul enters eternity, a part of the delightful employment of that heavenly world will be to hear from our blessed Lord himself, and from those who conversed with him while on earth, many other particulars of his life, which will be worthy of everlasting admiration.

THE WESTERN PILGRIM.

NO. I.

The dim path I had pursued for several hours over rugged and barren hills, now began to wind its way up the steep and rocky sides of the mountain. As I approached the summit, the scene which met the eye was in a high degree impressive and grand. Here, in the pride of its strength, stood the veteran rock, that for ages had presented its dauntless breast to the mountain storm. There, in gloomy depth, yawned the frightful ravine; while the tall pine, lifting his branches high, to catch the beams of the setting sun, swung from side to side in the breeze, like the waving plume of some giant warrior.

At a distance, ridge on ridge, rose to view the extended mountain scenery. But trace of living thing or human habitation, there was none. The wind began to increase, and the rapid motion of the broken clouds indicated the approach of a storm. As the obscurity of the twilight came on, clouds of denser and more threatening aspect rushed over the wild and solitary landscape; each presenting to fancy's eye a misty chariot in which the Genius of desolation might ride, and rejoice in the extent of his dominions. At length the voice of distant thunder became audible, and the whole face of heaven announced a tempest. "Come Lightfoot," said I to my horse, "we must be moving;" and again we attempted to follow our path. It crossed the main ridge, and took abruptly down into a deep hollow, where the light of day was already extinguished; yet now and then our way was made visible by bright flashes of lightning; while mountain top to mountain top echoed the deep-toned thunder. The large drops of rain which now began to descend, induced me to look eagerly around for a place of shelter; and presently I discovered, at the base of a huge rock, that rose to

an amazing height, the entrance of a cave. In a calmer evening, the apprehension of wild beasts who love such habitations, might have made the traveller pause, before entering a place so suspicious; but this was no time to hesitate for uncertainties; "the war of elements," without, rendered the danger so imminent, that such prospect of protection as the cave presented, was not to be slighted. In we hurried, and soon found that it afforded excellent shelter both for man and horse, from the inclemencies of the night.

Although the entrance was little larger than a common house door, yet the room within was very spacious, as I could observe by the lightning's glare, and appeared to extend a great way back into the side of the mountain. I led my horse near to the side of this spacious room, at the distance of twenty or thirty feet from the entrance, and finding that the floor was a bed of dry earth, I put the bridle over a projecting crag, and being somewhat fatigued, I lay down to take repose. Meanwhile, the hurricane without, raged with unabated fury;—the foaming mountain torrent, raised by the heavy gust, roared and dashed by the door of our rocky dwelling. Flash succeeded flash, peal answered peal; and the strong sons of the forest writhed and swung, as swept by the wing of the tempest. It seemed as if the "Prince of the power of the air," attended by all the spirits of the storm, were celebrating some great anniversary.

How many hours I may have dozed, is uncertain; but my slumbers were broken by a strong stench of sulphur, which filled the apartment. I raised my head, and still without were thunders and lightnings, and the voice of the warring elements; but on turning my eyes in the other direction, what was my astonishment to behold, near the centre of the cave, a blue flame, flickering to a considerable height, and throwing a dim murky light around. After gazing for some moments on this extraordinary spectacle, I discovered, seated a little distance from the fire, two forms, their outlines were indistinct; but there was that in their appearance and demeanor, which at once satisfied the mind that they were spirits of darkness, met here in consultation.

"What is the object for which we are summoned here to night," said one, in a low, hollow voice, which seemed not to belong to this world.

"I am not in possession of minute information on the subject," said the other, "for the messenger who bid me attend, was in such haste that I could learn but little from him.—I understand in general, however, that our great master Lucifer;

who has been so long abroad, is now returned, and designs to meet at this place to-night, the principal officers of his kingdom that he may learn how they have managed during his absence."

"He has been long abroad."

"Yes, it is now a number of years, since his departure; but anxious as we have been for his return, his presence, and indeed his mightiest exertions, were absolutely indispensable in the countries where he has been."

"How so? are the interests of his kingdom endangered?"

"Endangered! how could it be otherwise? You have not forgotten what a tremendous shock, the empire of our master, received, when the first disciples of Jesus Christ went forth at his command, from nation to nation preaching the Gospel, introducing the Sabbath, and organizing churches in his name. You certainly remember how, as we followed them from place to place, we found their whole way, strowed with the desolations of heathenism—altars pulled down—Idols overthrown—temples forsaken, and crowds of heathen converted to the Gospel. Indeed, such was their prodigious enterprize and zeal, and such the resistless energy of that invisible power that attended them, that in spite of all the diversified opposition we could make, and we did our utmost, it seemed, as if this handful of men would in a few years, wrest the pagan world from the dominion of great Lucifer. Those days however, are long past; and most of the idolatrous tribes, who were not visited by the Gospel in the apostolic age, have remained securely under our control.

"But a few years since, our renowned Chief, with great concern, discovered what, at first glance, he recognized, as the reviving spirit of primitive christianity. A messenger from the East assured him that the Gospel trumpet was blown on the banks of the Ganges: another came, protesting that the standard of the cross was set up in the western Islands. From the South and from the North, tidings arrived, that the heralds of Christianity had invaded his Pagan dominions, and that his empire was in jeopardy. He looked, and behold, as if influenced from on high, almost the entire Christian world was in motion; combining their influence, they had determined to send the Bible—the Missionary—the Sabbath to every nation under heaven. Our leader was aware that the danger was great, but his apprehensions were much augmented, when Belial reminded him, that ancient prophecy speaks an alarming language, respecting the spread of the Gospel and the ruin of his kingdom in the latter day. He instantly determined to leave the charge

of his affairs in this land, to his subordinate officers; while he the Chief, hastened to pagan countries, resolved to make all possible headway against the inroads of Christianity.—But whom have we here? Moloch; absolutely it is Moloch, just arrived from Hindostan!

Hail sceptered king!

‘The strongest and the fiercest spirit,
That fought in heaven.’

‘Whose frown denounced

Desperate revenge, and battle dangerous,
To less than Gods.’

I looked up to see the newly-arrived; he had not entered by the door, but approached from an opposite direction, and seemed to have found entrance by passing under the mountain. On he came, a stately and terrible form,

‘Besmeared with blood

Of human sacrifice.’

He took no heed of the greeting which was given him, but drew near to the fire and took his seat in moody and sullen silence. I had now an opportunity for perusing his countenance. The ghastly, grim aspect of his deformed visage—the fierce, unrelenting cruelty which every where stared out from his huge and horrible features, bespoke him emphatically THE DEMON OF BLOOD. While gazing on this appalling spectre, my mind ran back to days of old. I thought of the enormous hollow image of brass which infatuated Israel erected in the valley of Hinnom to this detestable demon. I thought of the mad idolaters filling the hollow brazen giant with fire and fuel till the red glow extended to the very hands and fingers which he stretched out to receive his offering. I fancied I saw those deluded parents who sacrificed their children to Moloch, bringing the helpless infants forward, and pitching them into the burning hands of the hellish monster; and I could almost hear the beating of the drums, and the loud-sounding cymbals employed to drown the shrieks of the innocent victims.

These reflections, however, were soon interrupted by the entrance of a numerous crowd, who quickly encircled the fire, and the grim goblin from Hindostan. Among these, it was easy to distinguish Mammon, the demon of avarice, by his bending posture, and his calculating, shrewd, bargain-making, expression of face. Chemos also, the demon of lewdness, was soon notorious by his licentious and wanton demeanor. Others, who each had his office to promote some favorite vice, were conspicuous; but there was one

who specially attracted my notice. He had much of the polished and courtly air in his deportment; and from the respectful and honorary attentions he received from all, it was evident he was held in high regard, and possessed much distinction among these powerful allies of the Prince of darkness. As he passed through the multitude with a surprisingly easy and graceful motion, addressing one and another, in a low and confidential tone, the beautifully descriptive lines of England's Bard, rushed upon my mind.

'Dark was the robe that wrapt his form.
And tall his plume of gory red.
His voice was like the rising storm,
But light and trackless was his tread.'

I felt much curiosity to learn his name and office, and accordingly followed him closely with my eye. I could not but remark that notwithstanding the great authority and consideration he possessed, he was exceedingly condescending and affable; while his countenance indicated deep design, and high intrigue; he had an appropriate and friendly remark for every one he encountered, not only the dignified, and those apparently of a higher order, but even the most diminutive and worthless received a full share of his attention. He *shook hands* with extraordinary cordiality; often taking the trouble to go quite out of his way in order to give the salutation: and would then bend forward, lengthen his face, and enquire with wonderful seeming concern, "how they had fared since he last had seen them." In short, there was so much in his management like that of a candidate on the eve of an election, that I was about to conclude this must be the *Political Devil*, when all doubt was removed by hearing one of his companions pronounce the name of **BERNAL**.

At this moment the room darkened: Instantly all eyes were in one direction, and the hurried whisper went round, "His Majesty! His Majesty!" They rose at once to receive their monarch, but as he came in the direction Moloch had come, it was some time before I could get a view of this far-famed personage. After the greetings and ceremonies of welcome had subsided, he drew near the fire—a monstrous figure, horrible and vast. He was evidently under the action of powerful contending emotions, there was manifest gratification at meeting after long absence, so many of his tried followers, and receiving their demonstrations of loyalty and devotion. But there sat upon his brow a deeply marked expression of blasted hope, and intolerable disappointment—while his eye shot forth implacable

hate, and scornful defiance. As I marked the changing shades and contortions of his agitated countenance, I felt that I gazed on one, prepared to form the most desperate purpose—mouth the most blasphemous sentiment—and do the most diabolical deed.

“So furiously his passions gleam,
They made his visage darker seem;
And flash’d along his spirit high,
Like lightning through the midnight sky.”

All eyes were fixed upon him; all, except those of Moloch; he had not risen when the monarch entered, nor given any symptoms of recognition, but continued sitting in surly attitude, with looks bent on the floor; and from the deep gloom that hung over his features; appeared wholly absorbed in some dark and malignant meditation.

The awful silence was broken by Belial.

“Prince of Pandemonium! what news from abroad?”

“News!” said the Chief:—the hoarse, hollow, unearthly tone, made the hair of my head rise, and the blood curdle in my veins.—It spread far and wide through the spacious mansion, but it was not returned. The distant echoes of the cavern shrunk back, and feared to answer a voice so terrible. “News dismal as perdition! Twelve hundred Missionaries actively employed in Pagan lands. Forty printing presses among them disseminating the doctrines of the Bible. More than a hundred thousand children taken from heathenism and gathered into Christian Schools. In a few years, above forty thousand idolaters converted to the gospel. The Bible in their own language is thrown among them by hundreds of thousands;—and religious tracts without number. I tell you, our forces yield,—our empire shakes throughout the heathen world. In nations that have owned our sway from their earliest existence, I saw the darkness rolling back, while the whole land was brightening under the radiations of the Gospel. I stood by, and saw idols of three thousand years standing, pulled down and committed to the flames, while their worshippers turned to God. I gnashed my teeth in rage, but I could not prevent it.

“Potentates of hell, friends and confederates! The trial I have fully made. The conquering march of the Gospel abroad, cannot be checked, while its strength remains unbroken at home; while those immense bodies, now associated to send it into all the earth, remain their constantly accumulating influence, resistance abroad is vain. The tide of evangelizing influence that is now bursting over the barriers that inclose the pagan world, will roll on, roll on, till every nation under heaven bows to Immanuel. Something *must*

be done to purpose, and done *speedily*. The river must be stopt at the fountain head. It is here, yes, *here*, in the heart of Christendom, that the deadly wound must be inflicted. Those benevolent associations must be broken down—or, spirits of darkness! your cause is ruined!

“With this view I have returned—for this purpose I have called this council: and now, tell me the attitude of our affairs in this land. Speak Belial, for thou knowest.”

Belial rose. “From the period of your Majesty’s departure,” said he, “the energies of the Christian community that had slumbered through so many ages, began more rapidly to awake. In every quarter, I saw them starting into life and action. The charitable associations, of which you spoke, have gone forward ‘conquering and to conquer.’—Possessing an attractive power strong as the sweep of Norway’s whirlpool, they have drawn on all around them, and collected strength and resources to a deplorable extent. The national Bible Society, has achieved wonders; and its movements become mightier every hour. Already whole counties—what am I saying! *whole States*, have been visited by its agents, and every family furnished with the scriptures; so that there I cannot enter a parlour or a cottage, a boarding-house or a work-shop, but every where I am met by the odious Book. The American Tract Society has been equally vigorous in its operations. The little heralds they send forth to call the attention of sinners to the Gospel, have found their way into the counting-house, the tavern and the court-yard. Would your Majesty believe it! They have invaded the very haunts of vice and pollution!—I have seen them thrown by audacious hands into the ball-room!—scattered on the race-ground!—distributed among the boxes in the theatre!—and laid on the gambling table! The traveller on the highway drops them at the door of every hut!—the zealous female carries them into the chambers of the sick, and the abodes of want and misery. The stage, the steam-boat, and every conveyance are bearing them abroad into all parts of the country.

“Nor is this all; your Tartarian Highness will remember that when Bible and Tract Societies first began their operations, we all laughed them to scorn, confident that in the ignorance of the mass of the community who were altogether unable to read, we possessed a strong fortress which set them at defiance. But this fortress, vainly deemed impregnable, has been assailed by the American Sunday School Union; and has gone down like bulwarks of ice before a vernal sun. With these eyes, I have seen in the same school-room,

the children, the mother, and the grand-mother in her spectacles, all learning to read the oracles of God. Thus, measures are in train for enabling all classes of society to become acquainted with Bibles, Tracts, and religious publications of every kind. And moreover, during your Majesty's absence, this quarter of the earth has been shaken by the Spirit of the Almighty. Reformation has followed reformation, revival has met revival, in such extended and rapid succession as I have never witnessed since the Apostolic day. I have seen the aged matron, who for fifty years had been travelling in the heavenly road *alone*, clasping her hands in extacy and blessing the prayer-hearing God, that *now* the stout heart of her aged husband was conquered by divine grace, and he took her hand with his face towards paradise. I have seen hundreds after hundreds rise in the house of God to take upon them the everlasting covenant. Among them you might note the youth of fifteen, and the maid of twelve, standing beside the hoary-headed sire, and the mother bending under a load of years. For many months, the dedication hymn, which they sung when first avowing their Redeemer, kept perpetually ringing in my ears. It ran thus:—

‘In all my Lord’s appointed ways,

My Journey I’ll pursue:

Hinder me not, ye much-loved saints,

For I must go with you.

Through duty and through trials too,

I’ll go at his command:

Hinder me not, for I am bound

To my Immanuel’s land.’

••I taxed all my powers for resistance and counteraction; long and desperately did I struggle to arrest the overwhelming influence, but it was resistless as the red bolt of heaven. At length, exhausted and worn down with unavailing efforts—perplexed and sickened with incessant frustration and defeat, I resolved to leave the land, that I might refresh my spirits, and invigorate my wasted powers, by a few day’s excursion on the wild and stormy seas. I rejoiced that there the hum of the Sabbath School could not molest me; and that neither Bible nor religious tract could offend my sight. I recollected that the hardy, sun-burnt sailor had, from time immemorial, been the acknowledged servant of your Majesty; and had carried profanity, and pollution, and impiety of every name, to the ends of the earth. In swift flight I sailed till the spires of the loftiest churches were out of view; and, the sound of the Sabbath bell, that called the congregation to the house of prayer, in the

distance, died away. There, on level wing, I skimmed the surface of the mighty deep and thought to enjoy sweet recreation. But even here, chagrin and bitter annoyance awaited me, for now and then, as the tall ship swept by for her destined port, I beheld, high on the mast, the Bethel flag, floating on ocean's breeze; and at the dawn, and at the close of day, I could hear from the dwellers on the watery world, hosannas and anthems of praise ascending to him that died on Calvary.

"Minion of hell!" vociferated Lucifer, stamping, and foaming with fury, "break off this detestable narrative and say, did you—did none of my servants attempt to subvert, or at least to cripple those Christian associations, that are sending devastation and ruin through my empire? Belial, I am disappointed; I thought you equal to any undertaking; and while abroad, I calculated chiefly on your wily arts—your deep intrigue, and matchless stratagem, to burst these combinations asunder, and shiver them to atoms."

"May it please your Majesty," rejoined the smooth, subtle intriguer, "this, from the first, was the grand object of my ambition. I saw their threatening aspect towards your dominions, and I fixed on their destruction, as the settled and favourite purpose of my heart. The arts I employed are these:

"When I observed the movements and growing strength of the American Bible Society—the American Tract Society—the American Sunday School Union, and the Board of Foreign Missions, as these bodies comprehended Christians of various names and denominations, I judged it most advisable to blow the coals of party spirit, and fan the flame of sectarian jealousy. I was aware that at that time, it would not do to make an open and direct onset;—I should not be able to cry down those institutions of benevolence; the community would suspect in a moment, the *origin* of such an attempt, and the *quarter* from which it came. But if I could prevent them from co-operating, and get each denomination to set up for themselves, a Bible Society of their own—a Tract Society of their own—a Sunday School Union of their own—under the plausible pretension that they 'choose to manage their *own* matters, in their *own* way,' I was confident the danger would be past, and all the evil threatened to the kingdom of darkness, would go off in smoke. And further, I indulged a secret, sweet hope, that in this state of disruption, and inflamed sectarian rivalry, I might be able to push them the length of throwing out new translations; each sect altering those passages that bear hard on their peculiar tenets; and thus, instead of the pure word of God, have the

whole land deluged with maimed and distorted copies of the scriptures. This I knew, would not only protect the interests of your sublime Majesty, but would fill the entire Christian world with turbulent tumult, and frantic distraction. Ay, it would pierce the very vitals of the Redeemer's cause, with a ghastly wound, that would prove incurable."

At this, the harsh, stern visage of Lucifer grew placid, almost to smiling. "Belial," said he, "thou art the Prince of trick and cunning—unparalleled in deceitful device, and sly entrapment."

"I should mention a fact," continued Belial, "with which your Majesty is, perhaps, already acquainted. Those *nominal* christians, who reject the Divinity of the Saviour—the doctrine of his atonement, &c. &c. had not united with the national institutions, concluding no doubt and very justly, that as their principles were not taught in the Bible, its circulation could do their cause no service. And as to Foreign Missions, they generally acted in unison with the sentiment expressed by an Infidel, 'I would not lift a finger, to convert the whole heathen world to christianity.' And if what *they* call christianity, filled the earth, I am persuaded none of your Majesty's subjects 'would lift a finger to convert the world to paganism.' But, the integrity of those who had united, must be assailed.

"Determined to 'take time by the fore-lock,' I hastened to the leaders of a numerous sect, whose *clergy* have contrived to grasp all the powers and prerogatives of the church, and keep them in their own hands. With confidential tone, I whispered in their ear: 'Your *party* will gain nothing by this plan of union and co-operation. Gain! you will be losers, and that to a great extent. Your clerical domination, and almost unlimited powers and prerogatives, will be continually in danger, if your members associate and act with churches where the people enjoy their rights—have a representation, and a controlling voice in all church judicatories—elect, by their own vote, all church officers—and have the monied concerns of the church in their own hands: be assured your clerical despotism will be in imminent, hourly hazard. And not only so; all the profits you are now bringing into your own pockets, through your *Book concern*, by the sale of Bibles and Testaments, will be cut off forthwith.—Depend upon it, you will sustain a heavy loss. Be off, be off!—set up for yourselves—let not a moment be lost!' It took like wild-fire; and to my unspeakable delight, I saw them rearing, in rapid succession, a sectarian Bible Society—a sectarian Tract Society—a sectarian Sunday School Union. They

had also, their new *Translation*, in many places wangled for party purposes, much to my liking; while to their former associates they proudly protested, *'we choose to manage our own matters in our own way.'*

"Flushed with success in my first essay, I proceeded immediately to tempt other denominations, in their turn. I tried one, and another, and another; I laboured and tugged—plyed every art, resorted to every stratagem—but it was vain. My deepest—darkest devices, proved ineffectual as handfulls of chaff thrown against an iron mountain. I could rive the gnarled oak, but here, to produce division or dissention, surpassed my power. They appeared deeply resolved to go forward in the great cause, in firm phalanx, heedless of all my suggestions.—And forward they marched against the kingdom of Ignorance and vice.

'Armour in armour lock'd, and shields in shields;
Spears lean on spears, on targets targets throng,
Helm stuck to helm, and man drove man along.'

"But what aggravated my mortification and disappointment almost beyond endurance was this: I soon discovered that the loss of the sect I had drawn off, gave not even a sensible *check* to these great institutions. I had thought from the showy, pompous speeches many of them had made on public occasions, at anniversary meetings, &c. that *they* formed a most efficient and powerful limb of the great confederacy; but from the ease with which I found they could be spared, from the slight, and indeed imperceptible results which their breaking off produced, I began strongly to suspect that I was bit;—that the game I had taken was by no means so valuable, as I had at first supposed;—in short, that they must have been in the habit of contributing, to the national institutions of benevolence, vastly more in loud, hollow professions—in frothy, high-sounding anniversary orations, than in *any* currency of a more solid description."

Here, Mammon slyly shrugged his shoulders—cast a *knowing* look at the speaker, and began to rise with the air of one who feels he has something important to communicate. But, as Lucifer waved his hand, saying in a mild, but authoritative accent, "at another time—not now," he reluctantly resumed his seat, and Belial went on:—

"Finding my favourite project thus foiled and crushed when my expectation was at the highest, I was utterly at a loss how to proceed, or what stratagem to try next. I saw your foes pressing onward with incredible energy, and carrying, as if by storm, the strongest fortifications of delusion, and of sin. The rebel of long

standing, whose confirmed habits I had thought indelible as the leopard's spots, was yielding to the victorious power of the Gospel, and your Majesty's subjects on every hand, deserting in great numbers. In fact, the aspect of things was such, that I was once almost resolved to despatch a messenger, and entreat the instant return of your majesty. But proud ambition fired my heart to secure to myself, if possible, the renown of stemming these impetuous torrents, and weathering this tremendous tempest alone; and as invention failed me, I resolved to have recourse to the 'Book of the Chronicles of Hell!' in which are registered the memorable exploits of him who was once sun of the morning, when he contended against patriarchs—against prophets—against apostles—against the angels of light—and against one mightier than they all;—trusting that there I might find some blacker plot, than my own ingenuity was able to devise. Nor did I search in vain. I soon discovered that it had been a darling scheme with your Tartarian Excellency, when religion was like to become prosperous, to kindle a flame of political jealousy against the people of God, denouncing them as enemies of the state, who designed to subvert the civil government under which they lived; and thus you often succeeded in bewitching the ruling powers, and driving them into a transport of phrenzied jealousy, till the altar of popular fury was drenched with the blood of the innocent and the unoffending."

At this mention of what he valued as his master stroke of diabolical policy, Lucifer sprung to his feet—dilated his dreadful form—clenched his sable sceptre with convulsive violence, and shook it furiously in the lofty vault of the cavern, while he cast upward a fierce and daring glance, as if hurling defiance at heaven, and taunting and reproaching the Holy One, with his former victories over the saints. At once, the crowd of his subalterns,

‘Peal’d the banner cry of hell,’

and from all parts of the assembly, the monarch was cheered with reiterated shouts of applause, and enthusiastic admiration. As the tumultuous acclamations died away, with hasty and hurried strides he measured the cavern from side to side, again and again: then adjusted his robe, composed his disordered countenance, and took his seat, saying, “Proceed Belial, proceed!”

“When the worshippers of Jehovah began to grow numerous in Egypt, that you might work their destruction, you filled the heart of Pharaoh with dastardly fears and political suspicions. ‘And he said unto his people, behold the people of Israel are more and mightier than we; come let us deal wisely with them, lest when there

falleth out any war, they *join also unto our enemies and fight against us.*' And Pharaoh charged all his people, saying, *Every Son that is born, ye shall cast into the river.*' The barbarous and bloody edict, was pushed into extensive execution; and long, and luxuriously did the scaly crocodiles of the Nile, fatten on the infants of Israel.

"Again: When, in the days of Ezra, the captives returned from Babylon, and began to build the temple of their God at Jerusalem, your Majesty saw the danger of idolatry being brought in to disrepute, and covered with confusion, if the light of Israel again blazed up in the promised land, and threw its lustre over the surrounding nations. And your Majesty excited many of the leading idolaters in the neighboring nations, to accuse these worshippers of God, to the Persian monarch, of political designs hostile to his kingdom. 'Be it known now unto the king,' said they, 'that if this city be builded, and the walls set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.' The simple monarch took the alarm, and the building of the temple was stopt.

"Not far from this time, when Ahasuerus was king, you had well nigh effected a universal massacre of the servants of Jehovah, throughout his 120 provinces, by infusing into the royal mind through Haman your favourite, 'that they did not keep the king's laws: therefore, it is not for the king's profit to suffer them.—If it please the king, let it be written that they may be destroyed.' But suddenly things took an unexpected turn, and your prime minister, Haman, was unceremoniously hanged on his own gallows. I also noted, that while the pious captives were in Babylon you perpetually harrassed them by exciting your minions to reiterate with unblushing impudence, the charge that they were unfriendly to the political government in which they lived, and *disregarded* the lawful monarch. The accusation at one time ran thus: 'Thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these now, O king, have NOT REGARDED THEE.' At another time, thus: 'That Daniel, which is of the children of the captivity of Judah, *regardeth not thee, O king,* nor the decree which thou hast signed.'"

"True, Belial, true," said the gloomy chief, interrupting him. "but at a later period I wielded this most potent engine of diabolical contrivance, in circumstances most extraordinary and daring:—"

ay, and wielded it with success—triumphant success,—such as none in heaven or in hell believed possible, till they saw the matchless exploit.

“There was one who came to earth with the proud pretension of ‘destroying the works of the devil.’—He bore credentials that none could counterfeit; and to discredit them, baffled the skill of the assembled congress of ruined angels. When I mustered my force to oppose him, I found that the mightiest of all the cherubim who fell, bore back from the light of his eye. Stung with desperation, I hurried to mix with Adam’s children, by whom he was surrounded. I whispered to the chiefs of the assembly, ‘His origin is low—his appearance mean;—he is unattended by worldly pomp and splendour.’ But in spite of my devices, ‘the common people heard him gladly.’ As he poured into the ears of his audience such language as I had not heard since my expulsion from heaven, I urged the proud Pharisees to say to the people, ‘He hath a devil and is mad; why hear ye him.’ But at that moment, the air rent with the shouts of the multitude, ‘Never man spake like this man!’ As he performed his miracles, I said to the chief priests, ‘Go, publish through the crowd, he casteth out devils through Beelzebub, the prince of devils.’ But, as I was giving the order, my ears were stunned with their acclamations, ‘glorifying God for the things that were done, saying, a great prophet is risen in Israel.’ The father and mother were rejoicing over their son that had been born blind;—his eyes were now opened; the widow was blessing her benefactor, as she led home her child, restored to life while she was bearing the body to the tomb; and the sisters, in tears of ecstasy, were again and again embracing their only brother, called from his grave, after a burial of four days. I saw this would never do. The pillars of my empire must crumble before such repeated and awful shocks. Determined to make a desperate push, and effect my dire design, or let all be lost, I excited the chief priests and rulers to lay hands on him, and accuse him before the Roman governor, that he might be put to death. It was done. But Pilate at once saw through their frivolous and false charges, and determined to let him go, for Pilate was timorous and cautious; having had previous information that he was an extraordinary being. But, knowing that the Romans were exceedingly jealous of their political institutions, I hastened to the Jewish rulers, and said, ‘accuse him with being an enemy to the Roman government,—say he wishes to overturn the present administration, and set up an ESTABLISHMENT of his own;—Urge this,—urge it with vehemence.’ ‘And they were

instant, with loud voices, saying, we found this fellow perverting the nation, and forbidding to give tribute unto Cæsar, saying, that he himself is Christ, A KING:—if thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.' The effect was electrical, and the victory complete. Pilate gave sentence against him, and the crown of thorns, the rugged iron spikes, and bloody tree of Calvary, can tell the result. All hell kept jubilee,—It was the proudest moment of my existence."

Here, he drew up his person to its full height, and towered above his fellows, 'Like Teneriffe or Atlas.'

After a few moments of self-gratulation, he proceeded:

"The same matchless stratagem I afterwards practised against the Apostles, and with the same success. I proclaimed them as 'movers of sedition,' who sought to undermine the civil government. And I had James killed with the sword of Herod—Peter crucified—Paul beheaded—and John banished to a waste, desolate Island."

"But, Belial, thou hast not ventured to bring this charge against the christian community of the present day. I thought of this, as a last resort while I was in China; and heard of the enormous advances of religion in this land. But, after maturely considering the matter, I was convinced that it would not answer now:—the christian population is too numerous,—they have too much influence in moulding public opinion. There can be no chance of getting up, by this device, such an infuriated and maddened popular excitement, as would serve any profitable purpose."

"May it please your Majesty," answered Belial, "I did not bring the charge against the *whole* christian community."

"O! you selected the largest denomination, and brought it against them exclusively;—that was well thought of."

Belial. "Not the largest denomination, if they all report their numbers correctly. I urged it with all the vigour I possessed against the Calvinists, especially the Presbyterians, and those connected with them."

Lucifer. "Against the Calvinists—the Presbyterians!—Well, on account of their odious doctrines,—standing up for *partiality* and injustice as they do, I am glad you pounced on them. "But—he put his hand to his brow as if in the act of recollection,—"but Belial, there is one perplexing, troublesome matter-of-fact comes in there, that throws an ominous and dreary shade over the whole scheme!"

Belial. "What is that, your Majesty?"

Lucifer. "Why, it is the decisive, dauntless stand, which that people took in the revolutionary struggle. O! that a few years more had rolled by. But now there must be many, many still living through all parts of the country, who know the unquestionable fact. The project must sink with this mill-stone about its neck. Belial, I am astonished: I have rarely found you miscalculate; and that a fact of such prominence and notoriety should have escaped your eye, is most wonderful!"

Belial was about to reply: but the Chief stamped with impatience and displeasure, "Hear me Belial, hear me.—I was in the hall of Congress when Jefferson brought in the Declaration of Independence. I trembled with apprehension: for, in a land of Bibles, nothing is so ruinous to the cause of darkness, as liberty of conscience with free unshackled inquiry. I had busied myself in scattering doubts and cowardly forebodings among the members,—whispering to one, 'be cautious, be cautious;' to another 'Dont be rash, tempt not too far the vengeance of Britain;' when the attention of all was called to the memorable instrument. It was read. The house hesitated—wavered—and for several seconds the liberty and slavery of the nation seemed to hang in even scales. It was then an aged Patriarch arose: a venerable and stately form: his head white with the frost of years,—every eye went to him with the quickness of thought, and remained with fixedness of the polar star. He cast on the assembly a look of inexpressible interest and unconquerable determination; while on his visage, the hue of age was lost in the burning patriotism that fired his cheek.

'There is,' said he, when he perceived the house wavering 'there is a tide in the affairs of men—a nick of time. We perceive it now before us. To hesitate, is to consent to our own slavery. That noble instrument upon your table which insures immortality to its author, should be subscribed this very morning by every pen in the house. He who will not respond to its accents, and strain every nerve, to carry into effect its provisions, is unworthy the name of a freeman. For my own part, of property, I have some—of reputation, more; that reputation is staked on the issue of the contest—that property is pledged. And although these grey hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner, than desert at this crisis, the sacred cause of my country.'*

*See Cumming's fourth of JULY address, delivered at Newark New Jersey.

“During the delivery of this laconic and powerful address, I saw the scales of a nation’s destiny begin to turn. Slavery kicked the beam, and forthwith the Declaration of Independence was signed by every member present. But you ask, what was the name of that venerable Patriarch? Belial, it was John Witherspoon; at that day the most distinguished Presbyterian minister west of the Atlantic Ocean;—the Father of the Presbyterian Church in the United States. Nor was he singular in the cause he espoused. His brethren in a body went with him, inflamed with equal zeal for the emancipation of their country.

“Among the many incidents that occurred while the two nations were contending, I witnessed one which I shall long remember. After the Declaration of Independence, the Americans sustained a series of losses and disasters which blanked the boldest face, and caused the stoutest heart to quake. Washington retreated through the Jerseys before the victorious British,—many of his troops deserting, and for a number of months, excepting the affair at Trenton, defeat succeeded defeat, and failure followed failure. At length, re-enforced from the back countries, he resolved to try his fortune again; and closed with the English in the battle of Brandywine. But his forces were slaughtered till the stream which gave name to the action, ran purple with their blood, and the survivors left the field in great disorder. Delighted with the prospect of soon seeing the chains of despotism rivetted on the nation again; I concluded to scour the middle and southern colonies, in order to rouse the Tories to fiercer and more ruinous devastation. Passing swiftly, about the break of day, over the immense forests of Virginia, my eye was caught by a moving spectacle. In the bosom of a deep dark wood, that extended far around, was a little glade, beautifully carpeted with green, and encircled by a rich hedge of cedar shrubbery. Here a crowd was collected, and accessions were pouring in from every quarter. The number, at an hour so unusual, and a place considerably distant from any human habitation, led me to suppose that they were patriots, whom the news of their country’s perilous condition had summoned together; and that they had chosen this secluded spot for consultation, rather than a public place, where they would be exposed to those scouting parties of the enemy who harrassed the country.

“Anxious to watch their motions, and apprehending that as the dawn advanced, the shadows cast by my broad wings, might attract notice, I took the form of Minerva’s bird, perched on the

branch of an old oak that bordered on the glade, and found sufficient concealment among the leaves. Before me was a mixed multitude, men, women, and children, of all ages and conditions, whom the urgency of the times had brought into one assembly.

"As company after company came in, my attention was taken by a female of dignified mien, robed in black, and wearing the weeds of mourning. Her countenance spoke of recent and bitter sorrow; yet there was something in her air, which told that even in the subject of that grief which pressed so sorely on her wounded heart, she found matter of exalted and proud gratulation. With one hand she sustained an infant at her breast; with the other she led a little son of three years old, and was followed by two elder daughters. The sprightly little lad seeing so many people assembling, drew close to his mother—looked up in her face, and asked with great eagerness, 'Will my Papa come back to-day?' She clasped the blooming boy to her bosom, embraced him with a mother's affection; then wiped from his face the tears with which it was bedewed. And as he still looked up, his little eyes brightening with expectation, she answered, with trembling voice, 'No my love, your papa never will come back again!—he died bravely fighting for his country.' I looked narrowly at the boy, and was confident that in the lineaments of his countenance I discovered the likeness of a noble officer, whose valour I had witnessed at the battle of Brandywine. The first shock of the contest was past;—victory had declared for the English, yet the patriots, though their lines were dreadfully broken, fought in detached parties, with that unyielding obstinacy, which desperation inspires. Secure and satisfied as to the result, I had taken a position on a dense colume of smoke that was eddying over the field of carnage; for the air was calm and motionless, as if nature held her breath at beholding the savage ferocity, and bloody butchery of man.

"Reclining there, as a prince on a sofa, and regaled with the music that came up from the great guns of varied note, with which England raked and scattered her foes, I observed on the right of the field a large body of the patriots, headed by an officer of noble appearance, who displayed extraordinary skill in the defence of his position, and valour unquenched and unabated by the disasters around him. A strong detachment of the English were advancing at a rapid step to charge upon his company, with fixed bayonets, glittering and bristling along their front. The

officer saw the danger, and rushing forward, flourished his bloody sword high in advance of his men, and with a voice that rose above the din and clangor of arms, called out, 'Brave it! my gallant lads,—Liberty or Death!' Thus cheered, his troop poured a ruinous and deadly fire into the ranks of their assailants. But at that instant their heroic commander was dashed in pieces by a cannon ball. From the striking resemblance discovered in the boy to that officer, I was convinced that this must be his widow, and these his now fatherless children.

"The company assembled in the glade was now very great; but dejection sat on every face. They greeted each other in silence; or if they spoke, their voice was suppressed, and their words few. Here and there, leaning against a bush, I could mark the 'war-broken soldier,' returned from the camp after having lost a hand, an arm, or a leg; whom all the sadness and gloom of the times could not prevent from now and then humming the air of some patriotic song.

"At length, on a little eminence near the centre of the glade, a tall, aged man arose. At once every whisper was hushed, and as he looked over the vast crowd, they awaited his address in profound silence. The first sentence he uttered, was that exclamation of the pious Jewish captives, after their country had been ravaged, their city and their temple destroyed. 'If I forget thee O Jerusalem, let my right hand forget her cunning! let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy.*' His theme was the *love of country*; and to this by accommodation he applied the text, for Jerusalem was the country of these captives. He maintained the right of the people, when their country is invaded by those who would enslave her, to stand up in their own defence, and resist the oppressor to the utmost. This he urged as an imperative duty on all, and he proclaimed it as the high and enviable privilege of the patriot, when his oppressed country calls, to die in her defence. He spoke of Gideon, of Jephtha of Barak, and of the prophetess Deborah; and often, as he went along, all the green-wood round re-echoed his trumpet-like voice. 'If I forget thee, O my country, let my right hand forget her cunning!' He carried his audience back to the *Reign of Terror*, in Europe; he mentioned the dungeons of England, in which

*A worthy Patriot, now living in one of the western counties of Virginia, was present and heard the sermon, preached from this text.

the champions of liberty groaned unpitied, and perished with famine; and as he expatiated on this awful theme, I fancied I could see his ancestors, scattered among the mountains, hiding themselves in dens and caves; while by the minions of persecution, they were hunted and shot down like wild beasts; in those bloody days, when I so triumphantly employed the gibbet, the scaffold, and all the implements of torture by which their flesh was mangled.

“When he spoke of the dark cloud that now hung over their prospects, he exhorted them in a manner the most melting, and with pathos most fervent, not to despair,—not to give up the struggle for liberty.

“Almighty God,” he exclaimed, “in his appointed time will bless your cause, and give success to your arms. He has determined that the fetters which bind the nations shall be burst asunder. The promised day rolls on—it *will* come; it *will not* tarry, when throughout the world the destroyer shall be cast down; and in the full enjoyment of civil and religious liberty, every man shall set under his own vine, and under his own fig-tree. It is true, your ranks have again been broken;—your brethren have again retreated before the triumphant foe, but all is not lost. Your Washington still lives,—is still unconquered. While I speak he holds up the insulted banner of his country, and blows the bugle for aid in her noble cause. We have suffered much, but we can suffer *more*; we have lost much, but we have *more* to loose.’ Then pointing to the female in mourning of whom I spoke, ‘There’ said he ‘stands the widow of my dear Henry, and there his orphan children. His brother died bravely by his side, fighting for freedom. But God knows my heart. I had rather all my remaining sons should fall in the field of battle as their brothers fell, than see the noble cause now surrendered. By the graves of your fathers, who on this ground withstood and conquered the wild and ferocious Indian;—by the love of your mothers divinely preserved from the war-club, the scalping knife, the tomahawk;—by the purity and honour of your daughters, your sisters, your wives, now threatened with rapine and pollution;—by the hope of unborn posterity, for whom chains and fetters are now clanking in your ears;—by the authority, and in the name of the Great God, who has said the world shall be free, I beseech—I conjure you, arouse! Rush to sustain the Eagle of Liberty while yet it flies! All, all may yet be saved by prompt and energetic action. Let the mother say to her sons, Go, and God be with you. Let the wife encourage her

husband. Let the sister cheer, animate, urge her brothers to go where honour, religion, and their country call. - And he, who from right motives, dies in this holy cause, his name shall go in a stream of light to future generations, while his soul ascends to God.'

"He ceased. But of the enthusiastic emotion, and tumultuous patriotic excitement of the assembly, what shall I say? It was like the agitations that arise, when the terrible Spirits of the South and North, attended by all their 'airy forces,' meet and wrestle on the foaming breast of ocean. And in that hour many a deep determination was formed, and many a solemn vow taken to burst the chains from their suffering country, or nobly perish in the attempt. And soon from this neighborhood, a valiant troop, marching to the tune of

'Washington and Liberty!'

reinforced the continental army. But, Belial, mark; that master spirit whose eloquence kindled this flame of patriotic enthusiasm, was a Presbyterian Preacher. One who had grown gray in the service of that denomination, against whom thou hast aimed thy slander. Such was their course through all the colonies,—some shouldered their muskets and rushed to the field of battle; others denounced tyranny—thundered against kings and popes and prelates as they had formerly done in Europe—inflamed their congregations with an unextinguishable love of liberty,—until England, discouraged—exhausted—vanquished—left their shores, and hied back to her 'fast-anchored Isle.' At the sight of her broad canvass, as it was lessening on the distant waters, the American Eagle clapt its glad wings, and towering aloft, soared from sea to sea, in triumph.

"Thou hast erred Belial, beyond doubt; thou hast erred in bringing thy accusation against this denomination. It will answer no purpose. The services they rendered the country in her trying hour, are too recent, and too important. They will be long embalmed in affectionate remembrance."

Belial. "Against what sect then, does your Majesty think I should have raised the outcry?"

Lucifer. "Why, certainly against one, that had taken part against the country in that memorable struggle, which she will never forget. Why Belial, it is scarcely a month since I was prowling about a Missionary station in the East Indies; having entered their library, I was looking among the books they had brought from this country, and took up Woodward's American edition of

Buck's Theological Dictionary; published in 1824. The last article in that book is an account of the Methodist Episcopal Church in the United States, by two of their notable men, Messrs. Bangs and Mason. After giving a history of the rise of that sect in America, and mentioning the local preachers who emigrated from Britain and settled in this as their adopted country, long before the revolution. They record the names of a number of preachers, who were sent over by Mr. Wesley. Their clergy had become so numerous in the colonies, that in 1773, two years before the war, they held the first regular conference, in the city of Philadelphia. These preachers, as Bangs and Mason declare, were 'spreading themselves in different directions through the country, cities, and villages' of America. But how did they act when the sacred rights of the people were assailed by the iron hand of despotism. Bangs and Mason affirm that ~~the~~ During the revolutionary war, *all the preachers from Europe except Mr. Asbury, returned to their native land!!!** Were they Whigs? Or Tories?

*The Editors of the Calvinistic Magazine, would here remark, that they regret the necessity of publishing the above Historical fact: and, in ordinary circumstances, would have declined doing it. For it is a species of warfare, which *our cause* does not require. But Methodist Preachers have tempted their own fate. Long and loud have they been trumpeting through the nation, that Presbyterians were enemies to the people's rights, and plotting to overthrow them. We think it proper, therefore, to call their attention to the period when *actions* spoke, and each denomination took sides, one for liberty, the other for despotism. We are well aware that many worthy individuals have connected themselves with the Methodist Church, who knew nothing of the part they acted in those "times that tried men's souls." To teach, we are sorry to give pain. But what is here published, is taken from the pen of acknowledged leaders in your own church.

But to those Methodis Preachers who have been so noisy on the subject of Church establishment, we would propose a few questions.

1. When we were under the English king, and the Church of England was established in our country, and the king acknowledged as its head, did not the Methodists stick to the established church, close as the wild-vine sticks to the elm?

2. Did the Methodists ever dissolve their connection with the Established Church, until the tall establishment was shattered and prostrated by the thunderbolt of the revolution?

3. In England, where that church is still Established, and the king acknowledged as its head, do not the Methodists cling to it till this hour?

4. If King George had succeeded in his attempts to enslave the Americans, and the Church, of which the king is the head, had continued in pow-

“At the age of nineteen, the love of liberty fired La Fayette to leave his *native land*, and come to animate and strengthen bleeding colonies; but the love of despotism and hatred to the people’s rights, wafted the traitor Arnold to Old England.

“Now I saw at the time, and have often thought of it since, that while the Presbyterians were in arms with their fellow-soldiers in the bloody field, or rousing the country to desperate resistance by their appeals to heaven, and all that is sacred; the great body of Methodist Preachers forsook the suffering people, regardless of their groans and tears, crossed the Atlantic, and threw their weight and influence into the scale of tyranny. I, knew it; but that Bangs and Mason should have been so inadvertant as to publish it now, greatly surprises me; especially that they should have published that one of their Preachers who ‘excited considerable attention.’ was Capt. Webb, a British officer! Actually commanding in the country, British troops, whom England had sent to prop her unjust dominion. I fancy that on this side of the great wa-

er in America, would you not have continued with it, as the Methodists have done in England?



5. Will you say that those Methodist Preachers who took fright when they saw the standard of liberty set up, and fled to England for safety, had been here only a short time! Hold! Some of them had been living in this as their adopted country, more than ten years. Yes, had been living here *years before* that venerable Presbyterian, John Witherspoon, came to America.

6. Have you read the debates, in the British Parliament, on the American war! If so, do you not know that it was broadly asserted in Parliament, that one reason why England could not conquer the Americans, was, because those Christian denominations who opposed the Established Church, were so numerous? Were the Methodists of this number?

7. Mr. Asbury did not *return* with the other Methodist Preachers, but continued in America during the revolution. Will you *please* to tell the public whether he took sides with the whigs, or with the Tories? Yes, come out, and you will save us the trouble of doing it. Come out and tell the American people whether your famous Bishop Asbury did, or did not use his influence to strangle American Independence in its cradle, and perpetuate in this country the dominion of King George, and the *Established Church*?

8. Does it not appear, in view of these facts, that you were very un-lucky in the choice of a text, when you began to preach about ‘Church Establishment?’

9. Do you not feel that it is high time to adopt those measures in relation to this matter, which you have so often found necessary when vanquished by facts and arguments, on other subjects; that is, become ‘fierce for moderation;’ and try to cover your retreat, crying out ‘controversy is such a bad thing,’ and ‘it is so wrong for one denomination to say any thing against another.’

ter, the eyes of neither tory, nor devil, ever saw a Presbyterian Preacher engaged in such business; for this reason, Belial, I say, you should have brought your charge against the Methodist Preachers, instead of the Presbyterians. Had you done so, it could have been sustained—triumphantly sustained; for stubborn historical facts of their own publishing, could not have been denied. Moreover, the accusation would have been powerfully corroborated by the fact, that so long as the Church of England was established in this country, with the king as its acknowledged head, the Methodists perseveringly stuck to it; and could that establishment have been kept up till this day, they would have stuck to it till this day, as they have done in England. Never till it lost its *power* and *needed* friends, did they desert it. And further; they have *now* robbed their own people of their religious rights; denying them the right of choosing their own pastors—having a voice in Church councils—in the election of church officers—in fixing the salary of their preachers, and disposing of Church monies. Those who scruple not to rob man of his most sacred rights, will not scruple to go farther.  "Tyrants in religion, will be tyrants in politics."  Why Belial, half a devil, could have made their guilt glare before the whole nation."

Belial. "Will your Royal Sublimity hear my reasons?"

Lucifer. "Certainly Belial, certainly."

Belial. "With respect to the activity and zeal of the Presbyterians in the revolutionary war. I trusted that they could be easily managed. Your Majesty knows the 'ingratitude of republics' is proverbial. How often through the agency of most contemptible demagogues, did we succeed in maddening the republics of Greece against their best and their bravest patriots. As to the *recency* of these days 'that tryed men's souls,' I reply on earth, favours are soon forgotten. It is very nearly as long since the revolution, as it was in Egypt, till a generation arose that 'knew not Joseph, murdered the infant descendents of him, who saved their father's lives through a long and destructive famine. The reasons for the course I have adopted are these:

1. "I would not bring this railing accusation against Methodist Preachers, because they are the people, I succeeded in drawing off from these benevolent national associations, that are so fearfully destructive to your Majesty's interests.

2. "I preferred assailing the Presbyterians because I find it recorded in 'The Book of the Chronicles of Hell,' that your Majesty had practised this black device against the Apostles, and

Them they followed, who all maintained the absolute Sovereignty of God; teaching that He, like 'the potter, hath power over the clay, of the same lump to make one vessel to honor, and another to dishonor;' that 'he hath mercy on whom he will have mercy, and whom he will, he hardeneth.' That in his unsufferable *partiality* among his creatures—treating some so much better than others, he is to be justified; for instance, his providing a Saviour for fallen man, while he provided none for fallen angels;—that he 'works all things after the counsel of his own will;' and that in all our rage and raving against the Messiah, we accomplished only 'what his hand and his counsel determined before to be done;' that his government and agency are so universal, so wise, and so efficient, that when he has wound up his great plan, the total defeat and ruinous disappointment of your Majesty. will be seen by all creation: and God will be more glorified, his name more exalted, and his kingdom more holy and happy, than if angels had never rebelled, and man had never fallen.' "

He paused; for Lucifer reeled on his seat—wriathed his face—ground his teeth—while indomitable fury flashed from his eyes. But he was silent, and Belial continued:

"These odious doctrines—doctrines that all in hell abhor, were taught by the Apostles, and taught by their Master. I thought therefore, it would be more pleasing to your Majesty, to accuse that denomination, who *now* hold these hateful doctrines in all their extent and vigor, than to accuse one by whom they are bitterly denied; and cordially detested:

Lucifer. "Positively, Belial, thy reasons are forcible—very forcible! Go on, go on!"

Belial. 3. "I must have co-operation—It would not do for me to come out in broad day-light, with my long ears and cloven foot, and tell the people, 'there is a conspiracy against your government.' They would say, 'you're the devil; we don't believe you.' I must use the agency of others. The infidel world hate the doctrines of the Presbyterians, as your Majesty hates them; for they always take sides with Arminians, when they and Calvinists are contending. I found I could not have *their zealous* co-operation, unless I pointed my slander against Presbyterians.

4. "Infidels *alone* could not carry my project through; they are not sufficiently numerous. It was absolutely necessary that the aid of some large sect of professed Christians should be secured. I knew that *one respectable professor of religion*, could ren-

der me more service in this matter than fifty infidels. Had I even accused the Methodists of treason, the Presbyterians would have given me no assistance. They are everlastingly *quoting scripture*, and appealing to argument. Your Majesty has seen many of them years ago, burnt at the stake, with their Bibles tied round their neck. And in the days of persecution, the British soldiers used to curse them, because they actually held up their Bibles to shield their bodies from the destroyer's sword. In all their contests with other sects, they affirm that their 'sword is the word of God;' and what they cannot accomplish by producing scripture proof, and solid argument, must remain undone. I saw there was no chance of getting *them* to lay down this their favorite weapon, and unite to overwhelm with odium a sister church, by swelling any outcry I might raise of 'seditious designs, and attempts at church Establishment.' This is evident from the fact, that though they have known all along, the part which Methodist Preachers acted at the revolution, they have made no blowing-horn of it: they have not told it to perhaps one in fifty of their own church members. And though they and the Methodists have had many warm controversies, they have never thought it necessary to bring up this matter against them. They have appeared perfectly satisfied with annoying them by quotations from Isaiah, from the writings of St. John—Paul's Epistle to the Romans, Ephesians, &c. &c. But please your Majesty, had the Presbyterians at the revolution taken sides with King George, and broke for Old England, it would not have been kept so quiet. Circuit-riders and Presiding Elders would have carried the history of it as frontlets between their eyes;—they would have written it in large letters on the door posts of their houses;—it would have been proclaimed in every valley, and echoed from every mountain throughout the union. Thus your Majesty will see that the Presbyterians would not answer my purpose at all.

"But on the other hand, the state of things was different. Many Methodist Preachers were extremely desirous of being *great men* before the people. In order to attain this, they often attacked Calvinism with a blustering show of logic and argumentation. This frequently brought them and Calvinists in contact. In most instances, the result was but little gratifying to their *ruling passion*. In some instances with a prodigious ado about the strength of their cause, they challenged the Calvinists to public debate on doctrines. but they generally left the field with a most unwelcome conviction, that far from having added a cubit to their stature

in the view of the public, they had been, as a tobacco planter would say, 'topped and suckered' in great order. The fact is, although my sentiments and wishes were with the Arminians, yet I have sometimes hardly been able to repress the temptation to merriment, when witnessing how they flounced and floundered while raked by invincible argument, and most unmercifully pelted, pounded and pummelled, with the hard mallet of *plain scripture*; the dint of which no skull could resist—no cunning could dodge. Such was their impatience under these irksome dispensations, that I was satisfied they would gladly be rid of those they had found so troublesome; and would lend their hand to any scheme that promised to destroy them. In this I was not deceived; for no sooner had I begun to noise it about that the Presbyterians were plotting to undermine the government, than many a pair of lungs of enormous dimensions and well filled with air, joined in full chorus to sound abroad the slanderous accusation."

Lucifer. "But with what *face* under heaven could *they* who forsook the country, when she was bleeding and agonizing for liberty, and threw their weight and influence against her, now turn round and clamour against *those* who fought and bled for her deliverance!"

Belial. "With what face! Why please your Majesty, I can furnish a *face* for any thing. Think not that despots in their own church are troubled with modesty. I gave them the same *face* that you gave the Jewish rulers, when, with wonderful professions of zeal for the Roman government, they accused Christ and his Apostles with 'sedition;' though at that hour they were conscious that rank rebellion was festering in their own hearts, and it presently broke out in a most furious and desolating war."

Lucifer. "But where did you find the great corrupt *motive*, by which Presbyterian Preachers, should have been actuated in this matter. Their Church Government deposits the rights and powers of the church in the hands of the *people*. And if their Church were even established by law, it would be established that the people should have the power, in their own hands. I doubt you were at fault here; men do not act corruptly without some corrupt motive."

Belial. "I could find none that was plausible. But I thought I could get along without it, as your Majesty did when you accused the Apostles. Their Church Government you know was the same, lodging all the prerogatives of the church in the hands of the people. Without being able to show any corrupt selfish motive, they

could possibly have, you succeeded even to the murdering of Peter, James, Paul, and many others; and I thought as human nature is the same, the same success would attend my scheme."

Lucifer. "But was there not danger they would disprove your slanders? What would you then do?"

Belial. "Disprove quotha! what signifies that? Repeat the same lie over and over again, and with ten times more assurance. Never heed answering; who minds answers? 'Tis the weakest side that answer:—They are the defendants, and the attacking party carries it ten to one.'"

5. "Once more," continued Belial, "I brought the accusation not against Methodist Preachers, because their Church government being a CLERICAL DESPOTISM, by corrupting a *few leading men* at any time, I can have the *whole church* under corrupt influence. Now, if the *name* of Christianity must exist in the country, I would much rather it existed under this form, than in primitive apostolic purity. Your Majesty knows what immense service was rendered to your kingdom, through many centuries by the clerical *despotism* of Rome. In many important particulars the two systems are alike. The dominant clergy hold the reins of power. The people are robbed of their rights, and their very reading controlled even down to the Pocket Hymn-book they use. Had I asserted that they were secretly engaged in a scheme for 'Church Establishment,' all eyes would have been turned upon them. And such is the enthusiasm for republicanism in this country, that their despotical Church government could not endure the severe ordeal of public examination; like the house built on the sand, down it will go, if the torrents beat and the winds blow against it. There is but one way to keep it up; and that is by constantly engrossing the public mind with other objects, and keeping their eyes in another direction. In this attempt I have been faithfully seconded by their ruling clergy, who have done their utmost to keep down inquiry among the people on a subject so ticklish. This was an additional motive for joining in the clamour against Presbyterians; it drew off the attention of their own people from that tyrannical church government of which they were beginning bitterly to complain."

6. "Finally. I did not bring the accusation against Methodist Preachers, because some of the most distinguished have *begun* to deny that God actually knows all things. Yes, the infinite, unbounded knowledge of God, has been flatly denied; and I saw that consistency, would require them to go a great deal further.

If the perfections of God, are denied, mankind may worship what they please. The contest between light and darkness is over.—Everlasting triumph is ours.”

Lucifer. “Belial, I find thou hast examined this subject more thoroughly than I; my mind having been for years almost exclusively occupied with the affairs of heathen lands. But still I must think that the stubborn facts I first mentioned will prove troublesome. It is published, and published by themselves, that the Methodist Preachers, after having come to the country in great numbers, after having assembled and consulted in conference—after industriously ‘spreading themselves through the country, cities and villages of America, while the storm of the revolution was brewing; when they saw that the people *would* stand up in defence of their invaded rights—rights valued dearer than life, *would* handle Tories roughly; yes, when they saw the flag of liberty actually raised, and the injured country bleeding at every pore, put off with one exception—put off in a body for Old England as fast as the wind could carry them. Thus, by their conduct, saying to King George—‘Here we are, still loyal advocates of your unjust and tyrannical domination. Be assured it is not *our* fault, that there is such a fuss about freedom in America.’ Belial, why did you let them publish these facts? Had they been kept quiet they might have been forgotten;—had they been published by *others*, they might have been denied. But now they are published by themselves—what *can* be done?”—

Belial. “May it please your Infernal Sublimity, I deeply deplore the publication of these facts? But could I have anticipated that Messrs. Bangs and Mason, would pass by their own great printing establishment in New-York, and send this paper to be published by W. W. Woodward, a stern old Presbyterian elder in Philadelphia? Thus I had no opportunity of reviewing and correcting the proof sheet; and the whole matter was on the wings of the four winds, before I knew it. I heartily wish these facts had never seen the light. But think not that they are insurmountable. Unblushing impudence, when noisy and boisterous, is often successful. Why please your Majesty, since I set my scheme in motion, I have seen in some neighbourhoods, Methodist Preachers denouncing Presbyterians as suspicious men, who were plotting to deprive the people of their rights; until many who knew nothing of the despotic principles they have adopted in their own Church, were ready to look upon them as the very champions of

civil and *religious* liberty, on whom the hope of the country in a great measure depended."

Lucifer. "But they would never venture back to days of the revolution."

Belial. "Never venture back! Please your honor, I have heard them giving such flaming descriptions of the sanguinary conflict, and warning the people to be on their guard and preserve from the grasp of designing Presbyterians, those precious rights bought with the blood of valiant patriots; that one ignorant of the historical facts, would have supposed that it was the *Presbyterian* Preachers who went off in a body, like Benedict Arnold, to Old England, to comfort and strengthen the tyrant, while Methodist Preachers were in the battle field, cheering the army, and fighting by the side of Washington, Marion and La Fayette. And in short, that the *successful issue* of the revolutionary war, was in a great measure owing to their personal influence and exertions."

"Belial!" said Lucifer, laughing most immoderately, "Belial, this out Herods Herod! Prince of stratagem and sly device; thou art still the fellow of my right hand; for well I know there is not another devil among all my subjects who would ever have dreamed of playing such a game. And yet;—that popular indignation in this country, should be turned against the Presbyterians, is one of the strange events among the sons of men! For when her day was darkest, and the storm beat heaviest against her banner, to have caused them to desert her, would to any power short of Omnipotence have been as impossible as to reverse the strong current, of the majestic Missouri, and send it foaming and thundering over the tallest cliff of the Rocky Mountains. Yet I will not despair of thy success. I have seen the deceitful artifice thou hast employed against them succeed, in more forbidding circumstances. I saw it turn the tide of frantic jealousy and rage against one, to whom the people were infinitely more indebted than America is to any class of her sons. All his acts of benignity and love, were in a moment forgotten, and with loud voices they cried out, 'Away with him from the earth! Crucify him! crucify him!' And now Belial, what are thy prospects of success?"

Belial. "Your Majesty must know I commenced with great caution. I circulated among the people dark surmises and vague rumours; endeavouring with

'Ambiguous words and jealousies to sound,
Or taint integrity.'

After a little time, I ventured to put upon a stump a cob-

web of a politician, during an electioneering canvass, and prompted him to denounce the Presbyterians, as 'dangerous intriguers, who were aiming to subvert the liberties of the people.' This passed off well enough; for the people knew that many men, on such occasions, do not pretend to confine themselves to the truth; and his opponent was a Presbyterian. This device I practiced in divers places, as often as I found a Presbyterian before the people, as a candidate; and frequently, when not the man himself, but his wife, was a member of that church."

Lucifer. "I think that was venturing rather too far; but go on, I hate their abominable doctrines, and their abominable liberality, in sending Bibles, Tracts, Sunday Schools and Missionaries among my pagan subjects."

Belial. "These measures, though generally regarded as mere tricks, to secure an office, were not without some abiding effect on the public mind. At length, when the Presbyterians asked the State Legislature to incorporate a Sunday School institution, or a Theological Seminary, I urged the infidel members, to raise the cry of 'establishment.' And I bleared the eyes of some others, till they actually *believed* they saw in these institutions, hob-goblins, frightful and dangerous as the 'great de'il of de'ils, with his great iron claws.'"

Lucifer. "But had not such institutions been incorporated for Episcopalians, for Lutherans, for Methodists, for Baptists, and for many other denominations?"

Belial. "Truly, truly, but I minded that not a whistle, I protested loudly, that if an institution were chartered for the Presbyterians, it would tend to establish their church by law, and many were simple enough to believe it. I now thought it time to open upon them from another battery. I picked up here and there a Circuit-rider, and Presiding-elder who had been toiling and sweating to put Calvinism to a martyr's death; but like the men who undertook to throw Shadrach, Meshach and Abed-nego into the burning fiery furnace, they found the business more hot and singeing than had been anticipated, and retreated, ay! retreated precipitately as the prairie fox, whom the spreading flames have surrounded and stript of his flowing honors. *These*, readily entered into my scheme; some spouted in the newspapers, others harangued the people, hurling at Presbyterians the charge of 'Treason! Sedition! Designs against the government!'"

Lucifer. "But did no one stop their mouth by reminding them of the part they had acted, when tyrants and Tories were striving to enslave the country?"

Belial. "No one. And if any had, I intended just to tell them to *cry out* that they were *persecuted* because of their *zeal* for the liberties of the *people*."

Lucifer. "Well Belial, it is no wonder all in hell admire you; when you are balked, every devil may hang up his fiddle. It is all over."

Belial. "Finding the community did not revolt at these movements, I resolved to muster all my forces for the grand attack:

circumstances were peculiarly favourable. A copy of the New Testament, as before observed, distorted and mangled for party purposes, had been put in circulation by Methodist Preachers. Other denominations had remonstrated. Messrs. Bangs and Badger, Editors of the Methodist Advocate and Journal, had undertaken to make a defence. But with little ceremony they were carried and rubbed down till they became perfectly dumb on the subject. While in this situation I hastened to them; I found them speechless sure enough!—totally prostrated in argument; but their eyes were green with jealousy and rage, and the venomous gall was boiling in their hearts. ‘Come,’ said I ‘do not be discouraged; the greatest men are sometimes vanquished. Give up Wesley’s Testament. I liked the plan exceedingly, but it will not do now; you cannot defend it with sufficient plausibility. Here is better business; come out in your paper against the Presbyterians as designing, ambitious men. Say they are plotting to overthrow the government, and seize on the liberties of the people.’ They went at it, please your Majesty, ‘Like wild-cat darting on his prey.’ Your royal laughter could not be repressed were I to mention the plan we adopted. An unfortunate maniac, had taken it into his head that something great might be done, by establishing in the country what he termed a central press, for circulating publications throughout the union. The poor man had no more connexion with the General Assembly of the Presbyterian Church, than Bangs or Badger had. Mr. Bangs and the maniac were several times closeted in consultation. At length the former concluded he could use the whim of this unfortunate being as the occasion of his premeditated assault on the Presbyterians. Out he came with a flaming publication, headed ‘MURDER WILL OUT;’ signed, ‘A Layman.’ Many suspected Bangs wrote it himself. I was much afraid lest the truth should leak out. This statement was calculated and intended to make the impression, that the Presbyterians were carrying on a secret, dark scheme to subvert the liberties of the people; and this Mr. Cherry was their agent. No sooner was this publication abroad, than the shrill voice of the Unitarian trumpet was heard in the north, eulogizing Bangs and Badger for their devotion to the welfare of the country, and their zeal in exposing the wiles of the Calvinistic sect, who are aiming at domination.”

Lucifer. “But what were these Presbyterian Preachers to gain, since their church government deposits all power in the hands of the people?”

Belial. “We paid no attention to that, but pushed the accusation with all our might. Presbyterians, protested their innocence, and there were also a number of Methodists whose high sense of uprightness I found inflexible; they stood aloof, and looked with deep abhorrence on this foul attempt to crush a sister church. But multitudes of their Preachers were on the alert throughout the country, shouting ‘*Treason, Sedition, Establishment!*’ Please your Majesty, I had them as far west as the extreme boundaries of Kentucky, exerting themselves to poison the

public mind; declaring they had discovered a black, deep-laid, 'well digested plan,' to rob the people of their liberties. Infidels were clapping their hands, giving many a loud 'Huzza! Huzza!' and all the minions of hell leaped from mountain to mountain in fiendish exultation. The intestine fermentation was now so high, that it only remained to apply the quick flame and cause the fretting volcano to explode and throw its burning lava, and desolating fires, over the whole nation. In order to this I roused a ruffian cut-throat to assassinate Dr. Ely, a distinguished Presbyterian of Philadelphia, greatly beloved by his brethren. I knew if the bloody work were begun, neither man nor devil, could tell where it would stop. My heart beat high at the thought, that the days of Queen Mary, and Charles the Second, were fast returning. Already I could hear the shrieks and groans extorted from the victims of oppression. Already I could see the axe stained, and the scaffold slippery with human gore; and the red stream gushing from the 'wine-press of the fury' of unrelenting persecution."

At this, the grim goblin Moloch, who had been sullen and dumb from the first, reared his huge head—moved the muscles of his uncouth, loathsome features—rose slowly to his feet—glared round the cavern—'Upturned his nostrils wide' and snuff'd for blood.

'Grin'd horrible a ghastly smile, to hear
His famine should be filled, and blest his maw
Destin'd to that good hour.'

Lucifer. "Heed him not Belial; go on."

Belial. "An unexpected occurrence has retarded the execution of my plan. The dog I had employed to assassinate Ely, was such a fool as to bark before biting. My direction was to strike instantly, and strike secretly, in the dark; but he preferred making more parade and noise. He sent Ely a note, in which he threatened to stop his career with 'the avenging steel;' thus the thing got out, and went the round of the newspapers. Instantly I discovered that Bangs and Badger were intimidated:—they began to give unequivocal symptoms of flinching, and backing out. Whether this arose from native chicken-heartedness, that took fright at the thought of going through with the bold scheme in which they had so pompously embarked; or, whether being conscious that they were acting in concert with infidels of the blackest stamp, who would blot out the name of christianity from under heaven. They began to smell danger, and suspect that those enemies of religion, who were now their allies, whose speeches against the Sunday School Union, they had published in their paper, with high commendation, would, as soon as other sects, whom they hated more, were consumed, turn upon them, and grant them for their co-operation, the favour of being last destroyed. Which of these things had most weight, I know not; but certain it is, that the talk of assassination turned their tune immediately. They came out in their paper of May, 1, 1829, with a publication, that the famous Mr. Cherry has no connexion with the General Presbyterian Church. They alledge that he assumes the responsibility

of his plans without implicating any body else:" and say, 'we wish it distinctly understood that we never meant to associate any body of men, nor denomination of Christians with the unfortunate author of this plan!!!' "

Lucifer. "But have they frankly confessed their guilt in basely slandering their brethren? Have they in the spirit of true repentance, asked the forgiveness of that injured people, at whom they had aimed this deadly blow?"

Belial. "Not at all. Not a word of it."

Lucifer. "Pshaw! Why Belial, they have not deserted you; they are only a little frightened. Believe me; from six thousand year's acquaintance with the slanderer, through all his windings and doublings, I have fully ascertained that while he steers clear of that repentance, which leads him to a candid confession of his faults, and an honest sincerity in asking the forgiveness of those he has injured, his reformation is more empty than the bubble, lighter than vanity. Belial, you can have their co-operation yet; be assured you can have it by presenting a sufficient motive, and it is all important."

"But had we not better" said some one in the crowd, "dispatch agents through the country to buy up and destroy all the books which tell how the Methodist Preachers deserted the country at the revolution, and took sides with the tyrant, and the tories?"

"No!" said the demon of indolence, "it will be too much trouble."

"No, no!" said Mammon, "it will cost too much!"

"My plan is best," said Belial, "Lie them down! lie them down."

Lucifer rose; "Princes and powers of Hell, attend: You have heard what ruin is threatened to our dominions, by Bible, Tract, Sunday School, and Missionary Societies. They must be destroyed, or our kingdom is overthrown. You have heard also, the deep device of our prime minister, Belial. It is the only scheme that can save our cause from destruction. I charge you all, by that authority you have regarded for thousands of years, make the promotion of your professional vices a secondary object. Join all your powers to blacken the charges, and multiply the suspicions against that denomination, who are exerting so much energy, and expending so much treasure, to advance the Bible and Missionary cause. Effect their downfall, and our kingdom is safe. Cry against them incessantly, Treason! Sedition! Plots against liberty! Designs to overthrow the government! and enlist all the auxiliaries you can. But there is the dawn.—" I turned my eyes to the entrance of the cave, and lo, the day had distinctly appeared. I looked back, but the council of hell was dissolved and its members gone.—I snatched the bridle from the crag over which it had been thrown, and hastened from the cavern. The sky was clear, and the morning bright and beautiful. Lightfoot and I pursued our path with hasty steps, hoping, by the next evening to find more comfortable quarters, and less formidable neighbours.

ERRATA.—Page 265, sixth line from the bottom, for 'the mass,' read 'that mass.' Page 270, eleventh line from the top, for 'sun,' read 'Son.' 15. sixth line from bottom, for 'hurried,' read 'horrid.'

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

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STATE RIGHTS,
OR THE QUESTION SETTLED.

We invite the special attention of our readers to the following extract from “Judge Baird’s Essay on the Transportation of the mail on the Sabbath.” We should be pleased to see the advocates of the principles, contained in Johnson’s Report, undertake to grapple with this argument. The constitution of the United States expressly denies to the general government, the power of “*prohibiting the free exercise of religion,*” among the citizens of the several States. Each State, in the exercise of its own sovereignty, has made laws, requiring every citizen to refrain from the transaction of secular business on the Sabbath. Now, has the general government a right to require a number of the citizens of each State, to trample the State laws under foot? But this is done in every case where a Post Master, or Mail Carrier, is required to perform the duties of their office on the Sabbath; for each Post Master and Carrier is a citizen of a State, whose laws forbid it. If the general government may require citizens to violate the laws of the State in one case, it may in another;—and who can tell where these encroachments will stop? This fact shows us, the fears entertained by many of our wisest politicians, lest the State rights should be crushed in the gigantic movements of the general government, are far from being groundless.

*Extract from Judge Baird’s Essay on the Transportation of
the Mail on the Sabbath.*

“By the first article of the ‘amendments of the constitution of the United States,’ it is declared, that ‘Congress shall make no law respecting an establishment of religion;’ or *prohibit ‘the free exer-*

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cise thereof.' And in the 10th article it is provided that 'the powers not delegated to the United States by the constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.' Now it is denied that the general government has derived any power to contravene and defeat the common law of the country or the municipal enactments of the state legislature in relation to the Sabbath; and to show that such was the received opinion of its administrators, there has been a 'suspension of public business,' on that day; sub silentio, without any express legal provision. The first instance in which it was necessary to speak of the Sabbath, confirms the position. The 'act to establish the judicial courts of the United States,' passed 24th September, 1789, in arranging the sessions, designates the times, when they shall respectively commence, by the days of the month in the calendar; and then adds, '*except when any of those days shall happen on a SUNDAY, and then the session shall commence on the next day following.*'

"Notwithstanding this clear constitutional restriction, and the universal understanding of it, the government of the United States has assumed and extended to an alarming degree, '*a power not delegated,*' unless constructively, which I shall examine presently. It has required thousands of persons, Post-masters, carriers, &c. citizens of the different States and bound to obey the municipal laws; to violate those very laws, (as well as the laws of God) by the transaction of their secular business on Sunday. It has caused the same persons to interfere '*with the free exercise*' of religion, in a manner the most injurious and the most extensively felt, that could have been devised; by driving the mail stages on that day, upon all our great roads; through the streets of our towns, and often past the doors of our churches, where congregations are engaged in divine service. If Congress were to sit, and the public offices to be opened on the Sabbath, it would be *comparatively* a small matter. The pious might mourn for it, and deprecate judgments of Heaven on our land, because of the guilt of our rulers; but the bulk of the nation would not see it, nor would it present to the eyes of our children, to counteract by the pernicious example, the religious instruction which earnest, anxious and affectionate parents endeavor to inculcate. The conveyance of the mail on Sunday has been considered an unwarrantable encroachment upon the reserved sovereignty of the States, and an infringement upon the rights of the people. With the same propriety, might the military force of the government,

wherever situated, parade on that day; and drown with the incongruous music of the drum and fife, the peaceful song of praise, or mix profane ribaldry and imprecations with the prayer of the Christian worshipper. Against the intolerable and growing evil, many thousands of the most respectable citizens of the union, from every sect, class, denomination and party, have sought redress in the exercise of their constitutional right by petition.— They have not asked Congress to ‘*make any law respecting any establishment of religion;*’ or to assert any point of doctrine; or ‘*to determine what are the laws of God;*’ or to give a ‘*legislative decision in a religious controversy;*’ they have only requested that the general Government would forbear to use a ‘*power not delegated;*’ and would prohibit its agents from violating the the municipal laws of the States, and interfering with the free exercise of the religious privileges guaranteed to the people. They have prayed that the concerns of the Post Office, should be conducted upon the same principle of regard to the opinions and feelings of a Christian community, as has been observed in every other department. *They have sought no positive legislation; they only want repealed, what has been done contrary to the rights of conscience, and contrary to previously existing laws.*”

A SERMON,*

BY JAMES GALLAHER.

IN SAMUEL iii. 18. “It is the Lord, let him do what seemeth him good.”

To be pleased with the dealings of Providence when they correspond exactly with *our* views, and gratify our pre-conceived desires, demands no very lofty attainments in virtue. There is perhaps not an individual in the United States, that would fall out with the measures of our civil government, provided *his* pleasure were always consulted, and that course invariably pursued, which he would prefer. And perhaps neither on earth, nor in hell, could an individual be found, who would quarrel with the divine government, or object to the “hand and counsel” of God,

*This Sermon was published at Knoxville, Ten. in 1824. In a few months a second Edition was called for. It underwent a third Edition at Natchez, Mississippi. Since we commenced publishing the Calvinistic Magazine, many of our subscribers have urged us to give this sermon a place in its pages; we concluded at length to yield to their request.

provided the Most High, at all times, and in all cases, adopted those measures, which would most completely gratify his desires. But, my brethren, to approve of the divine conduct when "clouds and darkness are round about him;" when "he plants his footsteps in the sea and rides upon the storm;" when "his thoughts transcend our thoughts, and his ways our ways, far as the Heavens are above the earth;" when, in short, he acts like a God who "hath made all things for himself," and "will not give his glory to another:" & we see our "gourds blasted," our hopes crossed, our proud calculations laid in the dust; to pronounce a hearty AMEN to the will of God in circumstances like these, requires the spirit of true devotion, a temper which is only found in that soul that loves God supremely; regards his glory as the most desirable and important of all objects, and considers all the nations of the earth, but as the "drop of a bucket and as the small dust of the balance" when put in comparison with the uncreated and eternal "I AM."

The occasion on which the words of the text were spoken, was one admirably calculated to try the temper of the human heart.—Eli, the high priest of the house of Israel, although a man of genuine integrity, was nevertheless deficient, like many other parents, in the management of his family; his sons were addicted to vicious practices; Eli rebuked, but did not restrain; he reasoned and remonstrated, but made no attempts to control; he presented arguments and entreaties, when he should have lifted high the hand of parental authority. The consequence was, his sons continued to perpetrate scandalous outrages, until their sins became proverbial, and men on their account abhorred the sacrifice of the Lord. By the mouth of the prophet Samuel, the Lord assured Eli, that he would judge his house for their gross iniquities in a manner solemn and awfully affecting; that his children should be ejected from the priest's office, and succeeded by strangers; that all the members of his house should die in the flower of their age, and that in one day his two sons Hophni and Phinehas should be slain. Heavy tidings indeed! And had not Eli been a man of true piety—had he not regarded the will and honor of God as excellent beyond all comparison, we should have heard the language of murmur, complaint and rebellion. How did he act? Sensible that his family deserved all that had been threatened; that a God of infinite wisdom and boundless perfection could not err: that the world and all its concerns, himself and family not excepted, were infinitely safer in the hand, and subject to the disposal of the Great Eternal, than they could possibly be in any other circumstances; his inmost soul bows in

reverential and delightful submission, "It is the Lord, let him do what seemeth him good."

In discussing this subject, I shall attempt to show,

I. That the hand of the Lord governs and disposes of all the affairs of our world according to his pleasure.

II. That this precious truth affords a refuge and a resting place to the pious soul in the darkest and most trying seasons.

I. The hand of the Lord governs and disposes of all the affairs of our world according to his pleasure.

Although this is a truth of the strictest demonstration, and at the same time clearly unfolded, and repeatedly inculcated in the book of God; yet experience and observation prove, that of all truths, it is perhaps the most reluctantly admitted. It has been more frequently assailed with the shafts of embittered controversy than any other doctrine that occupies so prominent a station on the pages of the Bible; and if in modern times, its progress has not been resisted by the "battle of the warrior and garments rolled in blood," there has at least been an abundance of "confused noise" employed with a view to bring it into disrepute and banish it from the abodes of men; but the attempt has proved unsuccessful.

We intimated that the voice of reason is in favor of the doctrine under consideration; let us examine. It is admitted by every one, that God has created all things in the world, whether matter or mind; being infinitely wise, he had some object in view in the creation of all things; but no power short of that which is *Almighty*, could perform the work of creation: the object, therefore, which God had in view, must have been one of vast moment, one infinitely dear to him, since, in order to obtain it, he called into exertion the prodigious energies of Almighty power.—But had the Deity, as soon as creation existed, thrown the world and all its concerns out of his hands, and suffered *chance* and *contingence* to ascend the throne of dominion and "reign in his stead," the glorious and god-like designs that he intended to accomplish by the existence of our world might have totally failed; nay, very certainly would, and after all his mighty preparation, the great Jehovah would have been totally disappointed and resembled the man who "began to build, but was not able to finish." It is therefore, just as certain that Jehovah still holds the reins of created empire, and manages all the affairs of the world, as it is that he had some grand and glorious object in view, when, with omnipotent hand, he reared the stupendous frame of nature. But the evidence of reason

stands not alone; the bible comes forward with all its weight and solemnity of character, and pronounces again and again, the same delightful truth; it not only assures us that the "Lord of hosts is wonderful in counsel, and excellent in working. Isa. xxviii. 29.— But solemnly affirms that he "worketh *all things* after the counsel of his own will." Eph. i. 11 "He doeth according to his will in the army of Heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him what doest thou." Dan. iv. 35, Moreover: the bible conducts to our ears the voice of God on this subject, saying, "my counsel shall stand, and I will do all my pleasure; I have purposed it, I also will do it; I will work and who shall let it." Isa. xlvi. 10, 11. xliii. 13.

Some who reject the doctrine of a particular and all controlling providence, allow, notwithstanding, that there is a kind of loose and distant superintendency which the Deity exercises over the world, embracing only those things which are in the judgment of men of considerable importance. They admit that the succession of day and night, summer and winter, seed time and harvest, and some other occurrences of uncommon magnitude and notoriety, may be ascribed to the hand of God; but the smaller, or as we judge, less important events of life, they consider as not under the divine direction, because, forsooth, they can see no sufficient reason why the King of heaven should give his attention to things of such little consequence.

Have you "by searching found out God" and ascertained all the properties of the infinite mind? Are you certain that the uncreated Intelligence while attending to one part of his works must, of necessity, neglect all besides? Will you pretend that He who is every where present, cannot as easily manage all events as one? Dare you affirm that while he sends abroad the exploring eye over the fields of immensity, he cannot bestow as much attention on each distinct hand-breadth of it, as if that alone were the object of his care? Was an exertion of omnipotence necessary to create a hair, and bring the little sparrow into existence? And was it from the Bible you learned that the Creator does not condescend to direct the fall of the sparrow and number the hairs of your head? God informs us in his word that the very "dust of the earth" Isa. xi. 12. is not overlooked nor disregarded by him in his government of the world.

It should be considered that with respect to the Deity, the distinctions we make between small and great, do not exist. All creation before him is but as the "dust of the balance;" the smallest

insect is no further removed from God than the angel Gabriel; for between finite and infinite there is no comparison. We are not authorized to say that in the kingdom of God any events are trifling or unimportant. A particle of dust lighting on the lungs of Alexander the Great might have stopped his career, and prevented the overthrow of the Persian empire by his hand. Had a similar occurrence taken place in the case of Martin Luther, the glorious reformation might have perished in the bud; and the like event in the case of George Washington, might have blasted, for ages, the hope of American Independence. Prodigious results often flow from very small and unpromising beginnings. At the foot of perhaps a nameless hill in South America, there bubbles a little spring; from it proceeds a rivulet so narrow that the wild beast in his careless excursions steps over it without fear, and at the tinkling of its waters the hunter disdains to change his course. But follow it on, it deepens and widens and grows in importance till at length it becomes the queen of rivers; the wealth and pride of kingdoms ride upon its surface, and the hardy mariner trembles at the voice of its angry waves.

Take away from the world every thing which if viewed singly and alone might appear of small importance, and there will be nothing left. One drop of water is inconsiderable, but the ocean is composed of such drops;—one atom of dust is small, but this earth consists of such atoms; one particle of air is not great, but by a collection of such particles put in motion the forest is prostrated, the waves lifted up on high, and the clouds and the thunder rolled through the heavens. The neighing of a horse, once decided who should be prince of the Persian empire. At another time the “gagging of a flock of geese saved the city of Rome from being sacked.”

If, therefore, the Providence of God does not extend to those events which are small, it cannot to those which are great; if it includes not every thing it includes nothing; and who dare to say it is not “as becoming the majesty and greatness of God to number the hairs of the head as to count the stars of heaven, and to direct the falling of a sparrow, as to direct the conflagration of a world?”

But the principle ground that is taken against the doctrine we have advanced is, its supposed inconsistency with man’s free agency. It is alledged that God cannot govern free agents according to his pleasure, without destroying their free agency, and turning them into machines. This is the ground taken by Wesley, Fletcher,

er, Bangs, and Arminians generally.* And I would just remark that you need not be surprised at the harsh, headlong, and awfully unguarded expressions which you frequently hear from the mouths of those who oppose this doctrine; for Wesley, their leader asserts that the doctrine of decrees, represents God as being "worse than the devil, more cruel, more false, more unjust;† Let us examine this subject carefully. In the first place, it is clear, that if the Almighty cannot govern free agents, he has very little government on earth, unless it be in the deserts of Arabia and some of the uninhabited isles of the ocean, the balance of the territory being chiefly occupied by free agents; the original proprietor has, according to this notion, been reduced to the necessity of abdicating his dominion. But where will this principle lead us?

Arminians tell us that God could not have prevented the fall of man, without destroying his free agency; that he saw it best on the whole, that the fall should not take place;—but alas! free agency is in the way; while Satan *without destroying free agency* brings about the apostacy; God is overmatched and disappointed—Satan is triumphant—heaven is bathed in tears;—while the dark vaults of hell resound with "Victory! victory!! victory!!!"

In perfect consistency with this, Arminians tell us that real Christians, notwithstanding their union with Christ, and all the promises, and even the oath of God for their salvation, may, and often do, apostatize and perish; for, being free agents, God cannot govern them according to his pleasure. I ask again, where will this principle lead us? If God cannot govern free agents on earth, can he govern free agents any where else? It is not because they are on *earth*, but because they are *free agents*, that they are ungovernable. Are not the saints and Angels in heaven free agents? And if the innumerable worlds that roll around us are inhabited by worshippers of the Almighty, are not they free agents? And if Satan, who it seems understands so well how to manage free agents, should carry his invasions thither, could the Almighty, who it is said could not prevent his success in the case of Adam, prevent it there? Now, I appeal to every candid man whether, if

"Could not God necessitate free agents to keep the law they are under?"

"Yes, says Calvinism, for he is endued with infinite power, but Scripture, good sense, and matter of fact says 'no.' "...Checks, vol. iv page 44.

Fletcher puts these words in the mouth of the Most High, respecting men.

"I could not necessarily incline their will to obedience without robbing them of free agency."...Checks, Vol. v, page 83.

† Southey's life of Wesley, vol. ii, page 175.

this Arminian sentiment be correct, there is the least security that Jehovah will not be stript of all his dominions, and left without a single worshipper, and Satan wave an uncontrolled sceptre over the whole created universe. What pious heart would not shudder at such a prospect? But let us enquire whether it be a fact, that God cannot govern free agents without destroying their liberty? If men are free agents it is God that hath formed them such; and has he made any thing which he cannot manage according to his pleasure without destroying its nature? But that he can, and that he does govern men, and they at the same time enjoy all the liberty of which they are capable, will appear from the following *facts*; and "*facts* are stubborn things."

1. God says to Israel, Exod. xx. 2, "I am the Lord thy God which have brought thee out of the land of Egypt;" but Exod. xii. 37, informs us that they journeyed from Egypt *on foot*, about six hundred thousand men, besides children. Now, either it was not the Lord that *brought* them out of Egypt, or, six hundred thousand men were turned into walking machines, or, God's government was consistent with their free agency.

2. God says, I. Sam. iii. 12, "I *will perform* against Eli all things which I have spoken concerning his house;" a part of this was, that Eli's two sons Hophni and Phinehas, should both die in one day. The next chapter tells us that Israel went out against the Philistines, and the Philistines fought, and Eli's two sons Hophni and Phinehas, were slain. Were these Philistines turned into machines? Or was Eli wrong when he said "It is the Lord?" If not, it unavoidably follows, that God's government is consistent with man's free agency.

3. After the king of Assyria had boasted that he would overthrow Jerusalem, and that the Lord should not deliver it out of his hand; by the mouth of Isaiah the Lord said, "I will send a blast upon him and he shall return to his own land; and I will *cause* him to fall by the *sword* in his own land." II. Kings xix. 7. In the same chapter we learn that Sennacherib returned to Ninevah, and as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, smote him with the *sword*." Did the king return *freely* to his own land? Were Adrammelech and Sharezer *free agents* when they smote him with the *sword*; and yet was it God that *caused* him to fall by the *sword*? If so, God's providence is unquestionably consistent with human liberty.

4. When David fled from Jerusalem because of Absalom's

rebellion, Ahithophel gave counsel against him; Hushai the Archite, gave different counsel; then "Absalom and all the men of Israel," in the perfect exercise of free agency, "said the counsel of Hushai the Archite is better than the counsel of Ahithophel;" yet, the inspired writer ascribes their decision to the providence of God; for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." II-Samuel xvii. 14.

5. We might mention God's declaration that the Jews should be carried captive to Babylon, which was performed by Nebuchadnezzar and an army of Chaldeans. His promise that after seventy year's captivity he would "*cause* them to return;" Jer. xxix. 10. in the accomplishment of which the free agency of Cyrus, Ezra, and upwards of forty two thousand persons were concerned. Ezra i. 1—5. His predicting the downfall of Babylon and his calling Cyrus by name, at least a hundred and fifty years before he was born, as the free agent by whom he would accomplish it. Isa. xlv. 1—7. And his mentioning the approaching destruction of the Persian empire, which he effected by means of Alexander and an army of Macedonian free agents. We might appeal to these and a multitude of other instances that are on record, for the correctness of the doctrine under consideration; but enough has been said to show that this was the true doctrine at the time when the old testament was given. Let us now come down to New Testament times and examine whether the same doctrine is true under the reign of the gospel. And here every recorded instance of the fulfilment of prophecy by the agency of men might be called up in evidence; but we shall only notice a few of them:

Joseph went freely into Egypt to escape the fury of Herod; but we are told, Mat. ii. 15, that this was done "that it might be fulfilled which was spoken of the Lord by the prophet saying, 'Out of Egypt have I called my Son.'" Joseph on his return, hearing, that Archelaus reigned in the room of his father, was afraid, turned aside into Galilee and came and dwelt in Nazareth, "that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." Did Joseph go first into Egypt and then to Nazareth in order to fulfil these predictions? None will pretend that he did. To whom, then, shall the credit of accomplishing these ancient prophecies be given, if we may not ascribe them to the all-wise and all directing providence of God. After Judas, who betrayed Christ, had brought back the thirty pieces of silver and cast them down in the temple, the "Chief priests took the silver

and bough the potter's field to bury strangers in," then was fulfilled that which was spoken by Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, and gave them for the potter's field as the Lord appointed me." Mat. xxvii. 3—10. Did the chief priests act thus with a design to fulfil this prediction of Jeremiah? Or were they converted into machines on this occasion? Or, was the accomplishment of this prophecy just a lucky accident, which we dare not ascribe to the providence of God? If none of these, then God's government does not destroy man's free agency.

In John xix. 23, 24, we have these remarkable words, "Then the soldiers when they had crucified Jesus took his garments and made four parts, to every soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said, therefore among themselves, let us not rend it, but cast lots for it whose it shall be; that the scripture might be fulfilled which saith, 'they parted my raiment among them, and for my vesture they did cast lots.' *These things, therefore, the soldiers did.*" The soldiers did not do "these things" with an intention to fulfil this scripture, for they were Roman soldiers and did not know there was such scripture on earth. They acted however with perfect freedom, but to whom shall the honor of this "fulfilment of scripture" be given? To blind chance? Or to God, moving in his adorable providence?

We also read in the same chapter, verse 32—37, "Then came the soldiers and brake the legs of the first and of the other which was crucified with him, but when they came to Jesus and saw that he was dead already they brake not his legs; but one of the soldiers with a spear pierced his side and forthwith came there out blood and water; for these things were done that the scriptures *should* be fulfilled, 'A bone of him shall not be broken:' and again, another scripture saith, 'They shall look on him whom *they* pierced.'"

We might also produce those predictions which stated that the Messiah should be "led as a lamb to the slaughter—numbered with the transgressors—have vinegar mingled with gall given him to drink—be wounded—bruised and cut off;" all which was accomplished by men in the perfect exercise of moral liberty. Now, when God gave these predictions, he either determined to fulfil them, or he did not. If he did not determine to fulfil them, then he left it doubtful and uncertain, whether it would appear to us and to all who have lived since the days of Christ, that he is a God of truth or not. But if he determined to bring these

events about, then he determined to govern free agents according to his pleasure.

Peter addressed the crucifiers of Christ thus: "And now brethren. I wot that through ignorance ye did it, as did also your rulers; but those things which God had shewed by the mouth of all his prophets that Christ should suffer, *he hath so fulfilled.*"

Those who oppose the sentiment we are now defending, feel that they are brought into great difficulty by these plain, pointed, and strong declarations of the word of God. In order, if possible to extricate themselves, some of their teachers, perhaps not all, have adopted the following theory; they allege that "the crucifixion of the Redeemer was not necessary; that the atonement was made without the agonies of the cross, and therefore, what was performed by the hands of men might have been safely dispensed with." Now, it would be easy to shew that if this were even true, it would not help the cause of Arminianism one whit, nor relieve it of a single absurdity. But what is, perhaps, rather more unfortunate for those who advance it, it is not true; this can be established by the testimony of the best witness that ever was on earth. A considerable time before his crucifixion, "Jesus began to shew unto his disciples that he *must go unto Jerusalem* and suffer many things of the elders, and chief priests, and scribes, and be killed." Mat. xvi. 21. When the solemn period arrived, and Judas came on with his band of men, Peter drew his sword and began to make resistance; Jesus said, "put up thy sword; thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how, then, shall the scriptures be fulfilled, that *thus it must be*? All this was done that the scriptures of the prophets might be fulfilled." Mat. xxvi, 51—56. And we find that just after his resurrection, while the disciples were in darkness with respect to the design of his crucifixion, Christ appeared to them and addressed them thus: "O fools and slow of heart to believe all that the prophets have spoken; *ought not Christ to have suffered these things*? And beginning at Moses and all the prophets he expounded unto them in all the scriptures, the things concerning himself; and he said unto them, these are the words which I spake unto you, while I was yet with you, that all things *must be fulfilled* which were written in the law of Moses, and in the prophets, and in the psalms, concerning me; then opened he their understanding that they might understand the scriptures, and said unto them, *thus it is*

written and thus it behoved Christ to suffer." Luke xxiv. 26, 27, and 44—46.

That man must, indeed, be a strange interpreter of language that would conclude from such passages as these, that it was not necessary for Christ to suffer as he did. The Apostles thought very differently as we see by their prayer after the day of Pentecost: "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, to do whatsoever thy hand and counsel determined before to be done." Acts iv. 27, 28. And Paul, after his conversion, was so far from considering the *crucifixion* of Christ as unnecessary, that he "determined not to know *any thing* among the Corinthians, save Jesus Christ and him *crucified*." And again he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." I. Cor. ii. 2. Gal. vi. 14.

I will give one instance more of the consistency of human and divine agency: the Lord promised that the Gospel should be preached to all nations. Mat. xxiv. 14. It has not yet been done, but in our day we see heralds of the Gospel rising up and steering their course to the benighted tribes of Africa, Asia, America, and the Islands of the sea. Do these missionaries go in the perfect exercise of free agency? And yet should these nations bless and praise the Lord for sending them the Gospel? If so, then we are constrained to admit that God's providential government comports entirely with the most perfect human liberty. In short, we have the best possible proof for these two things: first, that the Lord reigns; second, that men act freely. For, on the one hand, the word of God assures us "that the king's heart, (and consequently, the hearts of other men) is in the hand of the Lord; as the rivers of water he turneth it whithersoever he will—that a man's heart deviseth his way, but the Lord directeth his steps—that it is God who worketh in us both to will and to do of his good pleasure." And, on the other hand, our daily experience furnishes as with continual assurance that we act freely in all that we do.

Having examined the testimony of the Bible on this subject, permit me to introduce a little evidence from another quarter. All Christians *act* in many respects as if they *believed* the doctrine under consideration; even those who profess to reject it, and reason and remonstrate and preach against it with great apparent zeal; even they, in many instances, *act* as if they believed it. Wherein?

1. In the exercise of prayer, they, like other Christians, pray to the Lord to "*convert* sinners; to send down his power and change

their hearts; to *turn* them from darkness to light; to *bring* them from the service of Satan to God; to conquer their evil propensities, and to work in them to will and to do of his good pleasure." Now, this is certainly asking the Lord to govern and manage the hearts of free agents; yet in their sermons they tell us that he cannot do this without destroying their liberty and turning them into machines; and thus it "comes to pass" that their doctrinal sermons and their prayers are in opposing ranks, and stand in hostile array against each other. In their sermons they tell us that God could not have prevented the fall of man without destroying his free agency, that is, could not have kept a man holy when he was holy; yet, in their prayers they ask the Lord to make men holy, whose "hearts are *fully* set in them to do evil;" men "who are dead in trespasses and in sins." In their prayers they ask the Lord to *turn* the hearts of men from Satan to God; yet in their sermons declare that the hearts of men are not to be turned at his pleasure, without a flagrant infringement on their rights and privileges.

In their prayers they ask the Lord to work in men both to will and to do of his good pleasure; yet in their sermons, they tell us that if he did so it would destroy men's free agency and render them incapable of praise or blame, reward or punishment.

In their sermons they declare that God *has* done *all* that he *can* do for the salvation of *every man*, consistently with his perfections and man's free agency; yet, after preaching in this way they engage in prayer and call on the Lord to *do a great deal more*.

In their prayers they ask the Lord to keep them from falling away; yet in their sermons tell us that the Lord cannot do this, and that it depends on their own self-determining power.

In their sermons they tell us, at least some of them, that they live without committing any sin; yet, when they approach the Lord in prayer, their language is, "Forgive us our trespasses."

Indeed, it appears that Arminians, in common with other Christians, shudder at the thought of disputing God's sovereignty to his face. You have heard many Arminian Sermons, but did you ever hear any christian make an *Arminian* prayer? How delightful it is to see a pious man casting his crooked notions behind him, and refusing to hold communion with his own absurd, though favourite scheme of sentiments, and coming over to bible ground, when he approaches the sacred presence of the Most High, and lifts up his voice to "Him that dwelleth in the heavens."

2. Christians, when giving an account of their conversion, *act* as if they believed that God can, and does, govern free agents

without destroying their liberty. What is their language? "Come near all ye that fear God, and I will tell you what he hath done for my soul: He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and hath put a new song into my mouth, even praise to my God."

"'Twas the same love that spread the feast,
That sweetly brought us in,
Else we had still refus'd to taste,
And perish'd in our sin."

"He ransom'd me from hell with blood,
And by his power my foes controll'd;
He found me wand'ring far from God,
And brought me to his chosen fold."

But while christians thus joyfully ascribe their conversion, to the gracious agency of God, they by no means intend to convey the idea that their liberty has been taken away, and they reduced to the condition of mere machines.

3. When christians thank the Lord for reviving religion, they *act* as if they believe that the Lord does govern free agents according to his pleasure. The turning of many souls to the Lord at or near the same time, we call a revival of religion; when this takes place in a neighborhood, christians rejoice and praise the Lord that he has remembered his covenant and made *bare his arm* and is *gathering* souls into the kingdom of his dear Son. But while they with grateful hearts declare, "this is the Lord's doing" they are far from maintaining that all the subjects of these divine operations have had their free agency ruined and are now nothing but mere machines.

4. Christians, confiding in the promise of Jehovah, look for a day when all nations shall be turned to the Lord, and the "earth shall be filled with righteousness." They depend on God to bring this blessed day; they pray to him to "hasten it in his time;" but if he cannot govern free agents *according* to his *pleasure*, without turning them into machines, then all who live in the days of the Millennium will be mere machines, or they cannot say with truth "the hand of the Lord hath wrought this." I might ask, are the American people bound to *thank* the *Lord* for the liberty enjoyed under our present form of government; and yet, were our fathers *free* agents all the while they were engaged in the revolutionary struggle? Was our last war with England concluded by the voluntary agreement of the two nations? And yet, did the President send abroad his proclamation calling on all the American people to return thanks to Almighty God for the restoration of

peace? But, in fact, every prediction in the Sacred Book respecting the conduct of man, every promise for the spread of the gospel and the triumph of righteousness, every prayer for the conversion of souls, every act of thanksgiving for what God has accomplished by human instrumentality, and all the hope of the church that righteousness shall fill all nations and Christ shall reign on earth a thousand years, is built on the grand truth we have been attempting to establish. On this subject the Arminian and the Antinomian run into opposite extremes, or rather, they split the truth in two, and each runs off with his favorite half. The Antinomian maintains the agency of God, but refuses to give man's agency its proper place;—the Arminian extols man's agency, but obstinately refuses to allow the agency of God its proper place. When these two characters meet and engage in argument, we have a curious spectacle; the Arminian gathers up a number of texts that speak of man's agency, and sets them in array before his opponent; the Antinomian forthwith collects and marshals a number of texts that speak of divine agency, and with them attempts to attack and *defeat* the texts produced by the Arminian. They are sometimes reduced to the awkward necessity of tearing a text in two, each taking one part and rejecting the other. The Apostle's language, Phil. ii, 12, 13, is often treated thus: The Antinomian takes up the latter clause and exulting in the strength of his cause, thus addresses the Arminian; "Now, sir, acknowledge your error, for the bible says, 'It is God which *worketh in you* both to will and to do of his good pleasure;'" "Ah?" says the Arminian, "If I thought so, I would fold up my arms, sit down and do nothing; but I think differently, for the bible tells me 'work out your own salvation with fear and trembling.'" Now the enlightened christian will see that neither of these men have the *whole* truth, that both clauses of the text are true and consistent, and will say to believers as Paul did, "Work out your own salvation with fear and trembling, for it is God that *worketh in you* both to will and to do of his good pleasure."

We will now remark once for all, that the information given in the word of God respecting the *grand result* of all the dispensations of his providence in our world, clearly shows that he must govern all its affairs, the great and the small, from the beginning to the end of time. In Eph. iii. 9—11, we are told that God created all things by Jesus Christ, to the intent that now *unprincipalities* 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." In Rev. v. 13, we learn the issue to which he will conduct all the affairs of the world; "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'blessing and honor, and glory, and power, be unto him that sitteth on the throne and to the Lamb forever and ever.'" Not that the beasts of the earth and the fish of the sea, and all other things shall speak out in an audible voice and praise God; but that he, in his adorable providence, will so govern every being, control every event, and direct every atom, that all shall conspire to unfold his perfections, pronounce his praise and exalt his glory. Would *chance* and *accident* have ever conducted the affairs of the world to such an issue as this? No. Results so grand and so glorious can only be expected under the reign of infinite perfection. What is the language of heaven on surveying the train of God's providence in our world? "We thank Thee, Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned."

Before we proceed to the second thing proposed, it may be remarked, that if the arguments to which we have attended are satisfactory and conclusive, then, there is no reason why men should quarrel with the doctrine of God's decrees. God's decrees are nothing but his determination, how he would govern the world and manage all events so as to promote his glory; and if we approve of what he does in his providence, why object to his decree to do so? You say he does what is right; well is it *wrong* to decree to do *right*? Do wise men begin to act in any important undertaking, without first laying their plan? And does the Lord act with less forethought than men? The word of God tells us that he "worketh all things after the counsel of his own will;" certainly then, this "counsel of his own will" was before creation, or how could "all things" come *after* it; it speaks of his determinate counsel, his eternal purpose, and mentions his decrees again and again. Now; Presbyterians believe that in these passages the bible *means* just what it *says*, that is, it *means* decrees, eternal purposes, determinate counsel, &c. and because of this, they have been reproached, and many harsh and unkind things have been spoken against them. But let us enquire why is the bible justified, and we condemned, for using the same identical language? The bible tells you every day of God's decrees, and you take it patiently; but if we mention God's decrees, the cry of "Heresy, and horrible doc-

trine," is raised against us. The bible tells you of God's eternal purposes, determinate counsel, &c. and you make no complaint; but when we mention the same things, no language is too strong to express your abhorrence of our sentiments. But, perhaps you allege that the bible does not mean what it says, when it uses these expressions? What! do you believe we have more honesty in declaring our sentiments than the bible has? You are very willing to admit that *we* mean what we say, and very willing too to make war against our sentiments; and will you tell us that the only reason why you do not buckle on the harness and attack the bible; sword in hand, when it advances the same sentiments, is, because you don't believe it is honest and sincere in its declarations?

Is it not surprising that many speak as bitterly against the decrees of God, whom they profess to love with all their heart, as they could possibly do, if they were the decrees of Satan whom they profess to hate. But what is the reason that many are so much opposed to the decrees of God? Is it because they are afraid he has not decreed to do right; or are they afraid he has not decreed to do what they wish to have done? Is there a man on earth that would object to God's decrees, if he were sure God had decreed to do just the things that he is most anxious to have done? For instance, should the Almighty send an angel from heaven to announce to the world that he had decreed that in this year Calvinism should be totally overthrown, and Arminianism should triumph throughout the world; would any Arminian object to that decree? If he should further state, that this decree was made before the foundation of the world; would Arminians think the less of it on this account? If he should add, that in order to the execution of this decree, it was necessary that Arminians should do their utmost to expose Calvinism, and bring it into contempt; would they be the least afraid of losing their free agency in the execution of this decree? Now, if all God's decrees pleased them as well as this, would they object to the doctrine of decrees? But they are all well-pleasing in the view of an infinitely better judge; there is therefore the best reason why we shall pray as Christ has taught us, "*Thy will be done on earth as it is in heaven.*"

But you say, "If the doctrine of decrees be true, then, it is *certain* how we will act before we come into existence, and consequently, our actions can deserve neither praise nor blame."

Will you pretend that an action's being certain, strips it of all moral character? If so, the actions of the Deity are not praise-worthy, for you dare not affirm that they are *mere contingencies* until

they take place; and according to this notion, all the conduct of men that has been foretold by the spirit of prophecy, is neither virtuous nor vicious. Prophecy is not conjecture, nor supposition, but a declaration of what shall *certainly* take place. Will you then say, that the betrayers and murderers of Christ were not to blame because their conduct was mentioned as being certain, hundreds of years before the event? What says Christ? "Truly the son of man goeth as it was *determined*; but *woe* to that man by whom he is betrayed." Luke xiii. 22. What says the apostles? "Him being delivered by the *determinate counsel* and foreknowledge of God, ye have taken, and with *wicked* hands have crucified and slain." And shall we conclude that our Redeemer deserves no praise for bearing our iniquities, and making intercession for us, because his conduct in this is mentioned as *certain*, ages before he appeared in Bethlehem! But why do you urge this objection? You admit that God foreknew all our actions from eternity with infallible *certainly*; are they, then, perfectly doubtful and *uncertain*? an uncertainty may be guessed at, but cannot be *foreknown*. Is God's knowledge according to *truth*, and yet does he know that to be absolutely *certain*, which is in fact, absolutely *uncertain*? You say that God has ways of knowing things of which we are ignorant. Very true; but has he any way of knowing that to be *certain*, which is actually altogether *uncertain*? You must therefore either drop your objection, or deny the foreknowledge of God. "Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same thing." Rom. ii. 1.

You ask again, "If God governs the world, and disposes of all events to advance his glory and build up the joy of his holy kingdom, and does this according to an eternal plan, where do we find the sinners blame and ill desert?" I answer, in his evil design, his wicked intention; "For as he thinketh in his *heart*, so is he." Prov. xxiii. 7. Joseph says to his brethren, "Ye sold me into Egypt; yet God did send me. Ye *thought evil* against me but God *meant* it unto *good*;" consequently, God deserved praise and his brethren blame, for their designs in the same transaction.

In the 21st Psalm, we are told of the judgments God will inflict on the wicked; in the 11th verse the ground of their guilt and desert is brought into view. What is it? "They *intended* *evil* against thee, they imagined a *mischievous device* which they were not able to perform." You may say that you do not like this, but you cannot deny that it is the doctrine of the bible.

God says, in Isaiah x. 5—12, “O Assyrian, the rod of mine anger, I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he *meaneth* not so, neither doth his heart *think* so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”

In the crucifixion of Christ, his enemies designed evil, but God meant it unto good; and he assures us that the “Wrath of man shall praise him, and the remainder of wrath he will restrain.” *Psa.* lxxvi. 10. Now, if you are not satisfied with the answer that has been given, you shall have another. When Paul was discussing this subject, your objection was brought forward, “Thou wilt say then unto me, why doth he yet find fault, for who hath resisted his will?” Paul’s answer is, “Nay, but O man, who art thou that repliest against God?” *Rom.* ix. 19, 20.

“Well,” says the objector, “I *cant* see *how* these things are so. I *cant* see *how* God’s providence can manage such little things as the locust, canker worm, caterpillar, &c. (*Joel* i. 4,) to promote his glory. I *cant* see *how* God’s decrees and man’s free agency are consistent.” And what if you *cant* see *how*?” This is nothing but an acknowledgement of your ignorance; and have we any thing to do with your ignorance in determining our faith, when God plainly reveals the truth in his word? Can you see *how* God has existed from all eternity? Can you see *how* he is everywhere present at the same time? Can you see *how* he has created all things out of nothing? Can you see *how* he has united soul and body in man? Must we therefore deny these facts, and obstinately reject communications sent down from the Eternal Throne? “Let the potsherd strive with the potsherd of the earth, but wo unto him that striveth with his Maker!” *Isa.* xlv. 9.

We are now to show,

II. That the precious truth we have been considering, affords a uge and a resting place to the pious soul, in the darkest and most trying seasons.

Confidence in those with whom we are connected is essential, in order to a comfortable frame of mind. Man’s confidence in man sometimes rises to a great height. While Alexander the great was

engaged in the Persian war, he was seized with a threatening disorder: Philip, his favorite physician, asked three days to prepare the medicine which he said would relieve him, it was granted. Presently Alexander received a letter from Parmenio, a particular friend, telling him to beware of Philip, for Darius had bribed him with immense sums of gold to poison him. Alexander kept the letter to himself, and reflected on the evidence he had of his physician's fidelity; at length the third day arrived, Philip came, and Alexander took the cup he presented with one hand, and with the other handed him the letter, and while Philip read the letter, Alexander drank off the contents of the cup. Now, if man can put such confidence in man, what is the measure of that confidence which the christian may safely place in the Lord his God? He is infinitely wise and knows perfectly what is best in all cases. He is infinitely good and will choose nothing but what is right. He is infinite in power and can execute all his wise and good designs. Who then is so well qualified to sit on the throne, hold the reins of empire, and manage all events? "Alleluia!" says the christian, "He reigns—Infinite perfection reigns." "Though he slay me, yet will I trust in him." Job xiii. 15. This precious truth supports the christian in the day of trial. It was so with Eli, as we have seen, and we will now call your attention to a few other facts.

God says to Abraham, Gen. xxii. 2, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains that I will tell thee of." Ah, Abraham! this is a trying command to an affectionate and tender father. "Yes, it is my son, my only son Isaac, whom I love; it is Isaac whom God promised me; Isaac by whom he hath promised me a seed, numerous as the stars of heaven, and in the line of whose descendants the great Messiah is to come. I cannot comprehend it, nor see *how* it is consistent with his former promises. It is dark, mysterious, unfathomable. But who gives the command? It is the Lord, the Lord who has given me all my comforts; the Lord who gave me my son, my only son Isaac, whom I love; the Lord who redeems my soul; the Lord infinitely holy, just and good; the Lord who sees the consistency of his own conduct, though it is too high for me. Yes, 'it is the Lord,' and I hasten to obey." He takes his son Isaac goes to the appointed place, builds an altar, lays the wood in order, binds his Isaac, and lays him on the altar; then stretches forth his hand and lifts the glittering blade to give the blow; when lo! the heavens are opened, and a celestial form, in robes of light and im-

mortality attracts his eye. "Abraham, Abraham, lay not thy hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Shall we notice the case of David? Who ever passed through more cloudy and inexplicable dispensations than he? After being appointed king over Israel, he is driven from city to city, from wilderness to wilderness, and from cave to cave. The Israelites, themselves, lay snares for his life, while the enemies of Israel frown, and drive him from their presence. Yet, in the midst of all this darkness and trial, David retains his confidence in God, exults in the divine government, tunes the harp of Israel, and sends on high his song; "the Lord reigneth; let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about him; yet righteousness and judgment are the habitation of his throne." *Psa. xcvii. 1, 2.*

What, but their unlimited confidence in the government of God; their full assurance that he would manage all things for the best, "Whether life or death, things present, or things to come," supported Shadrach, Meshech and Abednego in Babylon? The enraged monarch comes forward, "If ye will not worship the golden image which I have set up, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands?" "We are not careful, O Nebuchadnezzar, to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." *Dan. iii.*

Hear the language of the prophet Habakkuk, who lived just before the captivity, when he looked forward and saw approaching the terrible devastations which the Chaldeans made in the land of Israel. What was it that still afforded him comfort? "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." *Hab. iii. 17, 18.*

Indeed, the Lord commands his people to stay themselves on him alone, in the day of dark and trying providences; and he pronounces a woe on those that reject him, and seek for other grounds of consolation. "Who is there among you that feareth

the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him *trust* in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Isaiah i. 10, 11.

Shall we look at the example of Christ, who, when his human nature was ready to faint in the prospect of his sufferings, expressed the highest confidence that his Father would do all things right. "O my Father, if this cup may not pass away from me, except I drink it, *thy will be done.*"

Shall we mention Paul, and Silas, who, though thrust into the inner prison, and their feet made fast in the stocks; yet were so fully persuaded that God would manage all things in the wisest and best manner, that at *midnight* they prayed and sang praises to God, till the prisoners heard them, and the foundations of the prison were shaken?

Shall we speak of the beloved disciple, John, who, when torn from the bosom of the christian church, and banished to the "Isle of Patmos," exults in the perfection of the divine government!—Hearken! what are those accents loud and strong, which he rolls across the pathless deep, to the seven churches in Asia? "Alleluia: for the Lord God Omnipotent reigneth!"

We might speak of martyrs, who trusted in God, and shouted "Victory!" in the fire; but, enough, enough. Sing, O Zion, rejoice thou city of our God, for although, "There are many devices in man's heart, nevertheless the *counsel* of the Lord, *that shall stand.*" Prov. xix. 21.

APPLICATION.

These, my christian friends, are some of those delightful truths which our brethren who have addressed us here, and your minister have endeavored to exhibit and enforce, that you might receive that consolation which they are calculated to impart. Had we come with messages of a different character, and told you that the Lord whom you love, and in whom you have placed all your trust, has been over-matched, defeated, and disappointed by Satan, his and your enemy; had we told you, that you must not look to God to 'Create in you a clean heart,' and shape your affections according to his holy pleasure, for he cannot do this, because you are free agents; had we told you that when God says of his people, Jer. xxxii. 40, "I will not turn away from them,

but I will put my fear in their hearts, that *they shall not depart from me;*" you dare not depend on his word, for it is out of his power to prevent you from departing from him; had we told you to beware lest believing the promises and oath of God, you should "Be persuaded that neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39; for Satan, sin, or your own hearts, may separate you from his love; had we told you that to-day many hundred thousand believers are worshipping and praising the Lord, and yet very possibly, before the next Sabbath morning shall rise, they may all have fallen away, and not one song of praise ascend from earth to heaven; and that he who has promised that "the gates of hell shall not prevail against his church, could not prevent it; had we told you that although in the days of inspiration, heaven was peopled with admiring angels, and the spirits of just men made perfect, yet, being free agents, they may all, long since, have apostatized; heaven present one scene of wide-spread desolation, and not a solitary anthem rise to the ears of "Him that sitteth upon the throne;" had we told you, that should you even *happen* to finish your course on earth with joy, and ascend to the New Jerusalem, there is no security that——but, had we come with such messages as these, you would have cried out in agony of soul, "Miserable comforters are ye all." Job xvi. 2. But blessed be God, he has authorized no such communications; "He doeth according to his will in the army of heaven and among the inhabitants of the earth none can stay his hand." Christians, rejoice, your God is on the throne; all things are safe while in his hands. Remember to acknowledge him in all your ways. When the blessings of providence, "good measure, pressed down, shaken together, and running over," are bestowed upon you, "The Lord gave," should be the language of your hearts; and in the day of sore bereavement, it should be, "The Lord hath taken away, and blessed be the name of the Lord." When you open the sacred book, and read the doctrines there revealed, remember they are the doctrines of God. Are you there told of One, who, enthroned in eternity, and clothed with omnipotence, "worketh all things after the counsel of his own will;" and are some alarmed lest the rights of men should be disregarded and trodden down by him in his majestic movements? "It is the Lord," christian, "Let not your heart be troubled, neither let it be afraid." He knows and

does in all cases what is best. Are you there informed of a great King, who, in dealing with his rebellious subjects, "hath mercy on whom he will have mercy, and whom he will he hardeneth? Rom. ix. 18. And are some uneasy, and expressing their fears that he will be partial and unjust? "It is the Lord," christian, there is no danger. Are you there told of a being, possessed of infinite understanding, and immeasurable goodness, who hath formed eternal purposes, determinate counsel and decrees? And are some thunderstruck with the tidings? "It is the Lord," christian, "Let him do what seemeth him good:" all his counsels, purposes and decrees, are holy, just and good. Yes, he hath decreed to "bruise the serpent's head;" to "create Jerusalem a rejoicing, and her people a joy;" to "gather into the kingdom of Christ a great multitude which no man can number, of all nations, and kindreds, and people;" and in accomplishing this glorious work, he employs the agency of man; the agency of husbands and wives, parents and children, masters and servants, ministers and people. In this blessed cause, christians, you are required to be workers together with God; then "gird up the loins of your mind," and be "stedfast, immoveable, always abounding in the work of the Lord;" and when your earthly pilgrimage is ended, you shall see that your Lord "hath done all things well." In robes "washed and made white in the blood of the Lamb," you shall bear your part in the rejoicings of that world, where

"Nearest the throne, and first in song,
Man shall his hallelujah's raise,
While wond'ring angels round him throng
And swell the triumph of his praise."

God is on the throne, tremble, O sinner; "Who hath hardened himself against him and prospered?" Has God ever injured you, that you have rebelled against him? If you say he has taken away your liberty; your conscience cries out, 'It is false.' Has he given you all the blessings you ever enjoyed? And have you been unthankful, disobedient, rebellious? And now, while the devil and his angels murmur, complain and charge God with partiality and injustice, because he has provided a Saviour for men, and, in his holy sovereignty, passed them by, will you also "strive with your Maker?" Will you "reply against God?" *You* in whose nature the great Redeemer has appeared; *you* for whom he has "magnified the law and made it honorable;" *you* to whom he hath said, "there is plenteous redemption; look unto me and be ye saved. Whosoever will, let him take of the water of life freely." What is your hope? Will you attempt to dethrone the Almighty,

and wrest the reins of government from his hands? It is vain. Will you attempt to fly from his dominions, and thus escape his wrath? It is vain. "If you ascend into heaven, he is there; if you make your bed in hell, behold he is there; if you take the wings of the morning and fly beyond the boundaries of creation, even there his right hand shall hold you." Or do you hope to be overlooked in the day when "He shall put on the garments of vengeance, and rend the sky, and burn the sea, and fling his wrath abroad?" It is in vain. What then must I do? Ground the arms of your rebellion, and surrender yourself to Christ, on the terms of the Gospel. Surrender to Christ, and the clouds of Almighty indignation, that have hovered over you; muttering "destruction and death," shall be rolled away, and the sunshine of divine favor shall settle on your head. Surrender to Christ, and there shall be "joy in the presence of the angels of God, over one sinner that repenteth." Surrender to Christ, and when the "earth and the heavens are fled," and all things have put on the awful grandeur of eternity, and the dead small and great, stand before God, and the books are opened,

"Then will he own your worthless name,
Before his father's face,
And in the new Jerusalem
Appoint your soul a place."

MOORE'S LIFE OF WESLEY.

Some of our Methodist neighbours have complained, that we published in 'The Western Pilgrim,' those extracts, from the writings of Messrs. Bangs and Mason, shewing how Methodist Preachers acted during the American Revolution. We remark, that this controversy respecting love of country, and friendship to the government, is not of *our* seeking; nor were those facts brought before the public *by us*, till after a course of *long forbearance*.

Some years ago, a writer in the Knoxville Register, over the signature of 'Republican,' (who, it has been admitted on all hands, was a Methodist Preacher of distinction,) charged ministers of our church with being hostile to the liberties of the people, and engaged in a scheme to overthrow the free institutions of the country. This charge was indignantly denied at the time; but he continued to reiterate it, in number after number for many weeks; and as far as we have learned the other Methodist Preachers in the

country, were so far from lifting their voice, and denouncing this groundless calumny, that they chimed in with this writer, and laboured to spread the charge and strengthen the suspicions.

There is, perhaps, not a district in East Tennessee, in which a member of the Presbyterian Church has been a candidate for Congress, or the State Legislature, during the last five years, that attempts have not been made to break him down by alleging that his church was unfriendly to the existing civil government. Were it proper, we could give the *names* of gentlemen, who, on becoming candidates, have been assailed with this accusation, though *they* were not church members at all, yet they were so unfortunate as to have Presbyterian *wives*. We could point to one gentleman, who, on becoming a candidate, though he was no church member a violent effort was made to crush him, because his father and mother were Presbyterians;—and to another, who, though a member of the Baptist Church, was denounced as suspicious, because his *brother* was a Presbyterian Preacher.

Nor have these efforts to poison the public mind been confined to Tennessee. Great excitement on the subject has existed in Kentucky. In a pamphlet we lately received from Shelbyville, Ky. containing much in relation to this matter, there is a statement made by Mr. D. Standeford, in which he declares, that two years ago, the Rev. George C. Light, a Methodist Preacher, in conversation with him 'several times stated to this effect:'

"That the Presbyterians were aiming at power; and if they could carry into effect their plans, he believed they would overturn our republic—unite the Church and State, and *bring us all tributary to them*, as they appeared determined to have an *Established Religion*."

In the Methodist 'Advocate and Journal' publications have been scattered throughout the nation, designed and calculated to make the same impression.

A letter was received at our Office, September 14th, 1829, from a Post Master of great respectability; containing the following extracts of letters, addressed to him by a circuit-rider, now riding in Tennessee. The *names* of both, are at our Office, for the inspection of all who wish to see them.

*Extract of a letter from———, a Methodist Circuit-rider, to———
dated August 5, 1829.*

"I have frequently said, and I still say that these American Bible, Tract, and Sunday School Societies, are designed, not only to form a party in religion. but also in politics."

Again; speaking of the Presbyterians and those connected with them, he says:

“I do believe they are secretly combining to get their religion, or Church, Established; and I would have no hesitancy in advancing the above ideas, and language from the pulpit. I have now in my possession, numerous extracts from different papers, corroborating the above statements in strong language, but they are too lengthy for insertion; and, moreover, the truth of the assertion is too well known for successful contradiction.”

*Extract of a letter from the same, to the same,
dated August, 26, 1829.*

“The charge of Infidelity is owing to my opposition to the Bible, Tract, and Sabbath School Societies. If opposing the present dishonest and niggardly manner in which these Societies are conducted, is considered Infidelity, *every Methodist travelling Preacher in the United States is an Infidel!!!*”

Let it be remarked, that an “attempt to overthrow the republic” is treason—the highest political crime that a citizen can commit. The punishment deserved, is a halter. As this offence is often alleged against Presbyterians by Methodist Preachers, we concluded it would not be improper to let the public know how *they* had acted when our country was threatened with the chains of despotism.

“O! but it was ungenerous to publish that they fled to Old England, and took sides with King George!”

You are a parent and have sons:—another family accuses your sons of Treason—says they are enemies of their country, and wish to ruin her prosperity. Can your sons *prove* that they have no such wish? No; for none but God can tell what wish is in their hearts. But they have undeniable facts to prove that when their country was assailed, they stood by her—fought and bled in her defence;—and they have facts to prove that those who are so loudly accusing them with treason, took sides against the country in her hour of danger, and gave their influence to those who would enslave her. Would you blame your sons in this case to lay before the public the proof of their own patriotism, and also the proof of the toryism of their accusers? This is just what we have done. And now to show that the ‘Western Pilgrim’ was quite modest, and has not told the half that he might have told, we will give a few extracts from ‘Moore’s Life of Wesley.’ Observe! we publish no vague reports—no testimony from the enemies of Methodist Preachers. The statements of the Western Pilgrim, were from Bangs and Mason, Methodist Preachers; the following are from the pen of a distinguished Methodist, Rev. Henry Moore

“only surviving Trustee of Mr. Wesley's MSS.” The volume before us was published in New York, 1825, by N. Bangs, and J. Emory, for the Methodist Episcopal Church. Mr. Moore wrote in England, and his life of Wesley was first published there.

“When the civil war unhappily became general in that country [America] Mr. Rankin, with other preachers from England, who had *spoken publicly in behalf of the British cause*, were obliged to fly for their lives!” Vol. II, p. 270. Fly from whom? George Washington, and the patriotic band by whom he was followed?

“Of all the European missionaries, Mr. Francis Asbury alone, was determined to bear the heat and burden of the day;—he was obliged, from the suspicions already raised against the Societies, to *conceal himself for two years* in the County of Kent, in Delaware, at the house of a Mr. White, a member of the Society.” Vol. II. p. 370.

What a rough set of fellows, Washington, Franklin, Witherspoon, and all the revolutionary patriots must have been, when Bishop Asbury had to hide *two years* in the house of a Methodist lest they should take off his scalp!!!

“Many of the preachers, who had learned, like Mr. Wesley, to be men of one book, *scrupled to take the oaths of allegiance to the States in which they respectively laboured, and were consequently fined or imprisoned!*” Vol. II. p. 271.

These were the *American* Methodist preachers; all from Europe, except Mr. Asbury, had ‘ingloriously fled.’ But a number of native Americans had joined Mr. Wesley's societies and became Methodist preachers: many of these having imbibed the despotic principles of their Church Government, when our country was declared independent of Britain, “*Scrupled to take the oaths of allegiance to the States in which they laboured, and were consequently fined or imprisoned.*”

The conduct of these men was consistent; they had not learned to act with duplicity; they, no doubt, heartily approved of the despotic principles of the Methodist Church Government, and they felt that they could not consistently subscribe to the republican principles of our State governments, they, therefore, refused to take the oath of allegiance. Is it possible for any man to approve in his heart of the despotic principles of the Methodist Church Government, and at the same time, approve heartily of the republicanism of the American States? Can any man *profess* to approve heartily of both without hypocrisy?

But Mr. Moore goes on:

“The Assembly of Maryland, partly perhaps to deliver the Judges from the trouble that was given them, and partly out of a spirit of candour, passed an act expressly to allow the *Methodist Preachers* to exercise their function, *without taking the oath of allegiance!*” Vol. II. p. 271.

And yet these are the men, ye will not believe it posterity! These are the men who now would palm themselves on the American people as the very champions of liberty!

Circuit-riders! Presiding Elders! Bishops! what infatuation was it that set *you*, to making a fuss about religious establishments and ministers being unfriendly to the American Government? *You*, of all people should have been silent on this subject!

There is yet another fact of great importance to which we invite attention. During the period when the Americans were struggling for Independence—the British government using every weapon to crush them and render their cause odious, employed many persons possessed of talents and influence to write against the patriots, and make their cause appear not only contemptible, but highly criminal. The graver class of these writers, represented the American patriots as seditious persons!—guilty of *treason* against their lawful King—persons who were enemies to the *established Church*, of which King George was the head; and wished to overthrow the government, and set up an *establishment of their own*; and pronounced them deserving of heavy censure, if not the dungeon, the rope, the gibbet. Another class of these writers was less polite to the Americans. Dr. Witherspoon tells us that they poured upon the patriots torrents of gross abuse, and unmingled invective; calling Gen. Washington and his brother officers and soldiers, ‘rebels,’ ‘rogues,’ ‘ragamuffins,’ ‘vagabonds,’ ‘banditti,’ ‘tatterdemalians,’ ‘rascallions,’ &c. &c. Thus the British government ‘left unturned no stone’ to cover the Americans with odium, and turn against them the current of popular opinion.

And now, ye sons of those who ‘fought and bled in freedom’s cause,’ remember that among those who wrote against the cause of your patriotic fathers, was Rev. John Wesley. See Moore’s Life of Wesley, Vol. II. p. 222. Whether he was hired by the British government to write against us, or whether he volunteered in behalf of the King and the *Established Church*, Mr. Moore does not tell us, but the fact, that he wrote against American freedom, either as a hireling of Britain, or a volunteer, none of his followers dare deny. His disciples in America were numerous, and his influence over them unbounded. Now, we see the reason

why the other Methodist preachers were so hot against American liberty. We see why the preachers he had sent over 'spake publicly in behalf of the British cause' as long as the country would endure them, and then, 'were obliged to fly for their lives' to Old England. We see why Asbury who 'was determined to bear the heat and burden of the day,' 'had to conceal himself for two years' at the house of Mr. White; and while thus hiding "in the house of this gentleman," says Mr. Moore, "he [Asbury] held two Conferences with *all the preachers he could collect in the midst of the troubles.*" Vol. II. p. 270.

Bishop Asbury must have been a pretty daring man, to be thus collecting all the Methodist Preachers he could, and holding conferences in *private*, when he durst not show his face in public. Is this the origin of holding conferences with *closed doors*? We see also why the young American preachers, who had joined Mr. Wesley, refused to take the oath of allegiance to the States; how *could they*, when Wesley was going the *whole*, for Britain against America?

People of America! Fletchers' writings have been peddled throughout the country, by Methodist Preachers, for your improvement and edification. What part did *he* take between your Fathers and King George. Mr. Moore says, Vol. II. p. 223. Mr. Fletcher "wrote more largely and more *strongly* than Mr. Wesley had done," on the American controversy. In writing to Wesley, (for the two *fellow labourers* in this *holy cause*, corresponded on the subject,) Fletcher says "what has made me *glut our friends with my books* is not any love for such publications, but a desire to *make an end* of the controversy. (The American controversy about liberty.) It is probable that *my design* has miscarried; and that I have disgusted, rather than *convinced* the people. I agree with you Sir, *that now is the time to pray* both for ourselves and our King—for the church of England and *that part of it* which is called the Methodists." Vol. II. p. 223.

So then the famous Mr. Fletcher, who, in connexion with Wesley, wrote with such bitterness against the Presbyterian doctrines, '*glutted his American friends with his books*' of a political character, in order to *make an end* of the struggle for freedom, and was wonderfully *down in the mouth*, when he found that his 'design had miscarried;' and that in America, the perverse Whigs would not be *convinced* by his writings and Mr. Wesley's, and the cause of their King and the established 'church of England, and that part of it called the Methodists,' was tumbling down, and freedom

was unrolling her starry banner over the triumphant patriots.

And now in conclusion, we would say to those Methodist Preachers who have been labouring to throw odium on the Presbyterians by the cry of 'sedition! treason! enmity to the government!' &c. for we speak to them, and to none others, we make no complaint—we bring no charge—we speak to those and to those only who have been thus engaged. You have taken *wrong* ground—you will have to change it. You remember that when Balak king of Moab, sent for Balaam to come and curse Jacob and defy Israel for him, he first took him up to one high place and tried it from there, but it would not do: he then said "come I pray thee with me to another place, and curse me them from thence." They went and tried it, but still it would not do. "Come," said Balak "I pray thee, I will bring thee to another place; peradventure thou mayest curse me them from thence." But though he built seven altars and prepared seven bullocks, and seven rams, and offered a bullock and a ram on every altar, still it would not do;—a blessing instead of a curse came on Israel. In like manner you will find that the position you have taken is most unfavourable. Your outcry of 'Church Establishment' and 'hostility to the American government,' was for *you* a most unlucky movement. It reminds us of the case mentioned by David; "They have sunk down into the pit that they made; in the net which they hid, is *their own foot* taken." If you are so anxious to bring down the malediction and wrath of the American people on the Presbyterians, you must, like Balak, change your ground; for from this position "surely there is no enchantment against Jacob, neither is there any divination against Israel."

Our readers need not fear that this discussion will be protracted. We did not begin it nor are we disposed to continue it any longer than necessary. And as for Methodist preachers, we can pass our word they are heartily *sick* of it; and sorry enough they *ever* broached it. They know they are '*used up*;' and they feel the public know it too. It is a subject of which they will be very *shy* in future. Yes, so shy that if you look toward a Circuit-rider or Presiding Elder, and but whisper 'establishment!' 'enmity to the government,' he will consider it persecution.

THE
CALVINISTIC MAGAZINE.

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

No. 11. **NOVEMBER, 1829.** VOL. III.

THE PRESBYTERIAN CHURCH
IN THE UNITED STATES.

In the January number of the Calvinistic Magazine for 1828, we mentioned a communication from a friend in the West, in which it was stated, that many members of our church who have removed from the older States and settled among the deep forests of the West, have been assailed, and attempts made to draw them off from the Church to which they belonged. Advocates, zealous for the advancement of some new sect, have stated to them that the “Presbyterian Church is going down.—That God has forsaken her;—that she is an old building,” &c. &c. &c.

In the view of the truly pious and judicious, it is very contemptible for the members of any church to boast of their numbers; and produce this as an argument for their purity and acceptability in the sight of God. “To the law, and to the testimony.”

“For numbers are no mark,
That men will right be found:
A few are saved in Noah’s ark,
For many millions drown’d.”

But when a spirit of proselytism leads men to make unfounded statements, with a view to mislead those who are without correct information, it is proper to exhibit the truth on the subject.

The following statement respecting the Presbyterian Church, under the care of the General Assembly, is given, that the friends of Zion may rejoice in her prosperity: and that the mouths of such gainsayers as we have mentioned may be stopped.

Question. What is the present number of preachers of the gospel in the Presbyterian church?

Answer. Fifteen hundred and ninety-eight.

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Q. What is the number of churches, each under the government of its session?

A. Two thousand and seventy.

Q. What is the number of communicants?

A. One hundred and sixty two thousand, eight hundred and sixteen!

Q. How many communicants were added last year?

A. Eighteen thousand and one.

Q. After deducting for deaths, removals and suspensions, what was the actual increase of communicants last year?

A. Sixteen thousand five hundred and eight.

Q. How many Presbyteries are connected with the General Assembly?

A. Ninety-two.

Q. How many Synods?

A. Nineteen.

In the year 1819, the writer of this article attended the General Assembly. The number of our Synods was then eleven. During the ten succeeding years, eight Synods have been added!—almost a WHOLE SYNOD every year!

G.

SKETCH OF THE

LIFE OF JOHN DE WYCLIFFE.

He was the first of English reformers who openly proclaimed the anti-christian character of the Romish church. Appearing at a season of unusual darkness, when the powers of the papacy was at its height, and its impious assumptions sanctioned by the compliance of princes, and the deference of many generations, he denounced its authority and contested its doctrines. He disturbed the unhallowed repose of the Christian Church, and diffused amongst her members a spirit of inquiry which ultimately led to results of the most cheering nature. For many ages the church had been declining in knowledge and piety. The secular-ity and ambition of the officers had polluted the temple of God, had changed the place of his special dwelling into a scene of merchandise where the souls of men were the objects of traffic. By a long course of intrigue to which the history of our world furnishes no parallel, the Bishops of Rome had gradually risen above their brethren, and concentrated in themselves an extent of influence and authority which the proudest of the Cæsars had never known. The imperial city had thus risen from her depression. Her consuls indeed were no longer heard, her armies spread not the fame of her wisdom and power, barbarians despoiled her sword, and science retired to weep in secret over the

darkness in which the sons of Cicero and Virgil were entombed.

But in the days of her weakness she was strong. The sword of the warrior was exchanged for the *anathema* of the priest, and nations more numerous than Alexander had conquered, or Cæsar had ruled, trembled before her wrath. Under the withering influence of this priestly domination, the civilized world lay motionless and torpid. There was the stillness of death in the moral world; an ominous repose, on which no reflecting mind could gaze without emotions of regret and apprehension. The human faculties were benumbed, and the very curiosity of man which might have been expected to lead him beyond the prescribed limits was rendered an auxiliary to the reigning superstition.

At such a season then, Wycliffe made his appearance. Educated after the manner of his fathers, he was trained to the service of the Romish Church. All his early prejudices were in its favour. The associations of infancy conspired with the interests of manhood, in confirming his reverence and devotion, and must doubtless have presented strong obstacles to the conclusions at which he subsequently arrived.

Without wholly neglecting any of the more important branches of science, the studies of Wycliffe appear to have been regulated by a conscientious regard to such qualifications as were demanded by the solemn office which he was about to assume. In the received doctrines on natural philosophy, he in consequence felt but a partial interest. It was sufficient, however, to induce that attention to them, which rendered him in some instances sceptical, where less thoughtful inquirers had relinquished suspicion. That he was perfectly familiar with the rules of rhetoric, then so sedulously taught, is certain from his known acquaintance with authors who had treated on them, and with others whose style they were most laboriously exemplified. His own writings, however, betray none of the appearances of art. It is plain, that his mind when approaching any question connected with piety, was ever too much occupied with the error to be eradicated, or the truth to be established, to admit of any material solicitude, respecting the cadence or the niceties of language.

With these studies he united that of the civil and canon law. The constitution of his own country also engaged much of his attention, and the information he acquired respecting it, was subsequently employed with no little effect in the cause of national freedom and religious truth. To the theology of the schoolmen his attention was also devoted.

There are few individuals of equal celebrity, who appear to have been more independent of externals, and to have acted more decidedly from intellectual and moral motives, than Wycliffe; and we believe that appearances are, in this respect, and to a very uncommon degree, correct. It should seem as if he sprung up at once, a giant among the men of his age; without a master, a bold and original thinker; without an ally, an intrepid and eloquent *Protestant* against the errors and usurpations of Rome. But if this must, in great part, be taken as fact, it ought not, on the

other hand, to be overlooked, that there were peculiar circumstances in the times, both actual and antecedent, that wrought upon the resolute temper and lofty character of Wycliffe, preparing his way, urging him to active interference, and sustaining him in his career.

The oppressions of Rome had not been without the usual tendency of all political evil to reaction. It had weighed on the souls and bodies of men too long and too heavily, not to have been gradually awaking a spirit, that all the jealous and inquisitorial vigilance of the hierarchy had failed wholly to repress. From time to time, symptoms of revolt among its subjects had alarmed the Vatican, and it was not insensible to the alarming conviction that while the stream of events seemed to be flowing on quietly enough in the old and usual course, there was a strong *under-tow* setting in the opposite direction, every now and then rising to the surface in ripples and eddies, and menacing an entire change in the current of opinions and administrations, at no very distant period.

There may be traced throughout the history of Europe, a gradual, advance towards a state of things in which the usurpations of Rome would cease to be tolerated. To say nothing of the more marking circumstances, which were themselves but the result of minor agencies, in their separate movement and ultimate combination, there was scarcely a machination or an overt act of the priesthood, that did not, in some way or another, mar its own purpose. The unrelieved and aggravated grasp and stern pressure of the iron hand, the wasting violence of torch and sword, the mysterious menace of the dungeon and the rack, while they kept down individual and partial insurrection, did but irritate the insurgent spirit, and prepare the general feeling for a season when a more powerful effort should emancipate, one portion of the serfs of the papacy, and relax the bondage of the remainder. Nor were there wanting master-spirits, who at intervals towered loftily above the level of their times; and without absolutely rejecting the supremacy of Rome, challenged her exaggerated pretensions, rebuked her errors, and held forth a purer doctrine, with a sounder and more scriptural conviction. With one of these gifted individuals Wycliffe came, if not into immediate contact, at least into such influential connexion, as may result from the reasoning, fame, and example of the illustrious dead, when commended to our especial notice by circumstances and localities.

Wycliffe was born in the year 1324, and became a student of Merton College, Oxford, about 1340. We refer to this date and fact, in immediate connexion with the foregoing observation, because it seems highly probable that they may have had a decided influence on his character and conduct. Merton had been the *alma nutrix* of some of the ablest men who had distinguished the thirteenth and fourteenth centuries; and among them, Duns Scotus, William Occam, and the admirable Bradwardine, were eminently conspicuous.

The years of his minority had scarcely departed, when the nations of the earth began to droop under one of those afflictive

visitations which the conscience of mankind has ever connected with the peculiar displeasure of the Almighty. It could hardly have passed before the eye of Wycliffe without affecting his religious sympathies; and its influence on the religious aspect of his country was extended and deplorable. It was in the year 1345, that a pestilence, the most destructive in the annals of the world, appeared in Tartary. Having ravaged various kingdoms of Asia, it hovered about the Delta and the Nile; was wafted thence to the islands of Greece; passing along the shores of the Mediterranean, it filled the several states of Italy with impartial ruin, and crossing the Alps penetrated into nearly every recess of the European population. Two years had been occupied in its desolating march, when the continent was shaken from its centre to its borders, by a succession of earthquakes. From June to December, in the same year, England was deluged with incessant rains: in the following August, the plague appeared at Dorchester; it soon reached the metropolis, and there, in the space of a few months, added many thousands to its victims. The infected generally perished within a few hours: the strongest failed after the second or third day. Wycliffe was now in the twenty-fifth year of his age; he saw the distemper passing from men to the brute creation, covering the land with putrid flesh; the labours of husbandry suspended, the courts of justice closed, the timid resorting to every device of superstition for security, and subsequently perishing, buoyant with delusion, or phrensied by despair. He no doubt discarded the rumour which affirmed that a tenth only of the human family had been spared. But he may have listened to the less credulous, when stating it as probable that the earth had lost full half its population. It is certain, that enough would be seen by him, and admitted on unquestionable evidence, to clothe the dispensation with the most alarming aspect; and from his frequent references to it, in after life, we learn that its impression on his mind was not to be effaced.

In 1360 Wycliffe became distinguished by the publication of some severe animadversions on the Errors and Moral Delinquencies of the Mendicant Friars; an order of men in the Romish church, who united to a professed renunciation of the world, all the vices which had polluted the other orders of the Catholic clergy. In the following year he was appointed Warden of Baliol College, and in 1365 accepted the same office in Canterbury Hall. For the latter appointment he was indebted to the enlightened friendship of Simon de Islip, archbishop of Canterbury—A man who retained an attachment to learning, a contempt of luxury, and an abhorrence of clerical delinquencies, which rendered him to the incompetent, and the vicious, an object of terror.

From this situation he was shortly afterwards ejected by Peter Langham, the successor of Islip, and on appealing to the Pope failed to obtain redress. His reputation, however, at Oxford continued undiminished. In the year following the Pope's confirmation of his ejection, he took the degree of doctor in divinity, and began to read public lectures on theology; in which he ex-

posed with great force, the impositions and errors of the mendicants. Having about this time published a defence of the English King and Parliament in resisting the ambitious claims of the Popes—he was appointed in 1374, one of the delegates who were commissioned to convey their remonstrance to the pontiff. They accordingly met the Pope's Nuncio at Bruges, to settle such ecclesiastical and other matters as were in dispute. From various circumstances, the embassy returned without much success; but the influence of this negotiation on the mind of our reformer, was of the most important and salutary kind; it furnished him with an opportunity of looking more narrowly into the constitution and proceedings of a court, in whose infallibility he did not place the fullest reliance, and thus powerfully contributed to strengthen his aversion, and to give point and vehemence to his reproof.

Such was the development of papal sanctity which had arisen out of his discussions with the envoys of the pontiff, that his rebukes which hitherto had been but remotely applied to the head of the church, are henceforth directed to that quarter with unsparing severity. The Pope, indeed, is regarded as one, whose elevation served but to diffuse more widely, the pestilence of an example surpassing in its worldliness and avarice. The covetousness, and the secular ambition which had so long, and so successfully claimed the reputation of a zeal for piety, were now stripped of their disguise; and the stimulus thus imparted to his spirit of inquiry, will be found to give a wider extent, and a more determined aspect to his efforts, as opposed to the abounding corruptions.

During his absence he received unequivocal proof of royal favour, being presented in Nov. 1375, to the prebend of Aust, in the collegiate church of Westbury, and about the same time to the rectory of Lutterworth in Leicestershire.

It was not to be expected that he would be permitted to pursue his course without interruption. The despotism of the Romish church was too vigilant and overwhelming, and the interests involved in his discussions too numerous, to allow of such a fact. He was accordingly summoned to appear before his ecclesiastical superiors at St Paul's, to answer certain charges on account of "his holding and publishing many erroneous and heretical doctrines." On the day appointed he appeared to bear witness to the truth, but an angry discussion having arisen between Courtney, bishop of London, who was to conduct his prosecution, and two of his friends, John of Gaunt duke of Lancaster, and lord Percy, the parties were compelled to separate in great disorder, and the trial was in consequence suspended.

Some of the most important circumstances of Wycliffe's career, were closely connected with his appointment to the professorship of Theology at Oxford, in 1372. A distinction of this kind shows at once the high esteem in which he was held, and the alteration of sentiment that was beginning to betray itself even in the central seat of learning: "Wycliffe's opinions in theology, at the period of commencing his divinity lectures among the students of Oxford.

The doctrines which have been in general regarded as forming the most important peculiarities of the Christian revelation, were evidently the favorite portion of his creed. Thus we find him zealously inculcating the lessons of inspiration on the fall of man, and the consequent depravity of human nature; on the excellence and perpetual obligation of the moral law; on the exclusive dependence of every child of Adam, for the remission of his sins, on the Atonement of Christ; and for victory over temptation, and the possession of holiness, on the aids of divine grace. It has appeared also, that these momentous tenets, were very far from being regarded with the coldness of mere speculation. On the contrary, in the experience of Wycliffe, they are found united with that peculiar feeling of gratitude and humility, with that hallowed confidence in God, and with those refined pleasures of devotion, which they so directly tend to produce. With him, to use his own nervous language, the love of God was an exercise of the soul 'full of reason.'

The zeal of Wycliffe at length so attracted the attention of the supreme pontiff, that he addressed three letters, one to the archbishop of Canterbury and the bishop of London, another to the King; and another to the university of Oxford, requiring them without delay to suppress the heretical tenets of the reformer. These letters were artfully adapted to the rank and character of the persons to whom they were severally addressed, and were designed to rouse the anger, and to arm the authority of the civil and ecclesiastical powers against Wycliffe. Our readers will naturally be desirous of knowing the results of so fearful an interposition on the part of the Pope. The enmity which the Romish Church bears towards its opponents, has always been of so deadly a character, and the measures it has adopted for their destruction so artfully formed and executed, that our sympathy with the English reformer is keenly excited, when we see the man of sin thus eagerly seeking his blood.

It is not improbable that the confidence placed in the learning and integrity of the reformer, by the commons house of parliament in the following October, had created new alarm; and that Wycliffe's decisive answer to the question proposed by that body, had destroyed all hopes of putting him to silence, except by the most coercive measures. It is certain that in the ensuing month, the papal instructions were no longer a secret. But before the arrival of that period, Edward III. had expired, and the epistle which solicited his aid, was perhaps unknown to his grandson and successor, Richard II.

In Oxford, the arrival of the papal envoy with the demands of his master, created the most serious discussions. On the question, whether the bull of the pontiff should be received or rejected; the former resolution was at length adopted; but it was done with no little reluctance; and in their subsequent conduct, nothing appears farther from the purpose of the heads of the university, than to become the instruments of committing the person of Wycliffe to the mercy of his enemies.

The appeal made to the prelates was more successful. Sudbury, now the archbishop of Canterbury, wrote to the chancellor of Oxford, reminding him of the papal mandate, and insisted on its being executed in all things diligently and faithfully.

The date of this mandate was towards the close of December, and early in the ensuing year, Wycliffe appeared before a Synod at Lambeth.

On the court and the populace, his doctrines were daily making a powerful impression. The latter, alarmed for his safety, surrounded the place of meeting, and with many of the citizens forced their way into the chapel where the parties were convened, proclaiming their attachment to the person and opinions of the rector of Lutterworth. The dismay created by this tumult was augmented, when Sir Lewis Clifford entered the court, and in the name of the queen mother, forbade the bishops proceeding to any definite sentence respecting the doctrine or the conduct of Wycliffe.

Undaunted by the power and avowed designs of his enemies, Wycliffe continued his assaults on the Roman hierarchy. In a work which he published shortly after his appearance at Lambeth, on "*The Schism of the Popes*," he severely reflects on the avarice and ambition of the contending pontiffs, affirming it to be the long continued sin of the Popes, which had brought in such a division. About the same time he completed a work on the "*Truth and meaning of Scripture*;" the most extended if not the most systematically arranged of all his productions.

But the power of his enemies was now daily becoming more formidable. The clergy united in presenting to Richard and his court a series of complaints against the doctrines and practices of the followers of Wycliffe; and unhappily succeeded in obtaining from the King and certain lords a statute for the punishment of heresy. Of this illegal authority the dignitaries of the church were not slow in making use. And Wycliffe perceiving that nothing was now left but to submit to their despotism, or to appeal to the civil power for protection, energetically determined on the latter.

The impression made by his petition on the parliament now assembled, was considerable, and to Wycliffe must have been highly gratifying. In a petition to the King the members of the commons cited the provisions of the statute. To effect the imprisonment of the new preachers and their abettors, until obedient to the church, rendered every English sheriff the tool of his diocesan; devolving upon the more alarming penalties at his command, the correction of errors which neither the persuasions nor the terrors of an infallible church had been sufficient to destroy. And as this important innovation 'was never agreed to nor granted by the commons, but whatsoever was moved therein was without their consent,' it was required 'that the said statute be disannulled;' and it is farther declared to be 'in no wise their meaning, that either themselves, or such as shall succeed them, shall be farther bound to the prelates than were their ancestors in former times.'

The repeal of the parliament however was of little avail against the perfidy of the monarch and the malignity of the priesthood; and the measures which this statute had been framed to sanction, were consequently pursued with too much success. In these trying circumstances the reformer was forsaken by his patron, the Duke of Lancaster, who had been influenced by political rather than by religious motives, in the protection he had hitherto afforded him. Wycliffe, however, was not to be depressed by such an occurrence. He had counted the cost, and was evidently prepared for the worst. A regard to public feeling prevented his persecutors from proceeding at once to the utmost extremity. He was therefore ejected from the theological chair at Oxford, and about the same time was summoned by Pope Urban to appear at Rome, to answer before the chair of St. Peter, to the charges preferred against him. To this summons he was prevented from attending by severe indisposition, but in his reply stated, with becoming faithfulness, the features of papal degeneracy, the necessity of reformation, and the principles on which it should proceed. "I take it (he says) as a part of faith that no man should follow the Pope: no, nor any saint that is now in heaven, but inasmuch as he followed Christ; for James and John erred, and Peter and Paul sinned."—"This (he adds) I take as wholesome counsel, that the Pope should leave his worldly lordship to worldly lords, as Christ enjoins him; and that he should speedily move all his clerks to do so, for thus did Christ, and taught his disciples thus."

From the time of his expulsion to his death he diligently laboured in his rectory of Lutterworth, and in the publication of various treatises tending to expose the avarice, ambition, and cruelty of the papal court, and in the general corruption of its clergy. This period, however, was short, for he was soon taken from the evil to come. On the 29th of December 1384, he was struck down by the palsy, and on the 31st, he expired.

Such were the principal events in the life of this memorable man. Of his character it is scarcely possible to entertain too elevated a conception. It has suffered from the prejudice of his contemporaries, and the thoughtlessness and ingratitude of posterity. It has been misrepresented on the one hand, and but partially understood on the other. The circumstances of his day give an astonishing intrepidity to his movements. The public mind was then too torpid to be roused to vigorous action—too contracted, and gross in its conceptions, to sympathize with Wycliffe, in the aspirations of his enfranchised and enlightened spirit. In the extent of his efforts, he equalled the more successful reformers of Germany; and, for energy of character, for vigour in the pursuit, and faithfulness in the support of truth, for an entire devotion to the welfare of the church, and the glory of Christ; for all in a word which constitutes a mind of the noblest and most venerated order, he yields to none who preceded or followed him.

Rel. Magazine



Abridged from reviews of Vaughan's Life of Wycliffe.

VOL. III.

A2

CLERICAL POWER.

Much has been said and written on the subject of clerical ambition, aspiring to domineer over the people. And efforts neither few nor feeble, have been made to infuse into the public mind, suspicions that Presbyterian Ministers were aspiring after an ascendancy dangerous to the political welfare of the country. But the rule given by high authority, for judging of men is applicable in this case as well as others; "by their fruits ye shall know them." Those who wish to domineer over any community, will invariably attempt to get the *property*, or wealth of that community under their control. "Give us the patronage of the government," said a distinguished politician, "and we will make ourselves popular." Or in other words, give us the purse strings of the nation, and we will control the public will, as we please. That talented Virginia statesman, Patrick Henry, during the debates on the Federal Constitution, dilated with amazing force of argument on the fact that they who *hold the purse* of the community, will have an almost resistless power in controlling and governing that community.— Now in view of this notable fact, which it is presumed none will deny: I have a question to propose. Have Presbyterian Preachers ever attempted to get the title to the property of the church vested in them? It is well known that the monies raised by our churches, for the Bible, Tract, Sunday School, and Missionary Societies, are held by lay members of the church, or by respectable individuals, who are not church members. There is not perhaps an instance in the United States, of a Presbytery, or a Synod scheming to have these charitable funds thrown into the hands of their clerical members. But the point to which I wish to call the reader's attention is this: each of the large denominations in the United States, own a considerable amount of church property. The Episcopalians, the Baptists, the Congregationalists, the Methodists, the Presbyterians, &c. own many church buildings with the ground they occupy. These buildings and the ground pertaining to them, especially in our large towns and cities, are of great value. Now in whom is the right of this property vested? Among the Presbyterians, the Congregationalists, the Baptists, and some other denominations, the title to the church property is vested in the *people* of each congregation. The people whose money buys the lot, and builds the house—own the house when built, and the lot on which it stands. Can one instance be produced of a Presbyterian Minister, when the people of a con-

gregation have purchased a lot and erected a house with their own money, attempting to have the title to this property vested in him? Has any Presbytery, or Synod, or the General Assembly, ever attempted to do this? Much clamour has been raised in some sections of the country, because the pews or seats in the church have been sold. This is the reason; the church is the property of the people who build it; the seats are sold to defray the expenses of building; and when a man buys a seat, it becomes his property in absolute *fee simple*, just as the land he has bought is his; or the house he has built for his family dwelling. In many Country churches, the seats are not sold by any denomination, because the house is built by subscription, and the people do not choose to sell the seats. But mark,  pews cannot be sold without giving the *people* who buy them, a right to the control of the house; and those ministers who are unwilling that the people should *own* the church property, never allow the pews to be sold. 

In order to secure and perpetuate his absolute supremacy over the Methodists in England, John Wesley contrived to have the title to all the Methodist preaching houses vested in him. "Of these houses, John Wesley was the sole proprietor. They were erected for him and his 'helpers,' to preach in." Possessing himself alone, all this vast amount of church property; he was able while he lived, to control and govern the Methodists with absolute sway. Nor would he allow the seats in any of his churches to be sold; for that would take the *right of property* out of his hands, and give the people who purchase, a power to control it.

"John Wesley,* was conscious of his *absolute power*; and at the same time was so conscious of the security of the tenure by which he held it, that he not only made no attempt to conceal his supremacy but never scrupled to declare and maintain the full extent of his authority. He never pretended a love of liberty; he was a hearty despiser of democracy in every form, but more especially of democracy in things ecclesiastical. At one of the Conferences, after the Methodists had become a numerous sect, he took occasion to define and assert his absolute supremacy. A question was proposed respecting the nature of the power which he exercised over the Methodists. He replied by

*This paragraph is taken chiefly from the Quarterly Christian Spectator, for September, 1829. The authority there cited, is Southey's *Life of Wesley*.—Vol. II. p. 90. 91.

giving a summary history of the system, showing how it had originated with him, and how the supreme and unlimited authority over the whole community, had always been in his hands alone. A few individuals had asked him to advise them and pray with them. 'Here,' said he, 'commenced my power; namely, a power to appoint when, where, and how they should meet; and to remove those whose life showed that they had no desire to flee from the wrath to come. This power remained the same, whether the people meeting together were twelve, twelve hundred, or twelve thousand.' By and by, money was needed to pay for the lease of the building they occupied, and for putting it in repair; and some of those who had thus put themselves under his ministry, offered to subscribe quarterly for these purposes. 'Then I asked, who will take the trouble of receiving this money, and paying it where it is needful? One said, I will do it, and keep the account for you: so here was the first steward. Afterwards I desired one or two more to help me as stewards: in process of time a greater number. Let it be remarked, *it was I myself, not the people, who chose the stewards*, and appointed to each, the distinct work wherein he was to help me as long as I chose." So in regard to the preachers in his connexion; they were his *helpers*; the earliest of them had offered to serve him as sons, and to act under his direction. 'Observe,' continues he, asserting his own supremacy, 'these desired me, not I them; and here commenced my power to appoint each of those, when, where, and how to labour: that is, while he chose to continue with me; for each had a power to go away when he pleased. As I had to go away from them, or any of them, if I saw sufficient cause.' The increase of members made no difference. 'I had just the same power still to appoint when, where, and how, each should help me, and to tell any, if I saw cause, I do not desire your help any longer. On these terms, and no other, we joined at first:—on these, we continue joined.'"

"He went on to assert that the Conference was *no check on his power*, no partner of his authority. At first when his helpers were few, he had invited them to meet with him. Afterwards, when their number had become too great for all to come together in this way, then for several years, he invited such as he chose to meet and confer with him; till at length he gave a 'general permission,' that all might come who desired it. 'Observe,' said he, 'I myself sent for these of my own free choice: and I sent for them to advise, not to govern me. Neither did I at any of

those times, divest myself of any part of that *power* which the Providence of God had cast upon me.' ”

“Such language,” says the Christian Spectator, “sounds very much like despotism. In any other protestant sect, such a claim of power, would have awakened instant alarm; and even if such power had existed, the naked assertion of that power in such a style as this, would have ensured its subversion. But Wesley knew not only what he was saying, but also to whom he was speaking. He knew that:—to borrow an expression from the language of oriental despotism—he was the ‘breath in the nostrils’ of every one of his *helpers*. He knew that the property of every Methodist ‘preaching house’ in England and Ireland was vested in him; and that a word from him, was sufficient to debar any or all his helpers, from ever entering into one of them a gain. They knew all this, as well as he did, and he meant that they should not forget it. And the character of despotic power on the one hand, and of unquestioning subordination and obedience on the other, which he stamped on all the institutions of his sect, remains to this hour uneffaced, and unimpaired.”

“In Great Britain, during Wesley’s lifetime, the structure of Methodism was an absolute spiritual monarchy; in this country, at the present time, it is an unlimited spiritual aristocracy. All the power which Wesley claimed as his own, is now in the hands of the itinerating ministry. Not a fragment of it pertains to the people!”

The General Conference of the Methodist Church in the United States have profited by the pattern set by Mr. Wesley. The Bishop is clothed with power to ‘oversee the *temporal* business of the Societies, as well as their spiritual concerns. The Presiding Elder also, is authorised in his district, to ‘oversee the spiritual and *temporal* business of the Societies.’ In that part of the discipline, entitled “The temporal economy of the M. E. Church,” we find the “plan of a deed of settlement for the security of their preaching houses, and the premises belonging thereto.” And a clause in the discipline which no travelling preacher must neglect, contains this direction: “Let the following plan of a deed of settlement, be brought into effect in *all possible cases*, and as far as the laws of the States respectively will admit.” We were surprised to find the *plan of a deed to secure Church property*, laid down in the discipline of a religious society. Such a thing was never dreamed of among Presbyterians. We thought that in a free country like this, every congregation was capable of hold-

ing their own church property; but on learning how Mr. Wesley had contrived to get the control of all the Methodist preaching houses in England and Ireland—and how this contributed to sustain and perpetuate the amazing authority which he held over that people through life, we determined to examine the ‘plan of a deed,’ published in the discipline. And behold! by this plan of a deed, the Methodist churches with their appendages belong in no instance to the people of the several congregations who built them. The congregation in the place, whose money bought the ground and built the house, has no right or portion in the property; for in the ‘deed of settlement,’ no such congregation, is in any degree a party to the contract. They have no right to sell the house they have built, though every individual of them wished to do so. And after paying every dollar for the erection of the building, they have *no voice* in determining who shall preach in it.

And should every member of that congregation join the republican or reformed Methodist’s, they cannot take with them the house which they have built to worship in. Every Methodist meeting house and parsonage in the United States belongs to the General Conference, (consisting of *Preachers* alone) it is held in trust to be occupied by such preachers as the authority of the General Conference shall send there. And the power to sell this property, (if any where) is in the Preachers who compose the General Conference. The *value* of this property is sufficient to raise a standing army of great strength and magnitude!

Look at these facts, ye who talk of ‘clerical ambition,’ and ‘clerical power!’ Point out the instance, if you can, where Presbyterians, or Baptists, or Congregationalists, have attempted to get the right of property in their ‘preaching houses,’ vested in the clergy. And, if the tree is known by its fruit, what class of Preachers manifest *Ambitious Designs*, and a thirst for *power*? Those who consent that the people shall possess the right to the church property? Or those who have framed their very discipline with a view to throw the control of this immensely valuable property entirely into the hands of the clergy?

Here we have the whole secret of the pews in Methodist Churches never being sold. In some neighbourhoods there has been much clamour on the subject of selling pews. It is not done by the *preachers* in the Presbyterian Church; for neither the house nor the pews are theirs to sell; but in many instances the people who build the house, adopt this method, that every family by contrib-

uting their proportion toward the expenses of the building, may have some *right of property* in the house.

Many have thought that it was a proof of great generosity to the people, that Methodist preachers would not allow the seats in their churches to be sold. Let those preachers undeceive the people in this matter. Let them candidly tell the people "We do not consider our preaching houses would be *secure* if the right of property was vested in the people of the several congregations who built them: If we sold the pews, the people purchasing would have this right; they would claim to have a voice in its occupancy and destiny: but this voice we are determined they shall not have: we are determined there shall be no pew-holders to say who shall preach in the house; but the control of the house, and every pew in it, shall be kept in our own hands."

SYNOD OF TENNESSEE.

The Synod of Tennessee met in Greeneville, Oct. 14, 1829, was opened with a Sermon by the Rev. Wm. M'Campbell. James Gallaher was chosen Moderator, Wm. M'Campbell, Clerk, Elijah M. Eagleton, Assistant Clerk.

Extract from the minutes of the Synod of Tennessee, Oct. 15, 1829.

Resolved, that when no representative appears in Synod from an organized Church in our bounds, the Synod inform the people of that church, that their elders have failed to perform the duty of representing them in Synod. Also that each minister take a copy of the above resolution and read it to his congregation; and also that the minister next to churches that are vacant, furnish them with a copy of it.

JAMES GALLAHER, *Moderator*,

W. A. M'CAMPBELL, *Clerk, Pro. Tem.*

Extract from the minutes of the Synod of Tennessee, Oct. 19, 1829.

The Synod of Tennessee are requested to answer the following *Question*. What is the object for which tokens are used on sacramental occasions in many of our churches?

Answer. To prevent persons from the communion who ought not to commune. But, as it is doubtful whether this end is answered by them, and as there is much disorder and confusion by distributing and taking them up,—*Resolved*, that the Synod re-

commend to the church sessions to discontinue the use of tokens on sacramental occasions.

JAMES GALLAHER, *Moderator*.

W. A. M'CAMPBELL, *Clerk, Pro. Tem.*

TO THE EDITORS OF THE CALVINISTIC MAGAZINE.

GENTLEMEN—Having attended the Synod of Tennessee during its late sessions at Greeneville, I have thought that some of your readers might be gratified with the remarks of a spectator on the transactions of that body.

The members of the Synod assembled at the church in Greeneville on Wednesday, 14th of October. The sermon was preached by Rev. William M'Campbell, after which the house was called to order, and the body organized by the election of a Moderator and Clerk. It was then announced to the congregation, that the Synod would set with open doors—that it was the privilege of the people to attend and witness its transactions, and they were cordially invited to do so. This, thought I, is as it should be. In this land of liberty, the Halls of legislation, and the Halls of our civil courts are open to the people; they enter whenever they choose. In like manner, the Halls where ecclesiastical bodies meet should be accessible to the people that they may enter and look on, whenever they judge it expedient. Nor will the lofty, independent spirit of the American people, long brook the narrow anti-republican policy of those ecclesiastical bodies that sometimes meet in our towns and villages, and close their doors, not only against the mass of the community, but even against their own church members; thus, in effect, saying to the people "Stand off! It is not proper that *you* should witness the transactions, in which we are engaged!"

When the roll was called, and the names of the members present recorded, and the absentees noted, it was discovered that there had not been one instance of death among the members of Synod during the past year. This was mentioned by the Moderator as a matter of gratitude and praise to the "High and Holy One, in whom we live and move and have our being."

I had heard much said in the course of past life, respecting the republican principles of the Presbyterian Church, but now I had an opportunity of seeing for myself whether these principles were carried out in practice.

Among those whose names were enrolled as members of this Church judicatory, were a number of Elders, representatives of the

several Presbyterian churches in the country. And as they proceeded in business, I could observe that *these representatives of the people* possessed and exercised equal rights with the clerical members in deliberating and in discussing all the business that came before the house: and in the final discussion, I could mark, that the vote of the elder counted as far, and weighed as heavy as the vote of the minister.

An incident occurred near the commencement of their sessions which, though evidently not designed for that purpose, clearly showed to a spectator how deeply those men are imbued with republican spirit and doctrine of equal rights, which their church has so long and so fearlessly avowed. The churches under the care of the Synod are so numerous that when their representatives all appear in Synod, their number is perhaps double that of the ministers; thus giving to the people through their representatives, an overwhelming power in the decision and final adjustment of every matter that comes before the church judicatory. Early in the session, it was remarked by one, that several of the churches had not appeared in Synod by their representatives. Now, thought I, if these ministers are grasping after power, and ambitious to domineer over the churches, they will be glad how few representatives of the people appear; for the fewer of them, the more controlling and unlimited the influence in the hands of the ministers. It is well known that in some denominations, the preachers are so eager for power, and so ambitious of ruling with unbridled sway, that they absolutely forbid the people to have any representative in Church councils; their voice is not heard. All the great interests of the church, are at the disposal of unchecked and unlimited clerical authority. But here another spirit prevailed. No sooner was it mentioned that the representatives of some of the churches had failed to attend, than a strong resolution was introduced by one of the ministers, and supported by all, that the Synod should give official information of this fact, to the people of those churches whose representatives had failed to attend, that the error in future might be corrected.

On Friday 16th, at 11 o'clock A. M. the free conversation on the state of Religion took place. I would advise every person who is convenient to the Synod, at its annual meeting to avail himself of this valuable opportunity for obtaining religious information. The bounds of the Synod extend from New River on the east, to that chain of mountains which forms the western boundary of what is called East Tennessee; the limitation on the

north is the Kentucky line; and on the south, that of the Carolinas. It is not my intention to attempt to give an abstract of the free conversation on the state of Religion; this will be done by the Synod in their printed narrative; I will only say, that while the conversation was going on, I was deeply interested; and when it closed, I seemed to have before me an interesting map of the religious condition of the whole community within its bounds. Thus the congregations in which this judicatory holds its annual meeting are favoured with the means of obtaining a vivid and instructive picture of the moral and religious state of a large section of our country.

The Synodical sacramental Sabbath was a season long to be remembered. The assembly was so great, that after the spacious church was crowded below, and the gallery crowded, there was still so large a congregation without, that a temporary stand was provided, and divine service attended to there, while the worship was going on in the house. In the house the solemnity was very deep and general. The number who separated from the congregation and took the seats pointed out for the anxious was considerable, probably fifty or sixty. Thirty-six, made a profession of their faith in the Redeemer, and joined the church. The whole number of communicants, I think was from six to seven hundred.

There was a case of discipline in which the Synod were called to act, that made a deep impression on my mind. A young man belonging to one of the Presbyteries, had been charged with some imprudencies, which the Presbytery thought it their duty to notice; they also charged him with disregarding the advice of his aged brethren. In their proceedings however, relative to the case, the Presbytery had acted irregularly; and neither the letter nor the spirit of the Presbyterian Discipline, had been duly observed. The whole case, therefore, was thrown into the hands of the Synod, for them to adjudge and issue. After having pointed out the unconstitutional steps of the Presbytery, which rendered their decision null and void, the Synod declared that they found the charges substantiated by the testimony. The young man was then called on by the moderator, to state whether he was prepared to acknowledge the offences with which he was charged, and declare his sorrow for them. He rose in view of the assembly, (for the house was exceedingly crowded) and replied, "I am ready, moderator."

A place was then pointed out near the Moderator where the young man should take his stand. Deep and awful solemnity pervaded

the whole assembly; and as he moved forward to the appointed place,

“There was silence deep as death,
And the boldest held his breath,
for a time.”

His acknowledgement and profession of sorrow and repentance, were then made with christian meekness and humility; after which a solemn admonition was given him from the chair. A prayer was then offered up for the blessing of God, and the transaction closed with singing the following hymn. I felt I had scarcely ever heard a hymn sung with such feeling. The tears streamed over the cheeks of the aged members as they sung, while the voices of the younger ministers were again and again interrupted by strong and uncontrollable emotions. Even the hour, accorded with the introductory lines, for it was about 12 o'clock at night.

“My God, accept my early vows,
Like morning incense in thine house,
And let my nightly worship rise
Sweet as the ev'ning sacrifice.

“Watch o'er my lips, and guard them, Lord.
From ev'ry rash and heedless word;
Nor let my feet incline to tread
The guilty path where sinners lead.

“Oh may the righteous, when I stray,
Smite and reprove my wand'ring way;
Their gentle words, like ointment shed,
Shall never bruise, but cheer my head.

“When I behold them press'd with grief,
I'll cry to heav'n for their relief;
And by my warm petitions prove,
How much I prize their faithful love.”

There was also a discussion respecting the location of meeting houses, that I would mention to your readers. When the question came up, “Where shall the Synod hold its next annual meeting?” Several ministers began to urge the claims of the congregations to which they preached. To each the question was proposed, “Where does your church stand?” One replied, “it is about a quarter of a mile out of town, on a fine eminence! Another alleged that his church was near half a mile from the centre of the village. A third was not more than a quarter and half quarter, &c. &c. Only one instance was mentioned where the church building was near the centre of population. One of the members then arose and observed: “When noticing the location of churches, I have often thought of that saying of Jesus Christ, ‘The children of this

world are wiser in their generation than the children of light. Who ever saw a merchant place his store house a quarter of a mile or half a mile out of town for the sake of getting on some hill? Who ever knew a physician, or a lawyer to select such a location for his office? Christians alone, it seems, act absurdly in this matter, and never reflect that the house to which the mass of the population should go, ought to be placed as near them as possible. On the contrary, when a church is to be erected, they with one accord look out for some rugged peak, or high point of land, difficult of access, and distant from the centre of population, and on that they fix as the most eligible situation for their church.

Now, when a church is built in such a situation, if the weather be a little warm, or a little cold, a little wet, or a little blustry, or the road a little muddy, or a little dusty, the mass of the population will not attend public worship. And all those who are a little unwell, or a little busy, or a little careless, or a little anxious to find an excuse for staying at home, will have one ready to their hand, in the distance of the church, and the difficulties of the way. The mass of the community never will be savingly benefited by the gospel until they attend upon its ordinances. They never will attend while churches are so located that they are inconvenient and difficult of access. In every village the church should be one of its *most central* buildings, that all may attend it with the utmost convenience. Tell me not that it ought to be some distance out of town in order that the country people may have a place to hitch their horses. Greater numbers attend our elections, our general musters, and our courts, than ever came to the house of worship, yet their horses are all secured. Will any pretend that hitching-places so abundant through the week, cannot be found on the Sabbath? When the earth shall be filled with the glory of the Lord, the house of worship will stand in the midst of the population, that 'all the people may flow unto it.' "

I will only mention further, that I was pleased with the resolution of Synod recommending to the church sessions, to discontinue the use of tokens on sacramental occasions.

I have no doubt, that when tokens were first introduced, there were good reasons for the measure; but those reasons have long since ceased to exist. During the prevalence of that darkness which overspread the catholic world, before the reformation, the multitude believed that receiving the sacrament, was an act of expiation for their sins. The robber, the murderer, the adulterer, the basest wretches in society were anxious to receive the sacra-

ment, believing that thus the guilt of their offences would be removed. The reformers found it necessary to adopt measures to prevent improper persons from approaching the sacred table. They laboured to instruct the people as to the nature and design of this ordinance, and gave tokens to those who were found on examination, to be sufficiently enlightened and devout, to be admitted to the communion. The church officers of that day, when they took up the tokens from those who had come forward, doubtless inspected each token closely, and satisfied themselves, that it was the very token that had been given. But no such thing is done now—no Elder thinks now of carefully inspecting each token dropt into his hand as he passes along the table to see whether it be genuine or not. And moreover, public sentiment is changed. No person now, in any well instructed congregation, comes to the communion table, with a view of expiating his sins. The catholic days are gone by, and with them this erroneous view of this sacred ordinance.

A practice which is no longer of any benefit to the church should be laid aside, especially as it is injurious in several ways.

1. It is injurious to the communicants. If there be any period during our abode on earth, when the mind should, freed from every annoyance, and suffered to collect all its thoughts, and employ all its powers in deepest devotion, it is when we approach the table of our Redeemer; but this practice creates much annoyance. As soon as communicants are seated, and their minds engaged in devout meditation, the church officer presents his hand to receive their token, frequently they are not at hand; females have them folded in the corner of their handkerchiefs; and there are several moments of hurry and flutter to produce these symbols of church membership,—a fact that has been well known to the whole neighbourhood for perhaps fifteen, twenty, or thirty years. In many cases, there would be just as much propriety in the pastor of the church requiring the elders to produce tokens on the Sabbath morning of the sacrament, in proof of the fact that *they are elders*, as for the members to be requested to produce tokens in proof that they are members; the one fact being as notorious and undeniable as the other. And shall the few sacred moments which the christian has at the Lord's table be broken in upon by this useless ceremony?

2. It is injurious to the congregation. How desirable is it that the congregation on the communion Sabbath should be calm and undisturbed; but this cannot be, when the people from all quarters

of the house are beacouing to the elders to hand them tokens—and the elders are hurrying from place to place to comply with these requests. I have often witnessed such confusion and disorder created by this business, as has made my heart ache, and long for the day when the useless ceremony would be entirely laid aside.

3. The men of the world expect a good reason for every thing they see done in the church. When a custom is kept up for which there is *no good reason*, you throw a stumbling-block in their way. Those who neglect religion, often try to persuade themselves that religion is all empty show—that there is no sense nor reason in it. Now, let christians keep in the church a practice which the men of the world see plainly is *senseless mummery*, and they will naturally enough try to think that *all religion* is senseless mummery. It is therefore needlessly chrowing a stumbling-block in their way, over which they may fall into ruin.

4. This practice opens the way for impostors to come to the communion table. Any person base enough to attempt it, can easily counterfeit a token; and the distraction and disorder created by them, prevents the elders of the church from noticing who are coming forward with so steady and vigilant an eye as might be done if the practice were altogether discontinued. For these reasons I rejoiced when the Synod recommended to the church sessions to discontinue the practice.

A SPECTATOR.

ANECDOTE.

ON THE CHARACTER OF SAMUEL

It is well known that Saul, who rejected the God of Israël, is a great favourite with Infidels; while the shafts of their fiercest invective have been hurld against the characters of Samuel and David.

Not long since, a learned unbeliever, remarked to a company of Gentlemen, "The character of Samuel deserves execration, for he treacherously deserted Saul in order that the Kingdom might be transfered to David." One of the gentlemen replied; "all that we know of Samuel, and of Saul, is contained in the Scripture history; and that informs us that after Saul's numerous and repeated violations of the divine law, Samuel still retained his anxiety for Saul's welfare. The historian tells us that 'Samuel mourned for Saul.' 'And the Lord said unto Sam-

“Behold, how long wilt thou mourn for Saul, seeing I have rejected him? Thus it appears that Samuel gave up Saul with great reluctance; and so far from being the enemy of Saul, he was his friend to a fault, and brought upon himself the Divine rebuke.”

“But,” said the objector, “the character of Samuel is stained with injustice; for we are told that he ‘Hewed Agag in pieces.’”—His friend replied, “We know nothing of Agag, nor Samuel, except what is recorded in the Bible; and that informs us, that Samuel rode as Circuit-judge in Israel forty years; and when, at the request of the people, Saul was made king:—all Israel come to Gilgal to confirm the kingdom; and Samuel came to surrender his authority.—‘And Samuel said unto all Israel, behold, I have hearkened unto your voice, and have made a king over you. And now, behold the king walketh before you; I am old and grey-headed, and I have walked before you from my childhood unto this day. Behold here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man’s hand. And he said unto them, the Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, *He is witness.*’ Now, (said the gentleman) who are best qualified to judge of the character of Samuel? We who live at this distant day? or all Israel, among whom he held the office of Circuit-judge for forty years.”

From the Christian Spectator.

REVIEW ON THE ECONOMY OF METHODISM.

Thoughts on some parts of the Discipline of the Methodist Episcopal Church; with a statement of some transactions and usages in said Church.
By JOHN W. BARBER. NEW-HAVEN, 1829. 8vo. pp. 24.

(Conclusion.)

The limits within which we are confined, warn us to bring this discussion to a close. Yet we must be permitted to offer some two or three brief observations on the ecclesiastical system, which we have been describing.

The first, and to our minds the most obvious general remark in regard to this system, respects its total want of scriptural au-

thority. The whole economy, in all its distinctive characteristics, is obviously, and so far as we know, confessedly of human contrivance. There is no other denomination which does not pretend to derive its leading principles and peculiarities of discipline, from the usage of the primitive and apostolic churches. Congregationalists believe that their order is, in its essentials, the same which Paul adopted, when he ordained elders in every city. Presbyterians insist that not only their principles of ministerial parity and union, but their lay elderships, and their church sessions, are from the days of the apostles. The Episcopalians, "though vanquished off, can argue still," that the scriptures, and still more the traditions of the elders, recognize "the three orders," as essential to the constitution of the church. But Methodists, if we rightly understand them, claim for their entire scheme of ecclesiastical order; no antiquity higher than the year 1739, and no authority more venerable than the authority of John Wesley. Very few, if any Protestants—no intelligent Methodist, we are sure, will venture to deny that in the primitive churches, there was at least something of the democratic principle; that the people had some voice in the election of church officers, and some influence, direct or indirect, in the management of church affairs. In this country, every other protestant denomination, allows to its laity some degree of control, direct or indirect; but the Methodist economy, in direct contradiction of the confessed constitution of the primitive churches, makes the Clergy every thing as to power and the people nothing. There is no shadow of a claim, that the scriptures have established such a constitution; the only argument for it is, that Mr. Wesley prescribed it, that time has sanctioned it, and that expediency demands it. Let even a child read the history of the institution of the Deacon's office, in the sixth chapter of the Acts of the apostles, and then read Mr. Wesley's account of the original appointment of Methodist stewards, and he will be struck with the contrast. Or let him read a description of the Methodist Itineracy, and compare it with the apostolic practice of ordaining "Elders in every city," who should feed the church of God, or with the inscription of one of Paul's epistles, "To the church in such a place with the bishops and deacons," as if those bishops and deacons were stated officers of that local church, and he will not fail to perceive a similar incongruity.

There is another illustration of this point.—The Methodist church is Episcopal, essentially so. It has three orders of clergy, three degrees of ordination, and the same distinction and division of functions, among bishops, elders and deacons, which exists in the church of England. Yet the entire structure of this mighty episcopacy rests on the acknowledgement and belief, that, according to the bible and the usages of the primitive churches, the office of a bishop, and the office of an elder is one and the same thing. It was on the ground of this identity, of which he had become seasonably convinced by reading Lord King's Inquiry, that Wesley assumed the power of ordaining. This power which he assumed

as a Presbyterian, on the principle of ministerial parity, he exercised in the first instance, on Dr. Coke, who, according to the principle on which the transaction proceeded, was already as much of a bishop as any body, *re-ordaining* him to the office of a prelatial bishop. Dr. Coke ordained Asbury as joint bishop with himself; and there was the commencement of the Methodist apostolical succession. The Wesleyan episcopacy, then, is an undisguised usurpation of peculiar authority; a usurpation confessedly without warrant from scripture, and we may add, in contempt of its testimony.

Our next remark is, that we find in this ecclesiastical system an alarming accumulation of power. We have learned, what any man may soon learn in this world, to be afraid of any power which does not emanate directly from the people, and return often into the hands of the people again. Whether that power is wielded by a caucus or a junto, by a conclave or a conference, we are afraid of it, and as sworn republicans in church and state, we are jealous of what it may come to. We are afraid of any power, whether in church or state, when the man, or combination of men, that wields it, ceases to feel the pressure of an immediate responsibility to the people. And the greater that power is, the more it is compacted and systematized, the greater is our alarm. Nor will it allay our fears to tell us that the men invested with such power are good men: for there is no tyranny more to be dreaded, than that of men who verily believe that, in holding and exercising their power, they are doing God service.

Let us now look at the power which we find actually accumulated in the hands of the Methodist Itinerant Clergy. In the first place, the clergy of that denomination possess a peculiar influence over the minds of their people; an influence which they do not possess merely by virtue of their intelligence and acknowledged exemplariness; an influence aside from that which pertains to sacredness of office and the right of teaching from the pulpit; an influence resulting from the peculiar organization of that church. The Wesleyan system of inspection and drilling, gives to the preacher a sort of influence over the people of his charge, which no other protestant can possibly attain. The constitution of classes, not only secures a minute weekly inspection of every member and a weekly report to the minister, but gives the minister powerful advantages for controlling every member through the agency of class leaders, whom he appoints, who are responsible only to him, and whom he changes at pleasure. By this system the laity of that church are trained into an implicitness of deference to ecclesiastical authority, which finds no parallel in any other protestant denomination within our knowledge.—By this system, in its connexion with other parts of the economy, the clergy are enabled to prescribe what the people shall read, and what they shall not read, to secure the circulation of their own books and papers, and to shut out others hardly less effectually than if they exercised a censorship over the press.

In the next place, those who wield this power are absolutely

without responsibility, except to each other. Where the people hold in their hands the power of electing their own pastors, and still more where the house of worship which they build is their own; there the clergy are in such a measure responsible to the people that, whatever may be theoretically the constitution of the church, a strong-handed clerical domination is impossible; the Argus-eyed spirit of democracy will watch against usurpation. But Methodism admits of no such checks or safe-guards; checks it has indeed, but they are checks upon the people; safe-guards, but they are the defences of power, not the protectors of liberty. Southey says of Wesley, "No man was ever more alive to the evils of congregational tyranny." Against *that* tyranny, his followers are surely entrenched.

Again; this power is in the hands of a body of men, like a popish mendicant order, thoroughly united in spirit, drilled into perfect subordination, and to a great extent divested of all local attachments. The see of Rome found that the secular clergy were hardly the proper instruments of its ambition; and that they were too much under the influence of local attachments, and had too much sympathy with the people among whom they dwelt, to answer fully all the purposes of the papal power. Therefore the regular clergy, the mendicant orders, were instituted with the intention of forming a body of men who should have no interests, no sympathies, no attachments of home or country, to interfere with their absolute devotedness to the interests of the Catholic Church. The itinerant Methodist clergy differ from one of those mendicant orders in three particulars, and in little else:—they are protestants; they are a republic governing each other, instead of being absolutely at the disposal of a superior accountable to the pope; and they are not bound to celibacy and individual poverty; but in every other important respect the parallel is complete. And whether the Wesleyan order has not, even in these points of difference, some compensating advantages, is a question which we will not presume to decide. Whether by allowing its members to marry, and then pledging the common treasury to support the families of the deceased, it does not gain as much as it loses, at least admits of doubt. Whether by admitting every member to some participation in the power which it wields, it does not gain more in security, than it loses in energy, is, indeed, a most serious question. Certainly that the body instituted by Wesley is wonderfully consolidated and systematized, is a plain matter of fact. How slowly and satisfactorily every member of this body is tested before his admission, how carefully he is trained for implicit obedience and co-operation; how thoroughly he is imbued with the spirit of the corps; how absolute is his dependence on the constituted authorities of the body to which he belongs; how his natural love of power is at once gratified by indulgence and tempted by hope, we have already shewn. There is nothing like it in the protestant world.

To these considerations it must be added, that the Methodist Itinerant Clergy hold in their hands a vast and unknown amount of

wealth, for which no authority under heaven can bring them to account. Money is power, not less effective, not less resistless, not less liable to perversion and abuse, not less terrible when perverted, than the power of civil authority. Not to speak of the thousands of Methodist churches and parsonages, all of which belong to the clergy and not to the people; we ask, who knows—who can estimate—the revenues of the General Conference? Who doubts that they are vast? Who that remembers in what hands these revenues are placed does not feel that in those hands there is an accumulation of power which ought not to be vested with any irresponsible body of men, and, least of all, with an ecclesiastical aristocracy.

BEAN'S STATION, OCT. 19th, 1829.

DEAR BROTHER GALLAHER,

To-day I recollected a very important paper, which I altogether forgot when talking to you about the memorial of the Virginia Presbyterians against an establishment. It is a letter of the Synod of New York and Philadelphia, while they were the highest judicatory of our church. It is a Pastoral letter which they addressed to their churches in the year 1775. I think it was about one year before the declaration of Independence. Congress had assembled, and was directing the national affairs; and their regulations were conflicting with the laws of England, and many persons were of course perplexed which they ought to obey. The Synods of New York and Philadelphia took the matter into consideration, and *resolved to advise their people* to obey and support Congress. They appointed a committee, of which Dr. Witherspoon (I think) was the chairman, to prepare a Pastoral letter, which they adopted and sent to their churches.

In reading "Ramsay's History of the United States," I found a notice of such a letter, and of the influence it had in favor of the authority of Congress. I happened to see it about the time I attended the General Assembly; and while there, I enquired for the church records of that time—found them in the hands of Dr. Green, and read the document. According to my recollection of it, it is just such a document as you ought to put in the next No. of your Magazine. My account of it is from memory. I hunted it up while at Philadelphia, as a matter of curiosity in part, and had almost forgotten it. Those old records would probably afford several valuable papers.

JOHN D. PAXTON.

This pastoral letter from the highest judicatory of the Presbyterian church at that day, is spoken of by Ramsay in his history of

the United States, Vol. II. p. 17. The pastoral letter itself we design to publish as soon as a copy can be procured from Philadelphia.

Thus we see that in that trying hour, when insulted, outraged, bleeding America, implored the assistance of all her sons to save her from the chains of despotism, the Presbyterian church promptly contributed not only the individual efforts of her ministers and her members, but threw the whole collected weight of her highest judicatories into the scale of the patriots. Yet, marvelous to tell! she is now calumniated as an enemy to American freedom! And calumniated by whom? By the successors of those who at the revolution "spoke openly in behalf of the British cause!"—The successors of those who fled to England, and took shelter beneath the tyrant's throne, from the merited indignation of the patriots! The successors of those, who, after Independence was declared, refused to take the oath of allegiance to the States in which they lived! The successors of those, who, while the myrmidons of despotism were slaughtering our citizens, concealed themselves for years among a nest of Tories and held secret conferences with all the preachers that could be collected!!! "Tell it not in Gath, publish it not in the streets of Askelon!"

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.

The Directors of the Southern and Western Theological Seminary, transmit this their tenth report to the Synod of Tennessee, to convene at Greeneville, the second Wednesday of October, 1829.

The Board have made arrangements to conduct the literary department of this Institution on the plan of a preparatory school, and the regular classes of a College. The course required, is as extensive and as thorough as the course generally required in our American Colleges.

Rev. Darius Hoyt has been appointed Professor of Languages. Mr. Charles W. Todd, Professor of Belles-lettres and History; and we hope, before long, to be able to procure a Professor of Mathematics and Natural Philosophy, which will fill up the number of Literary Professors according to the present plan. These Professors, with the Professors appointed by Synod in the Theological department, constitute the faculty for the government of the whole Institution. Your Didactic Professor for the time being, will be the President; all which is submitted to your venerable body.

The highest number of students in the Institution the past year, has been Ninety. Of this number, twenty-six have been

students of Divinity; and thirty-three, pursuing a course of literature with a view to the Gospel Ministry, and thirty-one, with a view to other employment.

The amount of tuition fees, which has been given by the Professors and Fathers, make the sum of *one hundred and nine dollars*; which, added to ninety dollars, given in boarding to two students, by one of the Professors, make *also hundred and ninety nine dollars.*

A subscription has been obtained for funding the first Professorship, of *Ten thousand, six hundred and eighty six dollars!*

The number licensed to preach the Gospel since the last report is thirteen, making in all forty-one, in connection with three different denominations.

The highest number in the Boarding house the last year, has been thirty six.

The Board had but two soliciting agents in their employ for a few months the past year; their success will be seen below in the receipts and expenditures of the Treasurer.

The Board have made arrangements to put up a new building, forty-five feet by twenty-six, two stories, for the accommodation of the increasing number of our students; for effecting which, a donation has been given of \$150 by Thomas Henderson Esq. And when this building is finished, the literary and theological students will be furnished with distinct and separate houses under different teachers.

The Board further report, that about ninety acres of the farm has been cultivated by the steward and the charity students; the crop has been abundant, but will not be sufficient to supply the Boarding House the ensuing year.

Received by the Treasurer of the Board of Directors of the Southern and Western Theological Seminary, during the last year.

From a poor clergyman in Greene County, New York,	\$15 00
From the Lady's Benevolent Society at Lansingburgh, N. York, by Mrs. Almira J. James, Treasurer,	10 00
From Freewill Soc. in Pittsfield, Mass. by E. M. Russell,	20 00
„ Rev. Jno. Keep, of Homer, N. Y. collected by Mrs. Keep, of a few benevolent females,	20 00
„ Contribution from Southampton Mass.	12 36
„ Rev. Eliphalet Wickes, of Jamaica, L. I. N. Y.	50 00
„ Do. for the support of two theological students,	60 00
These several sums were obtained through the kindness of Arthur Tappan Esq. N. Y.	
Received on Samuel Blackburn's note,	100 00
Premium on money,	11 18
From Rev. W. A. M'Campbell and E. M. Eagleton, agents for the Institution,	355 50
Draught on Chester Bulkley of Albany, N. York,	200 00
	<u>\$854 04</u>

Expended by the Treasurer of the Board of Directors.

Paid to the treasurer of the Boarding house, - \$149 81

Paid Moody Hall for agency,	- - -	90 90
„ James Berry for balance on the farm, and Maj. Thompson's lot,	- - -	97 45½
„ Rev. W. A. M'Campbell for agency,	- - -	56 25
„ Rev. E. M. Eagleton for agency,	- - -	36 87½
„ A. B. Campbell for carpenter's bill,	- - -	6 67
„ James Berry for carriage on boxes,	- - -	31 89
„ Rev. Darius Hoyt,	- - -	20 00
„ A. B. Campbell in liquidation of his claim against the Institution,	- - -	200 00
„ William Wallace Shff. for a horse,	- - -	50 00
„ For the postage of letters,	- - -	2 75
„ To James Berry, William Wallace, and William Tool, Com. of the Board for a draught on C. Bulkley Alb.	- - -	200 00
		<u>\$942 70</u>

Balance remaining in the Treasury, \$12 21½
 Amount of debt as per last report, cancelled, \$528 26½
 and no new debt has been contracted.

The following sums have been received by the Treasurer of the Boarding House:

From the young men of Utica, New York,	- - -	\$25 00
D. Condit, Newark, New Jersey,	- - -	25 00
The Lady's Society of Westmoreland, Oncida County, N. York, of which sum \$6 25 cents, was paid James Ellis. by order of Moody Hall, leaving for the treasurer	- - -	18 75
Rev. Eli N. Sawtell,	- - -	1 75
Treasurer of the Synod of Tennessee,	- - -	7 00
Treasurer of Seminary,	- - -	98 81
James White of Abingdon,	- - -	10 00
Premium on \$40 United States money,	- - -	1 40
James Cowan,	- - -	15 00
Eliphalet Wilkes,	- - -	60 00
William Graham,	- - -	10 00
John R. Adams, Waterville, New York,	- - -	6 00
Union Presbytery,	- - -	29 25
2nd Church Knoxville,	- - -	2 25
Mary A. Willard, Secretary of a benevolent Soc. Albany,	- - -	100 00
A note on M—— from Hugh Martin, Tr. of E. M. S.	- - -	37 25
A note on C—— from H. Martin Tr. E. M. S.	- - -	56 15
Premium on \$100,	- - -	3 00
Ross scholarship,	- - -	15 75
Silas Crocket,	- - -	2 00
Female Education Society, 1st Presbyterian Church in Southwark, Philadelphia,	- - -	60 00
M. R. Robison returned \$5 he received from White,	- - -	5 00
Fifth Presbyterian church Philadelphia,	- - -	30 00
A friend a donation for the benefit of the tutor,	- - -	13 00
Rev. E. M. Eagleton a donation for the benefit of a Professor,	- - -	25 00
The Treasurer has expended four hundred and twenty three dollars forty-one and three fourth cents.		

Donations of Provisions and articles of Clothing. &c.

From G. Delzell, 57 bushels corn. J. Gillespie, 500 feet inch plank. D. Nelson, 1 man's saddle. Mrs. E. B. Carter, Elizabethtown, 2 pr. socks. W. Cerley, 8 dolls. in brick work.

Mrs. Mary Patrick, a vest and pr. suspenders. James Reevly, a donation in crockery, 9 dolls 60 cts.

By the agency of the Rev. E. N. Swettell, from Baltimore, 2 quilts, 2 blankets, 2 pr. sheets, 2 pr. pillow cases, 2 towels, 9 vests, 5 pr. pantaloons, 5 pocket handkerchiefs, 6 coats, 5 slates, 7 vols. of books.

From Kingston.

1 Vest pattern and trimmings, 10 yds shirting, 6 yds cassinett, and trimmings, 2 pr. socks. Mrs. P. King, Knoxville, 4 pr. socks. Mrs. J. Caldwell, 2½ yds jeans. Mrs Taylor, 2 pr. socks. Thos. Caldwell, 90 lbs. pork & 4 bushels corn. Mrs. Penelope Ervine, 18 yds sheeting.

From the Female Domestic Soc. of Hopewell Jeff. County.

Miss G. Bradshaw, 3 pr. pantaloons. Mrs. E. Blackburn, 1 pr. pantaloons. Mrs. M. K. Thompson, 1 vest. Mrs. M. L. Blackburn, 1 pr. socks. Miss J. C. Grace, 1 pr. socks. Mrs. J. Henry, 1 pr. socks. Miss E. M'Spadden, 1 vest. Miss M. K. M'Spadden, 1 pr. pantaloons. Miss T. E. M'Spadden, 1 shirt. Miss N. M'Spadden, 1 pr. socks. Miss P. B. Caldwell, 1 vest. Miss P. Blackburn, 1 pr. socks. Miss M. Blackburn, 1 vest. Miss S. Blackburn, 1 pr. socks. Miss S. Blackburn, 1 vest. Miss S. Henry, 1 shirt. Miss E. Shadden, 1 vest. Miss J. Caldwell, 1 pr. pantaloons. Miss N. Rankin, 1 shirt. Mrs. C. M'Guire, 1 pr. socks. Mrs. Nicholson, 1 pr. socks. Miss E. W. Rawlins, 1 vest. Mrs. E. Reese, 1 pr. socks. Miss E. G. Reese, 1 pr. socks. Mrs. N. D. Hall, Newport, 1 vest. Mrs. C. Rankin, 1 pr. socks. Miss J. D. Churchman, pr. pantaloons. Miss R. M. Grace, 1 pr. pantaloons. Miss S. Newman, 1 shirt. Mrs. C. Caldwell 1 shirt pattern. Miss R. M'Christian, 1 pr. socks.

From the Female Charitable Society, Knoxville,

2 Pr. cotton jeans pantaloons, 1 pr. mixed linsey pantaloons, 5 pr. socks, 4 pr. pantaloons, 6 cravats, 17 shirts, 8 vests, 1 sheet, 1 pocket handkerchief, 1 pillow case,

Donations from Jefferson County.

S. Donaldson, 1 pr. socks. Mrs. M. Donaldson, 1 pr. socks. Mary H Donaldson, 1 pr. socks. Eliza P. Donaldson, 1 pr. socks. Miss E Lyle, 1 pr. pantaloons. Mrs. S. Rankin, 1 pr. socks. Mrs. G. Ervine, 2½ yds jeans, 3 pr. socks, 6 yds linsey. Mrs. Penelope Ervine, 18 yards shirting.

From Washington Church, Knox County.

By Rev. E. M. Eagleton, 1 pr. socks. Rebecca Meek, 1 pr. flax pantaloons, and one jeans vest.

From Shunem Church.

James Evans, 10 bushels corn. Henry Evans, 6 bushels corn. Eli King, 20 bushels corn. James Vance 18 bushels corn. Daniel Meek, 20 bushels corn. Robert Martin, 20 bushels corn. Martha Cobb, 20 bushels corn.

From Hartford N. York, by Fayette Sheppard.

1 Bed quilt, 3 flannel sheets, 9 cotton and linnen sheets, 1 towel, 11 pr. pillow cases, 3 strips flannel, 2 vests, 1 shirt collar, 1 cravat 3 yards fulled cloth, 8 pr. socks, 5 skeins of yarn, 1 pr. shoes, 4 skeins of thread, 1 stick twist, 2 strips cloth, 1 bunch spice, 20 books.

From Pawlet Vermont.

2 Bed quilts, 1 blanket, 5 cotton sheets, 2 pr. pillow cases, 2 pillows, 8 towels, 8 shirts, 1 pr. pantaloons, 6 pr. socks, 1 skein yarn, 3 strips cloth, 2 cotton shirts, 2 vests, 1 pr. pantaloons 1 coat 1 book.

Waterville N. York.

8½ Yds. fulled cloth	\$8 33	26 cravats,	8 79
3 pair pantaloons,	13 50	16 shirts,	25 00
3 sheets,	3 75	13 pair socks,	
4 comfortables,	10 50	1 black broadcloth,	5 25
21 yards shirting,	2 62	3 pr. suspenders,	60
9 pair stockings,	4 50	1 new mersailles vest,	2 25
stocking yarn	62	6½ doz. covered buttons,	1 00
1 pr. shoes,	2 00	1 cloth vest pattern,	2 00
3 pr. pillow cases,	1 50	5 books,	10 00
<i>Pittsfield Massachusetts.</i>		8½ yds. broadcloth,	30 00
5 Sheets, valued at	\$3 75	2 pr. shoes,	2 75
4 pr. pillow cases,	3 50	2 hats	6 00
1 bedtick bolster & 2 pilws.	4 50	5 pr. woolen pantaloons,	9 00
1 under bed.	2 25	4 pr. cotton & linnen pants	5 00
1 woolen bedtick,	3 50	6 vests,	6 00
		3 coats,	6 00

From Poughney, Vermont.

Seymour Crittendon, 4½ yds black cloth, 2 pr. socks, 2 shirts, 2 towels, 2 pillow-cases. Calvin Hermin, 1 Bible, 3 pr. socks, & a towel. Mr. M. A. Remley, ½ dozen chest hinges, for students, 1 doz. window catches.

From South Berry, Conn.

1 Comfortable, 2 pr. shoes, 3 flannel sheets. 1 quire paper, 1 pr. stockings, 1 pr. cotton sheets, 1 pr. linen sheets, 1 shirt, 1 pr. pillowcases, 1 towel, 1 bed blanket, 1 pr. pantaloons.

From South Britton, Conn.

1 Bed quilt, 2 comfortables, 1 blanket, 1 flannel sheet, 4 pillow cases, 4 towels, 1 shirt, 1 pair stockings.

From West Tennessee.

Nancy M'Make, 1 jeans vest. & 2½ yds jeans. A friend not known, 4 yds jeans. Sarah A. Gibson, 3½ yds jeans. Miss Wingfield, 6½ yds jeans. Miss Catharine Panish, 2 pr. socks, A friend, 1 shirt.

From Maryville Female Benevolent Society.

Cash received by the agency of the Society, 4 dolls, 25 cts. Articles of Clothing, 8 dolls, 25 cts. Work done by the Society, 13 dolls, 12½ cts. Washing, 6 dolls. Total amount, 31 dollars, 62½ cents.

J. HOUSTON, *Chairman,*

SAMUEL PRIDE, *Stated Clerk.*

THE
CALVINISTIC MAGAZINE.

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

No. 12. **DECEMBER, 1829.** VOL. III.

TO THE EDITORS OF THE CALVINISTIC MAGAZINE.

GENTLEMEN—

Having been requested to become a subscriber to your periodical publication, I consented to do so, although always averse to Calvinistic doctrines. Previous to my becoming a subscriber, I had been attacked with a severe local inflammation which had confined me to my house for several months. I determined to examine the holy scriptures, and all the commentary writers upon the subject; also the tenets of the various sects of religionists, and particularly the creed of the Protestant Episcopal church, which had been the professing religion of my ancestors from the earliest settlement of Maryland. I had read the scriptures, and the commentary writers upon Biblical literature, before my sickness, but with a view of extending my knowledge, and indulging in the luxuries of general science and reading; as my mind appeared to be unalterably fixed on the principles of the Protestant Episcopal church, as the only true and orthodox faith.

The more I examined the scripture, and thought upon the different passages, the more anxious I was to endeavor to find out the true meaning, and fix my mind on those doctrinal points which appeared to be more in accordance with the genuine Word of God. Having examined with great care and attention the Holy Bible from Genesis to Revelation, taking the Bible as translated by order of King James the First of England, and Sixth of Scotland, to be the true and genuine translation from the original Hebrew and Greek. After studying the scriptures, I attentively perused the creeds of the different sectarians that have grown up from the apostolic age until the present period; and I am convinced did the

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professors of religion read the bible with the intention of coming to correct principles, laying aside all prejudices of early education, and pursue the subject with care and dispassionate investigation, the result would be, that the Calvinistic doctrines are the genuine truths contained in the Bible.

On a careful examination of the 17th and 18th articles of the Protestant Episcopal Church, (to which I refer the reader) the doctrines of Predestination, Election, and of Salvation through grace alone by Jesus Christ, is without doubt clearly laid down: My talents are not sufficiently luminous to draw a line of discrimination between the doctrines laid down by the Protestant Episcopal Church, and the opinions of the Calvinistic writers. The perfections of God must be acknowledged—there is and must be an insuperable connexion of pre-determination with foreknowledge. From the consideration, that if all men be not saved and if salvation be of God, there must be a choice—a selection from the whole number of the human family, from express and pointed declarations of scripture on this subject, and from the utter impossibility of supposing prophecies to be either understandingly received, or certainly fulfilled, without admitting at the same time, the doctrine of Predestination.

Let Arminians look well to the doctrines of their own church, in which the doctrine of Election, precisely, as held by Calvinists, is most clearly and strongly laid down. We must all acknowledge there are difficulties attending this doctrine, which we do not presume to solve; it applies with greater force to every other denomination of professing Christians; but I would particularly warn the Protestant Episcopal Church from opposing a doctrine which their pious and venerable fathers, with all their collected wisdom, had pronounced to be full of sweet, pleasant, and unspeakable comfort to godly persons, though exceedingly liable, as they add, to be perverted by curious and carnal persons, lacking the spirit of Christ, and to become to such persons, a means of most dangerous downfall; and, above all, would warn them against the hasty and precipitate rejection of a doctrine which appears to be so plainly and decisively laid down in many parts of the scriptures of infallible truth. Eph. xi. 8. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

The subject of Election and the Divine Sovereignty appears to startle the Arminians. To satisfy their minds, I will produce some quotations from Holy Writ. Luke, iv. 16—29, "And he came to Nazareth, where he had been brought up: and as his custom was

He went into the synagogue, on the Sabbath day, and stood up for to read. And there was delivered to him the book of the prophet Esaias; and when he had opened the book, he found the place where it is written, 'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor:—He hath sent me to heal the broken hearted; to preach deliverance to the captives, and receiving of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.' And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him; and he began to say unto them, this day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, is not this Joseph's son? And he said unto them, ye will surely say unto me this proverb, 'Physician, heal thyself.' Whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months; when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian. And all they in the synagogue when they heard these things were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

This case shows election, and at the same time illustrates the Divine Sovereignty of God, who bestows his favors on whom he chooses. There were many widows in Israel, no doubt, who stood as much in need as the one of Sidon. God had power to send assistance to all; and he had a right to send it to one, to all, or to none, just as he pleased. In his adorable Sovereignty he sent assistance to the widow of Sidon, and to none of the widows of Israel. In like manner, the divine Sovereignty and selection or election, is displayed in the case of Naaman the Syrian. The audience, when they heard the discourse of the Saviour of the world on the Divine Sovereignty and favors of the Almighty, were displeased, because they were an ungodly people. Jesus Christ, whose heart was perfectly holy, when contemplating the absolute Sovereignty of God, rejoiced in the following rapturous

strain: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in thy sight." Mat. xi. 25, 26. Here the Lord Jesus thanks the Father for doing that which the opposers of Divine Sovereignty, complain of, as partial and unjust.

The human family in its character and disposition, is the same now, as it was in those days, full of sin, envy, ill will, malice, and detraction. Interest appears in every age of the world, generally, to govern and regulate the movements of the children of men. Solomon tells us that "the thing that has been, is that which shall be, and there is no new thing under the sun."

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

glory on the vessels of his mercy which he had before prepared unto glory; even us whom he hath called, not of the Jews only, but also of the Gentiles."

Again: Arminians and Calvinists are much divided upon the subject of Election. Arminians support the doctrine of conditional election, and that faith is the condition. Calvinists hold forth the doctrine of unconditional election, and that faith is the evidence. The Calvinistic doctrine of election, is compatible, and perfectly harmonious with the holy scriptures. Rom. xi. 1—8, "I say then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying: 'Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life.' But what sayest the answer of God unto him? 'I have reserved unto myself seven thousand, who have not bowed the knee to the image of Baal.'—Even so then, at this present time also there is a remnant according to the election of grace; and if by grace, then it is no more of works; otherwise, grace is no more grace. But if it be of works, then it is no more grace; otherwise, work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber; eyes, that they should not see, and ears that they should not hear unto this day." This appears a hard saying, and to some comprehensions difficult to comprehend, but if the reader will examine and study the matter thoroughly, the difficulty will soon vanish. The Israelites were seeking what they did not find; it was justification by law. For the Israelites went about establishing their own righteousness, by works, or morality, and not by election. Grace is Grace, obtained only through God; not by works, but by Grace.

I will content myself with one remark on the subject of justice, which some sectarians appear not to understand. It is confounded with the divine Sovereignty, and they say; "If God bestows favours, unequally, he acts with injustice. To illustrate my position and make it clear to the weakest capacity—the line of discrimination between justice and divine favor, I shall offer the following text from Matt. xx. 1—17, "For the kingdom of heaven is like unto a man that is an householder which went out early in the morning to hire labourers into his vineyard. And when he had

agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place and said unto them go ye also into the vineyard, and whatsoever is right I will give you, and they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh he went out and found others standing idle, and saith unto them why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard, and whatsoever is right that shall ye receive. So when even was come the lord of the vineyard saith unto his steward, call the labourers and give them their hire beginning from the last unto the first. And when they came that were hired about the eleventh hour they received every man a penny. But when the first came they supposed that they should have received more; and they likewise received every man a penny. And when they had received it they murmured against the good man of the house, saying, these last have wrought but one hour and thou hast made them equal with us which have borne the burden and heat of the day. But he answered one of them and said, friend, I do thee no wrong: Didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many are called but few chosen." Again: from whence is it that one man is born rich, another poor, one with sight, another blind; one lives to be thirty years old, and dies without receiving grace; another arrives to the advanced age of 70 or 80, becomes an heir of grace, and dies happy. Once more on God's Sovereignty. John ix. 1—5, "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Evidently holding forth in terms too plain to be misunderstood, that God acted as a Sovereign, in this, and in all his works, both of Creation and Providence.

The Arminians, and particularly the Methodists, contend that the human family are liable to fall from grace, and that they, as free agents, can get religion, and act as independent as they please. They also contend for the perfectability of the human character, or, in other words, sinless perfection. If the Methodists can

get religion as free agents, why do they pray to God to give them grace and a heart-felt change? And if man is liable to fall after the deity has bestowed on him grace, the Almighty must be changeable, and capable of giving grace and withdrawing it whenever the creature commits the smallest offence. But this reasoning applies only to finite beings. God is immutable, and can never change or err—the same yesterday, and to-day, and forever. He requires nothing of his people, but what he knew from the foundation of the world, they were capable of doing. The difference between a moral man, and one possessing religious principles, is very great. The moral man sins and never repents;—The man of grace, whenever he sins, feels the necessity of returning and asking forgiveness of his Maker, and praying the Almighty who rules the destiny of man, to strengthen his frail nature, and keep him from falling into temptation and sin. I should like to hear one of those modern perfectionists preach from this text; Mat. xix. and part of the 21st verse: “If thou wilt be perfect, go and sell that thou hast, and give to the poor.” The advocates of perfection will never preach from this text; their perfection does not lie in being poor and needy; nor does the present state of the christian world require it; then why preach perfection on earth, which only belongs to saints in heaven. When speaking of perfection in holy writ, it relates to the perfection of saints in heaven. On reference to the scriptures, we find insincerity and untruth in Abraham and Isaac in denying their wives;—Jacob’s lie to his father Isaac;—Moses’ unwise speech;—Noah’s drunkenness;—Lot’s incest;—David’s adultery and murder—the impatience of Jeremiah, and Job, in cursing their births;—the contention of Paul and Barnabas;—the dissimulation of Peter before the Jews; and his denial of his master, with cursing and swearing. I hope our modern perfectionists will not contend that they possess more grace or perfect holiness, than the eminent personages that have been cited.

The decrees of God are totally unknown to the human race. His plans were laid, and systematized at the beginning; therefore, it behoves all persons to exert their faculties to make their ‘calling and election sure.’ The free agency of man, in its proper sense, is not denied by Calvinists. It is a modern notion, that if God has determined every thing, that man’s prayers and exertions are futile and unavailing. For example: look at the conduct of that great and distinguished character, St. Paul. See the Acts of the apostles, xxvii. chapter. Although the Almighty had revealed to

Paul, that none in the ship should perish, still (v. 31,) Paul said to the centurion, and to the soldiers, "Except these abide in the ship, ye cannot be saved." Similar cases are found in the conduct of the following eminent personages: Joshua, Elijah, Solomon, Ezra, Nehemiah, Hezekiah, Isaiah and David.

Again: On the subject of falling from grace. The holders of that doctrine contend that the scriptures will justify that opinion; and cite the cases of Judas, Hymeneus, and Alexander: all of them, they say, fell away and apostatized: in answer to which I refer them to the writings of Peter and John; who were well acquainted with the above characters and apostates. John was a member of the Christian Church in its commencement—was contemporary, and well acquainted with Judas from the time he commenced his profession of religion, until he deserted his Master:—was a minister when Hymeneus and Alexander joined the church—all the while they continued in the church, and long after they left it. A number of years after Peter wrote on the subject, John addressing the churches, calls the attention of the members to these particular cases of apostacy. (Now read attentively what he says upon this all-important subject.) John says, "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."

But, to put the subject of election beyond controversy, I will show the following authorities from the Word of God. Titus i. 2. "In hope of eternal life, which God, that cannot lie, promised before the world began." I. Pet. i. 2. "Elect, according to the foreknowledge of God the Father, through sanctification, of the spirit unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied." Acts, xi. 23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." John, xvi. 28, 29. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd:—and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all,—and none is able to pluck them out of my Father's hand." John, vi. 39, 44. "And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

Why do not these modern perfectionists preach from every part of scripture? Because the doctrines they hold, are incompatible with the bible. Why use mutilated Testaments, or Wesley's Testament? Because the real and genuine Testaments—the pure Word of God, will not support their doctrines. Again: the celebrated Clarke, whose commentaries on the Bible, are so much esteemed by Arminians, has entirely altered the strict letter of the bible, and does not hesitate to say, he would sooner obliterate certain parts of the scripture, than believe in predestination; although the fundamentals of his own church, recognize the principle of election and predestination.

It is my most ardent wish to see true religion flourish: and my mind is in accordance with the principles of the celebrated Thomas Jefferson: "A free toleration of religion—millions for the defence of our happy constitution—the rights of conscience, and the great rights of man—not one cent for persecution, bigotry, or superstition."

G. T. GREENFIELD.

[The following beautiful paragraph is from the pen of a female correspondent in Andover, Connecticut.]

"BABES IN CHRIST."

This scriptural similitude, is a perfect one. Mark the movements of the new-born infant. It opens its wondering eyes to the light—it springs at the sensation of sound; it readily weeps and smiles—it would fly if possible; yet it labors to creep—it increases in strength, and ventures to try the use of its feet. Now, is peculiarly a time of danger. It grows confident of its own ability—presumes beyond due bounds—falls into the fire and into the water. What if there was no compassionate friend to stretch out a fostering hand? What if there was no physician to apply a suitable remedy? The growing child has a climbing propensity; and well it might climb, if it would cautiously take for a companion its watchful guardian. But it prefers going by stealth, for the purpose of mounting forbidden precipices. The vigilant protector sees what is done—follows with extended arms, and calls gently, lest the inconsiderate wanderer, affrighted with the guilt of having broken the command of an affectionate law-giver, should tremble and plunge to destruction.—The infant is restored to safety, but not to contentment. Surrounded with variety, and eager in pursuit, it weeps for toys not allowable. If denied, it grows boisterous, and needs the chastising rod. The parent, not willingly, but in love and faithfulness inflicts a stroke; but this only awakens opposition. The child must

not be left in this rebellious state. Stroke after stroke is repeated in view of the dignity of the parent, and the best good of the beloved child, till it is brought to obedient, dutiful, respectful submission. Dear Saviour! how great is thy patience! Blessed be thy name! "Whom thou lovest, thou lovest to the end." S. W.

MEMOIR OF JOHN HUSS.

The doctrines of *John Wicliffe*, soon spread beyond the limits of his native land. Towards the close of his life, the king of England married the sister of the king of Bohemia, at that time an independent and populous state in Germany; and thus a free intercourse was opened between the two nations. Several Bohemian gentlemen attended the English universities; and became acquainted with the writings of Wicliffe, which they conveyed, on their return, to their own country. The perusal of these volumes under the influence of the Holy Spirit, produced a deep and extensive impression; and many of the natives cordially embraced the glorious truths which they contained. Among the earliest and most noted of these converts, were *John Huss* and *Jerome of Prague*; who both sealed their profession with their blood, about thirty years after the death of that Reformer. Of the former, we now proceed to give a succinct memoir; reserving the latter to a future opportunity.

John Huss was born at Hussinetz, a village of Bohemia, in 1373, of parents who occupied a humble class in society. In his youth, as he confesses in a letter to a friend, written a little before his death, he was too much addicted to playing at chess; by which he neglected his time, and often indulged in a blamable heat of temper. He was, however, by some means, educated for the church, and entered early on the ministry. His talents and eloquence soon raised him to eminence as a preacher; and he was highly esteemed for his integrity and the correctness and morality of his conduct. This is the character given him by his most inveterate enemies, the popish ecclesiastics. His literary attainments raised him, at an early age, to the rectorship of the university of Prague, the capital city of Bohemia, which was then very flourishing. His success as a preacher was rapid. When only twenty-seven years old, he was appointed minister at Bethlehem, one of the largest and most popular churches in the metropolis; and, in the same year, became confessor to the queen of Bohemia, by whom he was highly esteemed.

In 1405, when Huss was in the height of his popularity, some of Wicliffe's works fell into his hands. At first he held them in detestation; but being of an ingenuous and inquisitive disposition, he gradually felt the power and influence of the truth of the Gospel. He yielded to conviction; and, though he could not at once shake off the prejudices which he had long nourished, yet he easily perceived how inconsistent many of the tenets and practices of the

church of Rome were with the spirit and precepts of christianity. He therefore preached boldly against the abuses which disfigured the Catholic system, and the immoral conduct and character of most of its clergy. He was particularly zealous in exposing the false miracles which then greatly prevailed. And about this time being called to preach before the archbishop of Prague and his clergy, he inveighed, with astonishing freedom and severity, against the vices of the ecclesiastics.

At this gloomy period, the church of Rome was sunk into the deepest degradation both in doctrine and discipline. Three rival popes, who were reigning at once, involved Europe in confusion, by excommunicating each other; and deluged its plains in blood, by the conflicts of their adherents. The abuses of the hierarchy were so glaring, and its exactions so oppressive, that the temporal princes felt the scandal which this state of anarchy and injustice inflicted on Christianity, and called loudly for a reform. To appease their clamour, Sigismund, the emperor of Germany, and John XXIII. who was acknowledged pope in his dominions, consented to call a general council at Constance, a city of Suabia, on the banks of the Rhine, for the professed purpose of reforming the church, and putting an end to the schism in the papacy. At this council, so infamous in the annals of the church, the emperor presided, accompanied by many princes and ambassadors of various kingdoms. Of the clergy, who composed the regular members of the Synod, there were present, twenty archbishops, one hundred and fifty bishops, an equal number of other dignified clergymen, and two hundred doctors of divinity. Fox indeed states that upwards of sixty thousand strangers were drawn together on this occasion, at Constance, of whom four hundred were prostitutes, six hundred barbers, and more than three hundred cooks, minstrels and jesters. The transactions of this motley synod, were such as might have been expected from their characters; but it is not our present object to notice them, any further than they are connected with the subject of this memoir.

The zeal and fidelity with which John Huss exposed both publicly and privately the prevailing abuses very naturally excited the enmity of those who were the objects of his censures. This hostility was increased by his active and successful exertions in vindicating the privileges of the university against foreign influence; and in promoting the call of a general council, which was contrary to the wishes of the ecclesiastics. A clamor was raised against him for preaching heretical doctrines; and in 1410, the archbishop of Prague condemned the writings of Wicliffe to the flames; and threatened Huss with the same treatment, if he presumed to propagat^e his opinions. Finding his threatenings ineffectual, he commenced a prosecution against him for heresy, and he was cited to appear at Rome, to defend himself before the pope. Huss declined to attend personally, but sent his proctors to defend his cause. They were detained at the papal court for eighteen months, and then thrown into prison for the zeal in the discharge of their commission. Their employer was excommunicated by the

pontiff and forbidden to preach any more. Huss disregarded the papal thunders; and having solemnly appealed from the sentence of the pope, to the judgment of Almighty God, continued to teach and preach as he had formerly done. Many of the nobles, and almost all the gentry of Prague declared themselves his friends and converts; but the then irresistible influence of the priesthood at length prevailed, and he was prohibited from exercising his literary and ministerial functions at Prague. He therefore retired to his native village, and diligently employed his leisure in instructing his countrymen by his pen.

In 1414 he was summoned to repair to Constance, and defend himself from the charges which should be brought before the council against him. He determined, contrary to the solicitations of his friends, to obey the summons. In this determination he was confirmed, by obtaining from the emperor a passport, securing his personal safety and good treatment, in going, remaining, and returning. Yet he had a strong presentiment of the tragical issue of his journey. Before he set out, he wrote several affectionate letters to his friends and his congregation; exhorting them to stedfastness in the doctrines which they had learned of him; praying for grace that he might persevere, and not betray the gospel through cowardice; and beseeching their prayers that he might, either glorify God by martyrdom, or return to Prague with an unblemished conscience, and with more vigour than ever oppose the doctrines of antichrist.

John Huss, attended by several friendly gentlemen, arrived at Constance, Nov. 3rd, 1414, and on the following day acquainted the pope with his arrival, who affected to treat him very courteously. Two of his countrymen immediately commenced the prosecution, by posting bills in various parts of the city, describing him as an excommunicated heretic, and demanding justice upon him. The council requested the pope to examine the matter; and he sent two bishops to cite Huss to appear before him. The martyr told them, that he had expected to plead his cause before the council, and not before the pope and his cardinals: adding, "However, I am willing to lay down my life, rather than betray the truth." He went and was committed to prison till his accusers should be ready. A nobleman who attended him, protested loudly against this breach of faith, but the pontiff paid no attention to his protestation. He said, that he had granted no safe conduct and was not bound by any act of the emperor.* Huss was confined in the chapter-house for eight days, and then removed to a tower on the banks of the Rhine; where, the closeness of his confinement, and the dampness of the place, brought on a violent ague that threatened his life.

*Sigismund, at first, affected great resentment at the insult offered to his authority, and sent orders to his officers to demand the instant release of John Huss, and, if any delay took place, to break open the gates of the prison, and set him at liberty. The pope, however, skilfully applied the Catholic maxim, that, "no faith is to be kept with heretics," and soon removed the imperial scruples.

Meantime his prosecutors prepared their accusations; and charged him with errors touching the sacraments and the ministers of the church—the church itself—its revenues—the power of its bishops, and with being a disciple of Wicliffe, and a teacher of sedition and rebellion. These complaints being laid before the council, three prelates were appointed to examine them. Witnesses were summoned and the process commenced. The accused demanded an advocate to assist him in his defence, but was refused, because no one was allowed to plead for an heretic.

Many months were employed by the pope and his agents, in collecting charges and procuring evidence against this injured man. The first list of accusations amounted only to eight: but the diligence and malice of his adversaries soon increased them to four times that number. These were all presented to the pope, and confirmed by witnesses, before the accused party was permitted to appear in the presence of his judges, or to see his accusers. During this interval, Huss remained a close prisoner, and sustained very severe treatment. Yet such was the firmness of his mind, that he occupied this leisure in writing many useful books for the edification of his followers. He was confined for several months in the custody of the officers of the pope; but the pontiff, a little before Easter, finding it expedient for his own personal safety to retire in disguise from the council, Huss was placed in the care of the bishop of Constance, who removed him to a strong tower on the opposite banks of the river. Here he was loaded with heavy fetters, so that he moved with great difficulty: and at night was chained to the wall near his bed. He had not been long in this wretched place, when his chief persecutor, the pope, having been deposed and apprehended by the council, was lodged in the same prison.

Many noblemen of Bohemia who were present at the assembly, indignant at the cruel and unjust treatment which their beloved countryman received, on May 14, 1415, presented a strong memorial to the council, in which they demanded a speedy and fair trial; urging the danger of the prisoner's life from the length and rigour of his confinement. This appeal occasioned much discussion between the friends and enemies of this injured minister, but produced no good effect. Such also was the result of a second remonstrance from the same parties, presented May 30, requesting that the prisoner might be admitted to bail; and offering themselves as securities for his appearance when summoned. The assembly refused their request, but promised that Huss should be brought before them on June 5, ensuing; when he should have full liberty to plead his own cause, and be lovingly and kindly heard. How this promise was fulfilled, will soon appear.

On the day appointed, the council met, and proposed to hear and determine the charges, in the absence of the accused. This iniquitous design being perceived by some of his friends, they acquainted the emperor with it; and that prince immediately sent two noblemen to command that no decision should be made on any of the articles of accusation, before the prisoner had been

fully heard in his own defence. In consequence of this prohibition, John Huss was brought into the assembly; and the charges against him were read over in his presence.—But, when he attempted to speak, the whole assembly was instantly thrown into confusion—numbers on every side vociferating in the foulest terms against the prisoner, and filling the room with the most disorderly clamour. “The noise,” observes one who was present, “resembled the roarings and yelling of wild beasts, rather than the proceedings of an assembly of men consulting on grave and religious subjects.” The astonished martyr several times attempted to speak; but finding it impossible to obtain a hearing, even for a single sentence, he desisted from the vain attempt, and silently waited the result. This only increased the ravings of his enemies, who exultingly construed his silence into a confession of guilt. At length some of the more sensible of the prelates, ashamed of this disorderly proceeding, postponed the business to the following day, and withdrew from the disgraceful scene.

The next day the emperor and his nobles attending to preserve order, John Huss was again brought before the council. He was examined with great art and severity on the several charges; and though insulted by his judges, taunted by the audience, and worn down with sickness and confinement, yet he defended himself throughout the day with surprising coolness, ability and piety. The third day was spent in a similar manner; and the prisoner was again vexed with long and heavy charges. For many hours he pleaded his cause with admirable constancy and clearness. At length, exhausted by the harassing scenes of the previous days, and having had his rest interrupted through the nights by a violent tooth-ach, he began to faint. His enemies perceiving this, renewed their reviling; and his judges urged him to submit to the determination of the court. Even the emperor joined in pressing him to acknowledge his errors as the most becoming conduct which he could adopt. To these solicitations, Huss meekly but firmly replied, that, as many of the charges were false, he could not renounce errors which he had never held; and that, as those which were true had not been proved to be erroneous, he would sooner die than renounce them, till he was convinced of their falsity. Having made this declaration, he was conducted back to his confinement and the emperor closed the sitting by exhorting the council to burn the obstinate heretic, and take proper means to prevent the spread of his doctrines.

July 5, this prince deputed four bishops to confer with Huss, and learn his final resolution. The pious sufferer still professed his willingness to recant, if they would convince him of his error; but declared that he would sooner die than renounce any doctrine which he believed to be the truth of God. On the following day, a general session of the council was held, attended by a great concourse of the nobility and clergy. Huss was placed on an elevated platform in the midst of the assembly, and a Catholic bishop preached from Rom. vi. 6, “That the body of sin might be destroyed.” These words the unfeeling priest applied, with

equal ignorance and inhumanity, to the extirpation of heresy; and earnestly urged the princes and prelates to destroy all heretics but especially the obstinate heretic there present. The charges against Huss were then read; and he attempting to reply to them, was told by one of the cardinals that they had heard him sufficiently already. On his still persisting, officers were sent to prevent his speaking. The holy man, falling on his knees, devoutly committed his cause into the hands of his Saviour, and was silent. The sentence was then read, by which he was condemned to be degraded from the priesthood and committed to the secular power, as one rejected by the holy church. When the sentence was concluded, he kneeled down and said, "Lord Jesus Christ, forgive mine enemies, by whom thou knowest I am falsely accused. Forgive them for thy great mercy's sake."

The farce of degradation now commenced. Seven prelates assisted in dressing their victim in priestly vestments, which had been provided for the purpose; and when he was fully attired, put a communion cup filled with consecrated wine into his hand. His judges then again intreated him to repent and save his life. In reply, he turned to the spectators, and, with tears in his eyes declared his willingness to recant, if proved in an error; and his resolution, through divine assistance, not to betray what he esteemed to be truth, through fear of death; lest he should not only wound his own conscience, but also injure the souls of those multitudes whom he had instructed in the gospel. On hearing this, one of the bishops took the communion cup from him, saying, "O, cursed Judas, why hast thou forsaken the ways of peace? We take away from thee the chalice of thy salvation." To this the martyr replied, "But I trust unto God the Father omnipotent, and the Lord Jesus Christ for whose sake I suffer these things, that he will not take away the chalice of his redemption; which I stedfastly hope I shall this day drink of in his kingdom." Each of the bishops then took from him that part of the robes which he had put on, accompanying every action with similar curses. When he was completely divested of the canonical garments, they presented to him a paper cap painted with devils, and inscribed "Arch-heretic," which they required him to place upon his head. "Truly I will do it," said the affectionate Christian, "and that most willingly. My dear Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I, therefore, for his sake, wear this light cap, be it ever so ignominious?" When he had placed this mock crown on his head, the bishops said, "Now we commit thy soul to the devil." "But I," said the intrepid saint, "do commit my soul into thy hands, O Lord Jesus Christ; for thou hast redeemed it." The cruel prelates turning to the emperor, solemnly declared, "The most sacred Synod of Constance now leaves John Huss, who hath no more office or any concern in the church of God, in the hands of the civil judgment and power." On which the emperor ordered the duke of Bavaria to receive the prisoner, and deliver him to the proper officers for execution.

The order was instantly obeyed, and the willing victim was led,

amidst a strong military guard, to the suburbs of the city, where a stake had been prepared. When he arrived at the place, he kneeled down, and in an audible and cheerful voice, repeated the thirty-first and fiftieth psalms; and ardently prayed for divine support and acceptance. The spectators, who had been taught to consider him a monster of wickedness, were amazed. "We know not," they observed, "what this man has done formerly, but he now prays most excellently." He was soon commanded to rise; and his outer garments being taken off, he was chained to the stake and surrounded with faggots. The duke of Bavaria now rode up to the stake, and made a last effort to induce him to confess his errors and save his life. "I am conscious of no errors," replied the dying minister. "The chief design of my preaching and writing has been to bring sinners to repent and embrace the gospel, that they might obtain the remission of their sins. And for these truths I am ready to suffer death. The duke despairing of success retired. The fire was kindled, and the martyr expired, calling on his Saviour with his latest breath.

ANECDOTE OF REV. DR. DOAK

This venerable servant of the Redeemer, though now at a very advanced age, enjoys excellent health; and retains to a surprising extent, the vigour and energies of his powerful mind. Among those whom God has honored as benefactors of their country, he occupies a high and distinguished station.

As an able minister of the gospel, he has been known to the church for near sixty years; and as an instructor of youth, our country owes him much. As he now, in the evening of his life, looks abroad over the western and southern states, in search of those, whose young minds he embued with the principles of science and virtue, he beholds many of them labouring as useful ministers in the church of Christ—others ranking among the first physicians in our country—others at the head of the bar—others adorning the bench; while numbers are in the legislative halls of the several states, and numbers on the floor of congress. Rarely has it been allotted to one individual to do so much for the human family; and still more rarely to live to see the salutary fruit of his labours, and enjoy through so long a series of years, the refined luxury of doing good.

A few days since, the venerable old gentleman was visited by one of the Editors of the Calvinistic Magazine. After a few moments of friendly and cheerful conversation, the Doctor observed: "Well, I have been wishing for an opportunity, and I am glad I now have it, to thank you for the 'Western Pilgrim;' and I do thank you for it."

Editor. "I am exceedingly gratified, Dr. Doak, to learn that the Western Pilgrim meets your approbation."

Dr. Doak. "It does meet your approbation. Why, I remember those days very well; Dr. Witherspoon was my teacher. And when the British came over, you could not find a *Presbyterian* preacher any where through all the country, but was a *stanch whig.*"

Editor. "I regretted that such strong measures had to be taken; and that the facts stated in the Pilgrim, had to be laid before the public. But, in existing circumstances, I believed it to be necessary and important."

Dr. Doak. "Yes; it is to be regretted that any class of men should allow themselves to raise and circulate a groundless calumny against Presbyterians, as being unfriendly to our free government. But, as they have done it, and have long persisted in it; then, it was necessary and important that they should be reminded of the *rock whence they were hewn, and the hole of the pit whence they were digged.*"

Then leaning back in his chair, and closing his eyes for a few seconds, he proceeded: "The devil, we are told, is the 'father of lies;' and every devil in his sphere of action, is doubtless a father of lies:—now, how did it happen that the Pilgrim heard these devils speaking so much *undeniable truth?*"

Editor. "This, I calculate Dr. Doak, is the explanation of that matter. The devil and his angels tell lies when they make communications to the children of men, and are trying to deceive them: thus, satan said to our first parents, 'Ye shall not surely die.' But, when the devils are together in secret council, labouring to devise schemes to injure religion and promote the cause of darkness; as they are all leagued in one common cause against the Redeemer's kingdom, they have no interest in deceiving each other; and, of course, they speak of *facts as they are.* For example, in this country, Lucifer tries to persuade his followers, that the missionaries in heathen lands are making no impression—their labours are all fruitless;—his servants publish this, and assure the public, that efforts of christian benevolence to evangelize the pagan world, are vain, and the whole undertaking is a wild and visionary measure, deserving derision. Now, Lucifer knows this is a lie, by which he is deceiving his followers; and when he gets Belial, Mammon, Moloch, &c. into his secret council-chamber, he does not pretend to conceal the facts from them, but assures them

that the Bibles, Tracts, Missionaries, Christian Schools, &c. which are crowding into his pagan dominions, endangers the very existence of his empire, and urges them to redouble their efforts to make head against them. In like manner, Belial tries to persuade the wicked among men, that revivals of religion are all a delusion; and that the prospects of the church are not brighter now, than they were ages ago. He knows this is a lie with which he is deceiving many of Adam's children; but he does not attempt to practice this deception on his grand master, Lucifer. To him he acknowledges the alarming attitude of his affairs—tells how the pillars of his kingdom have been shaken; and how he has found it necessary to ransack the "Book of the Chronicles of Hell," in order to find the blackest devices of diabolical policy for opposing the church of God. Now, had the Pilgrim overheard these ruined angels talking to any of the human family, they would have been found telling lies, with a view to deceive. But as they were in secret council among themselves, it is not surprising that he overheard them speaking of facts, just as they now exist, and have existed in christian and heathen lands."

"Well, well," said the Doctor, "that is satisfactory—perfectly satisfactory."

TO THE EDITORS OF THE CALVINISTIC MAGAZINE.

SIRS,—

Job, in the 9th verse and second chapter, says to his wife, "Shall we receive good at the hand of God, and shall we not receive evil?" What evil had Job to complain of? His children were killed—his servants were killed—his oxen—his asses—his sheep—and his camels were all killed, or taken away.—His friends had deserted him, and the ignorant ruffians, that his father would not have received among the dogs of his flock, were prepared to treat him with scorn;—and he himself was afflicted with sores from the sole of his foot to the crown of his head, so that he lay down in the ashes, and his life only was left. And how was this evil brought upon him? Some came by wind—some by the fire of God—some by the Sabeans—some by the Chaldeans—some by other persons, and some by satan himself. Now, I want to know with what propriety Job said the hand of God brought it?—And the same verse tells us, Job did not sin in saying so.

A, M'HENRY.

THE STRANGE COMPLAINT CONSIDERED.

ALSO,

A FRIENDLY CHALLENGE

Many of our Methodist brethren have read the Calvinistic Magazine with as much patience as I had expected. Good men often exhibit something like fretfulness, when they feel the pillars by which a favourite sentiment is supported, considerably shaken. That Arminians are impatient when closely pressed, may be delivered as an assertion;—that they are more so than Calvinists, I give, as my opinion, the verity or falsehood of which, each reader must establish from his own observation. The complaint which I am about to notice, has been made by some of the most pious and intelligent Arminian Christians within the circle of my acquaintance. The charge is, *that the writers in the Magazine have compared the Methodists to Atheists, Deists, Unitarians, &c. &c.* If in that paper either of the editors had held forth the idea, that our Methodist brethren were as unsound throughout as Atheists and Unitarians; that they were as destitute of piety and held as little gospel truth; it would have been false indeed; and deserving of the sharpest censure, from the sharpest pen. But no such position has ever been assumed. Every such idea has been carefully disclaimed, and guarded language has been used on every page, for the purpose of manifesting that the resemblance to which we point, is not entire. That it does exist in some particulars, we have been either so fortunate or unfortunate as to show. The direct sameness of belief between Arminians and Infidels respecting certain doctrines, has been frequently noticed and sincerely deplored. It has been thought a friendly act, and a matter of faithfulness to hold it up to view; yet this exposure has been complained of. I have called it a *strange* complaint, because the fact of the resemblance has not been denied. (so far as I can learn) whilst the exhibition of it is censured. Now, if any one were to point out to me, any doctrine which I held and contended for in common with the Unitarian, I think I should take the friendly warning: I think it should not offend me. It should be as ‘an excellent oil for my head.’ Let me once more, (for a defence against misapprehension) recapitulate that which is meant by this resemblance between the Arminian and all the haters of truth. A good man, and a bad man, may resemble each other in some one trait of character; yet this likeness cannot extend to every fea-

ture of disposition; for in that case, either both must be good, or both bad. Here is a righteous man who has a fault; he does not sufficiently control his temper. There is a wicked man who labours under the same malady; and there is a resemblance which can never be denied; and it should be pointed out by a friendly hand. And the good man should receive it as a kindness, and set about a reformation. Have you a single defect in your character? You will scarcely tell me that you are faultless? Then, if you have a fault, no matter what it is, *in that particular* you resemble him who has no virtue, or whoever has the same defect.

Turn now to matters of belief, and the case is still plainer. Do you believe all revealed truth without any mixture of error? Are your perceptions so clear as to pierce through every cloud? Few will lay claim to infallible correctness in every part of their religious creed. If you entertain a single falsehood, then, *in that one point* you agree with those *who hold no truth*, or, with all who believe the same falsehood. Now, if in a certain favourite doctrine a Methodist brother walks with the Deist, who will say it is un-
friendly to remind him of the agreement?

I will now attempt once more to show,

I. That it is important to observe such a resemblance; and,

II. That it is not practicable to deny this agreement.

I. It is important that every follower of the Lamb, should frequently and faithfully inquire, "Wherein do I agree with the most cordial haters of God, in my theological tenets?"

It was the Saviour, he who "knew what was in man"—the all-knowing Redeemer, who gave us to understand that wicked men hate light, ~~but~~ do not hate *darkness*; they love darkness.—Does that Deist love the doctrine of God's electing grace? No, he hates it. Then, is it light, or is it darkness? Does that Unitarian or that Atheist love the doctrine of God's eternal purpose? No, he hates it. Then, is it light, or is it darkness? Suppose for one moment the belief of the Arminian on these points to be *gospel truth*; [*Light*] Do these haters of God love truth in this case? They love this creed; and what the unrenewed heart loves, *must be darkness*. I may then make this inquiry, of incalculable utility. For if I do find that any one beloved tenet which I maintain is loved by every carnal heart, I must know that this tenet is not Gospel Truth. Call the Calvinistic doctrines *darkness*, and who loves that darkness?

2nd. It is not practicable to deny the agreement between Arminians and all the followers of Satan in this one point,—*hating Calvinism.*

THE CHALLENGE.

I once offered to spread the blank page of the Calvinistic Magazine before the pen of a young Methodist minister, if he chose to write. I made this offer—first, because I loved him; and that affection was and is reciprocal:—second, because I believed him able to propound or to feel a fair argument; and I confided in his candour, piety and talents as a safe-guard against that mere declamation to which some resort to escape the force of reasons which they cannot refute. I never made this offer to any other individual.

If that brother will answer the following questions, so as to shew plainly that the resemblance heretofore discussed does not exist; his production shall be published, and I will write under it, that Arminians and Infidels have not the same creed on the Calvinistic points.

Question 1. Do you ever meet with a Calvinistic Universalist—a Calvinistic Unitarian—Deist—Atheist—Swedenborgian—Shaking-Quaker? &c. Was there ever one mentioned on the page of history?

(Remark. Ask me to show you an Arminian Universalist, Unitarian, &c.)

2. Did you ever find a hater of religion, or any one notoriously wicked, that was not Arminian in sentiment? (On the points where we differ.)

3. Where you seemed to meet with such a case, (of an out-breaking sinner who professed to be a Calvinist,) did you not always discover that what he called Calvinism, was fatalism; (a denial of free agency?) Or that the individual was *insincere*, and did not believe as he professed? Arminian ministers often say that the Calvinistic doctrines come from hell.—That Satan is their author; &c. &c.

4. Now, is it not passing strange, if Satan loves these doctrines—if they come from him, that some one of his followers and agents on earth does not advocate them? (Atheists, Deists, Universalists, “Do the works of their father, the devil.”)

5. Is it not strange, if spreading Calvinism is the work of Satan, that some Infidel does not help him?

We are told that of the clergy of the Established Church of England, about one third are pious, active christians; the rest are

mere worldlings and hirelings. I shall not pause here to inquire whether this is a just division as to numbers on either side. This we know, part of them do the work of evangelists.—Part of them dance—play at cards—frequent the race-ground, &c. &c.

6. Of the card-playing, ball-loving, wine-drinking preachers there, how many of them are Calvinists? Let me answer, not one. They declaim against the “poisoned chalice” of Calvin, with as much bitterness, as though they were the serpents furnishing more venom than any other.

7. Of the faithful, zealous, and evangelical, are not the majority Calvinistic?

An Episcopalian preacher of Kentucky breathes his feelings thro’ a quotation, the purport of which is, that if he knew a town where were no Calvinists, he would go there and live. Gibbon gives us to understand that, rather than receive the Calvinistic sentiment, he would say that a piece of bread is the Creator of heaven and earth. Paine, Voltaire, Rosseau, all horse-racing preachers—Miss Wright, and the inhabitants of every theatre, and brothel, and the editors of every Infidel newspaper in the United States would echo the sentiment of both the above named individuals.

And I suppose I shall be called hard and uncharitable for shewing that one of them is in bad company. But I answer in the presence of my judge, I did not place him there. Is it wrong in me to point out where he stands? Rather let him be blamed for choosing such a location;—or let him desert the ranks when it is shewn who are his auxiliaries—who they are that clap and applaud when he speaks of the “poisoned chalice.”

The main answer I could ever hear from Arminians to the above-stated facts, was, “How could Wesley, Fletcher, Coke, &c. be so ardently pious, and yet continue to *oppose* Calvinism?” (Oppose, is the proper word: for I do not suppose they really *hated* it with the same kind of venom which is in the heart, and prompts the sneers of the Infidel.) The answer is as plain as the original argument. I have never said that good men oppose no truth—believe no falsehood—but, that Infidels and wicked men never do hate religious falsehood with zeal and fervor.—Never do love Gospel LIGHT. Fletcher and Wesley, (if you had lived with, and asked them) would not have told you, “Our belief is infallible and spotless.” Nor would they have said, “We have none of the old leaven in our hearts against which we have to contend—we have no proneness toward unholy feelings.”

All men *before conversion* hate Calvinism. Some continue to

oppose it *after* conversion, thinking they 'do God service.' It is because they are not angels or saints glorified; but erring, fallible mortals, (with the exception of the pope, if exception is claimed by any one.) To sum up the whole answer in one short plain sentence, which I suppose all may see who are willing to see. You acknowledge to me that good men have felt wrong—believed wrong—and acted wrong. Now I assert, and you will hardly contradict (when you remember the Saviour's description of the exercises of the carnal heart in various passages of the New Testament) that wicked men and scoffers *do not—have not—will not* perseveringly love a gospel truth or gospel light; but they do love the Arminian exposition of Decree, Election—they have applauded it most rapturously for a thousand years. Then it is not true:—If true, it is *holy* truth.—Can unholiness feed upon *holiness*? N.

VALDE TIMIDUS.

As several articles have appeared in our paper relating to the charge of 'Designs against the Government,' which has been thrown at our Church, some of our readers have requested that the following article, which was published some years ago, should be inserted in the Magazine.

For the sake of those who are unacquainted with the history of its first publication, it is necessary to remark, that in October, 1819, the Synod of Tennessee resolved to erect a Theological Seminary, that young men coming forward to the Ministry in the Western States, may enjoy those advantages for improvement, that are enjoyed in other sections of the United States. Shortly after the Constitution of the Seminary was published, a Methodist Preacher commenced a series of publications against it in the 'Knoxville Register,' styling himself, strangely enough—'Republican.'

He had gone on till his seventh number, representing the Seminary as an engine designed to undermine the government of the United States,—saying much about the Pedigree of Theological Seminaries—telling how young men would swarm out from this Seminary and "twine round the government," &c.

Several publications were made by members of Synod denying the foul charges, and showing the real object of the Seminary. But Mr. Republican went on repeating the same charge over and over again, till the following letter of thanks was addressed to him by Valde Timidus. Immediately he became mute. No more of his numbers were published. And on the subject of Established Religion, so far as we know, he "ever afterwards held his peace."

The writer of Valde Timidus asks leave to state that this is the first Article he ever wrote for the press.

MR. REPUBLICAN;

After your enlightened, laborious, and persevering exertions to save our beloved country from approaching ruin, what is more reasonable than that you should receive the grateful acknowledgements of your fellow citizens.

I had been living, (for I will frankly confess to you my blindness and stupidity.) I had been living secure and unsolicitous as it respects our government; calculating that "all was safe," and that since the arraignment of Barr, no free born American could be capable of entering into dark and death-fraught designs against the liberties of his country. I had heard, it is true, of the "Southern and Western Theological Seminary;" but my obtuse vision discovered not the gathering storm, and I still thought with Dwight, that the American government should

"Extend with the main, and dissolve with the skies."

But, Sir, where is now the man so dull of apprehension, and so blind to impending danger, who cannot, after all the light you have thrown on the subject, see in this Seminary, features as direful as those of the Grecian's wooden horse:

"The pile by Pallas raised to ruin Troy."

Unless you can succeed in your attempts to kill this monster, and deliver our nation, what shall become of us? If you fail, the Seminary will succeed. In the course of six or eight years it will obtain a library, probably worth several hundred dollars, and nurture within its walls perhaps ten or twelve youth!! O, for a "brazen voice and an iron tongue" to announce the fearful results! It begins the work of death! Tennessee, Kentucky and Ohio are prostrated by one blow from its destructive hand. Alabama, Georgia, and the Carolinas wither at its touch—the groan of expiring liberty spreads over the hills! The government of the United States receives the tremendous shock! Her pillars crumble! Her palaces nod! The President springs from his chair, and escapes for his life! Ghosts of Revolutionary Heroes shriek among the winds! The EMPIRE falls!! Merchants from other nations in our harbors, spread their sails and haste to be gone, lest they also should be involved in the general catastrophe. To distant lands the news is borne;—the tyrants of the earth rejoice, and the tear of inexpressible anguish rolls down the cheek of the American Minister, as he stands in a foreign court, reflecting on the downfall of his country—he reflects—the only republic on earth is destroyed—destroyed by a Theological Seminary at Maryville!! But, Sir, I can dwell no longer on this dismal prospect.

Now, Mr. Republican I doubt not but the friends and patrons of this Seminary, would readily *disavow* any intention to entail such calamities on our country, but what else can be their aim? Look at the fact. They must have a Seminary. And in order to cloak their designs make a prodigious 'ado' about the necessity of in-

struction, just as if our children were born idiots, and could not become wise without *instruction*. What a bare-faced reflection, sir, on the native genius of our citizens! Shall we admit that we come into the world in a senseless, brainless state, and have to be made intelligent by a mere *mechanical* process? Insufferable! We would have these advocates for education to know that the *great men*, especially the *great preachers* of our country, are like Horace's poets, "Born, not made." We can produce men, who never entered an Academy, College, or School of any distinction, that can give us very interesting and edifying accounts of 'Lot's flood,' of 'Abraham's wife Elizabeth,' of the 'enraged Israelite, who at the Red Sea, when the Egyptians approached, snatched up a stone—threw it at Moses, and wounded him severely in the head,' of 'the number of arches that were in the bridge that Joshua built over Jordan,' of 'the Jews running in the Olympic games,' of 'the needle gate they had in old times, through which a camel could not go until his burden was taken off,' of 'the log in a garden of cucumbers, (Isa. i. 8.) which denotes human learning and preaching for money,' of 'being weighed in the *bellowses* and found wanting,' &c. &c. These are things Mr. Republican, of which these Seminary men, with all their 'ado' about education, are entirely ignorant. How utterly useless then are systems of instruction in this country, where native, uncultivated genius can perform such prodigies. With such examples before us, I would demand; what can the patrons of this Seminary possibly have in view, unless it be the destruction of the government?

Permit me, Mr. Republican, to express my admiration of the masterly manner in which you have attacked the narrowness and contracted spirit of their plan! What reader did not smile when you pointed out the glaring absurdity of their constitution, which only provides for teaching what they honestly believe to be the truth—only *the truth!* Narrowness, Bigotry, Illiberality! In the dark ages this might have passed without detection, but in this age, if men will take such narrow grounds, let them be exposed. If they wish to be accounted liberal, let them adopt the measure you have suggested. Let them provide a Professor for each of the following systems: Universalism, Arminianism, Shakerism, Arianism, Socinianism, Mahomedanism, Deism, Atheism, &c. &c. Let them do this, and none will question their liberality. But if they still persist in their narrow plan of teaching nothing but plain, honest, undisguised Bible truth, they may expect frequently to hear of designs against the government. In fact, Theological

Seminaries at best, are so manifestly on the same plan with the schools of the prophets among the Israelites in the days of Samuel, Elijah and Elisha, over which these prophets presided, that I am not surprised that you are alarmed at the mention of their names!

But I must remark, that since your numbers have turned my attention to the subject, I see that our government is threatened on every side. Not only are these Presbyterians meditating its overthrow, but other denominations are busily engaged in a similar enterprise.

1st. The Baptists. How long, Sir, is it since Luther Rice passed through this country? Only a few months. What was his object? He was lifting contributions. For what purpose? For the purpose of erecting a Theological Seminary! Where? At Washington City. Mark that, Mr. Republican, at Washington City! Alas! for our government! Oh! that some uncorrupted Republican like yourself, would speedily send a friendly admonition to our President, to keep a sharp look out, lest in some luckless hour he fall into their hands and the nation perish! Let him also be cautioned to keep a strong guard round the Capitol, lest these designing Baptists should, Sampson-like, get hold of the "two middle pillars," and spread the ruin round.

I fancy, however, that it will be found on examination, that the Methodists are ahead of both Baptists and Presbyterians, in their preparations to seize upon the liberties of our nation.

I shall say nothing at present about their attempts to establish Theological Seminaries; neither shall I enlarge upon the circumstance of their having a chartered fund; which is common stock, and intended to bind 'the connexion' together. Let it only be observed,

1st. That they are of all people, the most indefatigable in their attempts to proselyte, 'compassing sea and land.'

2nd. That they labor as much as possible to keep up a distinction between their own people and all others, in their manner of dressing—their closed-door meetings—their being required to purchase the books they publish from none but their own connexion—their having the name *Methodist*, impressed on every thing that passes through their hands; and their having actually gone the length of altering the language of the New Testament, and industriously spreading these altered copies throughout the country, among their own connexion.

3rd. That they so often boast of their numbers. How flippantly can any Methodist preacher or exhorter tell his hearers of the

thousands of Methodists that are in such and such a state, and in the United States.

4th. Are not some of their preachers getting into civil offices? The office of Constable and Magistrate. Have not some of them been members of the Legislature, the constitution notwithstanding? You can answer this question better than I can. And have not some of them been candidates for Congress? Do not these things speak a terrifying language?

5th. That many of the songs they sing among themselves, are calculated to inspire hostility against all people except their own. You know that Judge Marshall, in his life of Washington, ascribes much of the hostility shewn to the British, during the Revolution, to the influence of patriotic songs, that were circulated among the common people of America. The Methodists appear to be sensible of this, and we find many of their songs breathing a spirit hostile to the government of all people except their own. Take as a specimen the following verse, which I have seen in one of their books; and doubtless you also have seen it, and often heard it sung.

“The Devil, Calvin, and Tom Paine,
May hate the Methodists in vain:
Their doctrines shall be downward hurl’d—
The Methodists shall take the world!”

This quotation is exact, unless perhaps Voltaire was instead of Tom Paine. Now, Mr. Republican, are they not avowedly aiming at the overthrow of our government?—What am I saying? Are they not avowedly aiming at the overthrow of all governments on earth? ‘The Methodists shall take the world.’ Are not the Methodists by such songs, whetting the appetite of their people to feast on “the mangled limbs, and grind the bones of governments.”

Time would fail me to shew how the Seceders, Episcopalians, Lutherans, and in short all denominations in the United States, are endeavoring, each in their own way, to destroy our liberties and seize on the government. But, Mr. Republican, if this were all, we might yet indulge the fond hope that peradventure the government might escape. When, however, you cast your eyes abroad, that hope is gone,—“dangers stand thick,”—our horizon darkens,—“cloud rolls on cloud, and warring winds contend.” Alas! what infatuation has taken hold of our citizens, that all should engage to pull down the government! Look at the Physicians! Dear Mr. Republican, look at the Physicians? In Philadelphia—in New York, and in other sections of the country, they

have erected *Seminaries*, exclusively for the purpose of training up young Physicians. It seems that these young physicians are to "Swarm out from these institutions," and "twine round the general government," "slay our liberties," "obtain state laws," and enslave the whole community. They have progressed so far already, that in almost every little town through our country, we find one, two or three of them stationed, eager, no doubt, to commence the work of destruction. Now Mr. Republican, do let the public know "something of the pedigree of these Seminaries," and strenuously contend that they must be inimical to the government, because their professors are so illiberal, that they undertake to teach the truth only, respecting their profession, and do not obligate themselves to inculcate upon their students the necessity of embracing every wild, crooked, dislocated dream, that has in ages past, entered the head of any fanatical son of *Æsculapius*.

The Lawyers, unless you can arrest their progress, will soon gain the ascendancy. In several of the Eastern Colleges, I understand they have distinct professorships, founded for the express purpose of teaching young men the science of law. And in Connecticut they have a Seminary exclusively for this purpose, to which some of our young men have gone, even from Tennessee. This is perhaps, the Seminary that has done all the mischief in that state, which you have so ably exposed. From these, the young lawyers have already "swarmed out," and are now "twining round the government." How many are in our State Legislatures? How many are in Congress. Tell the public their "pedigree," lest they should "obtain state laws," and they, and their sons, and their son's sons should reign over us.

The Military, as I am informed, have also their Seminary at West Point. Can it be designed to instruct men how to fight? No: where did men ever fight better than the raw, undisciplined militia at New Orleans? Their Seminary must therefore be a "machine," to effect by its "touches" the General Government. Tell the public its "pedigree," lest they overthrow our liberties, and convert us into slaves.

I need not apprise you of the critical situation into which our government is thrown, by reason of several Seminaries lately erected for the deaf and dumb; a class of people that must have been harmless, had they been left as nature made them. But with these Seminaries, they will soon have themselves established as rulers over us. I will only observe further, that so far as I can learn from the North, from the South, from the East, and from

the West, there are a vast number of School-masters dispersed over the country, eagerly gathering into their school-houses the boys of each neighbourhood, and bending their young and feeble minds to suit their own purposes. If you should neglect to tell the public their "pedigree," who can survive the day when all these school-masters and all their boys shall rendezvous, attack the general government, and carry havoc and devastation throughout the land?

Now Mr. Republican, your work is before you; exert your utmost strength. You have engaged one Seminary. Follow up your blows and never slack your hand until what Homer says of one of his heroes shall be applicable to it:

"He falls—earth thunders, and his arms resound,
Teeth blood and mangled brains come rushing through
the wound."

Then charge on the Baptists—then on the Methodists—then take in hand the Physicians—the Lawyers—the Military—the School Masters—the Institutions for the deaf and dumb, &c. &c. Do this, and let us hope that our government shall continue

"As long as streams in silver mazes move,
Or Spring with annual green renews the grove."

Yours, &c.

VALDE TIMIDUS.

OBITUARY.

(COMMUNICATED.)

Departed this life on the 11th November, 1826, Capt. Thomas T. Greenfield, in the 81st year of his age, at the residence of his son Dr. G. T. Greenfield.—He was a native of Maryland, but for many years a resident of Maury County, Ten. The deceased was one of the earliest patriots of the revolution; he was never known through the course of a long life, to lift his hand against his fellow-man, except in self-defence, and in defence of his country. His friends have the consolation to know he died a Christian, in full expectation of enjoying a better and a brighter world.

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