

THE  
**CALVINISTIC MAGAZINE.**

CONDUCTED BY

**JAMES GALLAHER, FREDERICK A. ROSS, & DAVID NELSON.**

**FOR THE YEAR**

**1830.**

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

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**VOLUME IV.**

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VOL. IV.

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TO THE CHRISTIAN PUBLIC.

In commencing the labours of another year, the conductors of the Calvinistic Magazine wish to their patrons prosperity on earth, and a saving interest in Him whose 'mercy endureth forever.'

Another year is gone! How important a portion of human life, especially of *active* life! When we number the days of childhood and early youth, the months of sickness, and the years which are often burdened with the frailties and infirmities of old age, and take these from the little period allotted to man on earth, the remainder which can be devoted to the *active* service of God, is small. Let those who are now enjoying this precious season, remember that "the night cometh when no man can work;" and let them consecrate to God, the moments as they fly.

Our lot is cast in a remarkable age. God now speaks to his church the language formerly addressed to Abraham his friend: "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it." In front of the grand movements of christian benevolence, in the present day, is the BIBLE, like the luminous pillar that led the hosts of the Lord to the promised land. The darkness of heathenism retreats before it; while Missions, and Tracts, and Sabbath Schools, and Temperance, associations pursue, as the banners of Judah, and Ephraim, and Reuben, & Dan followed their heavenly Director. Where is the christian that can look on the brightening prospects of the church as her millennial glory draws nigh, without uniting in the rapturous exclamation, "Thanks be to God that we did not live and die a hundred years ago!"

Vol. IV.

But if our age has its peculiar blessings, it has also its peculiar dangers. While the people of God are gladdened with news of the spread of the gospel, they should, at the same time, be alive to the importance of maintaining the *purity* of the gospel. Satan is neither dead, nor 'asleep, nor on a journey.' Inspiration assures us that at the approach of the millennium, he will be upon the earth, "having great wrath, because he knoweth that he hath but a short time." One of his grand devices, in all ages, has been perverting the *truth*. He himself 'abode not in the truth,' and by introducing into the church 'another gospel,' differing from that taught by Christ and his apostles, he enslaved the christian world for many centuries. Satan is perfectly willing mankind should be *believers*, if they will only believe what is not the truth. He is perfectly willing they should be *worshippers*, if they will only not worship the God of truth:—"All the kingdoms of the world, and the glory of them, will I give thee, if thou wilt fall down and worship me."

Many professors of religion, who hate the labour of investigating gospel truth, are loud in vociferating against controversy, as if every attempt to vindicate the truth were improper. They say, "There are many good people who deny certain doctrines, and though we acknowledge that those doctrines are taught in the Bible, yet we cannot bear to see the feelings of those good people hurt." It may be replied that, if we must not vindicate the truth till we can do it without giving offence to those who hate it, we must wait long, long, long!

The advocates of error, almost invariably, labour to persuade the public that those who stand up for the evangelical doctrines are harsh, sour, morose individuals, entirely destitute of that kindness and charity, which should characterize christians. The Unitarian, for instance, feels that it is his privilege to seize every opportunity for decrying the sentiments of the orthodox, and advancing his own peculiarities. But if the orthodox ministers answer his objections, and expose the absurdities of his scheme, he considers that they are actuated by a bitter and persecuting spirit; in short, that they are disposed to be very *unfriendly*. We will give an instance:—

When the Unitarians, in the Eastern States, began to avow their sentiments with boldness, and deny the great leading doctrines of the gospel; that venerable man, Dr. Worcester, now in glory, published an address to the churches, calling upon all who maintained the doctrine of Christ's Divinity, the atonement, &c. to

separate from the Unitarians, for they had forsaken the foundation of the gospel. Mr. Channing, a distinguished Unitarian, came out with a flaming appeal to the public; complaining that Dr. Worcester was bigotted, uncharitable, and intent on destroying the fellowship that should exist among professing christians. Dr. Worcester replied, that he but followed the direction of the apostle, who has said, Gal. i. 8, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel to you than that ye have received, let him be accursed." The mildest construction that can be put on the words 'let him be accursed,' is, 'separate yourselves from him.'

What is Mr Channing's reply?

"We do not," says he, "pass sentence like apostles on many subjects of controversy among christians, for this very plain reason—that we are *not* apostles. We are, what we labour never to forget, uninspired and fallible men; and we are apt to distrust ourselves, when persons of intelligence and piety, see cause to differ from us in the interpretation of scripture. We dare not preach like apostles, on points which have perplexed and divided men of the profoundest thought and purest lives."

The Reviewer asks, "What is all this to the purpose? Dr. Worcester did not say that ministers of the present day *are* Apostles. Nor did he urge any man to form new rules for the government of the church, and deliver them with the authority of an apostle. All he insisted on was, that christians should obey the plain and express directions of one who *was an Apostle*, and who commanded the plain christians of Galatia, and through them, plain christians in all ages, not to receive any other gospel than that taught in the Scriptures by the Holy Spirit, though it were brought to them by an angel from heaven."

We beg leave here to notice a very common error. When a man of great mental energy, and great apparent piety, enters the pulpit, many professing christians are ready to conclude, "the sentiments advanced by such a man must be correct; so great and so good a man cannot be far wrong!" But, what would be the character of an angel from heaven? He would have a powerful mind—amazing knowledge; he would also have exalted and burning piety: "yet," says the apostle, "all the talents, and all the piety of an angel from heaven, will not authorise plain christians to receive doctrines different from those laid down in the sacred



scriptures, by the Holy Spirit." O how should christians prize the word of God! How should they bind it to their heart, and use it continually as a light to their feet, and a lamp to their path.

With such views of the importance of truth, the Calvinistic Magazine was commenced; with such views it has been conducted; and if we may judge from the many communications that have been sent to our office from different parts of the country, bearing witness to the good it has accomplished, we have reason to bless God that he has made it the instrument of much benefit to his Zion.

As to the success of the undertaking, we will only remark that in the space of three years, it has with a single exception, obtained a circulation in every State in the Union; it has crossed the Atlantic; and we now number among our patrons, subscribers in Scotland—the land of piety and presbyterianism.

It is due to ourselves to state, that while some of the opponents of the Calvinistic Magazine in the west, for want of better arguments, have cried out that some of our articles are *low* and *vulgar*; many of the best publications in the United States, have extracted numerous original articles from our paper;—and we have now before us, one application from the City of Philadelphia, and another from Harrisburg the capital of Pennsylvania, for liberty to republish the 'Western Pilgrim,' No. 1. in pamphlet form, for extensive circulation in that country.

We rejoice that several Presbyteries and Synods have earnestly and unanimously recommended it to the churches under their care, while many ministers and private christians acting as *agents* for the work, have greatly assisted us. To all of these our warmest acknowledgments are due. Yet our church has to lament that some of her ministers are so timid, that though they see the doctrines of the Bible assailed on all sides, and "the enemy coming in like a flood," instead of rallying around the sacred banner of Gospel truth, and fearlessly breasting the storm like faithful soldiers of the cross, these faint-hearted watchmen on the walls of Zion, shamefully abandon the field to the enemy, and seem afraid to move a finger, or to raise their voice in defence of "the faith once delivered unto the saints," for which we are solemnly commanded by the word of inspiration "EARNESTLY TO CONTEND." Spirits of Edwards, Witherspoon, Davies! can you look down upon such criminal unconcern and inactivity, with any other feelings than that of pity and holy indignation?

Of the ultimate triumph of truth over error we have no doubt. It is the cause of God, and must prevail. Believing that we are engaged in that cause, and that by the blessing of God our efforts have been succeeded far beyond our most sanguine anticipations, we feel encouraged to redouble our exertions. Earnestly soliciting the continued friendship and co-operation of our Brethren, we humbly commend ourselves, our readers, and our labours, to the blessing of that Being in whose hands are the destinies of all things.

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### WHAT IS FREE-AGENCY?

It is a melancholy fact that multitudes of professors live (almost) without thinking. Ask one of this class, many of the plainest questions in theology; and you will seldom receive a simply satisfactory answer. I have enquired of many who had been for years speaking loudly and confidently on the Arminian controversy, "what is free-agency?" and found they could not tell me.—They did not know. Reader, have you children? They may ask you this question. Can you tell them plainly, what free-agency is? Will you reply a free-agent is one who acts freely? They may not understand you. This is indeed saying nothing more than, "a free-agent, is a free-agent." My view of the question is contained in the following extract from a sermon on Ephesians ii. 8. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

"The word grace, often means part of a believer's disposition, or a trait of christian character—it is proper to say, the *grace* of humility, the *grace* of benevolence, &c. In our text it means *undeserved favor*. "By grace are ye saved."

"The whole sentiment of the verse seems to be this.—It is a matter of favor, to take any one to heaven, even after he has believed. *Belief* or faith, fits him for the enjoyment of heaven; but even this belief is given to him; so that it is grace throughout. In other words, no one, believer or unbeliever, (on his own account) deserves to be saved. Faith alone will bring the individual into a *salvable* condition. But that faith is a gift; therefore, no part of the credit is of us. Just as if one was determined to bring an unclean beggar to a feast, where the master of assemblies permitted the entrance of none, but those of a decent exterior, or those having on the wedding

garment. He washes, clothes, and invites him. The washing, qualifies the beggar; but he *merits* nothing, because his benefactor cleansed him. The garment and the invitation are both gratuitous. This same preparation which rendered the beggar fit to associate with the other guests, was also necessary to make him feel comfortable and easy to himself, and cause him to enjoy the entertainment. How much *self-applause* could that mendicant *fairly* indulge in, because the good man had removed his pollutions? What the *precise* amount of *credit* due to him, because another has washed him? Notice it accurately; for it is the same which belongs to the christian, because God has given him "faith, which works by love—purifies the heart," &c. "IT IS THE GIFT OF GOD." Then *we* do not originate it! If we do *start* or *create* faith in our own bosoms, then it is not the gift of any one.—So then the same sentiment is before us in the text which is taught Phil. ii. 13. "For it is God that worketh in you, both to will and to do of his good pleasure." And now we are about to discuss the subject of God's working in us so as to give us faith. The nearest visible difficulty is, *how can he work faith in us, so that it shall be not of ourselves*, without impairing our free-agency? Did God ever attempt to work faith in the bosom of any one, and get defeated?—meet with such resistance that he could not convert them? The great Regenerator has striven with many, been grieved, and left them; but did he put forth the full energies of omnipotence? Is not his grace irresistible? Is he not the Almighty? If his grace was not irresistible, the very grace of an omnipotent God, there never would have been a conversion in the case of one of Adam's sons. Those who controvert this, have forgotten or have never known the true construction of the human heart. They imagine there is a little speck of friendship there.—It is a mistake; it is all enmity. The question, *how can God work resistlessly in the hearts of men, without prostrating their free-agency*—you have heard discussed often, very often; but many of you know but little about it still. Nor could you tell me at this moment the difference between a free-agent, and an independent agent. I never saw the heart of a sinner whilst the Lord was operating upon it. And if I had, with my dull opticks, I should not have been able to tell *how* he did it. I suppose we never will be able to understand this in our present condition. But that he *does* "turn the hearts of the children of men as the streams of water are turned," leaving them still free, is a Bible fact. And it never was a matter of difficulty

with any, except those who believe that a free-agent is a God—viz. an independent, or at least a neglected being.

THAT MAN IS A FREE-AGENT, WHOSE WILL ACCOMPANIES HIS ACTIONS.

### ILLUSTRATION.

‘If you were to lay hold on your neighbor—force a weapon into his reluctant hand, and by the mastery of superior strength cause him to use it to the destruction of a third person; the one who held the weapon, is not a free-agent. His will did not accompany the deed. Your will did;—therefore you are the criminal. But suppose you had taken him in private, and there represented to him that the person to be murdered, had but a few years to live at best—that your neighbor’s wealth might be suddenly and largely augmented by this act; and upon hearing this, he seizes the knife, and with great zeal and promptitude, performs the bloody deed. He is then a murderer, because *his will was conjoined with his performance*. And that he was influenced by the motives placed before him, so far from lessening, *constitutes his free-agency*. If he had acted without motive, it would have been considered the result of casualty or insanity.

‘No matter who names or presents a motive; he, who lays hold and acts upon it, is a free agent. Where the action is vicious, adviser and perpetrator are alike guilty.—Where the act is good, they are alike praise-worthy. Thus, Satan is daily suggesting evil to sinful men. It lessens not man’s guilt, but his own guilt is blackening, and his own ruin increasing around him. Just so it is in the case of virtuous influences. Were I to lay hold on a rich man of inferior personal prowess, thrust his hand into his own pocket—force him first to grasp the silver, and then to drop it in the poor box; his will is averse from the deed; therefore he is not a free agent:—therefore he is not a donor.—He deserves nothing for the act. But suppose that I had represented to him the will of God, that the rich should supply the wants of the needy, and reminded him of the bountiful manner in which his Creator had supplied *his necessities*, and then had seen him begin to soften, and finally hasten with tearful eye—glowing cheek, and liberal hand to deeds of benevolence; here his free agency is untouched:—He is acting from motive, and both agent and adviser have done well.

‘And now it remains that we inquire if the man, who performs a good action, has not his free-agency destroyed because he was influenced to it, by a few proper motives, and a few plain arguments. Would it be impaired were he influenced thereto by a multitude of

excellent motives, and a *variety* of powerful arguments? Let us go back again to the man of wealth and of covetousness. We will suppose you to assail him by the common arguments of charity and duty. But in vain. He is unmoved. There is a benevolent individual near, who is famed for his powers of speech. He comes forward and addresses the man of obduracy;—he draws a picture of the starving widow with her dying offspring. His auditor is seen to turn pale. He then describes not only the duty, but the pleasure of benevolence in glowing colours; and concludes by giving an exhibition of the character of the merciful man, in all its loveliness—and of his future existence in all its glories. When the one he addresses declares such a view of the subject *irresistible*; looks at his own past conduct with abhorrence; and with tears of regret and indescribable feeling, rushes into the abodes of penury and misery, with the strong resolve to make up speedily for his past neglect. Now, are not his acts of love his own? and do they not even appear more lovely in proportion to the strength and vehemence of the feeling that has been excited, and by which he is now actuated? Yes, the more deeply he is thus influenced, the more perfect a free-agent he is; for the more entirely does his will *accompany his actions*. And the good quality of his deeds is not in any supposable way diminished or destroyed, because he yielded to persuasion, and felt the motives set before him. Indeed, if he had not thus bent to motive, his actions would have lost their lustre. When we influence our fellow creatures to do well and they yield to the effort, both adviser and agent are freely in the line of duty; and, of course, are commended. And if there were such a thing as an orator who could produce resistless motives to do right, those who acted from his influence would be free in the path of duty. But our efforts often fail; our powers of persuasion are limited; those of God are unlimited. The Holy Spirit can bend any will, no matter how stubborn—can soften any heart, no matter how hard,—enlighten any mind, no matter how dark. If it were not so, my christian friend, you would have still been God's enemy. The instrument he takes hold of, is some truth or truths of the Bible. But here is a man who listens every Sabbath for a year to the doleful fact of his depravity, and cares not for it. On the next day he hears the same thing,—that he is a sinner, and he trembles. What is the reason? The Holy Spirit has taken hold of the sword in the latter instance, and the heart of the rebel bleeds. But why does not the blessed Comforter make the man sitting near, feel to the same extent? I cannot tell. Go ask of the 9th chapter

of Romans. And here we come in contact with the old objection which has been urged ten thousand times, and answered as often. We will wade through the question, and reply once more.

'The objector says, "If right feelings are the gift of God, why preach, why pray, read or strive?" No one ever quieted himself long with this quibble, even here, much less at the bar of God. It is but a feeble soporific for the conscience even in a state of sin and darkness. It will have no efficacy in the world of realities. If food is the gift of God, why plant or sow? If knowledge is the gift of God, why teach our children to read? If honor is the gift of God, why aim at virtuous action? This difficulty is sometimes thrown into a form which has been already discussed and answered. But a recapitulation is scarcely ever out of place. If all good influences are from above, what merit is due to the influenced person? We do not say, strictly speaking and in himself, that the servant of God has any merit; but a good action is lovely in itself, no matter how strong the good influence that produced it: and a bad action is detestable in itself, no matter how strong the bad influence that produced it. And the heart is of the same color with the deed; for we have seen that it is neither good nor bad unless the will accompany it.

'In the affairs of common life, all men agree to these plain principles, and never think of quibbling; but as soon as they are shown as connected with religion, then, there is a lion in the path. Notice if this is not so. Here is a culprit brought before the judge for stealing. He says, "I am not to blame;—I was influenced to the act by my neighbour." How did he influence you? "He represented how much I might gain, and how easily I might increase my goods." The judge replies:—"That only proves that you are dishonest from sentiment, and that your neighbour is the same." And we would all accord with the doctrine without once thinking of a difficulty.

'Again:—Here is a malefactor sentenced to perpetual imprisonment for homicide. He exclaims, "I am not to blame; my father was a robber, and my grand-father before me.—I was raised to slaughter; I delight in blood; I was never taught softer feeling." The judge replies, "That only proves that you are constitutionally and educationally & in heart, a monster—the greater necessity that you should never be permitted to emerge from your dungeon; for you cannot be fit to mix with men." We would all echo the sentiment without ever thinking of a difficulty. Now turn the other side of the picture again. A prince sends for a man to court, and tells him, "I am determined to make you a ruler over

many things, on account of the goodness of your heart. I am told that you succoured my distressed subjects during the late calamity at the expense of your whole estate." The modest individual replies, "Sire, I deserve no credit; I was taught to pity the distressed from my infancy. Almost the first thing I remember was the tears of compassion, and the soft tones of sympathy from my sainted mother as she would bend over the unfortunate; and, in short, I never could look unmoved upon the misery of others." What would be the reply of the prince? "It matters not with me *when* or *how* your heart became tender; you *now* possess the qualities I need, and you shall govern and be near me." Thus, my friends, at death, the positive state of the soul must, as it were, conduct us to our abode. The soul that is foul and deformed, cannot enter where God and the holy angels are, no matter how early educational is that deformity. The spirit that is like Jesus Christ will necessarily be with him, although it has been thus moulded by influence.

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'But the last part of our subject is, we are saved through faith. I have so often dwelt on this, that a brief glance must suffice. The doctrine simply is, that no one, young or old can believe certain Gospel facts, and remain the same that they before were.'

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## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

Through strength obtained of God, we have commenced another year. At this, its first monthly concert, all who enter into the spirit of the occasion, and are honestly intending to live better, to pray more, and labour more for Christ, than during the former year, are solicitous to know what are the duties and responsibilities which devolve upon them. They have laboured during the months that are past, and now they come and ask respecting the future, saying, "Here are we, Lord, what wilt thou have us to do?"—Their inquiry is answered—"Be not weary in well doing, for in due time ye shall reap, if ye faint not."

There is always a demand upon us for "well-doing," for benevolent action in this world of sin and suffering. But there are particular periods which require that particular departments of christian exertion should receive special attention. In time of famine, we must feed the hungry. When pestilence stalks through the land, we should be assiduous in bearing medicine to the sick, and cheer

ing the gloom of death with the consolations of religion. There are also peculiar states of the public mind requiring special, united, and persevering exertions in the cause of Christ. Let us, then, inquire what are the *peculiar species of well-doing* which our times and our country demand; what are the *dangers* that we shall grow weary and what encouragement we have to persevere.

1. The particular departments of christian action which claim special attention the ensuing year, are indicated by the aspect of the times. At the present period, men are taking strong ground on the subject of religion. The reptile passions of the sensualist and the Infidel are roused into action as the light of the church shines in upon their darkness. The enemy is alarmed,—his emissaries are on the alert; nor will they again slumber till they have tried their utmost strength against the cause of truth. A general onset against the walls of Zion seems to be intended. Within the church, corrupters are set at work to poison the stream of truth, to produce disunion, and distract the efforts of God's people in the cause of benevolence. Without, the enemies of the church caricature her doctrines, scoff at her solemn rites, and seek to trample her institutions in the dust. Against all these forms of attack we must be prepared to take our stand. Against false teachers we must "contend earnestly for the faith:" with each other we must band together in inviolable league. We must rescue the Sabbath from the profane encroachments of worldliness; and assert the divine dignity of religion in opposition to those who pronounce it a mere figment of ambitious priests. And all this we must do, not in the spirit of bel-ligerents, but in the spirit of martyrs, of apostles, of Christ;—not with carnal weapons, but with fair arguments and holy lives. While we rouse up all our energies to a fearless expression of the truth, let our first and last and greatest argument be seen in the meekness of our spirit and the purity of our practice.

If ever the fair fabric of American liberty be subverted, ignorance and infidelity will be the spoilers. Religion and education are the basis of our happiness; and in a community like ours, these depend for their maintenance on the fluctuations of popular favour. For religion, the civil power can do nothing better than to *let it alone*, neither *opposing* nor *establishing* it. The moment religion puts on the trappings and moves in the gait prescribed by the secular power, she is debased,—her native purity and loveliness are gone. In like manner, divorce learning from religion; let knowledge be cultivated without the guiding influence of the fear of God, and it tends to pride and infidelity. The conclusion is plain, therefore, that the great interests of education and morals are mainly devolved on the voluntary efforts of christian philanthropy. If the civil power may not do this work, the church must, or our country is lost. We must hunt the monster Ignorance from his darkest hiding places in our cities, and drive him from his remotest den in the wilderness. Our infant schools must begin the work at the threshold of the nursery. Thousands of Sabbath scholars are to be gathered and instructed. Our National Bible Society must be sustained in the heaven-descended enterprise of giving a revelation to



every destitute household in the land. Look, Christian, at your Bible; for what would you barter its truths and promises? What sum would tempt you let its doctrines and consolations be torn out, one by one, forever from the book of God? How desolate and dead would be your soul in such a case! But virtually in just such a condition, there are now 500,000 families in these United States! living without the Bible, and therefore without Bible truth and Bible hopes. Here then is a great work to do, and one third of the time for accomplishing it has already elapsed. The New Year must therefore, be a year of intense effort, or this indispensable work will fail. *Fail!*—Let us not suffer the thought of such an event. If the Bible effort fail, it will be a reproach to the church which a century of action will scarcely wipe away. In such an event, we might well hang our harps on the willows, and sit down and weep over the fallen glories of Zion!

But there are other departments of benevolent enterprise that must not be neglected. Who that knows the economy and efficiency of the Tract Society, can withhold his aid at a time when it is beginning to operate powerfully on the national character? The voice of our Domestic Missionary Societies, also, has reached the solitary Churches in the West, and the cheering sound has caused them to lift up their eyes in hope of seeing the salvation of God. With awakened expectations, and an importunity that might melt a heart of stone, they cry, "Come over and help us; and let our heritage be left unto us desolate no longer." From the eastern coast to the farthest limit of our settlements in the West; from the hill country where the brooks gush pure from their native fountains, down to the distant South, where the "father of rivers" rolls his broad and turbid current into the sea,—the demand is unceasing and irresistible, "Give us some one to care for our souls." The coming year, then, must witness unwonted efforts for Education and Home Missionary Societies. And no good man, we trust, will withhold his influence in urging onward that glorious and prosperous cause, which promises to deliver our land from the scourge of Intemperance.

2. In these labours, there is great danger of our growing weary. The work is large. The souls for whose salvation we must labour, are scattered over an immense territory; and thousands must toil in the various departments of christian exertion, year after year, and yet the light will gain but slowly on the darkness. Another source of discouragement will be a want of mutual confidence and concert. Oh! if ever the spirit of a good man falters, and his heart dies within him; it is when he finds his motives misrepresented and his efforts counteracted by a brother's influence. Great sacrifices will be required,—sacrifices of property, of personal ease and comfort, and sacrifices of feeling; more difficult than any other. Great opposition must be expected. The holiest movements of the church will be traduced, and her motives ridiculed or held up as subjects for suspicion. The opprobrious cry of "*Church and State!*" will resound through the land. Meanwhile the very men who impute to us this unhallowed conspiracy against

the national freedom, are blindly taking the most direct way to render a union of Church and State inevitable. Should they succeed in trampling the Sabbath under foot, and scattering the seeds of infidelity as widely as they intend, soon would the rank licentiousness, the gathering storm of factions, treasons and revolutions, compel the State, in self-defence, to establish by law some sort of religion, lest all sense of obligation and duty should be obliterated from the popular mind, and the mighty mass of the republic be blown in pieces by the explosion of its own inbred fires. Therefore, let us not be frightened from our work by the din of opposition; for it is the work of freedom and humanity as well as of religion.

3. The encouragement we have to persevere is God's own promise: "In due time ye shall reap, if ye faint not." "In due time,"—the time that infinite wisdom and goodness prefer, (and who would wish for any other?) "ye shall reap." This is enough. It was GOD that spake that word, and we ask not what are the signs of the times—what are the probabilities that he will redeem his pledge—though the results of the past year are indeed most animating. The same voice that said "Let there be light, and there was light," has assured us that if we persevere we shall succeed. But observe the condition,—*if ye faint not*. There is, then, no room for inaction or repose. It will be time enough to rest in heaven. Gird up, therefore, brethren, the loins of your minds, and let the world see, and let our Master see, that we feel ourselves committed, to live or die with the cause of Christ. *Home Missionary.*

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### SYSTEMATIC CHARITY.

In looking over some numbers of the Christian Spectator for 1825, an article of the above title arrested our attention. We were forcibly reminded of the practice of the primitive christians, when none said "that ought of the things which he possessed was his own." They felt that *all* was consecrated to the Lord. The self-denying devotedness of those early christians, afford a striking contrast, and severe rebuke to the hollow-hearted penuriousness of many professors of the present day; whose conduct says to the church and to the world *all* that we possess is *our own*; no *part* of it belongs to the Lord.

The importance of the subject, and the valuable suggestions of the writer, render the article worthy of re-publication. We have, therefore, transferred it to our pages with some alterations, and recommend it to the serious consideration of our readers.

The apostle's direction is, "Upon the first day of the week let every one of you lay by him in store, as GOD hath prospered him." I. Cor. xvi. 2.

There is no other mode so perfect as this. It is free, and yet regular. It allows every one to judge for himself, what *proportion* he ought to give, of that weekly increase with which "God hath prospered him." It only throws upon him the responsibility of *giving*

till conscience is satisfied that it is *not his duty to give any more*. It requires every one to give *something* "as God hath prospered him," so that his donations, from time to time, shall be an exact and honest measure of his prosperity. Every one is to contribute, when God gives him more, in the same proportion as when he gives him less. How effectually does this counteract the natural movements of a selfish heart, which always grasps the more eagerly, the more it possesses.

This every one is to do unasked, from the excitement of his own benevolence, and his own sense of duty. "Not grudgingly:" "The Lord loveth a *cheerful* giver." II. Cor. ix. 7. And it is to be done on the *Sabbath*, under all the hallowing influences of that day, while rejoicing in all the privileges which it confers on a Christian community. It is to be done, not as a tax levied by unwholesome authority, but as a free-will offering, in grateful acknowledgement of the prosperity with which a kind God has blessed us. Finally: It is to be done *weekly*. What is duty in this matter on one Sabbath is duty on every Sabbath. According to this rule, it ought to be one part of the business of every Sabbath, to determine what it is our duty to give to the treasury of the Lord. I do not believe that the pure flame of christian charity will ever burn bright and steady in our churches, until they are prepared to acknowledge the obligation of this rule, and to practise according to it. When ye shall do this, "All nations shall call you blessed: for ye shall be a delightful land, saith the LORD of Hosts—And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field." Malachi, iii. 11, 12. There is no truth more clearly held forth in the Inspired Volume, than this; that the Lord will honor those that honor him.—"That the liberal soul shall be made fat; and he that watereth, shall be watered also himself." Prov. xi. 25. "Who hath first given unto the Lord, and it shall be recompensed unto him again." Rom. xi. 35. "Cast your bread on the waters, and after many days ye shall find it." "And with what measure ye mete, it shall be measured to you again." Luke, vi. 38. "For there is that scattereth and yet increaseth; and there is that withholdeth, yet it tendeth to poverty." Prov. xi. 24. "Bring now my offerings and prove me therewith, saith the Lord. If I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi. iii. 10.

Let us see how these weekly charities might be distributed. There are fifty-two Sabbaths in the year. We would recommend that the contributions thus consecrated to the service of the Lord; on the first Sabbath, *in each month*, be set apart to Missionary purposes, and to the support of the Gospel at home. The second Sabbath, to be set apart to aid Bible, Tract, and Sunday School Societies. The third Sabbath, to be set apart for the benefit of Education, Colonization, and Temperance Societies. The remaining sixteen Sabbaths to be reserved, for occasional objects—the deserving poor, the sufferers by fire, flood, pestilence, war, loss of reason, and other calamities;—and for the advance-

ment of other objects of public utility connected with religion. But such an arrangement is still future. It is reserved for a generation which is to be brought up in habits of giving, instead of hoarding, and will probably first be exemplified among some people newly converted, who will enter upon duty with all the ardour and freshness of first love.

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## THE WESTERN PILGRIM.

### NO. II.

After leaving the goblin cavern, I pursued my way over a desolate and uninhabited land. The sun, "rejoicing as a strong man to run a race," rushed through a clear sky up to his mid-day throne, and flooded "hill, and dale, and mountain-peak" with the profusion of his radiance. Silence, profound and wide, reigned over the mighty landscape, save when the doe bleated to her fawn, or the proud eagle wheeling in airy circles on high, screamed to his distant mate. In every land, nature has her grandeur and her loveliness; and yet God has made nothing in vain. The language of inspiration is as applicable to those objects which constitute the furniture of the wilderness, as to those that "garnish the heavens," "For his glory they are and were created." It is only in relation to man that the beautiful sentiment of Mr. Gray, is correct:

"Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear:  
Full many a flower, is born to blush unseen,  
And waste its sweetness in the desert air."

Who can think of the full blown rose on the lonely hill—the wild crab-tree in the solitary glen, sustaining its pyramid of flowers and enriching the air with its perfumes—the unvisited solitude of the mountain cascade, with its ceaseless music which man sees not, hears not;—who, in short, can think of the wonders of earth, and the wonders of ocean, which, to Adam's children, seem to exist in vain, without being forced to the conclusion that our world rolls in the view of other intellectual beings than those of the human family?

"Millions of spiritual creatures, walk the earth  
Unseen, both when we wake and when we sleep."

God's work of creation, as well as his work of redemption, contains countless "things which the angels desire to look into."

As the evening approached, I perceived before me a remarkable eminence. Its elevation was great; and the summit was crowned with a lofty grove of majestic cedars. The cedar is much celebrated in the sacred writings. It is an ever-green. The winter comes.

but "Its leaf does not wither." Fit emblem of the child of God! "He shall grow like a cedar in Lebanon." Ps. xcii. 12. The student of the Bible cannot look on the noble cedar without interesting associations. As I fixed my eyes on the stately grove, I thought of the beautiful imagery employed by the Church, when describing her Beloved: "His countenance is as Lebanon, excellent as the cedars." I remembered the prayer of Moses: "I beseech thee let me go over and see the good land that is beyond Jordan, and that goodly mountain, Lebanon!"

The ascent was arduous and long; at length however, I found myself in the bosom of the venerable grove. The spot was lovely beyond description. At the foot of a rock, grey with years, bubbled a little fountain, whose stream, skirted with green, rippled along in search of the valley below. The evening breeze had just strength enough to whisper among the branches, which acknowledged its presence by their gentle and graceful undulations. On every hand the prospect was wide as the eye could reach. Meanwhile the sun sunk behind the distant blue horizon; but scarcely had night begun to spread her dark mantle over the earth, when, ascending in the east, a broad bright moon appeared, to cheer the world as her Creator bid. I felt the inspiration of the scene, and the hour. "Surely," I exclaimed in a transport of enthusiasm, "Surely, when ministering spirits take their flight from the throne of God on errands of love to our guilty world, it is here they first alight and from this eminence they take a joyful survey of the magnificent works of the Almighty, before their sight is offended with a view of the vileness and impiety of man!

It was an hour for devotion. After praising the name of Him, whose "kingdom ruleth over all," and commending myself to his mercy through the merits of the Divine Redeemer, I fell into a train of reflections concerning the church of God. The strength of early impressions is wonderful. Through every period of our life, when we begin to meditate on divine things, how will the scenes of early youth, the period of our first strong religious excitement present themselves before us in all their freshness and force, until sometimes we can scarcely realize that they belong to "the days of other years!" How often in the book of the Psalms do we find David celebrating the loving-kindness of the Lord which visited him when young, and how sweet are the lines in which Addison commemorates the goodness and mercy which crowned the morning of his life.

The scenes which now recurred to my mind, were those of the

first great western revival, which transpired when I was but a child. Those ministers whom we now see entering the pulpit, old and grey-headed, were then vigorous and young; and many others were then active, who now "rest from their labours and their works follow them." I remembered the preaching of Ramsay, and Lapsley, and Witherspoon. Departed brethren! we have not forgotten you! While your souls rejoice in glory, your names and your memory are affectionately cherished among your brethren on earth! Yes, I remembered the day when Lapsley stood, in the name of his Redeemer, before the immense congregation, while with one hand he pointed to Mount Sinai wrapt in smoke, and flashing out the terrors of a violated law; and with the other to Calvary bathed in tears, drenched with blood, and echoing the groans of the dying Saviour. How deep and awful was the religious solemnity of that period, throughout the western country. Individuals, and even whole families would travel thirty, forty, and fifty miles, to attend a sacramental occasion. No house could contain the multitudes that convened; but the people took their seats on the ground, or on logs of wood in the open air, and the minister stood before them, having the earth for his pulpit, and the heaven for his sounding board, praying sinners, in "Christ's stead, to be reconciled to God."

This extraordinary religious excitement, gave rise to the camp-meetings of the West. The vast crowds that assembled, found it impracticable to obtain accommodations in the neighborhood of the places of worship. And as sacramental meetings were continued for four, five, and six days, it was found best for families at a distance who wished to attend, to come in their waggons, bringing with them provisions and bedding, and camp on the ground. Thus the worship was continued day and night, except during the hours necessary for repose. The strong religious impression of the time, imparted its influence to all the exercises of public and private devotion. Ministers preached for ETERNITY! Christians prayed, as if indeed they were entreating the Lord to redeem their souls from hell, and to fill the *whole earth* with his glory; and when the congregation took up one of the songs of Zion, they sung, as if in truth, they were praising the EVERLASTING GOD, for sending his Son to redeem them from the second death;—as if in truth, they were attuning their voices for the employments of heaven. While musing on this pleasing and affecting subject, the long departed scene came up distinctly in the view of my mind—the extended encampment—the

mighty congregation assembled for evening worship. Night was around them, but the darkness was dissipated by quantities of rich pine, piled on elevated hearths, which from all sides of the encampment, sent its broad, bright flame on high. And I seemed once more, to hear a thousand glad voices animated by the hope of glory, chanting that delightful Hymn, which my childhood so ardently admired:

“Now glory to God, in the highest is given;  
Now glory to God, is re-echoed through heaven;  
Around the whole earth, let us tell the glad story,  
And sing of his love, his salvation and glory.

Hallelujah to the Lamb, who has purchased our pardon;  
We'll praise him again, when we pass over Jordan.

O Jesus! ride on, thy kingdom is glorious;  
O'er sin, death and hell, thou wilt make us victorious;  
Thy name shall be praised in the great congregation,  
And the saints shall delight in ascribing salvation.

Hallelujah to the Lamb, who has purchased our pardon,  
We'll praise him again, when we pass over Jordan.

Enraptur'd I burn with delight and desire,  
Such love so divine, sets my soul all on fire;  
Around the bright throne, loud hosannas are ringing,  
O, when shall I join them, and be ever singing

Hallelujah to the Lamb, who has purchased our pardon,  
We'll praise him again, when we pass over Jordan.

When on Zion we stand, having gain'd the blest shore;  
With our harps in our hand, we'll rejoice evermore;  
We'll range the blest fields on the banks of the river,  
And sing hallelujah forever and ever.

Hallelujah to the Lamb, who has purchased our pardon!  
We'll praise him again, when we pass over Jordan.”

Scarcely could I refrain from attempting to join my voice with that of the congregation of other years, as these charming verses passed through my mind; so strong, and so enchanting is that power of the soul, by which it calls up from the grave, departed days of delight.

At length sleep, which refreshes our weary bodies, and our care-worn minds, came down with its balmy influence; but its dominion was soon overcome by notes of the most surprising and heavenly melody! “Shepherds of Bethlehem!” thought I, “surely these are the delicious and ravishing strains, that fell upon your ears, when angels came down and sung the advent of the blessed Redeemer!” The music ceased. But, instantly I perceived at a little distance, a splendid circle of light—so brilliant and dazzling as almost to overcome the powers of vision. For a moment, the eye

could discern nothing distinctly within the luminous space; but presently it was easy to perceive

“Forins, clad in peerless majesty,  
Move with unutterable grace.”

It would be vain to attempt description; for there is no language understood among mortals capable of describing them. The heavenly luster in which they are arrayed, can only be told in the dialect of that world where they dwell. As I gazed on these celestial beings, I thought of the epithets applied to them by prophets and apostles: “Angels that excel in strength,” “Strong Angels,” “Angels of God,” “Mighty Angels,” “Angels of glory,” “An Angel having power over fire,” “An Angel standing in the sun.” I remembered also that the beloved disciple was so affected with the resplendent glory of that heavenly visitant that came to him in the isle of Patmos, that he was once and again in danger of paying him divine adoration. “When I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: Worship God.”

In a little time they were seated, and the accents of familiar conversation were distinctly audible. On drawing near to hear the subject of discourse, it was easy to distinguish the well-known names of Raphael, Uriel, Abdiel, &c. &c.

“Raphael!” said a voice of the most seraphic sweetness and harmony, “though we are all ‘ministering spirits, sent forth to minister for them who shall be the heirs of salvation,’ yet, as ‘there is one glory of the sun, and another glory of the moon, and another glory of the stars, and one star differeth from another in glory,’ so, among angelic minds there is a like variety of capacity and powers. God has said that, when he ‘created all things by Jesus Christ,’ it was his *intention* to make his ‘manifold wisdom known to principalities and powers in heavenly places *by the Church.*’ Now, though we have all been employed in the service of the church, where God is unfolding his uncreated attributes, yet, as our capacities are various, as our errands and fields of labour have often been different, it will be profitable and delightful, should we spend a portion of this fine evening in familiar converse; each detailing what he has seen of the dealings of God with man.”

“With all my heart!” said Raphael, while his deep melodious tones reminded me of

“David’s harp of solemn sound,”



“With all my heart! for not only have our employments and fields of action been various, but created minds being limited in their observation, no one, at first, sees a fact in all its bearings and relations: even the holy apostles, when recording the sufferings and death of the son of God, do not dwell invariably on the same circumstances. One instructive view of the great transaction is taken by Matthew; another by John, another by Luke, and another by Mark. It is by taking the united testimony of these inspired witnesses, that the broad full view of that stupendous miracle of redeeming mercy is placed before the world!”

*Seraph.* Thy ministry, Raphael, has usually been about those saints, and in those sections of the church where the light of revelation shone brightest. Rehearse then, in our hearing, what thou hast seen of the wonderful works of God, as displayed in the history of man.

*Raphael.* I was often commissioned to visit the earthly paradise while man was innocent and holy. He was the admiration of angels, for he was created in the image of God. Divinely constituted lord of this lower world, his condition was truly blessed. He walked abroad in immortal vigour, his beautiful partner by his side, arrayed in the perfection of terrestrial loveliness, beholding the impress of their Maker in every object, and holding uninterrupted fellowship and communion with the fountain of love and joy. Smoothly and sweetly these hours rolled on, while their evening and morning anthems of praise went up as pure incense to heaven. I had been abroad on an appointed service, and returned immediately after the first transgression. Oh! it was enough to make angels weep, to behold how the scene was changed! Deep gloom hung over the bowers of Eden. The tokens of Jehovah's presence were there, but they were tokens of wrath and offended majesty! I looked for the parents of the human race, but they were not to be found. At length, stained with guilt, pale, and trembling with terror, I discovered them hid among the trees of the garden. At that moment they were startled with the awful question: ‘Adam! where art thou?’ The beasts shrunk to the ground, the birds of paradise screamed and fled, the trees shook, and the earth trembled at the voice of the Almighty. But, praise the Lord ye heaven of heavens! and thou, eternity, be filled with his praise! MERCY was mingled with righteousness in the sentence pronounced on man. The great Redeemer was promised, who, in the fullness of time, should bring life and immortality to the ruined race. The sentence, however, included the death and dissolution of the body, and their ex-

pulsion from the garden the Lord had given them. Never shall I forget the speechless anguish that appeared in the countenance of the mother of the human family, when first told she must leave forever her happy home. She cast one troubled, despairing look over the beautiful walks, bright flowers, and fruits of the garden, while fast, fast, the bitter tears streamed over her cheeks, then convulsively clinging to the arm of her husband, they were driven out from Eden. The Cherubim took possession of the gate, and a flaming sword which turned every way, prohibited all return.

As redemption was promised to man, through the mediation of the Son of God, I took a lively interest in the destiny of Adam after his banishment from paradise. Little was then known, by man or angels, concerning the plan of redeeming love. God designed that light on the moral world should arise in a manner somewhat analogous to that of the natural day. First, the solitary beam struggling through the darkness, then the distinctly visible dawn, then the brightness of the morning, then the rising sun, then his upward march, 'shining more and more unto the perfect day.' But the little of revealed truth then made known, was embraced by the parents of mankind. Their faith in the promised Messiah was strong, though they did not fully understand the *manner* in which he would atone for sin. Though they had obtained pardon of God, yet they could never forgive themselves for having introduced sin and death into the world; like Peter in after ages, who never could hear a cock crow without bursting into tears, at the remembrance of having denied his master, so they, throughout their long life, when they saw among their descendants any case of aggravated crime, (and they lived to see many) or any affecting instance of death, perpetually recurred to their first apostacy; and reproached and humbled themselves before God, for having brought rebellion and ruin among their children. Earth was to them a 'vale of tears,' but their sufferings were sanctified; and as they advanced in age, they ripened for heaven.

There was a circumstance in the history of Adam, that I will mention. The infirmities and frailties of old age, are the fruits of sin. Jehovah chose that these should be exhibited to his children, in their fullest extent, in the experience of the first man. None have ever travelled so far down into the valley of old age as he; in no other individual have the feebleness and frailties of exhausted strength, and worn-out powers, been so mournfully, and so strikingly portrayed.

*Seraph.* But did not Jared, Methuselah, and Noah live to a greater age than Adam

*Raphael.* Counting from their birth till their death, they saw more years than Adam; but observe, in that day, the seasons of infancy, childhood and youth were long. Human beings did not arrive at full maturity, until they were from sixty to a hundred years of age. Take from the life of Jared, Methuselah, or Noah, the years that passed by before they came to maturity, and you will find that after the age of manhood, none of them remained so long on earth, as did their great progenitor. Adam had no infancy; his life began with manhood, and measuring from that point, his stay on earth was protracted many years beyond that of any of his sons. His death was deeply deplored by all his pious offspring. Long had he been their instructor in heavenly wisdom. Much had he told them of his converse with God, and with angels, before his fall. But chiefly he had encouraged and urged them to hope for redeeming mercy, through the mediation of that mighty Saviour Jehovah had promised to send into the world. When their great Father expired, his pious descendants felt themselves a family of orphans.—None now remained who had seen humanity in its first estate of holiness and bliss. All now alive upon the earth, had commenced their existence after the world was involved in sin and ruin.

*Seraph.* You observed, Raphael, that in that early day, knowledge was very limited among the saints on earth, and the light they had on divine subjects, was feeble and dim. When and how was this light increased for the greater edification and comfort of the people of God?

*Raphael.* About fifty years after the death of Adam, by the translation of Enoch. "By faith Enoch was translated that he should not see death." This took place in a public manner, in the view of many of his brethren; as that of Elijah afterwards, in the view of Elisha; and the ascension of Christ in the view of his disciples. Thus the righteous of that age were assured of existence after their removal from the earth,—a doctrine which before this event was not so satisfactorily established; and thus also they were assured of the final deliverance of their bodies from death. Before this event many had sunk under his awful influence, many in infancy, many in youth and middle age, and at last Adam himself had gone down to the grave; till now death had sternly stretched his cold sceptre over the body of every human being that had entered eternity. "Shall he reign forever over our bodies?" Shall they never be delivered from his tremendous sway? were questions of ama-

zing interest among the saints, but there was none to answer. Enoch is translated. At once the righteous lift their drooping heads. They see for the body as well as the soul, victory over death—that it is the design of God, that the body made mortal by sin shall put on immortality, and that soul and body united in glory, shall dwell forever with the Lord.

*Uriel.* There was another grand purpose which the High and Holy One designed to answer by the conveyance of this eminent saint, at that early day, in this extraordinary manner to heaven. The angels were appointed ‘ministering spirits for the heirs of salvation.’ They all felt an eager desire to know as much as their Lord was pleased to reveal, concerning the result of these long and diversified labours to which they were appointed. By the introduction of Enoch into heaven, in a glorified state, body and soul united; the blessed One placed before all his angels a perfect *sample* of that ransomed multitude with which he designed to people heaven, that each might be fired to delightful activity in the holy employment assigned them.

I remember the morning well. We had been told, God would that day bring one of Adam’s children in a new form to associate with the sons of glory. I went to the portal of the heavenly city & looked down toward the earth; when far as angel’s eye can see, I discovered the glorified saint. He was rising past the intervening worlds as a radiant pillar of light, while the ministering angels around him appeared a bright rainbow of glory. Soon their hosannas were heard; and soon they rolled far and wide over the plains of eternity. The exulting spirit of Abel rushed forward to hail a brother redeemed from great tribulation. Cherubim and Seraphim bent from their thrones to gaze on the wondrous specimen of glorified humanity! It was a triumphant day in heaven. ‘The morning stars sang together, and all the sons of God shouted Amen! Blessing, and honor, and glory, and power be unto him that sitteth on the throne, and to the Lamb forever and ever.’

*Raphael.* As in this age, the same gospel which proves a ‘savour of life unto life,’ to the penitent believer, is a ‘savour of death unto death’ to the incorrigible sinner; so, in that day, those notable acts of divine Providence which deeply affected the saints with a sense of their obligations to duty and devotion, were by the ungodly grossly perverted, and used as the occasion of more exorbitant license to sin.

The venerable example and patriarchal authority of Adam long exerted a powerful restraining influence on mankind. This was

corroborated by the faithful warnings, the eloquent and fervent public exhortations of Enoch. But when the one was removed by death, and the other by translation, the ungodly world, freed from these checks, yielded to the strong impulse of every unholy passion; and, in the emphatic language of inspiration, 'Sinned as it were with a cart-rope.' At first, a general spirit of worldly-mindedness pervaded all ranks of society: men

'With impious hands  
Rifled the bowels of their mother earth,  
For treasures hid; and digged out ribs of gold!'

With the increase of wealth, grew pride and fashion with all her train of frivolous and contemptible follies, and envy and deadly hate.

To this succeeded a political mania; and many a brain was goaded to frenzy, in attempts to invent new methods for the organization and management of civil society. Many, whose names have long since perished from the earth, were then 'Men of renown;'—figured high in the political hemisphere, were greatly admired by themselves, and imagined they were by others. The political institutions of the first great patriarchal governor of the human race, were, a few years after his death, indignantly cast aside; it was contended that they were unfriendly to civil liberty; because they contained an acknowledgement of the existence and perfections of God—the claims of his holy law, and the sacredness of the Sabbath, which God gave to man the first day after his creation.

*Seraph.* As Adam, the first patriarchal governor of men, acknowledged these divine truths, did no one charge him with aiming to obtain a religious Establishment? and insist that the acknowledgement of these truths was but 'the entering wedge,' to some perfidious and horrible scheme against the welfare of the community?

*Raphael.* No such allegation was made; for in that age the minds as well as the bodies of men were very vigorous. Satan was under the necessity of reserving this folly as materials for clamour and calumny in a more feeble-minded and stupid generation.—However, the principles of those politicians of whom I spoke, were founded in Atheism:—They acted on the doctrine, which, at a latter day, the devil had the impudence to advance in the presence of the Son of God, viz: *That all the kingdoms of the world belong to him.* The existence of Jehovah was denied, his law rejected, and the Sabbath insolently trampled under foot. A rage for idolatry ensued: for God, whose existence they had denied, and whose

institutions they had insultingly spurned. 'gave them up to strong delusions.' They soon became the scourge and tormentors of each other. Loathsome debauchery and prostitution became general. Green-eyed jealousy infested the family circle—cloven-tongued slander, daughter of hell! shed her 'noisome pestilence' through each neighbourhood—red-handed murder, in broad day, walked the streets—theft and rapine lurked in each dark lane and alley—foul-mouthed blasphemy was heard at every corner, while villanous war covered with ghastly wounds and scars, stalked frightfully through the land.

———Before the palace door  
 The beggar rotted, starving in his rags;  
 And on the threshold of luxurious domes,  
 The orphan child laid down his head and died.

'The world was filled with violence,' till insulted heaven prepared to wash the guilty generation from the polluted face of the earth. Yet even here, the wonderful forbearance of God was strongly manifested. During the long period in which the Ark was preparing, Noah, a preacher of righteousness, was commissioned to warn the rebels of their approaching rain; and entreat them to repent and humble themselves before the Lord, if, peradventure his anger might be turned away, and their dreadful doom averted. But his warnings, by some, were treated with the coldest neglect; while by others they were answered with scoffs and taunts and the bitterest ridicule; yet, like Infidels in every age, they all had their fears lest the word of God should prove true at last; and the scornful smile often covered a trembling and an aching heart. But they had the multitude on their side:—Noah was denounced throughout all the country as a fanatic, a hypocrite, an enthusiast, a madman! His name was the jest and by-word of the witty, and the song of the drunkard.

I was deeply affected with an occurrence that took place the evening before the deluge began. The Ark was finished. Provisions for its destined inmates also, had been laid up in store. The numerous band of workmen so long in Noah's employ, were now dismissed. As this remarkable vessel had been constructed on the confines of a large commercial city, the wealthy, the gay, and the pleasure-loving citizens, resolved as the strongest proof they could devise of their contempt and defiance of Noah's God, and their fearlessness of the threatened judgment, to treat, on that night, all the workmen who had been employed about the Ark, to a *splendid Ball*, in a spacious temple near the centre of their city, de-

dedicated to the worship of Belus, an Idol afterwards known among the Chaldeans. Every effort was made to have the entertainment of the most brilliant character, and to collect the beauty and wit of all the surrounding country. To show the grossness of insult to which they were capable of descending, they sent tickets of invitation to the younger members of Noah's family. On that evening the Angels of God were engaged in bringing to the Ark the beasts and fowls designed to be preserved alive. As their angelic attendants were invisible, these creatures seemed to the eye of man, to come of their own accord to take shelter in the Ark. A young woman of amiable countenance, who had buried her mother but the day before, having been on a visit to an elder sister in the city, was now returning home; her name was Tyresah. She had excused herself from attending the ball on account of her late bereavement. She passed by the Ark about the going down of the sun. It was then the dumb animals of all classes were crowding in to obtain their stations. She was shocked with amazement! She knew that many of them were wild by nature, and that this strange movement was perfectly miraculous. Noah was near: she called on him from the window of her coach for an explanation. He told her the cry of man's wickedness had gone up to heaven before God, and that the end of all flesh was at hand. 'To-morrow,' said he, 'God will sweep this guilty generation to eternity! Humble yourself before him; pray for mercy to your immortal soul; for as the Lord liveth, there is but a step between you and death! Tyresah was greatly affected, and wept bitterly. She urged the driver to hasten home. Her father yet retained great bodily vigour, though his locks were grizzled with age. She fell on her knees before him—told him what she had seen, and intreated him to pray that God's anger might be turned away. He was in a transport of fury as soon as the subject was mentioned!—uttered a volley of oaths—demanded if she had become a fanatic?—had lost her reason?—had run mad? Why went you not to the party? She answered, she 'could not go!' He fiercely swore she should—called the servant to bring the carriage instantly—told her that what had alarmed her was all idle nonsense—that she must go to the ball to drive away melancholy and cheer her spirits—he would go with her. She saw remonstrance was vain. The carriage came; he handed her in, then lifted a little son of five years old, and entered himself, bidding the servant to drive with all speed to the place of amusement. I followed them to witness the result. A gay multitude were assembled to spend in

sinful revelry the night ordained to be their last. As they quaffed the wine they 'praised the gods of gold, of silver, of brass, of iron, of wood, and of stone.' For some time a pensive and serious air sat on the brow of the young and beautiful Tyresah; but she was surrounded by a crowd of admirers, and Noah, and his Ark, and the threatened deluge were the subjects of perpetual jest and merriment. At length her seriousness gave way. It was only the effect of alarm, for the spirit of God had already forsaken the earth. Gradually she became gay, excessively gay; laughed at her former fears, and joined the infatuated company in scoffing at the warnings of God. I returned to the Ark; but often through the night, the sounds of wild extravagant mirth and frolick were heard; they continued even till the break of day.

The morning arose brilliant and beautiful. The sun appeared, and smiled upon the green earth from an unclouded sky. No token of wrath was visible. But as the report of the wild beasts and fowls entering the Ark on the preceding evening, had, by this time, spread through the city, a numerous throng impelled by eager curiosity, hurried early to the place to see this strange sight. At this juncture, a large and merry marriage party from the country, drove up. They were in haste to reach the temple of Belus, and share in the festive mirth, ere its close. Before the 'Eastern blooming bride,' moved a superb band of lively and enchanting music. Surprised at finding so many of the jolly revellers collected here, they halted, and the music ceased. Noah's family were just entering the Ark, as these multitudes met before it. He himself, strongly impelled by compassion, paused at the door, and turned to give them a last address. The day of wrath, he assured them, was come, and would presently array around them all its terrors. It was now, too late to secure their earthly lives; the death of the body was inevitable: 'But who' said he 'can fathom the mercy of God! Prostrate yourselves before him, and intreat that he will not destroy your souls and bodies in hell forever!' With awful solemnity he appealed to grey-headed fathers of the assembly, his acquaintances and neighbours from early youth, but they hurled upon him their horrible imprecations, and madly cursed his God. He then turned and began to speak to a crowd of children and youth that stood near. At this the father of Tyresah caught up his little son—sprung forward, and holding him up before the righteous man, bade him 'curse the abominable old hypocrite! Curse his God!' The child attempted to stammer forth the hideous execrations his fa-



ther dictated:—Others cried, ‘stone him with stones!’ but ere their fury could find weapons, I pushed him into the Ark, and according to my commission from above, ‘shut him in.’ When they saw the door closed, their madness was uncontrollable; and, as if possessed by the same hellish demon, all with one voice exclaimed, ‘set fire to his pitchy den, and let him have a conflagration instead of a flood.’ Some ran to bring fire, and others to collect the faggots; but at that moment, a dense, dark fragment of cloud eclipsed the sun,\* and every star of heaven looked down with unwonted brightness upon the earth. Another moment, and the Angel of Destruction, a tall, terrible form, appeared, standing on the tower of the temple of Belus. Shuddering horror seized all who saw him. Thrice he glared frightfully around, and thrice he flapped his sable wings over the quaking city. Then, with a mighty voice, such as earth since her creation had never heard, he called to the great deep to come forth from her store-houses:—He called to the clouds of heaven to muster all their armies, and execute the vengeance of the great God. At his word all the storms of the north and south awoke and prepared to discharge their magazines of wrath upon the earth. Instantly all heaven was wrapt in blackness! But who may speak of the terror of sinners in that hour! Some fled, they knew not where, in search of refuge! Others stretched their hands toward heaven for help, and cried to the God they had despised. But the day of mercy was past. He answered their prayers in awful peals of thunder! and the shriek of despair was lost in the fury of contending tempests! Amidst the confusion and wild uproar of the convulsed and distracted elements, I could mark the mighty Angel of Destruction, putting forth all his tremendous energies to drive the ruin on. He uprooted the hills, burst the rocks, and rent the earth, till from her deep centre, the troubled waters spouted up ‘ten thousand fathoms wide, ten thousand fathoms high!’ Nor did he wait for the heavens to distil their showers in the usual form, but rushed fiercely up and tore the thick cloud asunder till its contents were precipitated in foaming cataracts; while through the tortured air I perceived a ghastly cloud of guilty ghosts going up blaspheming to their last dread account at the bar of God!!

Innumerable buildings were prostrated, and immense destruction of human life effected by the breaking up of the ‘Fountains of the great deep,’ and the opening of the ‘windows of heaven;’

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\* Fearful sights and appalling prodigies preceded the destruction of Jerusalem. See the accounts given by St. Luke and by Josephus.

yet here and there a strong house still resisted the shock of the tempest, and braved the violence of the current, which now rushed with singular vehemence over the plain; from these issued deep groans and unavailing prayers, mingled with distracted screams and bitter lamentation. Fragments of houses, furniture, garments, and dead bodies of beasts and men were every moment drifting by, with now and then, a 'strong swimmer,' still buffeting the waves and struggling for life. At length, the Ark itself rose from its resting place, and began to move with the waters. On perceiving this, the pious family within, united their voices in a solemn Hymn of praise and adoration to God, their Preserver. The direction it took was along the great street of the now ruined city; a huge stone building of strongest masonry, was still standing, and from within, came the voice of wailing, lamentation and woe; the waves already near the top of the walls, were rapidly rising higher and higher as if still hungry for their prey. I looked till the roof was burst open from within, and several miserable wretches came forth and stood upon it, silent and shivering in the extremities of horror. Among these I marked the unhappy Tyresah, her reason was totally dethroned, her cheek was sunken and ghastly pale, the wild irregular glare of insanity shot from her eyes; her gray-headed father held her by the arm, while with the other hand he sustained the little favorite son; the swelling waters now dashed quite over the roof and rippled among their feet—another surge rose to their knees, another came and swept the child from the hand of the affrighted father, Tyresah saw him sink among the waves, and answered his last cry, with a frenzied and fiendish laugh, then turned her maniac visage, and looked full in her fathers face, as she pointed to the Ark now passing near them, furiously exclaiming 'Father! Curse the abominable old hypocrite!—Curse his God!!' He spoke not; but

'Lively bright horror and amazing anguish,

Stared through his eye-lids.'

At that instant the strong building gave way; the raging billows flashed and boiled over them, while the shrill tempest went howling by,—his voice no longer interrupted by the shrieks and wailings and blasphemy of man.

A few there were whose destruction was more protracted.—They attained a point of land of a great elevation, from whence they looked down on the resolute advance of the raging waters, finding that prayers addressed to heaven were unheeded and

fruitless; they turned their supplication to the waves, and wept and wrung their hands, and besought the waters to stop the pursuit, and spare their lives; the waters were deaf and inexorable; the angry upward march was continued till the fugitives driven to their last retreat, were overcome and washed into eternity.

The dominion of ocean was now universal. Earth was buried. The vast billows of the shoreless deep, as if flushed with victory, and proud of the wide range and unlimited ascendancy they had acquired, wheeled, and tossed, and foamed, and practiced their huge unwieldy gambols above the tops of the tallest mountains."

Raphael paused: when all the splendid assembly raised an anthem of praise to the most High. The sentiments were exceedingly elevated and grand; in the language of mortals, their song might be rendered thus:

"Loud Hallelujahs to the Lord,  
 From distant worlds where creatures dwell,  
 Let heav'n begin the solemn word,  
 And sound it dreadful down to hell.  
 The Lord, how absolute he reigns;  
 Let every angel bend the knee:  
 Sing of his love in heavenly strains,  
 And speak how fierce his terrors be.  
 The world's foundation by his hand  
 Is poised and shall forever stand;  
 He binds the ocean in his chain,  
 Lest it should drown the earth again.  
 When earth was cover'd with a flood,  
 Which high above the mountains stood,  
 He thunder'd and the ocean fled,  
 And sought its own appointed bed.  
 Let clouds, and winds, and waves agree,  
 To join their praise with blazing fire;  
 Let the firm earth and rolling sea,  
 In this eternal song conspire.  
 Speak of the wonders of that love,  
 Which Gabriel plays on every cord;  
 From all below and all above,  
 Loud Hallelujahs to the Lord."

"A *Methodist*" writes from Alabama requesting us to tell him the difference between Calvinism and the Fatalism maintained by Mahometans? We answer; Fatalism teaches that all things are governed by blind *undesigned* fate—Atheism asserts that all things are the sport of blind chance and contingency. The Bible teaches that "all things are of God." On this holy ground, Calvinism plants her standard, distant alike from the two extremes of blind fate and blind contingency, (Truth lies in the Middle) and rejoices with joy unspeakable, that an infinitely INTELLIGENT and BENEVOLENT BEING for his own glory and the greatest good, "Works all things after the counsel of his own will."

THE  
CALVINISTIC MAGAZINE.

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

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ON THE CHARACTER OF GOD.

BELOVED BROTHER,

The task, which you assign me, though arduous is inviting. I approach it with trembling. Yet, as I approach, I feel a three-fold pleasure; arising, first, from the disposition you show, in requesting me to write on such a subject; secondly, from the hope, that a divine blessing will attend my humble efforts; and thirdly, from the prospect of fixing my thoughts on a theme, which I hope ever to contemplate with new delight.

With all the friendly anxieties occasioned by your last letter, I had the pleasure to observe, what a serious desire you manifest to examine the fundamental points of Christianity. In view of what I have written, you are so candid as to allow, *that the Bible contains intelligible and full instruction respecting the great things of religion, and that we must be supposed capable of discovering the truth.* You have selected the subject, which, of all subjects, is the most essential. *Your great difficulty, you say, respects the character of God. Complete satisfaction on this point, you think, would extend to all other points. But here your mind is unsettled. Though you have heard much and read much, concerning God, you are yet so unhappy, as to be without any clear and determinate ideas of his character. In particular, you tell me, that the character, which Calvinists ascribe to the Supreme Being, is clothed with terror. Scarcely any feature of it appears amiable. Still you are not able to rest in any other description of God; and you wish me to write on the subject, with that freedom, which I have ever used, and which you kindly receive as a proof of brotherly affection.*

I comply with your request. My object is not to treat at large this astonishing subject, but only to suggest a few leading hints, to aid your own meditations.

The perfection of God can never be grasped by a limited understanding. Only a little portion of him is known; and that.

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we know, because he has unveiled it. The great question is, *what instruction hath God given us respecting himself? What is the moral character, which we are taught to ascribe to the Supreme Being?* The heaven-taught JOHN furnishes this brief answer; GOD IS LOVE. These three words contain more information concerning God, than all the books of heathen philosophy. LOVE constitutes the moral essence and glory of Deity. Without love or goodness, his natural perfections would never render him amiable. Infinite knowledge and power, under the control of malevolence, would constitute an inconceivably hateful character. Under such influence, knowledge would plot, and power would perpetrate unbounded mischief. But, GOD IS LOVE. All his natural perfections are under the influence of the most enlightened and extensive benevolence. His character is, therefore, both venerable and lovely.

It results from the absolute perfection of God, *that he from Eternity adopted the most excellent plan of operation.* All possible schemes were viewed by the infinite mind of Jehovah, before he began to create. Perfect goodness chose *the best.* To say, that God could have chosen a better system, is to charge him with imperfection. If there could have been a better system, than that, which God eternally chose, there must have been either a defect in his understanding, in not discerning it, or a fault in his heart, in not adopting it.

When the system, eternally chosen, is declared to be absolutely, *the best,* you must well consider, with what an extensive view it is declared. It is not meant, that every part of the created system, considered separately, or the whole, considered for any limited duration, is the best that Divine Perfection could have produced. All parts of the system must be considered in connexion, and the whole, as extending to unlimited duration. It was in this view, the only wise God chose it. In this view we pronounce it absolutely *the best.*

You must consider also, that when we pronounce the system, which God has adopted, *the best,* we do it from unreserved confidence in his infinite wisdom and goodness. As we are totally unable to comprehend all the parts, which compose the system, and still more unable to extend our views to the unlimited duration of the whole; it would be the greatest arrogance in us pronounce any sentence upon it, except that, which is dictated by full confidence in ETERNAL WISDOM. By expressing our unwavering belief, yea, our happy certainty, that the scheme, which God has chosen, is the best possible, we do not profess to be wise above what is written, nor undertake to judge of that, which is above our reach. Such belief is founded wholly on the absolute perfection of HIM, *of whom, and through whom, and to whom are all things,* and on that infallible word, which assures us, *his work is perfect.* If I rest upon the wisdom, or upon the truth of God, I must conclude, that the great scheme of the universe is stamped with perfection; that *nothing can be added to it, and nothing taken from it;* and that its all-wise Author

has never found, and will never find any occasion for the least amendment.

This sentiment, which is intimately connected with a consideration of the divine character, harmonizes with reason and with revelation. It favours the most exalted piety, by inculcating an implicit belief, that God has acted *wisely* in a case, where we are totally incapable of comprehending what he has done. This sentiment is also most comforting to us. It tends to dissipate all the gloom, with which the mind is overspread by viewing the disorders in the natural and moral worlds. What can be more animating and delightful, than the cordial belief, that perfect goodness and wisdom inhabit the eternal throne? Such a belief is a broad basis for the most profound and cheerful submission, for inward peace which nothing can interrupt, and for the purest, sublimest joy.

But I cannot yet leave this great subject, the foundation of all divine truth, and of all moral harmony and beauty. Although in many respects, *clouds and darkness are round about* the character of God, the light of the knowledge of his glory shines in the gospel of Christ; yea, illuminated by that gospel, we see that it shines in the dispensations of Providence. Providence, as well as revelation, proclaims this precious truth, with which we began, that **GOD IS LOVE.**

The Calvinistic scheme, which, in your view, clothes God with the most unamiable character, embraces this truth. It teaches that all God's moral attributes, are comprised in *love*, and that his administration is a diversified and endless display of it. His goodness is over all his works. He looks with a benevolent eye upon all sensitive beings, from the highest archangel to the smallest insect. He regards the falling of a sparrow, and the cry of young ravens, as well as the prayers of his people, and the praise of angels. He wishes well to the universe. But holy beings are the objects not only of his benevolence, but of his complacency and delight. *The Lord loveth the righteous, and taketh pleasure in them that fear him.* He not only desires their welfare, but approves their character. His goodness necessarily inclines him to love goodness in his creatures.

The love of God operates in the way of grace to sinners. When he promised to display his glorious goodness to Moses, this was represented as a capital part of that display; *I will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy.* Scripture considers the salvation of sinners as the work of Divine love. I might add, that the punishment of sinners arises from the same principle. But on this topic, I only request you, for the present, to peruse the 136th Psalm, which professedly and in the most affecting manner, celebrates the goodness and mercy of God; and see, how large a portion of it is occupied in rehearsing his judgments upon the wicked. All the operations of God are calculated to promote his glory, and the great interests of the universe. His glory, though for a time concealed from the eyes of mortals, will finally shine forth; and its lustre will be the

brighter for its temporary obscurity. The highest felicity of the intelligent creation is likewise included in the divine scheme. It is an object so dear to the heart of God, that he has unalterably associated it with his own glory.

Such I take to be the leading sentiment of Calvinism respecting God. The objections against it, which have been urged with singular zeal, and which you own have made a deep impression on your mind, shall now be considered. They are subtle and specious, but not solid. I discuss them the more readily, because I apprehend, that the very things, which are objected against God, will, on candid inquiry, appear greatly to his honor. Your first objection against the Calvinistic doctrine of God is, *that it represents him as making his own glory and blessedness, rather than the happiness of his creatures, his chief, ultimate end. This representation, it is said, degrades the character of God, by ascribing to him those selfish feelings which are always accounted a meanness in mankind, and robs him of the honor of that benevolence, which primarily seeks the good of others.*

I need not inform you, my brother, that the sentiment, against which this objection is urged, is explicitly asserted in the scriptures. "The Lord made all things *for himself*. Of him, and thro' him, and to him are all things. *For his pleasure* they are, and were created." I acknowledge, that a man's having a supreme regard to his own interest or honor, is the greatest blemish. But must the Lord of all be placed upon a level with man in point of personal worthiness? Because it is criminal presumption in man to set himself on the throne, is it therefore presumption in God? Is it arrogance for JEHOVAH to say, *I am God, and there is none else?* Must the regard, which he entertains toward his own infinite perfection, be measured by the regard, which a worm ought to have toward himself? Candidly examine this subject. Why do we blame a man for thinking highly of himself? Because he has not personal merit to render such thoughts suitable. We cannot blame a person for esteeming himself according to his real worth. It is when his estimation of himself rises above the measure of his own excellence, that we stigmatize it. But when God loves himself *supremely*, does he love himself above the measure of his own worthiness? Is not his excellence infinitely superior to all created excellence? And must he cease to regard it accordingly, because it is *his*? Say, my brother; does not the infinite excellence of the CREATOR render it suitable that he should love, himself above all the creation, and supremely regard his own glory and blessedness? If he should not, he would be partial and unjust. He would deny himself. To say it is a fault in God to make himself the object of supreme regard, and his own glory the end of all his works, is implicitly to say, that divine perfection does not deserve supreme regard, and that divine glory is less worthy to be sought than some other end. Were this true, God could not with propriety command us to love him with all the heart, and make his glory our chief end. But even among the framers of the objection, who ever dared to make this command a topic of complaint? Yet

this command, as they must see, is sure evidence, that God is the object of his own supreme love, and his own glory the end of all his works.

There is one more consideration, which deserves particular notice. God's making his own glory and happiness his chief end is so far from being to the disadvantage of his creatures, that the good of the universe is comprised in it. The glory of God, my brother, is the display of his benevolence. His happiness consists in the efficacious operation of his love. *It is the happiness of an infinite Benefactor.* By promoting his own glory and blessedness, he secures the highest felicity of the intelligent system. He created angels, and men, and all other objects, for the purpose of promoting the general good. As far as they eventually do this, they display the glory of God's love, and afford pleasure to his heart. Thus his glory and blessedness include the general welfare. On the contrary, if God should make his own glory a secondary object, and for any consideration should violate his own purity, wisdom, veracity, or righteousness; in short, if he should dishonor his own character, as Supreme Governor of the universe, he would manifestly do the greatest injury to his creatures. Now why should that, which at once displays the amiableness of God, and secures the highest interests of the universe, be to mortals an occasion of murmuring? Why should we object against our Maker for entertaining and expressing that supreme regard for himself, to surrender which would be most flagrantly to violate the first principle of impartial justice, to descend from his throne, to cease to be God; and would thus destroy the only basis of union and felicity among rational creatures. And let me ask, dear brother, why should Calvinism be thought to cool the ardour or banish the delights of piety, by assigning to God the highest place in the universe; by declaring that all creatures, in comparison with him, are as a drop of the bucket, and as the small dust of the balance; and by insisting that he regards himself, and that we ought to regard him, according to the place he holds in the great system of being? \* \* \* \* \*

The second objection you state against the character which Calvinism ascribes to God, is *the gloomy doctrine of his eternal decrees.* But why is this a *gloomy* doctrine? Was it not suitable that God, in the exercise of unlimited knowledge and benevolence, should eternally fix the plan of his own operations, and the whole course of events? The denial of this must spring from the want of confidence in divine perfection. The question is, shall the circumstances of creation, the events of providence, and the condition of creatures be referred to the determination of God, or to the determination of creatures, or to the determination of chance, that is, left without *any* determination? The last can have no sober advocate. The great determination, then, must lie between God and his creatures. To whom can it be most safely referred? Who is the best qualified? All must answer alike; it is most desirable, that all things should be determined by Him, who is infinitely wise



and good, and whose determination, must, therefore, be right. Another question is, whether it appear best, that the divine determination take place in eternity, or in some period of time? *In eternity*, must be considered the most consistent answer, unless it may be supposed, that *time* will afford some new advantage for a proper determination. But what new advantage can time afford? If any be possible, it must consist in more clear and perfect knowledge, or in a better disposition. To suppose God capable of either, is to dishonor his immutable perfection. One more question remains. Is it desirable, that the eternal purpose of God be absolute and unalterable? If it were possible that the divine purpose should need or admit any amendment, every good man would feel an objection against its being absolute and unchangeable. But, who can wish the purpose of infinite wisdom and infinite love to be changeable?

If, my dear brother, you would have a clear and comfortable view of this doctrine, you must detach from it all the false appendages, with which the blindness of prejudice and the malignity of sin have surrounded it. You must remove the misrepresentations by which its cunning adversaries have deformed and disgraced it. You must cure the disease of the jaundiced eye. Then you will view the divine decrees, not as the frightful instruments with which a cruel despot injures and destroys his harmless subjects, but as the result of infallible wisdom, the dictates of unbounded benevolence. I contemplate *the divine decrees*, which pride and guilt have dressed in horror, as the eternal operations of Jehovah's perfections. If I admire his perfections, I shall, I must admire those eternal perfections, which his wisdom and love adopted, and which his power will accomplish.

Your third objection is, *that Calvinism, represents God as an arbitrary, vindictive Being, and holds the frightful doctrine of endless punishment.* If, *arbitrary*, means *acting without reason*, we deny that God is arbitrary. We hold that he never entertained a single design, and never performs a single action, without such reasons, as fully justify it in the view of his own wisdom, and in the view of all qualified judges. Nor do we ever apply the term, *vindictive*, to God, as implying, that he has a disposition to punish for the sake of punishing, or to be pleased with the misery of his creatures. The Lord hath no pleasure in the death even of the wicked. He would never inflict punishment, were it not necessary for the general good. His heart is as benevolent when he punishes, as when he blesses; when he frowns, as when he smiles. He is as good in the desolating hurricane, as in the cooling zephyr; in the furious storm, as in the refreshing shower; in the far sweeping inundation, as in the gently flowing rivulet. By sensations of pain, as well as of pleasure; by punishment as well as by reward, he seeks the welfare of his kingdom. *Sin, my brother, is a great evil.* If sin should be successful and triumphant; the throne of God would be subverted, his law trampled upon, his honor laid in the dust, and all order, virtue, and happiness annihilated. If

the ultimate design of sin should be accomplished, there would no where appear the least trace of moral beauty, or joy. The good of the world depends on the strength of opposition, which is maintained against the cause of sin. If God should cease to oppose and punish sin, he would cease to be a good ruler.— Should he stand an inactive spectator of the rising influence and far spreading mischief of iniquity, he would resign all title to our love and reverence. He would resemble a king, who from a spurious benevolence, from indolence or depravity, should let theft and murder prevail, without taking any effectual measures to put a stop to them, and save his kingdom from ruin. We venerate God as the moral Governor of the world, the Guardian of being in general. It belongs to him to seek the highest welfare of the whole. In human governments, the general good is frequently inconsistent with the happiness of some individuals. To make a sacrifice of such individuals, suppose of traitors and murderers, in order to counteract the hurtful influences of their example, and secure from injury the great interests of society, is never supposed to detract from the benevolence of government. “Capacity and inclination to punish disorder in a state is never thought to render an earthly prince less lovely in the eyes of his loyal subjects. That temper of mind, on the contrary, which should induce him to connive at disorder, however it might go under the name of benevolence, would by all the friends of good government be accounted injustice to the public.” And why should it be thought to detract from the honor of God, that in order to promote the holiness and happiness of his everlasting kingdom, he punishes unrelenting sinners?

But I will not enlarge. The subject is ably treated by several writers, particularly Edwards, in his reply to Chauncey, which you may consult at your leisure. I refer you, above all, to the scriptures. There, my brother, you will learn, that vengeance is the prerogative of God, and that the endless punishment of the wicked is one way, in which he is determined to display his excellencies, to vindicate the honour of his violated law, and to promote the most valuable interests of the universe.

Your fourth objection arises from the doctrine of atonement. It is the objection of Socinus. “The doctrine seems inconsistent with the natural benignity and placability of God. It paints him as being merciless and inexorable, until full satisfaction is made to him for the breach of his laws, and a full price paid for his mercy.” I rejoice in this opportunity to declare, that I regard these distortions of evangelical truth, as originating in the pitiful weakness and dishonesty of God’s enemies. Calvinism never considers the atonement, as the cause of Divine love; but maintains that divine love is the sole cause of human salvation, and of the atonement, as the only suitable medium of mercy to sinners; according to that inspired declaration, *God so loved the world that he gave his only begotten Son*. There was sufficient love in the heart of God to save sinners without the death of Christ, had it been consistent with righteousness. The necessity of an atonement does not arise from

the want of benevolence in God. The atonement was appointed by the most extensive benevolence. God is disposed to pardon and save sinners. But in doing this, he will not neglect the honor of his throne, nor the interests of the moral system. If salvation is bestowed on sinners, infinite benevolence requires that it should be done in such a way, as will prevent the direful effects of sin. The atonement is that way. It is the expedient of divine wisdom to counteract the influence, and avert the pernicious consequences of human transgression. Without such an expedient, that influence must have been counteracted by the personal suffering of transgressors. Through the atonement, God can grant remission, without giving up his authority, or holding out a public license to commit sin. Through that medium, the fulness of divine grace can safely flow out to penitent offenders. While mercy triumphs, it is not at the expense of Jehovah's character, or the general good. On the contrary, if God should forgive sin without any atonement, it would be a virtual acknowledgment, that he had enacted a law so rigorous, that it ought to be repealed, and issued threatenings, which he felt himself obliged to retract. Such a proceeding, my brother, while exactly agreeable to the Socinian scheme, would be so great a blemish in God, as would destroy the bliss of heaven; yea, I shudder at the thought, it would be such a treacherous desertion of his office, as Ruler and Guardian of the universe, and give such a stamp of imperfection to his character, as would render it unfit to adore him, and even justify open rebellion.

The last objection, which you specify is, *that many are ready to say they cannot feel a perfect veneration and love for such a character as Calvinism ascribes to God.* I allow the fact my brother; yet nothing results from it unfavorable to Calvinism.

It is possible the persons alluded to have such a temper of mind, as indisposes them to love and venerate God in his true character. Through the influence of a depraved heart, the Holy One of Israel may be an object of dislike and aversion. The God, whom the bible reveals, is by no means pleasing to the wicked. The sight of him fills them with dismay. This we esteem no small part of his purity and glory. *What agreement hath light with darkness?* If God's character is infinitely benevolent, it must be repugnant to the feelings of the selfish; if holy, to the feelings of the impure. If he is a just Judge, his face must be dreadful to guilt. It is the glory of Calvinism, that it does not administer soporific poison to the consciences of men; that it does not give peace to the wicked by concealing or discolouring the character of Jehovah; that it does not seduce and ruin the souls of men, by inculcating such a notion of God, as they can easily associate with their crimes. It is the glory of Calvinism that it faithfully describes that God, whose holy administration is an unwelcome reproof, disturbance, and alarm to impenitent transgressors, and excites the enmity of the carnal mind. But it has this glory too, that its God is venerated and loved by all the holy, in whose view he is clothed with infinite excellence.

Such, my brother, is the spirit of genuine Calvinism. I glory in

being its professed and conscientious advocate, not because I value it as the ensign of a party, but because in my view it contains the substance of sacred truth, and echoes the voice of God. Such, as I have imperfectly described, is the character it has taught me to ascribe to the great Being of beings. How attractive, how venerable, how glorious!

This, then, is the sum. If you ask, what is God? I answer, *God is love*. If you ask, what prompted his eternal decrees? I answer, *love*. If you ask, what is the great motive of all his operations? My answer is, *love*. If you ask what object he aims at in the great variety of natural and moral evil, which exists under his all directing providence? I answer, *the object of perfect benevolence*. *He means it for good*. Love is the sum of Jehovah's excellence, the ornament, the crown, the glory of his character. In the bosom of divine love originated all created existence, and the grand system of the universe. Divine love shines forth in the whole series of providential dispensations. Love exceedingly abounds in redemption. Its almighty energy founded, has protected, and will enlarge and exalt the kingdom of Christ. Divine love will be inexpressibly admired and glorified at the judgment day. The clear sight of it, will at that awful, decisive period, fill the saints not only with resignation, but with transports of serenest joy; and the fruition of it, will create an eternal heaven in their souls. That infinite love, which is the moral glory of Deity, has every thing to allure our affection, to gain our confidence, to raise our adoration and praise. It sweetly attracts us by its most amiable mildness; while it awes us by its superlative majesty. It humbles us by its transcendent dignity; yet exalts us by its engaging condescension. With warm affections for your soul, I beseech you, my beloved brother, to be reconciled to God, and from this moment, let it be your blessed employment, to understand and imitate his love.

CONSTANS.

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[This Sermon was preached in the first Presbyterian Church in Knoxville on the evening of the twelfth of October, 1829, and was published at the request of the young gentlemen of that town.]

ON INTEMPERANCE.

## A SERMON,

BY FREDERICK A. ROSS.

COLOSSIANS, ii, 21.—“Touch not, taste not, handle not.”

I rise to address you upon the subject of *Intemperance*, and the words I have selected, merely as a motto, express the doctrine I wish to preach. My object is to persuade you to abstain totally from the use of ardent spirits, as articles of luxury—to persuade you not to drink them—not to sell them—not to make them;

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Let us consider,

I. THE EVILS OF INTEMPERANCE, and

II. THE REMEDY—ENTIRE ABSTINENCE.

I. THE EVILS OF INTEMPERANCE.

The evils which strong drink have brought upon us, are so tremendous, and threaten such overwhelming ruin to the morals and the liberties of our country, that good men tremble in all the land. Intemperance, like every other mischief, has been as the letting out of waters. It was, comparatively, a trifling nuisance a few years ago. Every man felt confident he could with ease, and when he pleased, turn the polluted stream from his own door. But a flood is now rolling over our fields. It has swelled into a mighty inundation. In some parts of the land the low grounds are almost covered. And on every high place we see our wisest men gathered together. We hear their warning voices. The trumpet notes of the patriot, and the christian, are rolling through the valleys and swelling to the tops of the mountains. They tell us the fountains of the great deep are breaking up. They call for the help of every man, and for the help of the Lord. Yes, for the help of the Lord. For the heavens have gathered blackness, and the thunders of God proclaim that he has watched upon our iniquities, and poured this curse upon us; and that he has opened the windows of his wrath, and holds in the hollow of his hand the waters of a more awful storm.

Drunkenness, it is said by those who have looked into the subject, is a greater scourge to the United States, than the sword of an invading army. I believe the fact. And you will not think the remark too strong, when I sum up only a few of the particulars which compose that mass of misery, of which intemperance is the cause. What think you of the quantity of ardent spirits drunk every year in the United States? It is *sixty millions of gallons!* Suppose that you see this flood of liquor collected into a river flowing from one end of the land to the other, and kept up to the high-water mark, by streams incessantly running into it from the cellars of the merchant, and from the distilleries of the farmer. Suppose that you see *two hundred thousand common drunkards*, and *three hundred thousand occasional drunkards*, crowding the shores of this river, men and women, from every rank in society, and from almost every age. See, while some drink, and laugh, and drink again, and the eye begins to redden and to reel, and the step to totter, and the tongue to grow thick,—others are pros-

trated in all the disgusting circumstances of brutal intoxication. Listen to the shouts of riot—the oaths, and blasphemy. Look upon the hideous pollutions, the contentions, the babblings, the wounds, and blood, which fill this region of the shadow of death.

We hear there is a river which winds through the beautiful plains of Hindostan, and that millions gather around it, and worship the waters. And we shudder when we are told that thousands of human beings are the offerings of this superstition. But this stream I have shewed you, haunted by drunkards, is a more awful flood than the Ganges. The Hindoo believes when he drinks of his river, that health, and beauty, and long life will be given to him. The drunkard knows that disease, and deformity, and death, are in the stream he quaffs. The Hindoo is persuaded his sins are washed away in the consecrated water; and although the blood of men is the price of his imaginary bliss, he believes the victims live again in heaven, and he thinks he sees the favour of his God, in brighter skies, and greener fields, and more abundant harvests. But the drunkard has not this faith. He looks around him on a shore that is cursed, and scorched, and withered. He looks up to a sky of blackness, and darkness, and tempest—that burns with fire, and is horrid with shapes of despair. He knows he drinks damnation. For every wretch, swept off by the burning billows which roll at his feet, utters shrieks that are full of the torments of hell. This river surrounded by drunkards, in horrid worship, is not in our land. But what if it is not? Is the quantity of ardent spirits the less enormous, because we do not see it gathered together in one canal, running from Maine to Louisiana, but collected in the hogshead, in the cask, in the bottle, in every city, in every village, in every tavern by the way-side, on the sideboards of the rich, and on the tables of the poor? Is the number of drunkards the less appalling, because they are not mustered into a vast reeling and roaring crowd, around one great reservoir of grog, but cover all the land, and like the frogs of Egypt, have crawled into every house, and pollute our kitchens, our parlours, and our beds? Are the habits of drunkards the less abominable that they are not confined to one place, but are exposed to the pure eye of the sun every where? That ten thousand places where their God is found, are crowded with wretched worshippers? That the morning and the evening light witness the deep tavern debauch—the silent closet dram? That every hour of the night sees drunkards in crowds, stumbling out of damp and smoky cellars—floundering

from the muddy swine-tramped doors of distilleries—groping their way in fence corners—stretched out in piles of living filth—spurned at by every passing fool—here furious in quarrel and blood-shed—there more brutal in abuse of wife and children? In one word, is drunkenness fraught with any the less ruin to the body, and the soul, because we see it at the court-house—on the muster-ground—at the place of election—along the street—in the road—in our most private rooms—that it is a familiar acquaintance; so familiar, that, even moral men—yea, religious men, can, not only look upon a drunkard without abhorrence, but can even laugh at his staggering steps, his bloated face, his stupid speech, and all the other melancholy circumstances, which exhibit man in this his most degraded state!

But I will descend to a more particular statement of some of the evils of ardent spirits. Various diseases are the certain consequences to the drinker. Dr. Rush says, “that the habitual use of ardent spirits usually produces the following diseases: a loss of appetite; sickness at the stomach; obstruction of the liver; jaundice and dropsy; hoarseness and a husky cough, which often ends in consumption; diabetes; redness and eruptions of the skin; a fetid breath; frequent and disgusting belchings; epilepsy; gout, and madness. This is the train of diseases, produced by the use of ardent spirits, and the usual, natural, and legitimate consequences of their use.” Any one of these diseases is a sore affliction to the victim himself; many of them render him an intolerable nuisance to every one around him.

Allow me to dwell for a moment upon one of these consequences of intemperance. Have you ever visited a mad-house? Then you remember with what painful curiosity, mingled with fear, you followed the keeper along the solemn passages—and your often repeated question: Sir, is there no danger? At length the key grates in the lock of a small door.—It opens; and with beating heart, and breath suspended by awe, you found yourself in the cell of the maniac. He stands just before you—a man in the prime of life; his form is grand; his high and polished brow, and every other expressive feature, indicate the powerful mind nature had given him. You know him. Yes, you remember when he was blessed with wealth, an affectionate wife, and happy children;—when senates hearkened to his wisdom, and when his integrity and kindness, had drawn around him many friends.—You now see him chained. That eye which shone with the lustre of reason, now, rolls upon you in the wildness of phrenzy, That mouth, which

poured words of fire into the hearts of patriots, or spoke of things true, and honest, and just, and pure, to listening sons and daughters, now curses man, and blasphemes God.—Strong drink has bound this noble man. His estate is gone. His wife is dead of a broken heart; and his children receive their bread from the hand of charity.

There are, my hearers, many thousands of deranged men, and women, confined in these houses of woe, in the United States; and from examination, it is ascertained that one third of their number have been brought to that most melancholy state by Intemperance.

Let me conduct you to another house peopled with the victims of strong drink. It is a more awful place than the one we have just left. See the arched gate-way frowns before us. Two enormous doors—one of iron, the other of oak, creak upon their huge hinges for our quick entrance. They are instantly relocked behind us; and we stand by the side of the stern overseer, within the walls of a Penitentiary. It is a dismal place. The towering walls are too high to be scaled—too thick for the crow-bar; and the resolute guard with his musket and bayonet, stands ready to kill. All around are rows of cells, one above another. Some of them dungeons, made for the worst among the bad—from whose dark chambers we hear the clanking of fetters. Into these we will not go. We see villians enough around us. How numerous they are;—how hard they labour;—how coarse the bread they eat;—how ignominious they look. A coarse woolen cap conceals, but cannot hide their shaved heads. Their faces are fair from long confinement.—Their eyes are turned away from us, in shame, in remorse, in sullen contempt; and yet as we pass by them, see how industriously they ply the chisel, the saw, and the sledge. We can hardly realize that they are not fit to mix with honest men. But they are not fit to be free; the whole State has said so. Here are thieves of every name. Here is the wretch who fired his neighbour's house, and stood afar off, and laughed when he saw the ascending flames, and heard the screams of the burning children. Here is the son, who shot his father; and the father who murdered his son. Here is the husband, who killed his wife;—the wife who poisoned her husband. Here is the adulterer, who slew him, whom he had dishonored. Here is he, who stabbed the virgin, whom he found where there was none to save her when she cried. Under that cap we see the face of the boy.—There is the old man whose trembling walk belies the fierceness



of his soul. Here is he who did the deed from ruffian thirst of blood. And, look there is one poor, haggard, miserable wretch, whose bearing shews he was once a gentleman.

There are many of these huge asylums of guilt. There is a jail in every county. The number of criminals is not less than forty five thousand! What a multitude of miserable men!—What inconceivable woe they have caused—the blood, the tears, the broken hearts—alas! we cannot grasp the enormous wretchedness.

But it seems, walls of stone, pallets of straw, years of hard labor, the dungeon, and the chain, are not enough to shew the crime of him who has sinned against the laws.—Ever, and anon, we hear the deep sound of the muffled drum; we see the vast crowd, the long files of soldiers in measured march, the cart, the coffin, the condemned man, the rope, the gallows tree. One moment of awful silence—and—all is over. “He who sheddeth man’s blood, by man shall his blood be shed!” Who can console the mother? Where shall the degraded father hide his head?

Strong drink has filled these prisons, and built that gallows. The vast majority of criminals, are such, from Intemperance. Ye who love the bottle, consider what may be your end. Ye who hold the bottle to your neighbour’s mouth—hearken to the truth!—Ye are accountable to Almighty God, for all this ruin!

Awful is the malefactor’s end; yet the ordinary death of the drunkard is scarcely less miserable. His wild cry for help, rising over the midnight water, startles the traveller.—An empty boat drifts past,—for a moment, by the moonlight, the stranger sees a hand, and an arm, above a dark struggling mass—it utters a bubbling sound, and sinks. How many drunkards are frozen to death every winter! See that crowd rushing into a house from which the screams of a woman and her children are heard.—The husband in a fit has fallen into the fire, and lies half consumed on his own hearth. See that melancholy light which streams from the shattered windows of yonder old dilapidated shed. It is midnight. A drunkard is dying, surrounded by his wretched family. He has not been sober before for years. His constitution can bear the burning stream no longer. He must die. He knows it. He knows he has blasted the earthly hopes of the woman who kneels weeping by his bed. He knows he has reduced his children to rags. He knows he has sinned against God. He dares not think of heaven. Time, probation, infinite mercy, have been despised. Eternity, dark, fiery, interminable eternity, rolls its horrors over

his soul. Let us not hear his execrations of despair.—Let us not look upon the agonies of his end.

Ten thousand men die annually from the effects of ardent spirits. “Some are killed instantly; some die a lingering, gradual death; some commit suicide; and some are actually burnt up with internal fire! The combustion of the human body from the use of ardent spirits is a well authenticated fact.” Ten thousand drunkards go every year from this land to the bar of God! Ten thousand drunkards annually swell the army of the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, which have their part in the lake that burneth with fire and brimstone; which is the second death! I have not time to speak of the misery of one hundred and fifty thousand paupers, more than half of whom owe their degradation to Intemperance! I cannot count the widows and orphans, stript of comfort and affluence! I cannot estimate the wounded spirits of extended relatives!—I cannot sum up the wealth thrown away, of which the millions paid for the poison constitute but an item! I cannot bring you the dockets of every court, and shew you that drunkenness has piled the suits that are there. I cannot shew you all the stains of this moral leprosy which has streaked society with spots, redder, and more indelible and infectious than those which polluted the houses of Israel! I have given you only a few facts. But I have given enough to make every good man deeply consider what he ought to do, to help to remove this evil from the land. I have given you my opinion—and would to God I could lift up my voice, loud and omnipotent as that which shall wake the dead, and stamp the solemn admonition, not only upon every heart in this house, but upon every heart in the land—  
TOUCH NOT, TASTE NOT, HANDLE NOT THE CUP OF DEATH.

Let us now consider,

II. *The remedy proposed. Entire abstinence is the only remedy against the danger of Intemperance.* The appetite for ardent spirits is an unnatural appetite, and therefore it demands a continual increase to the food which gratifies it. The desires of nature are easily satisfied. It is true these may be indulged until they become insatiable. But the habitual use of ardent spirits in any quantity, does violence to the constitution of the body, in the shape of an unnatural excitement. The same quantity of stimulus will not produce the same excitement. It must be increased. The call is loud and clamorous, and with but few exceptions, if the man does not instantly put away his bottle, he goes on, making the proportion of

whiskey to water, heavier, and heavier, until he swallows tumbler after tumbler of unmitigated fire! Every intemperate man was once what the world calls a prudent drinker. Every prudent drinker is therefore, in imminent danger of becoming a drunkard. It will not disprove this fact, to point me to a man fifty, or sixty years of age, who has always used ardent spirits, and is still considered a temperate man. Such cases are rare exceptions. They prove nothing. I can shew you a man who has been shot through the head, another who has been run through the body, and a third who has fallen from the roof of a three story house.—Do these facts prove that a bullet through the skull, a thrust with a bayonet, or a tumble of fifty feet, are safe amusements? Do not such things usually kill? And are not the overwhelming majority of those who have habitually used strong drink, the victims of Intemperance?

The use of ardent spirits is entirely *unnecessary*. It is not necessary to the farmer, or the mechanic. The experiment has been effectually made. Workmen of every kind declare to us that they can labour longer, do more work—do it better, and feel better without whiskey than with it. Workmen of the best description can be hired without difficulty, by the farmer, and the master mechanic, who will not stipulate for grog. The reason is plain. Ardent spirits give to the body for a short time, an increase of strength, but this is succeeded by a corresponding exhaustion. They give to the mind for a moment, higher energy, but this is followed by a weariness of the spirit far greater than any labour would have occasioned. Strong drink is not necessary in cold weather, for it renders the system more liable to the action of frost. It is not necessary in warm weather. When a man is over heated, would you thrust him into an oven? The reclaimed drunkard, who is a good witness, confesses that all this is true. And the fact is undeniable, that men who never drink liquor, are as a body, an over-match for drinkers, at every thing. So much as to the need the body has for ardent spirits. The mind does not need them. I have heard indeed of a lawyer who plead better when intoxicated than when sober. But did he plead better than he would have done, had he not so deadened his faculties by drink, that nothing but brandy could rouse them? No. For continued, vigorous thought, day after day, the maxim of the philosopher, as well as of the ploughman, ought to be, “touch not, taste not,” ardent spirits. But the habitual use of ardent spirits is not only unnecessary, it is *positively hurtful*. The fact that it produces necessarily a prostrating effect upon the body, and

the mind, is proof. Our most eminent physicians now admit this. The catalogue of diseases I have already mentioned, shew what fearful influence the bottle exerts, to increase the number and the virulence of these enemies of life and enjoyment. I admit that in some preparations of medicine ardent spirits may be necessary. But what of that? Do the apothecaries in the United States require for their tinctures, sixty millions of gallons? I admit that a glass of brandy may have been beneficial; nay, if you choose, has saved life, in a violent attack of spasm. But what of that? Because whiskey helped you when sick, does that prove it good for you when well? And yet this is one of the miserable arguments of every man who does not wish to give up his vicious habit. Let me ask that man to carry out his argument—Whiskey helped you when sick—therefore you take it when in health? Will you, sir, take a dram of rhubarb every morning? Will you dose yourself with calomel throughout every day? Will you go to sleep upon arsenic? If not, then pour your liquor into a phial, and label it as medicine.

Entire abstinence from ardent spirits is, then, the duty, the immediate duty of every man. If any quantity taken habitually is an injury;—if the use of them is unnecessary;—if the danger is, as ninety-nine to a hundred, that if we continue their habitual use, we shall become drunkards;—then the voice which says, **ABSTAIN**, is from heaven. Banish ardent spirits from your houses, and you will not only be safe yourselves, but your children will have your example to lead them from the paths of the destroyer. Banish them from your houses, and your neighbours will imitate your example, and numbers and character will ultimately be on your side. Banish them from your houses, and the seller in this way may be influenced more effectually than in any other. When the number of buyers begins to lessen, the seller will find the business unprofitable. Alas! that so many amongst us cannot be moved by better motives. That so many in the hope of gain, turn their eyes from the ruin of man, and stop their ears to the commandment of God.

But perhaps I hear a professor of religion say:—Does God forbid us to make, and sell, ardent spirits? I answer: He does. If the use of ardent spirits is hurtful to health, and if they cannot be drunk without imminent danger of final ruin; then, *to use them habitually, or to sell them to those who will thus use them, is a crime.* But God has not left us to argue the matter. He says: “Woe to him that giveth his neighbor drink; that putteth his bottle to him, and maketh

him drunken." The vender of ardent spirits is exposed, without a shadow of excuse, to the full force of this denunciation. He cannot *now* say, that a little will do no harm;—a prudent use is beneficial. He knows, or he may know, that every gallon he sells does harm; that every barrel he sends from his establishment, will hasten many souls to an awful eternity. If it be said, that ardent spirits are among the blessings of providence, and that a temperate use of them cannot therefore be wrong.—I answer: This view of the subject will not help the cause of the drinker or the seller.—For, when, *from the circumstances of society*, any blessing of God cannot be enjoyed without manifest injury to my neighbour, it is my duty not to touch that thing. This is the commandment of God. Paul says, I. Cor. viii. 13. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Here is an example for every man to imitate. What were the circumstances which gave rise to these remarks of the Apostle? Many christians of that day, were in the habit of partaking of those things which had been offered to idols. This practice tended to weaken the faith of young professors, and to encourage the heathen in their idolatry. Paul admits that the practice, in itself considered, was not wrong; but in the circumstances referred to, it did harm. It caused many to sin against Christ. Therefore he declares he would not use his liberty; no, not while the world should stand. This was his general maxim. He urges it in another place, in reference to the Jewish converts, who, from the prejudices of education, made a distinction between things clean, and unclean. He says in that connection, Rom. xiv. 21. "It is good neither to eat flesh, nor drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak." Now apply this argument to the case of those who drink, or make and sell, ardent spirits. Do they not cause men to sin against Christ? Do not professors of religion, who drink, or sell ardent spirits, cause their brother to offend, and harden the men of the world against religion? Do not elders and leading men of the church, who drink ardent spirits, or sell them in their stores, or at their distilleries, know that they set an example which causes many to stumble? Do they not know they can count men in their neighborhoods, who have been made, and kept drunkards by their encouragement? Do they not know, that drunkards have been found dead, whose first and last bottle had been filled by them?

From the circumstances of society then, even if ardent spirits were admitted to be among the good things of the earth, to drink,

to sell, to make, is evil; because every man drinketh, selleth, maketh "with offence." But the argument hangs with the weight of a mill-stone around the neck of the defender of the bottle, when the fact is before us, that ardent spirits are not good for man; that taken habitually in any quantity, they are a poison and a curse. The trumpet then which says, "Woe to him that giveth his neighbor drink; that putteth his bottle to him, and maketh him drunken," gives no uncertain sound. It sends one note, clear and loud, as the voice of God, into the ear of him who drinks, and into the ear of him who sells. It is this—TOUCH NOT, TASTE NOT, HANDLE NOT.

Banish ardent spirits from your houses.—Do not drink them—do not sell them—do not make them, and we shall become a sober people. The fearful men, and the hostile men, tell us we cannot put down the evil. But we can. Much has been done already. More than one hundred thousand men are now organized in Temperance Societies. And whole States, are beginning to feel the blessed influence of their exertions. The waves of death have swelled high, and foamed, and roared;—but a voice has said, "Peace, be still."

The dove has come back to the Ark with the olive sign, that the waters are abating. Let us then not be faithless, but believing. Let us hear the warning call. Let us come up to the help of the Lord against the mighty; and we shall see all the face of the ground dry. The long covered valleys shall be green. And God will spread his bow from mountain top, to mountain top, all radiant with the promise, that the phial which he has poured out upon us, shall not be poured out again. We shall prevail. The evil which has crushed the hopes of so many families—the evil which has clothed the children of God in deepest mourning—the evil which has oftenest insulted, grieved, quenched, blasphemed the Spirit of mercy—the evil that with widest sweep has depopulated earth, and peopled hell, shall be put down. This land, overshadowed by the wings of the Almighty, shall not belong to drunkards. Five hundred thousand drunkards now pollute it; but their places shall be filled by men of temperance. The victims of Intemperance fill our asylums of penury, and madness, and crime; but the gospel shall be preached to the poor; liberty shall be proclaimed to the captive, and the prison shall be opened to them that are bound. Thirty millions of dollars annually, are now expended for strong drink, but this wealth shall be scattered over the land, to cause men to be sober, industrious, moral, and

religious. Our children's children shall see all sober men. They shall not behold a drunkard. They shall know Intemperance only as the crime of their fathers.

My hearers, will you all help us? Ye, who have lived long, and whom the Lord has preserved from this great temptation, will you help us? Ye, who make and expound our laws, and defend our liberties and our lives, will you help us? Ye young men, whom God especially admonishes to be sober minded, and of whose blood the destroyer is most greedy, will you help us? Ye, whom we love as mothers, as wives, and as sisters, and whose influence is mightier than all, will you help us? I ask your help upon the principle I have advocated:—the principle of ENTIRE ABSTINENCE. Adopt this maxim;—adhere to it faithfully; urge it upon your children;—press it upon your neighbours;—pray for the aid of God;—and we shall prevail.

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For the Calvinistic Magazine.

### **THE TRINITY.**

The doctrine of the Trinity maintains that a plurality exists in Unity.

It is reasonable to suppose, that the Author of the Universe, would, in its formation, stamp something of his likeness upon it; especially, as to his mode of existence; for so far as it would approach toward his mode of existence, it would approach toward perfection; and so far as it differed from his mode of existence, it would depart from perfection.

When we view Universal Nature, does it not exist, a plurality in unity?

Take a view of the four general elements: Fire, Water, Air, and Earth. It is admitted on all hands, that nothing that is found, either animate or inanimate, can exist without the presence of all these elements. Take away any one of them and you destroy its being; and yet, no one will pretend to say, that fire is water, or that earth is air. They can in their separate character be conceived of as fully as if they had no united existence; and are often in opposition; and at the same time, they are every where present; they constitute and preserve every thing; their union is mysterious, inconceivable, inseparable, necessary and perpetual. Can there be a more complete existence of plurality in unity than is perceived in every thing that God has made? And indeed every way you view existence, it is of the same character. Every animal has the

body and spirit, and may readily be conceived of in their separate character; and so of all vegetables: yet they all exist in unity. But of man, who is said to be after the Divine image, we are informed of a soul, body, and spirit; and although none will say the soul is the body, or, the body the spirit; yet the man cannot be without their united existence.

These ideas may have been answered before this time; if so, I would be glad to know it.

A. M'HENRY.

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#### THE SABBATH.

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.” Isa. lviii. 13, 14.

*Question.* What is meant by the requirement, “turn away thy foot from the sabbath?”

*Answer.* It is an expression that refers to the practice of trampling under foot that which we regard as *worthless*. The requirement, ‘turn away thy foot from the Sabbath,’ means, *do not trample the Sabbath under foot.*

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From the Nashville Republican.

#### COLONIZATION SOCIETY.

“The American Society for colonizing the *Free People* of colour of the United States,” was organized in the City of Washington in 1816. In 1820, persons were sent to explore the coast of Africa; and in December, 1821, cape Messurado or Montserado, between the 6th and 7th degrees of North latitude was purchased for the Colony. This purchase was afterwards called by the Society, “LIBERIA.” The first town was named *Monrovia*, from gratitude to Mr. Monroe, then President of the United States, for the cheering countenance and efficient aid which he afforded the great cause.

The first settlement was made soon after the purchase of the country; and in July 1823, there were about 120 persons in the Colony, including a number of recaptured Africans—20 of the emigrants had perished in 16 months by disease, and two severe en-



agements with the natives in 1822, when there were but 25 or 28 effective men in Liberia. They were at first attacked by 900 men, armed with fire arms, but whom they beat off with immense slaughter, losing 8 or 10 men killed and wounded. There remained then but 16 men able to fight, who repelled, in the second attack, twice the number that first assailed them. A treaty was then concluded through the agency of the British officers from Sierra Leone, which has been faithfully observed and kept.

In 1826, the whole number of Colonists very little exceeded 300—and now there are 1500 souls in Liberia.

Liberia is 250 or 300 miles north of Sierra Leone. It extends upwards of 150 miles along the sea-shore, and runs back indefinitely. The soil is exceedingly fertile—Guinea corn, millet, rice, sugar cane, coffee, in abundance and of the best quality, cotton and indigo, are indigenous—all manner of vegetables and roots of the most nutritious kinds, and all the rich variety of tropical fruits are spontaneously and abundantly produced. It is said that a single acre will produce enough of the *plantain* alone for the support of 20 persons a whole year. Every species of domestic quadrupeds, and fowls, thrive well—and the Colonists are driving a lucrative trade with the natives, for gold dust, ivory, cam-wood, palm-oil, cattle, sheep, goats, leopard skins, &c. &c. For these products they exchange such articles of merchandize as the natives formerly procured of *slave dealers for captives only*. By this mean, and by the knowledge which the Colonists impart to the natives, of agriculture, and the mechanic arts, this inhuman traffick which the laws of the United States declare to be piracy, will shortly cease.

The climate of Liberia has proven to be healthful to colored, though pernicious to white people; designed, perhaps, by the all-wise and merciful Creator, as the black man's protection against the aggressions of rapacious white men.

MONROVIA was at first somewhat sickly—but at CALDWELL and MILLSBURG, only a few miles distant, there has been very little sickness—in one of these towns scarcely a single case of fever has occurred, and at no time or place in the colony, has the mortality equalled that of some of our southern towns—vague reports to the contrary notwithstanding.

Though they have the sun always warm they are refreshed by perpetual breezes alternately from sea and land—and Captain Stockton of the United State's navy, says that during his stay there the *Thermometer* never rose higher than 85 deg.

The most friendly intercourse now exists between the Colony and neighbouring nations, who have at this time not fewer than a hundred children receiving education of the Colonists, in the English language, agriculture, &c.

The native Africans have no deeply rooted prejudices like our Indians, to be encountered—consequently they are willing recipients of instruction in the arts of civilized nations—in morality and in Christianity.

The Colonists have a Republican form of Government, (their

constitution and laws being modeled after those of the U. S.) and they elect officers of their own colour, (except the agent) for its administration.

They have a law that there shall be no credit in the Colony, save only by leave of the agent when the public good requires. And one of their first acts was to declare, that slavery, and slave dealing, should never exist among them.

They have twelve or fourteen schooners, built in the Colony, trading on the coast of Africa, some of which are of a large size, and their exports in 1826, when there were scarcely 300 souls in the Colony, amounted to nearly \$50,000.

Their agriculture is improving—for the encouragement of which they have organized societies.

They have a printing press, and a library of 1200 to 1400 volumes; and every child receives an English education.

The real object of the American Colonization Society may be ascertained from the following preamble and resolutions, submitted by Mr. Fitzhugh (of Virginia) and adopted at the ninth annual meeting of the Society, January 9, 1826.

“Whereas prejudices have been found to exist in different parts of the United States, against the American Colonization Society, growing out of an evident misconception of its real character and objects; and whereas it has sometimes been charged with the extravagant idea of being enabled to effect the purpose of its creation by means of individual charity and individual exertions only: Therefore,

1. “Resolved, That the Society disclaims, in the most unqualified terms, the designs attributed to it, of interfering, on the one hand, with the legal rights and obligations of slavery, and on the other, of perpetuating its existence within the limits of the country.”

2. “Resolved, That its only object is, what has been at all times avowed, the removal to the coast of Africa, with their own consent, of such people of color within the United States, as are already free, and of such others, as the humanity of individuals, and the laws of the different states, may hereafter liberate.”

The Board of Managers declare in their third annual report, that they propose, in the language of the Virginia resolution, to procure a suitable territory on the coast of Africa, for such of the free people of colour, as may choose to avail themselves of this asylum; and for such slaves as their proprietors may please to emancipate; and they propose, moreover, to furnish the means of transporting the emigrants to Africa; or to enlarge the means which they may, themselves, provide.

They do not, therefore, intend, and they have not the inclination, if they possessed the power, to constrain the departure of any free man of colour, from America, or to coerce any proprietor to emancipate his slaves.

We are all sensible of the great advantages our country would reap from the removal of the free negroes, as well as of the inestimable benefits that must in consequence result to them.

The only question seems—"can this object be effected?" the society answers—afford us the requisite funds and we will be responsible for the rest. But they will not go. What can justify this assertion? What, on the contrary, does experience say? Why, that there has never yet been a time when there were not more applicants for emigration to Liberia than the society could possibly send; at this moment, 1600 free negroes are waiting for passage—and 3 or 4000 slaves are offered to the society for no compensation but their removal.

The society contemplate sending a ship from New Orleans for the benefit of the southwest as soon as the funds will admit. *I want to see them going first, says one, and then I'll give \$500.* There are not a few who would like to see every great work of public utility *accomplished* before they contribute their aid. We care nothing for that help which is to come after the work shall have been completed—*we ask for aid to do it.*

The facts stated above, rebut every objection that has been urged against the scheme, except that the society would not be able to command sufficient funds. They put it then, to an enlightened, patriotic, benevolent—a Christian community,—shall a cause, replete with such blessings, fall for want of those means which are completely within your power? Can it be possible? Is this cause so imperfectly understood? Or are the hearts of the people locked up against every consideration but a sordid and *immediate* selfishness? I cannot yet believe either to be the case—I rather suppose they are calculating in their minds the extent of their abilities.

The greater part of the most distinguished men in our country (particularly from the slave holding states) have patronized the cause; among these are Mr. Monroe, Chief Justice Marshall, Judge Washington, C. F. Mercer, Wm. H. Crawford, Gen. A. Jackson, H. Clay, J. Pope, R. G. Harper, C. Carroll, of Carrollton, &c. &c. Auxiliary societies are formed in 16 states, and 10 states have recommended it to the patronage of the General Gov't. The slave holding states that have patronized it by societies, are Virginia, Maryland, North Carolina, Georgia, Kentucky, and Missouri.

The average cost for transportation, is about \$20 for each individual.

AGENT,

*for the Am. C. S. for Tenn. & Ala.*

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#### EXPEDITION TO AFRICA.

Through the generous efforts of the auxiliary Col. Society of the State of Pennsylvania, the brig *Liberia* has been chartered to convey from 100 to 150 emigrants to the African Colony. This vessel was to have sailed on or before the 10th of January, from Norfolk. Every thing for this expedition has been furnished by the liberality of the citizens of Philadelphia, and we trust that their honorable example will excite the friends to our Institution elsewhere to come forward with increased energy and nobler contributions to the great cause which so imperiously demands their

exertions. New York and Boston themselves, so frequently accustomed to take the lead, cannot be the last to follow in a work so humane, philanthropic and christian.

A Fair recently held by the Ladies of Baltimore for the benefit of the Colonization Society, produced the sum of \$2551, 50 cents! An example of industry, perseverance and charity, worthy of imitation.

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### PROGRESS OF TEMPERANCE

From the minutes of the third annual meeting of *American Temperance Society*, we make the following extracts:

Last year there were only 4 State Societies, now there are 11, and arrangements are in progress for forming 3 more. Last year the report recorded only 22 County and Town Societies, now there are more than 1,000, which are distributed as follows:

Maine	62	New York	300	N. Carolina	15	Tennessee	5
New Hampshire	46	New Jersey	21	S. Carolina	10	Mississippi	4
Vermont	56	Pennsylvania	53	Georgia	14	Illinois	1
Massachusetts	169	Delaware	1	Alabama	8	Missouri	1
Rhode Island	3	Maryland	6	Ohio	30	Michigan	3
Connecticut	133	Virginia	32	Kentucky	9		

There are doubtless some others not included in this list, and unknown to the Committee.

The number of persons in the U.S. pledged to entire abstinence is about 100,000.—Young men are in the front rank in this good Cause.

More than 700 cases of reformation of habitual drunkards have come to the knowledge of the Committee since the close of the last year, and there are doubtless several hundreds not known to them.—More than 50 distilleries stopt; some of them from principle, and some because the business had become unprofitable.—More than 50 military bodies, including some whole regiments, who have resolved to use no ardent spirits on their days of parade.—More than 400 dealers in spirits have relinquished the business from a conviction that it was wrong.

Many interesting facts in connection with the cause of Temperance, showing the force of religious principle, have come to light.

A Gentleman in Augusta, Georgia, engaged in the sale of spirits, being convinced of its evil tendency, resolved to sell out his stock then on hand, and purchase no more; but reasoning rationally and like a CHRISTIAN on the subject, came to the conclusion, that, if it was *wrong* to continue in the trade by purchasing more, it was *wrong* to sell what he had on hand; and with a disinterestedness worthy of imitation, he poured it out, to the amount of \$600. into the street!!

*Dr. Beecher's Sermons on Intemperance*, having been publicly read from the pulpit in Bloomington, Indiana, produced such effect, that on Monday morning, a merchant in that place went to his *Whiskey Barrels*—knocked in their heads, and poured their contents into the street, and resolved to sell no more!

The *Temperance Society* of Hartford County, Con. met at New Britain, Nov. 18. It had been in existence only a little more than one month, and had increased the number of Auxiliaries to 23, and the number of its members probably to 3000. A number of distilleries were stopped; some for conscience' sake, others for policy.—The more serious retailers and tavern-keepers had begun to agitate, in good earnest, the question of *right or wrong*; some of them had resolved to abandon the traffic in *poison*, whatever might be the consequence. A respectable tavern-keeper in Hartford had determined to make a bonfire of the "stuff" in his bar. The eight partners in the mercantile establishment at New Britain (including all the present merchants of the parish) had a consultation soon after the Temperance meeting, and "Resolved that they will sell no more *liquid poison* at their store, except as a medicine in cases of bodily hurt or sickness." Though they had previously sold ardent spirits annually to the amount of "about \$5000, at a profit of nearly \$1000, yet not one of the partners objected to making the sacrifice."

*Extract from the Minutes of the Synod of North Carolina, Nov. 14, 1829.*

Whereas the cause of Temperance, in the United States, has already assumed a most encouraging and commanding aspect; and is daily becoming, more and more, a subject of the deepest interest, to the moralist, to the christian patriot, and to the church of Christ; and whereas, it cannot be denied, that the use of *Ardent Spirits*, has long been, and still is, the fruitful source of incalculable mischief to our beloved country;—marring the beauty, and threatening, more or less, the stability of its free institutions; destroying, also, the peace, prosperity, and happiness of families; counteracting the progress of religion and morality in the community; and ruining, for time and eternity, hundreds and thousands of our fellow beings;—the Synod, in view of these appalling and deeply affecting considerations, feel, that they owe it to themselves, as lovers of their country, and as a branch of the visible church of Jesus Christ, publicly to identify themselves with the friends and advocates of *temperance*, in their sublime and benevolent enterprise; and with them, boldly and peremptorily, to confront an evil, which brings along with it, in its accursed train, all that is desolating and deadly. The Synod, therefore, in the discharge of what they deem an important duty, do hereby, in the following resolutions, solemnly raise their warning voice, and express their views, on this great subject, which has, of late, fastened, with such mighty interest, on the public mind. Wherefore,

*Resolved*, 1. That the Synod disapproves of the practice of

distilling and vending ardent spirits, as contrary to the benevolent spirit of the religion of Jesus Christ, and inconsistent with the Christian character:

2. That the use of Ardent Spirits, in carrying on all agricultural, manufacturing, and mining operations, ought to be entirely discontinued:

3. That the Synod disapproves of the long established custom, of offering Ardent Spirits to visitors and friends, as an expression of hospitality:

4. That, in the opinion of the Synod, no man, however temperate at present, ought to consider himself out of danger, who lives in the practice of daily, using Ardent Spirits, under any pretext whatever:

5. That all the members of our churches, seriously taking into consideration, the fact, that the tendency of the temperate use of ardent spirits to an intemperate use, is steady, strong, and insidious, ought in the opinion of Synod, wholly to abstain from their use:

6. That the practice of "treating," on public occasions, either by civil or military officers, or by candidates for a seat in our halls of legislation, or by any of their friends, is one of the most demoralizing and ruinous tendency: and it is hereby affectionately enjoined on the members of our churches to unite, and co-operate, with other religious denominations, with grand jurors, and with the friends of good order and morality generally, in all wise and prudent measures, calculated to discountenance and put down, this most pernicious practice:

7. That, as the friends of the cause of Temperance, the members of this Synod, rejoice to lend the force of their example to that cause, as an Ecclesiastical Body, by an entire abstinence, themselves, from the use of Ardent Spirits:

8. Lastly, That the Synod approve of the formation of Temperance Societies, on the principle of total abstinence; and they do hereby affectionately recommend to all the churches under their care, the formation of such Societies, as a happy and powerful security against the desolations of an enemy, whose grasp is death;—death spiritual, temporal, and eternal.

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## **THE DANGER TO BE APPREHENDED**

FROM THE PREVALENCE OF INFIDELITY IN OUR COUNTRY.

• We make the following extract from an article in the Boston Recorder, on the subject of Sabbath Mails.

The contest in our country is not between the religion of the Greeks or Romans, and Christianity; but between the religion of the Lord Jesus Christ, and the nakedness of Infidelity.

The experiment which Infidels in our country wish to make, has been fully tried by a refined and enlightened people; and if similar effects may be expected to result from the like causes, the bloody history of the French revolution may be traced as the prophetic

page for this country, whenever the principles of the new school shall become predominant. That unhappy nation, for many years previous to the revolution, was thoroughly saturated with infidelity. The profligate and demoralizing example of the Regent Duke of Orleans, and his associates in wickedness, together with the labours of *Voltaire*, *Rousseau*, *Diderot*, and their minions, had produced such an effect, that a contempt for religion predominated in almost every rank of society. The people of that deluded country had been taught by their literati, that christianity was an invention of wicked priests, and that it was wholly at war with civil liberty. Ranold, in the reign of Louis XV. proclaimed to the nations of the earth, that "*they could only be free and happy, when they had cast down every throne and every altar.*" This sentiment was fully adopted by the leaders of the French Revolution; and, to use the language of Walter Scott, "*An envenomed fury against religion and all its doctrines: a promptitude to avail themselves of every circumstance by which christianity could be misrepresented; an ingenuity in mixing up their opinions in works which seemed the least fitting to involve such discussions; and, above all, a pertinacity in alandering, ridiculing and villifying all who ventured to oppose their principles, distinguished the correspondents, in this celebrated conspiracy against religion.*"

With this disposition and with these principles, the revolution was commenced in France. She needed a revolution as much as America ever did; and if she had commenced it with that pious reliance on God, with which our fathers engaged in the work of achieving their liberties, the result might have been as happy. But the attempt to regenerate France was made by Infidels, and the whole history of the appalling scene, is a history of the fruits of national infidelity.

On the 5th of May 1789, the Estates General of France were assembled. On the 17th of June, when the *Tiers Etat* or Third Estate of the kingdom, joined by a party of the other two Estates, adopted the name of *National Assembly*, and avowed themselves *the sole representatives of the people*, the revolution was begun. This body gave place to the *Legislative Assembly*, which having less energy and talent than the former, became the tool of the community of Paris, which was governed (if a blood-thirsty club of Jacobins, without any moral code, or political creed, could be said to have a government) by Robespierre, Marat, and Danton, a triumvirate of murderers that will be long remembered, both by France and the rest of the civilized world. Under the dictation of these *incarnate fiends*, the blood of Frenchmen flowed, not in rivulets, but in *broad rivers*, down the streets of their deluded country. Marat openly demanded of the mob, who bore the name of magistracy, 260,000 heads, which he undertook to show, might be taken off in one day. On the memorable massacre, commencing the 2nd of Sept, which St. Meard calls "*the agony of thirty-six hours,*" more than 4000 suspected persons were butchered by the *revolutionary tribunal*. This scene of human butchery continued under the name of *liberty and equality*, until the exhausted

and bleeding nation, weary of her own dreadful experiment, fled into the arms of Napoleon, as a shelter from herself. And when that usurper had wasted the lives of her citizens, and squandered her treasures upon foreign expeditions, and had poured out the blood of Europe in rivers upon the ground, Louis the XVIII. was seated upon the throne of the Bourbons, and what is called, in the vocabulary of Tyrants, the doctrine of *legitimacy* restored. This reign of terror, was the reign of Infidelity. In 1793 the national convention abolished, by a decree, the Christian Sabbath, and the Christian Religion, caused a loose opera-dancer to be solemnly installed as the Goddess of Reason, who was henceforth to receive the worship of the people.

The prevalence of infidelity in France, caused such a dereliction from virtue and morality, that, in 1801, when the rage of the revolution was over, and the government was settled in the hands of Napoleon, the single city of Paris reported 4881 illegitimate births, being about one fourth of the whole number for that year. In the same city, there were, during the same year, 720 divorces, 2,257 deaths in poorhouses, and 201 found dead in the streets. In 1803, though the form of religion was restored to this distracted country, the influences of her anti-Christian sentiments was still such, that the Prefect of police reported to the grand Judges, that there were, in the same city, 657 persons who died by their own hand, 150 cases of murder, 604 divorces, 155 executions, 1210 condemned to the galleys, 1626 condemned to imprisonment, 64 branded with hot irons, 1,2076 common prostitutes, 1552 kept mistresses, and 308 licensed brothels.

From the calling of the Estates General to the re-establishment of the Bourbons, it is estimated by M. Dupin, that France lost two millions of men, and expended more than two thousand and an half millions of dollars.

Here we have an example of the fruits of infidelity among a refined and enlightened people. We see what the principles contended for by the new school have done for France. Deplorable as her condition was before the revolution, her infidelity had so entirely destroyed the morality of the country, that she could not exist under a liberal government. When she had thrown off the yoke of the Bourbons, it seemed as if the departed spirits of her *Voltaires*, and *Diderots*, had become her *vampyres*, to suck her blood in the night, while their living successors plundered her property, and poured out the lives of her citizens by thousands in the day time!

People of America! do you wish to have this destroyer lay his withering hand upon our great Republic? Are you willing to have that heavenly religion which supported our fathers in their struggle for Independence, and enabled their sons to maintain, for more than fifty years, the beautiful fabric of Republican government, exchanged for that dark and cheerless system which has deluged in blood the fairest portion in Europe?



## RELIGIOUS LIBERTY

IN THE UNITED STATES.

The following extract from our public bills of rights, &c. is published in a respectable London paper, with the flattering comments attached.

“All men have a natural and indefeasible right to worship Almighty GOD according to the dictates of their consciences. No man shall be compelled to attend, erect, or support, any place of public worship, or to maintain any ministry against his consent. No human authority ought in any case whatever to control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious societies, or modes of worship.”

It is not surprising that when an English gentleman, of liberal views, arrives in America and reads the above sentiment, he should exclaim, “This law ought to be written in letters of gold and on a pillar of marble!” It is the law of wisdom. It is the law of justice. It is the law which commences and closes the christian religion. To the high honour of America be it spoken, she is the only country on the globe, where perfect religious freedom exists. This noble law should be comprehended, valued and defended, in the spirit of meekness, by every Englishman. To the young it is particularly recommended, as the foundation of all correct views of freedom.

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### CONVERSION OF ANDREW FULLER.

In his youth, this excellent man had frequent convictions of sin, and frequent struggles between his inclinations and his conscience, between the strivings of the Holy Spirit, and the suggestions of his evil heart. He often spent his evenings in vain and sinful company, to which he was strongly attached, and on leaving which he was uniformly in great distress.—*Spirit of the Pilgrims.*

“One morning,” says he, “I think in November, 1769, I walked out by myself with an unusual load of guilt upon my conscience. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I do not write in the language of exaggeration. I now know that the sense which I then had of the evil of sin, and the wrath of God, was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I were saved of mere grace, and as it were in spite of myself. I felt, that if God were to forgive me all my past sins, I should again destroy my soul, and that, in less than a day’s time. I never before knew what it was to feel myself an odious, lost sinner, standing in need of both pardon and purification.

I knew not what to do! I durst not promise amendment; for I saw such promises were self deception. To hope for forgiveness in the course that I was in, was the height of presumption; and to think of Christ, after having so basely abused his grace, seemed too much. So I had no refuge. As near as I can remember, I was like a man drowning, looking every way for help, or rather catching upon something by which he might save his life. I tried to find whether there were any hope in the divine mercy, any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, 'Though he slay me, yet will I trust in him.' I paused, and repeated the words over and over. Each repetition seemed to kindle a ray of hope, mixed with a determination, if I might, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be both pardoned and purified; for I felt that I needed the one as much as the other. In this way I continued above an hour, weeping and supplicating mercy for the Saviour's sake (my soul has it still in remembrance, and is humbled in me!) and as the eye of the mind was more and more fixed upon him, my guilt and fears were gradually and insensibly removed. I now found rest for my troubled soul.

"When I thought of my past life, I abhorred myself, and repented as in dust and ashes; and when I thought of the gospel way of salvation, I drank it in as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.

"From this time, my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have set my passions in a flame, I now felt no inclination. 'My soul, (said I, with joy and triumph,) 'sit as a weaned child!' I now know, experimentally, what it was to be dead to the world by the Cross of Christ and to feel an habitual determination to devote my future life to God my Saviour."

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### OBITUARY.

Friend after friend departs:  
 Who has not lost a friend!  
 There is no union here of hearts,  
 That finds not here an end.  
 Were this frail life our only rest,  
 Living, or dying, none were blest!

During the year that is past, the inroads of death among our pious acquaintances and friends, have been mournfully numerous. At no former period, within our remembrance, has the bereaved church of Christ in this neighbourhood been summoned to weep over her children going down to the grave in such rapid succession. It is not the design of our publication to give, frequently detailed

Obituary Notices. The congregations in which we minister, have been bereaved by the death of many 'disciples whom Jesus loved;' and though their departure is not mentioned, nor their memory embalmed in our pages; yet, we rejoice to believe that when "the dead small and great, stand before God," their names, drawn in everlasting characters, by the pencil of redeeming love, will be "found written in the Lamb's Book of Life "

At the request of a much esteemed sister in Christ, we record on this page of our Magazine, the death of a highly valued friend. Mrs. Harriet Smith departed this life on the 1st Nov. 1829, at her residence near Abingdon, Virginia; aged 38.

Mrs. Smith possessed a mind of remarkable perspicuity and vigour, and early in life it was enriched with an extensive variety of valuable information. When quite young, her attention was awakened by the call of the Saviour, and she "chose that *good part* which never shall be taken away." The writer of these lines became acquainted with her, soon after she had publicly devoted herself to God, and even then, that consistency of Christian character, and that predominant desire of divine knowledge which so strongly marked her after life, were very conspicuous. She was an ardent lover of GOSPEL TRUTH. "*The great mystery of godliness,*" was the admiration and the joy of her heart; and her progress of knowledge in things divine, was such as few persons of her age have equalled.

The piety of Mrs. Smith was deep and *active*; "A well of water springing up into everlasting life." And in the discharge of every relative duty she was scrupulously conscientious. Her affection and kindness as a daughter, a sister, a wife, a mother, a friend will long be embalmed in the hearts of surviving relations.

A bereaved husband, with three lovely little girls and an infant son are left to feel their loss in her removal. Her aged parent, Capt. Robert Craig, now in his eighty fifth year, with a crowd of other mourners, followed all that was mortal of HARRIET SMITH to the narrow confines of the grave.

O Death! Death! how cold and how gloomy!—how unpitiful and tremendous is thy resistless sway! But,

Beyond the flight of time,  
Beyond the reach of death,  
There surely is some happier clime,  
Where life is not a breath:  
Nor life's affections, transient fire,  
Whose sparks fly upward and expire.

There is a world above,  
Where parting is unknown;  
A long eternity of love,  
Formed for the good alone,  
And faith beholds the dying here,  
Translated to that glorious sphere.

Thus star by star declines—till all are passed away,  
As morning high and higher shines—to pure and perfect day,  
Nor sink those stars in empty night,  
But hide themselves in HEAVEN'S pure light,

THE  
**CALVINISTIC MAGAZINE.**

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

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No. 3.

**MARCH, 1830.**

VOL. IV.

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For the Calvinistic Magazine.

**A FAMILIAR DIALOGUE,\***

BETWEEN CALVINUS AND ARMINIUS: PRINCIPALLY ON THE  
DOCTRINES OF ELECTION AND PREDESTINATION.

*Arminius.* Friend *Calvinus*, I am glad to see you. I have had, for some time, a desire of a friendly interview with you; that we might converse freely together, on some important points, much agitated in the present day, and, I fear, in such a manner as tends greatly to retard the progress of piety and brotherly love.

*Calvinus.* Be assured, Sir, that my sentiments on any subject with which I am acquainted are free and candid. I am also fond of friendly discussion, so long as it tends to edification. But you know, friend *Arminius*, that we differ very widely in some of our opinions; and should we enter into any matter of controversy, I fear the adversary might take advantage of us.

*Ar.* The grace of God, I trust, will sufficiently guard us against the evil you mention. And as I do not intend a controversy with you, but principally to put forth enquiries, and state objections, for the sake of hearing your replies, the danger which you have anticipated need not be seriously dreaded.

*Cal.* I am not fond of religious controversy. It too often genders strife and animosity, sours the temper, confounds the judgment, foments feuds, excites malevolence, banishes love from the heart, offends God, and often proves a successful engine in the

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\*A work of this title appeared some years ago in an anonymous pamphlet, printed in Kentucky. The present is an abstract of that work in a condensed, and somewhat improved form. It embraces only a part of the original work, as some of the topics of discussion in that work have already appeared, though in a different form, but by the same hand, in the Calvinistic Magazine. The ideas, & sometimes the words of different Calvinistic writers are introduced without mention of the author's name, or reference to the work. The design of the writer was that *Calvinus* should represent the sentiments of the Calvinists generally, in this discussion, to whomsoever they might belong. His sincere desire is that it may prove satisfactory to all who are denominated Calvinists, and edifying to the readers of the Magazine generally.

offer, and hope we shall not fall out by the way. Come, let us repair to yonder green shade; the day is calm and pleasant, and we shall be separated from noise and interruption.

*Ar.* With all my heart; the place is agreeable, the season suitable, and I anticipate a favorable opportunity of a fair and candid statement from you of those doctrines and sentiments which you hold, and which appear to me, not only to be very objectionable, but I find likewise they are almost every where spoken against.

*Cal.* I expect I anticipate you. The doctrine of Divine Sovereignty, in *Predestination* and *Election*, is the principal thing, I suppose, to which you allude.

*Ar.* There are some other matters respecting which I shall expect your opinion before we part; but, as you have observed, the points just mentioned are the principal that occasion so much altercation, and which appear to me contrary to both reason and scripture.

*Cal.* The doctrine of God's *Decrees* of *Predestination* and *Election*, is very unpopular at all times, because of the hostility of the carnal mind, and the pride of self-righteous man. "Ignorance and prejudice are up in arms here; and he who would stand up in defence of this article of *the faith once delivered to the saints*, is deemed a fatalist, and unfriendly to piety." So deeply rooted are the prejudices of the human heart against it, that a more hopeless undertaking can scarcely be thought of, than to appear in its defence. The man's reputation as a believer, and knowledge as a divine, are both likely to be forfeited. So that no secular interest, or popular motive could, therefore, be an inducement to any one to embrace this hated doctrine; and nothing but the cause of sacred truth could prompt me to appear in its favor.

As to its being "contrary to *reason*," you must permit me to observe, that it does not owe its origin to reason, no more than the doctrine of the Trinity, the Incarnation of Christ, the Resurrection of the same body, Miracles, &c. Now, reason had no hand in the discovery of these, but they are doctrines of pure revelation, which reason, alone, could never have found out; still, they are consistent with the highest reason. Think not then to combat the doctrine of the decrees with reason *alone*. It is better to observe that docility of mind, that submission to God, and that deference to what he has taught in the sacred Scriptures, than to wander without a guide in the intricate mazes of speculation.—Some people had better take a "*Thus saith the Lord*" for it, than to speculate.

*Ar.* But can you make it appear that the doctrines, in question, are *scriptural*?

*Cal.* Certainly. They are there as plainly taught as Faith and Repentance; and I think if ever I read my Bible with understanding, I as plainly see the one as the other. And although reason's line be infinitely too short to fathom these *deep things of God*, yet when discovered by revelation, they are by no means contrary to reason. By "the decrees of God," I understand his *purpose and determination* concerning all persons and things. Eph. i. 11. Now in this purpose or decree, he hath so connected the means and the end, that the rational exercise of the natural powers of the moral agent is not abridged, nor the freedom of choice destroyed. Or, to use the language of our confession, "There is thereby no *violence* offered to the *will* of the creature, nor is the *liberty or contingency of second causes taken away*, but rather established;" as will appear from Acts xvii. 26—ii. 23, and iv. 27, 28, which we shall notice more particularly hereafter. So that the horrid charge of "*fatalism*," or "*devilism*," so repeatedly reiterated, and so loudly fulminated against us by many of your young preachers, and others, to say the least, is very illiberal and ungenerous.

I wish you farther to observe, that "these decrees are founded on and proceed from the *self-existence, independence, unchangeableness, omniscience, wisdom, and justice of God*, who always acts according to *plan, order, determination, and choice*. For the Deity to act without *order and design*, would necessarily imply imperfection and weakness, which idea would be shocking to indulge." That God always *effects* what he *designs*, and always *designed* what he *effects*, is a proposition so plain and self-evident that it cannot be denied.—"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it." Eccl. iii. 14.

"In the New Testament, there is no expression on this subject, that has been translated *decree*, though some of the *phrases* might have been so translated. The expressions there, are *counsel, purpose, determinate counsel, foreknowledge*; and when it relates to the state of man, it is *choosing, ordaining, predestinating*." Now, if you choose to enter upon the "criticism of the Greek words, you will not only find them translated well into English, but that they are mostly, if not wholly, of the same import that the generality of sound Calvinists understand men to possess.—If we consider the *objects* of these divine *decrees or purposes*, call what you please; it is evident they are strictly and properly *universal*; so much so

indeed, as not to admit of any exception or shadow of exception—all creatures, and all their actions, and all events.” Do not be startled, *Arminius*: but let me not be misunderstood: I admit there is some *difference* between the light in which some events and actions, are to be considered as the objects of the divine appointment, and others. The difficulty indeed is, to shew wherein the difference consists; yet it is equally certain from revelation and reason, that *natural good and evil*, and *moral good and evil*, are to be considered as *not in the same sense*, the object of Divine appointment. I need not undertake to prove, what none can deny, namely, that God *has*, and *ever had*, a perfect knowledge of all things that *did*, or *ever shall* come to pass:—All creatures, and all their actions, and all events. We may safely, and must necessarily conclude, that if the nature of God is infinite, his knowledge must be so too, and that he must consequently foreknow whatsoever shall come to pass. “His foreknowledge then of the sanctification and eternal salvation of all that ever shall be saved, renders those events certain and necessary: because they will not, they cannot be otherwise, than he foreknew they would be; for if his knowledge were not certain, it would not be knowledge but conjecture. If God’s foreknowledge be certain, the event must likewise be certain and necessary, for how could he otherwise foreknow it? If he did not eternally foreknow these events in all their circumstances, just as they would come to pass, it would not have been knowledge but mistake; and if he foreknew those events just as they would come to pass, they must necessarily come to pass, just as he foreknew they would.—A necessity of infallibility or certainty must, therefore, be unavoidably connected with the knowledge of God.” As to the *event* then, where is the difference between God’s eternal and infallible foreknowledge, and his eternal decrees?

*Ar.* It appears very strange to me, how you can view the divine decrees as extending to such a multiplicity of objects, and in such variety of conditions, as we now see in the world, and at the same time view a consistency in the divine character as a just and holy Being.

*Cal.* These divine decrees, to our finite minds, appear to be innumerable, according to the multiplicity of their objects; yet in God they are not so, being only one eternal, intuitive, comprehensive view in his infinite mind, of what creatures, and what performances, would be for his glory and the praise of the great perfections of the divine nature. Thus at once, “known unto God are

*all his works* from the beginning of the world." Acts xv. 18. And "*all things*" were wrought "*after the counsel of his own will.*" Eph. i. 11. Now this one comprehensive, and to us incomprehensive divine act and decree, being pregnant with the whole of creation, and all the events relative thereto, we, of necessity, must divide and subdivide, the several divine purposes respecting angels and men, owing to the finite dark conceptions we have of these things. However dark and incomprehensive it may appear to a finite mind, yet there seems to be no difficulty in believing, that he who saw the whole glorious complex system of the universe, together with its daily and hourly accomplishment, could at once, in infinite wisdom, write down, in the comprehensive eternal purpose, the number of men that should ever come into the world—class them in so many generations—divide those generations into different nations, kingdoms and governments—wisely provide amongst them all the necessary different gifts and accomplishments for the support and management of the whole—purpose the several great political changes and alterations upon which, as so many hinges, the more subordinate should turn, as a "wheel in the middle of a wheel," keeping a special eye upon the well-being of his church, in her progress through all generations, and in the whole of this conduct, the Almighty so influencing and overruling the most minute event with respect to man in time and all his actions, yet in such a way, that he is by no means the author of sin, nor does he impel the will of his creatures, or destroy the influence or contingency of second causes, but in the issue, in the last great day, a solid ground-work shall be found to have been laid for the eternal glory of the divine Sovereignty, wisdom, justice and mercy of God. "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." What mortal man on earth can *deny* the right of his Sovereign to appoint the number of his days, the moment of his birth, and of his death—the different plans of his habitation, and to order and dispose of his lot and condition in time with respect to all the different ingredients and changeable circumstances thereof? Who can deny the absolute decrees of God, without at the same time denying his fixed and unalterable plan of providence? Or who can advance the absurd notion of conditional decrees without making the Divine Being dependent on the creature, and uncertain as to his determinations until the fickle volitions of sinful man shall enable him? And, to push the inquiry a little further, who can deny the doctrine of foreordination, and yet expect the



certain accomplishment of those events which are to be fulfilled from prophetic declarations made some thousands of years ago by men inspired of God? In short, a denial of the doctrine, for which I plead, will not stop short of downright skepticism, which maintains that all things are uncertain.

*Ar.* But how can you reconcile the *divine purpose*, according to your statement, with the *free-agency* of man, and the righteous punishment of sin?

*Cal.* I readily acknowledge that there is a difficulty in explaining that point; yet it does not prevent me from believing the fact; especially when I find it in the volume of Divine Inspiration. And I can as readily believe in this declaration, that "God hath, for his own glory, foreordained whatsoever comes to pass," as that "according to his purpose, he worketh all things after the counsel of his own will." Eph. i. 11. He that can discover the difference except in words, I must freely own, has a capacity of discernment that I do not possess.

*Ar.* But you said that, "the purpose of God extended to all creatures, and all their actions, and all events;" I wish you to enlarge on this subject, as I am anxious to know how you can manage it so as not to make God the author of sin.

*Cal.* I have often thought that an Arminian, who finds fault with the doctrine of Predestination, as making out God the author of sin, unjust, &c; ought first to reconcile, or clear the difficulty in his own way, namely, to believe, as he must do "that the Deity has created millions of human beings, knowing, with certainty, that they would prove incorrigible sinners, incur his divine displeasure, and that he, in consequence, would consign them to eternal punishment in the region of misery and woe." So that Calvinists are not the only persons who have difficulties in their way on these subjects. But I shall endeavor, as well as I can, to comply with your request; and would observe, in the first place; that the purposes of God extend to the Angels. Some, for the advancement of his glory, were permitted to fall irrecoverably. Jude 6. Others are confirmed in a state of complete holiness, and are called "*elect angels*" I. Tim. v. 21. With respect to man, his birth, life and death are objects of the divine decree, as will appear from the word of God. "Is there not an appointed time to man upon earth? Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass." Job vii. 1, and xiv. 5. It is likewise appointed unto man once to die, and the reason why the enemies of our

Lord could not lay hands on him was because, *his hour was not yet come*. Men come into the world at God's appointed time; they spread abroad over the earth and with perfect freedom make choice of the place of their habitation; and yet, in doing this, fulfill the divine appointment; and this is one fact, amongst many, that there is no inconsistency between *foreordination* and man's *free-agency*. This is further confirmed from the passage which declares that God, "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath *determined the times before appointed*, and the *bounds of their habitation*." Acts xvii. 26.

I proceed in the next place to observe, that *good* and *bad* actions, are all subject to the divine purpose. Here you are to be reminded of what has been said, namely, "That *natural* good and evil, and *moral* good and evil, are to be considered as not in the same sense, the object of divine appointment." That good actions are of divine appointment, will not be doubted. "The *steps* of a good man are *ordered* by the Lord." Ps. xxxvii. 23. "It is God who worketh in you both to *will* and to *do* of his good pleasure." Phil. ii. 13. The purposes of God, in these cases, do not force, or compel, but sweetly incline and determine the will, both to the action and the right manner of performing it. "Thy people shall be willing in the day of my power." Ps. cx. 3. "*By me* kings reign, and *princes decree justice*. By me princes rule, and nobles, even all the judges of the earth." Prov. viii. 15, 16. Another proof, this, of the consistency of divine Sovereignty and means free-agency. But I have said that *sinful actions* are likewise the objects of the divine decrees. While I discard the abhorrent thought, of making God the author of sin, as much as you do, yet I am bold to say, and the scriptures will bear me out in it, that both *natural* and *moral* evil are, some how or other, the objects of divine appointment; with a difference I am not able to explain. It is very certain that sinful actions are not barely *permitted*, but also *limited* and *directed* to good and holy ends, contrary both to nature of sin, and the intention of the sinner.

On the subject of natural evil, such as war, famine, pestilence, and such like, the word of God is plain: "I make peace and *create evil*. Is there evil in a city and the *Lord hath not done it?*"—Isa. xlv. 7: Amos iii. 6. With respect to moral evil, it is admitted on all hands that God cannot be the author of it; and yet it is evident, from the following cases, that the divine purpose is, some how or other, conversant about it.

The conduct of Joseph's brethren respecting him was doubtless

very sinful; yet he declares to them afterwards, that "God *did* send me before you to preserve life. So now it was not you that *sent me hither, but God.*" Gen. xlv. 5, 8. It was no doubt a sinful action in Shimei to curse David, the Lord's anointed; yet when Abishai desired to go and take off his head, David forbade him saying, "Let him curse, because the Lord hath said unto him, Curse David.—Let him alone and let him curse, *for the Lord hath bidden him.*" II. Sam. xvi. 10, 11. David had "sinned against the Lord," and this conduct of Shimei was intended as a part of his punishment, which was more fully to be affected by another and more powerful circumstance. "Thus saith the Lord, behold I will raise up evil against thee out of thine own house: and I will take thy wives before thine eyes and give them unto thy neighbour, and *he shall lie with thy wives* in the sight of this sun." II. Sam. xii. 11. Here, the *end* in view, is David's punishment: sinful actions were the *means* by which it was to be accomplished; and this was effected by the king's own son; "So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines in the sight of all Israel." II. Sam. xvi. 22. Now it cannot be supposed, that the Lord *infused* this wickedness into the heart of Absalom, but left him under the influence of those vile affections which were there before; neither was he *impelled* to the action by any decree of God, for of this he could have no knowledge, and consequently could not be a rule of his conduct; yet the difficulty lies here;—how could the positive and express purpose of God be fulfilled;—how could the punishment decreed, be inflicted on David, in the above mentioned cases, without some determination, in some way or other, as to the means by which it was to be effected? A similar case we find in Hosea, iv. 13, 14. The people of Israel sacrificed upon the tops of the mountains, burnt incense upon the hills, under oaks, and poplars, and elms. For this sinful conduct the Lord expressly denounces the following punishment upon them. "Therefore your daughters *shall commit whoredom*, and your spouses *shall commit adultery.* I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery." Now it is certain that all such conduct is very sinful; and yet it is as certain that the punishment denounced could not take place without it; yet every person must see and know, that the perpetrators, and not God, were the real *authors* of the sin committed.

*Ar.* Pray, sir, can you tell in what way, or whether at all, was the Divine agency employed in the fall of Adam: and how is it now.

employed with respect to the sinful affections and actions of men?

*Cal.* "Adam, created after the image of God in holiness, was capable of *changing*, and becoming unholy, *without any positive divine interposition*. Satan's insinuations, therefore, *might*, when believed, produce *by their own efficacy* his image; yet surely man had begun to fall at the moment when he favorably listened to the temptation; and his belief of Satan's lies was *wicked* in itself, as well as the principle of his subsequent wickedness. No creature can act without the concurrence and influence of the Almighty: yet it is certain, if God does not influence to the *moral goodness* of the action, it is impossible that a sinful creature, without that influx, can perform an action morally good. In order to the holiest creatures losing their virtue, need any thing more be supposed on God's part, than only his leaving them to themselves, or not upholding in them, and constantly invigorating a virtuous disposition. On the other hand, I imagine there is no need of supposing any other divine agency, than only to uphold in existence, creatures that have lost their virtue, amidst surrounding temptations, in order to account for all the evil affections which we ever feel; and for all the external wickedness that is ever committed." And as, in this way, we can account for the existence of all manner of evil; so we can thus understand how it is possible for God to bring about "whatsoever comes to pass," without being the *actor, maker, or instigator*, of any thing that is not perfectly good.

*Ar.* I must confess that your views of this subject are not quite so frightful as I had supposed, from what I had heard often stated as the sentiments of Calvinists.

*Cal.* Yes, sir, and the want of candour and christian charity, or something else, in our opponents, has induced them to make use of ugly names and hard speeches, in attempting to palm upon us obnoxious sentiments which we disavow; and which are calculated to prejudice the populace against us, by clothing them in such horrid colours. But I now will proceed to observe, that the *voluntary actions* of men are subject to the purposes of God. "There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand. A man's heart deviseth his way, but the Lord *directeth* his steps. Man's goings are of the Lord; how can a man then understand his own way." Prov. xvi. 9—xix. 21—xx. 24. It will be admitted, I suppose, that the conduct of Joseph's brethren toward him was entirely voluntary; so was that of the Jews and Romans in the crucifixion of our Lord;

yet they all fulfilled the divine purpose. From such cases it will appear, that human creatures being actuated by their own selfish and political views, Divine Providence renders the operation of their passions subservient to its most impenetrable designs, and governs all by an absolute control, regulating all mundane affairs according to the vast and complicated plan of causes and effects, existing through everlasting ages in the eternal prescience of God, without infringing the liberty, or restraining the free will of man. The whole series of causes and effects—the infinitely diversified train of physical and moral circumstances, and the continued succession of events, are from all eternity, present to the divine intellect. But all events are produced by a train of causes and consequences, by a combination of circumstances so closely connected, that without one, another cannot exist. The history of the world is nothing less than the history of God's eternal purpose and providence.

*Ar.* I suppose then you hold that “Marriage is a lottery,” and that whatever *is to be, will be.*”

*Cal.* I hold that marriage is of divine appointment; and altho' generally speaking, there is nothing on earth more voluntary than the marriage contract, yet in this very thing is the counsel of heaven fulfilled. Hundreds, and thousands of marriage contracts have been broken off unexpectedly, by the most trivial circumstances; and thousands more accomplished, which, previously, were marked with every appearance of improbability; and matters have so turned out as to enforce the conviction, even from the most reluctant, that surely such and such persons were *designed* to meet together in the marriage relation; which rendered all precontracts with others abortive, until the proper persons did meet. Although distance of time and place, intervening continents, rivers and mountains, inequality of age, person, and fortune, disapprobation of parents and friends, all seemed to conspire to prevent the connexion. Time, however, has brought about the whole affair like a “weel in the middle of a wheel,” and gave us to know that though “there are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand.”

As for marriage being a “lottery,” I must deny it, if I understand the phraseology, which means, according to Dr. Johnson, “A game of chance;” and I confess I am not fond of the language of gamblers, such as *luck, chance, fortune, &c.* when discoursing on matters that relate to the divine providence. To suppose that marriage is not under the special control of the divine Being, or

that it is a mere accidental thing, is to suppose an entire uncertainty respecting the *number* of human beings who shall come into the world, the instruments *by* whom they are to be propagated, and finally does not stop short of downright skepticism, making all things entirely uncertain; or, to say the least of it, subject to mere *chance*. And as to the sentiment of "whatever is to be, will be," who can deny it without falling into the absurdities just mentioned. If you deny this, you might as well maintain that what is yet future, with respect to man, but present with respect to Deity, may nevertheless never take place; or that what now exists, never was future. The existence of every individual now on earth, with all the appending circumstances, two hundred years ago were future and certain; yet if you deny the position in question, you must be forced into the absurdity of maintaining that although these things *were to take place*, yet they might *not have taken place*. I have often smiled at the simplicity of some who were mighty opposers of the doctrine of preordination; yet, they supposed it might be true that, "whatever is to be, will be;" and were confident that a man who is "born to be hanged, could never be drowned;" so forcibly sometimes does the truth of this doctrine present itself to men's minds, that they are led to acknowledge it unawares. And I am astonished to think how you can believe your Bible, and yet cry out against the doctrine of predestination, as though it were not to be found there.

*Ar.* Pray, give me a definition of the word *predestination*, and point out the passages where you see it so plainly.

*Cal.* Predestination, as has been intimated, is the decree of God, whereby he hath for his own glory foreordained whatsoever comes to pass. "The verb predestinate is of Latin original, (*prædestino*) and signifies in that tongue to deliberate beforehand with one's self how one shall act; and, in consequence of such deliberation, to constitute, foreordain, and predetermine, where, when, how, and by whom, any thing shall be done, and to what end it shall be done. So the Greek word ( $\Pi\rho\omicron\upsilon\pi\epsilon\zeta\omega$ ) exactly answers to the English word predestinate." The words decree, purpose, counsel, &c. as already observed, mean the same thing.

The following passages we think are so plain, as to authorize us to receive the doctrine as a revelation from heaven:—"For whom he did foreknow, he also did *predestinate*, &c. whom he did *predestinate*, he also called. Having *predestinated* us unto the adoption of children. Being *predestinated* according to the *purpose* of him who worketh all things after the *counsel* of his own will."

Rom. viii. 29, 30. Eph. i. 5, 11. Another passage which expresses this doctrine as plainly as words can do it, we find in Isa. xli. 9, 10. "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Now, whether the doctrine for which I plead be true or not, if I wanted to express it, I do not believe I could find words in the English language better adapted than these; and what our opponents do with this passage I cannot tell, as I believe they seldom find use for it, either in the pulpit or the press. But that we may come more directly to a point we had in view a while ago, respecting the consistency of the divine purpose with the voluntary actions of men, I would ask, whether the death of Christ was not foreordained?

*To be continued.*

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## A SERMON,

BY CHARLES COFFIN, D. D.

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JEREMIAH xvii. 27. "But, if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

Thus ends the most extended passage in the Bible on the signal duty of remembering the Sabbath-day to keep it holy. The subject being of the deepest interest, both to the Jewish nation at large, and to every soul in particular, God adopted a method of urging it upon them all, which was singularly fitted to arrest and rivet universal attention. "Go," said he to Jeremiah, "and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem, and say unto them, hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the Lord, take heed to yourselves, and bear no burden, on the Sabbath day; nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do any work, but hallow ye the Sabbath-day, as I commanded your fathers."

How plain and solemn was this admonition! How powerfully was it adapted to enforce the most conscientious observance of the Sabbath upon rulers and people; upon all persons whatever in Jerusalem or Judea, the city or the country; whether they were honorable or obscure, free or bond, old or young, male or female; and whether they were Jews by birth or by adoption. The charge given to the prophet was most wisely provident, that the divine proclamation should be pressed upon them as they passed, at all the gates of their capital; where, if any where, they were sure to be found; whoever among them might in vain have been sought for in the temple of worship on the weekly return of that sacred day, which they were under the highest obligations to reverence; and which they were, nevertheless, most criminally habituated to profane.

But even this solemn admonition was not of itself deemed sufficient. God thought proper to heighten its solemnity by a retrospect peculiarly adapted to awaken their sensibility and fill them with awe. He expressly reminded them of the impious conduct by which their fathers before them had provoked his anger. He testified in the strongest language, that, though commanded in the Decalogue, and from time to time admonished afresh, to hallow the Sabbath, "yet they obeyed not, neither inclined their ear; but made their necks stiff, that they might not hear, nor receive instruction." Familiarly known to themselves, in the mean time, were the public judgments by which the God of the Sabbath had already seen fit to execute his wrath upon the guilty nation.

Willing, however, to animate them by his mercy and forbearance, as well as to awe them by his authority and power, he promised to bless them in all subsequent times with the most desirable prosperity and happiness, both of the government and people; if they would only regard his word and sanctify his Sabbath. "But," he added, as the close of this memorable proclamation, "If ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

So dear is the Sabbath to the heart of its author.—So important is it in his estimation to his own visible glory on earth, and to the temporal and eternal happiness of men.—So fixed, likewise, is the determination of the unchangeable God, that his soul shall be avenged on every Sabbath-breaking nation throughout the world,



The text, therefore, considered in its moral import and universal bearing, proclaims to mankind this momentous warning,

God, in his righteous anger, will afflict the nation that profanes the Sabbath.

The solemnity of this truth must impress and interest every mind, that will duly consider its incontestible evidence. Some leading particulars it may be necessary to mention here; but an extensive volume would not exhaust the subject.

1. Sabbath-breaking violates the moral law. The God of Israel is supreme "Governor among the nations" to the end of the world. The great law of his government over these various communities, as well as over individuals, is permanently revealed in the Ten Commandments. These are all moral in their nature. They are founded in the eternal attributes of Jehovah, in the natural and essential relations between himself and his intelligent creatures on earth, and their several relations to each other. The moral law is, consequently, of universal and perpetual authority. Hence the unparalleled distinction it received in its miraculous promulgation by the awful voice of the eternal Law-giver in the astonished ears of the people; amid the darkness, quakings, thunders, and lightnings of Sinai's burning mount. This law, and no other, was, for the same reason, inscribed by the finger of God upon the two tables of stone. This is the very law which God promised to write upon the fleshly tables of the hearts he would renew. This is the "law" which Christ "came not to destroy, but to fulfil;"—not to abrogate, but to magnify. While, therefore, he displays his own infinite atonement as the only meritorious ground of pardon and favor to a sinful world; he insists, nevertheless, that this law shall be practically fulfilled in the sincere obedience of every person, and of every nation, that shall be allowed the happiness of enjoying his blessing.

The weekly Sabbath, unlike the feast days, new moons and ceremonial Sabbaths peculiar to the typical dispensation, was instituted and in full authority before the fall. Accordingly, we find it recognized and enforced, not only incidentally by Moses in the wilderness, in connexion with the first appearance of the manna, before the Israelites had come to Mount Sinai; but in the first table of the Moral Law, so majestically promulgated there; in one of those four commandments pointing out the precedent duty of all men to God; before the least mention of the other six, which point out the consequent duty of man to man. It should, moreover, be carefully noticed, that for its institution and continuance the

permanent reason is given; "In six days the Lord made heaven and earth, and rested the seventh; wherefore, the Lord blessed the Sabbath-day and hallowed it; a consideration which, a child may perceive, is of equal interest and obligation in relation to all mankind in every age of the world. The weekly Sabbath is God's appointed memorial of his work of creation. Of course, its primitive design must give it perpetuity, while the world stands. "Remember the Sabbath-day to keep it holy," is, therefore, like every other of the ten commandments, a continual precept from the eternal throne; coming with undiminished authority and sanction, in modern times, to every nation under the light of revelation; and to all its population, from the first magistrate in the government to the humblest individual in private life. The consequences of obedience and disobedience are as important as ever, both to individuals and nations. These will be experienced by the former, partly in time, as inhabitants of earth; although more abundantly in eternity, as immortal beings. But nations being transitory communities, can receive the consequences of their conduct only in time. Yet they cannot avoid them, while they exist. As they treat the Sabbath, God will treat them.

2. God will punish the nation that profanes the Sabbath, because it pursues a course of conduct tending to defeat the original design of man's creation. It is of man that God says, "I have created him for my glory." Man is the only creature on earth that can voluntarily act for the glory of his Creator. He alone can, also, experience the god-like enjoyment of a religious life. His happiness necessarily results from his duty; although in reference to both he is entirely dependent on God. When he best promotes the glory of his Maker, he secures to himself the highest felicity. Hence, while it is a first principle of the Bible, that "the Lord hath made all things for himself;" it is a most congenial truth, in subordination to it, that "the Sabbath was made for man." It essentially consults his best interest; while it aims supremely at God's honor. When man is by divine direction engaged in its most holy and blessed exercises, his Almighty Former is proportionally glorified; and the design of his formation equally fulfilled.

The Sabbath is a day which our Creator has from the beginning set apart from the other days and common employments of the week; for the special purpose of promoting his own glory on earth, by the sacred rest and religious worship of the only creatures here below, who are capable of serving and enjoying their God. Having its foundation and origin in the work and design of creation, it

began the very moment after this work was ended. It was blest and sanctified by God, to be kept holy to himself by man, as an appropriate and weekly memorial of the six days' work of creation, which he had just completed; and for the express praise of his own glorious attributes manifested in what he had accomplished. With the origin and design of the Sabbath is connected the only intelligible explanation of the first and continued division of time by weeks; a division, which appears to have been well understood by Noah in the ark. It was the last part of God's work in creation to make our first parents. So soon as they were both created, the Sabbath began. Its language to them was most timely and instructive. You are not your own. Your happiness can never consist in living to yourselves. You are the property of God your Maker. The business you were made for is to glorify him. The felicity of your being is to enjoy him. The first day of your lives is the earliest which he could appoint, or you observe, as the day of peculiar honor to him and privilege to you. In your paradise below, one day in every week, the seventh part of time, is uniformly to be devoted to the special service of your Creator; that you may so live on earth as continually to answer the high end of your creation. The holy exercises of the Sabbath are to send forth a sacred influence upon your common activity and daily devotions in the following week. All your experience of divine goodness through the week is to pour fresh gratitude and praise into your celebration of the returning Sabbath. Thus you are to co-operate with your God; that an augmented revenue of glory to him, and an increasing portion of happiness to men may brighten the weekly return of the day of glory and blessing to the latest period of time. While the visible creation shall continue to manifest its Creator's perfections to the human family, the weekly Sabbath will call for their devout celebration of his glorious work, to the increasing praise of his manifested perfections. Happy will it be for your posterity, if your undeviating conformity to the design of this blessed institution, and the great end of your creation, shall send an unbroken influence through every succeeding generation, to enforce their obligations and to confer blessings upon them; until the brighter displays of eternity, with its never-ending Sabbath, shall forever supersede all the institutions and privileges, which time can limit.

Such, undoubtedly, would have been the happy order of events, had man never rebelled. But, in consequence of Adam's apostacy, disaffection to the government of the Most High has

pervaded every human heart; and made the holy sabbath a burden and a weariness. Hence it has come to pass, that whenever and wherever men have been left to themselves by the spirit of God, in a land of bibles and churches, of temples and sabbaths, they have uniformly set light by the fourth commandment; and, while generally admitting its divine and perpetual authority, have with impious profaneness secularized the day, which they well knew it required them to sanctify. Fallen men will allow themselves to think their own thoughts, speak their own words, pursue their own pleasures, do their own works, and bear what burdens they please on the sabbath of their God. Of course, they carry none of its sanctifying influence into the week; but pursue an unbroken tenor of worldly living and self-gratification, tending directly to defeat the design of their creation; and evincing an unrelenting hostility to their Creator's glory. Millions of our guilty race have thus posted to eternal ruin. Millions more, it is to be feared, are so far along their way, that they will not stop short of the same dreadful end. Unreformed sabbath-breakers must learn from the horrors of a miserable eternity the folly and guilt of their conduct in time. But, as the guilty nation can exist only in time, God will make it feel in time his righteous indignation.

3. It is the fixed and revealed plan of God's government over nations, to treat them, by the mercies and judgments of his Providence, with a marked adaptedness to their moral conduct and character. This truth is stated plainly and forcibly by Jeremiah, immediately after the divine proclamation respecting the Sabbath; as being very intimately related to the same subject, and intended to clothe it with additional solemnity. "At what instant," says the God of the whole earth, "I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil, that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice; then I will repent of the good wherewith I said I would benefit them." Thus the immutable Being, who "judgeth among the nations," varies his conduct towards them by his mercies and judgments, as they obey or disobey him. Inasmuch, therefore, as the sabbath is his own day, which he requires men to "remember and keep holy," as he has given it to the nations favored with revelation, to be a sign between him-

self and them; whenever they profane it they do evil in his sight, and obey not his voice. By this impious conduct they not only forfeit every mercy, but bring down upon themselves the afflictive dispensations of his anger; which cannot fail to thicken upon them, until they repent or perish.

4. All sabbath-breaking nations do much to incur the signal anger of heaven by the thankless contempt with which they treat the peculiar blessings of revelation. These nations sin against a noon-tide blaze of light, which does not shine upon the rest of the world. They are presented with the most awful and endearing displays of the attributes and works of the Triune God. They are addressed in the melting strains of his redeming mercy. They are invited to the rich possession and blessed fruits of that righteousness which exalteth a nation; to the safety and honor, the prosperity and happiness of that heaven-protected "people whose God is the Lord." Hence the emphatical appeal, threatening and expostulation of the insulted Jehovah to the ungrateful Jews; "You only have I known of all the families of the earth; therefore, I will punish you for your iniquities. Can two walk together, except they be agreed?" It is on the sabbath, more especially, that the Eternal Father comes near to men, to walk with them. Who can describe the guilt and danger of turning away from the God of the universe, for secular, perishable and forbidden objects, when, with a father's heart, he comes down to commune with us, unworthy as we are; and promises, that, if we will only bid him welcome on the day of his appointment, and take the required leisure to receive his condescending visit, he will fill our hearts, our houses and our sanctuaries with his soul-cheering presence and smiles?

The sabbath is granted to us, that it may bring us to realize, under the power of the divine spirit, the blessings of revelation. Without this day of special appointment for rallying the inhabitants of earth around the standard of heaven, there would have been little opportunity for all the other institutions of religion to interest and affect the hearts of men. Without this blessed day, the ministers of the Word of God, the pious fathers and mothers, and all the friends of righteousness could do but little, to impress, restrain and reform the wicked. The busy scenes of this world would every day thrust aside the concerns of eternity; and death alone would produce a pause in secular pursuits. But, happily for our mortal and immortal interests, the sabbath, one day in seven, claims, of us all, its sacred rest and religious duties, wheth-

er at home or abroad. It appropriates the time and retirement in our several habitations to devotional reading, meditation and prayer; to serious conversation in the domestic circle; to the most undisturbed exercises of family worship; to the catechising and religious training of the rising generation, both children and servants; and to the most desirable increase and general diffusion of christian knowledge and piety. It claims our attendance, when not impracticable, at the place of public worship, that we may enjoy a sacred union with the people of God in the ordinances of his house; where his high and holy throne is devoutly addressed; where his praises are sung in the songs of Zion; where his inspired Word is read, explained and enforced; where the sacraments of Baptism and the Lord's Supper are seasonably administered; and where the spirit of God comes down into the bosom of every sincere and humble worshipper, giving a sanctifying efficacy to the means of grace; that the gospel sanctuary on earth may, indeed, prove the gate of heaven. The Sabbath's discipline is the highest and happiest culture of our intellectual, social, moral and immortal powers. Its special advantages are our greatest privileges. In the present age, its sacred schools for children and youth are accomplishing incalculable good, in rescuing thousands from perdition, and training them for the skies.

Amid the refreshing rest of his own day, God not only indulges us in private with the complete volume of his revealed will, and the aid of its most judicious expositors; but publicly instructs us by the able and faithful ministers of the New Testament on the most interesting of all subjects, the leading doctrines and precepts of Christianity. By his qualified and commissioned ambassadors he unfolds to us his adorable perfections, the mysterious resources and unexampled mode of his own infinite being; the eternal covenant of redemption; his great end in creation, providence and grace; his law, government and revealed purposes. By them he arrests our attention to the moral agency, duty and immortality of man; to his fall, depravity, condemnation and ruin, as a sinner; and to the gospel revelation, as his only hope. By them he presents to us, with lively interest, the divinity, humanity and mediation of the Redeemer; the infinite sufficiency of his atonement for the justification of all men on the terms of the Gospel; and the actual and unfailing justification of every sincere believer. By the faithful ministers of his Word, as the instruments of his Holy Spirit, he mercifully strips us of every excuse for continuing in sin; enforces upon us the immediate duty and indescribable wis-

dom of renouncing it for salvation; familiarizes to our minds the essential change of heart, which every sinner needs that he may please, glorify and enjoy his God, and the genuine fruits and evidences which distinguish this great moral renovation of soul from every species of delusion. By their ministration he multiplies to his children the consolations of his grace, while his Spirit bears witness with their spirits, that they are born of God; and displays to them the everlasting strength of that gospel covenant which he establishes with them in all the variety and fulness of its exceeding great and precious promises. By the labors of the ministry he proclaims to the church and the world the impartial nature of every right affection; the self-denying duties of holy living and christian discipleship; the claims of the destitute, the ignorant, and the heathen; the vanity of the world; the certainty of death and the general judgment; the present danger and final destruction of the wicked; and the safe condition and happy prospects of the righteous, both for time and eternity.

Since the incarnation of the Son of God, the instructions of the sanctuary and the privileges of the sabbath are unspeakably increased. The meaning of the Old Testament is more fully understood. The New Testament is a most explanatory comment upon the Old; upon its moral, ceremonial and judicial law, its doctrines and prophecies, its precepts and proverbs, its poetry, history, and biography. It, moreover, imparts much additional information. The evangelists tell us what their ears have heard, their eyes have seen and their hands have handled of the "Word of Life," who "was made flesh and dwelt among" them. They exhibit the predicted Messiah already come. They place before us the impressive scenes of his infancy and childhood; his mature age and public ministry. They enable us, as it were, to hear his words, to see his actions, to witness his miracles, to observe his tears, to listen to his groans, and to be spectators of his death. We are conducted in thought into his empty sepulchre. We are admitted into the room, where he miraculously presented himself, as the risen Saviour, while the doors were shut. We are permitted to gaze with the adoring disciples on the glory of his ascension, and to receive the testimony of the attendant angels, that in like manner he will come again to judge the world. We are certified most abundantly by the New Testament of an innumerable host of angelic spirits, all worshipping the Saviour, and "sent forth to minister to the heirs of salvation." We are warned most instructively of our adversary the Devil, of his subtil devices and the legions of his emissaries; while we are most clearly assured,

that he is a conquered enemy, with all his infernal armies, that he has his chain, and that his time on earth, to work mightily in the hearts of the children of disobedience, is but short. By the wonderful descent, the miraculous gifts and renewing grace of the Holy Spirit on the day of Pentecost, we behold, in demonstration before us, the efficacy of the Redeemer's atonement, the prevalence of his intercession with the Father, and the earnest of his universal conquest over a revolted world. The formation and enlargement, the ardor and holiness, the affection and unanimity of the primitive christian church discover to our faith, what a heaven upon earth its glorified Lord is about to make in his millennial reign. The benevolence in enterprise, the self-denial in labor, the patience in suffering, the success in life, the triumph in death, and the posihumous usefulness throughout all subsequent ages, which so incomparably distinguish the apostles and primitive martyrs, present before us the brightest human examples of true greatness and substantial glory; and almost draw aside the veil which hides from our view the spirits of the just made perfect above. The New Testament, likewise, most amply unfolds the signal events and remarkable scenes, which were to afflict or bless the church from the Saviour's ascension to his second coming; while it intermingles through its whole structure the most heart affecting descriptions of the opposite principles and characters of the righteous and the wicked; as well as of the glories and horrors they are respectively to realize in the eternity before them.

Such are some of the accumulated advantages with which the sabbath returns to men under the christian dispensation. Christ, by whom all things were made, and by whom they consist, claimed, before his death, to be the Lord of the Sabbath; being God equal with the Father in all the honors of Creator and all the perfections displayed by creation. It belonged, therefore, to him, not only to enlarge, according to his good pleasure, the privileges of the Sabbath; but, in consequence of his resurrection, to change its place in the week, for the purposes of his own grace, from the seventh day to the first; and thus to sanctify the day of his rising, as the memorial of his resurrection and of the work of redemption; to the highest glory of the Godhead, while time should last. The first day of the week he accordingly honored and blessed, as the special day on which he chose to manifest himself to his disciples and followers; to be "known of them in breaking of bread;" to make their hearts burn within them by his gracious communications and influence, his miraculous presence and condescending commu-



nion. He waited its stated return, to give further manifestation that he chose to distinguish it above every other day. So his followers in the first churches understood him; and learned from him the blessed distinction of the day. It became by general observance the day of their stated assembling for public worship and gospel ordinances. The Apostles, whom he blessed with infallible inspiration, understood him in like manner, and gave their sanction to the prevalent observance of this day; while they could not but know, that the moral law required one day in seven to be kept holy to God, until the end of the world should come. Believing Jews united with Gentile christians in the sacred observance of this day; and John would not have been understood by the christians whom he immediately addressed, if he had intended any other than the first day of the week, when he spoke to them, without explanation of the "Lord's day," as familiarly known to them all. Hence it has come to pass, that from the times of inspiration, the church of Christ has regarded, with singular unanimity, the day of his resurrection as the Christian Sabbath; enforcing upon both Jews and Gentiles the common obligations of christianity, as a religion for all mankind. Hence, too, and not otherwise, may be seen, how appropriate and how merciful was the exhortation, which our Saviour thought proper to give, a little before his death, to his immediate followers in view of the approaching destruction of Jerusalem; while he understood infinitely well, that this national judgment upon the Jews would not take place, until many years after the end of the Mosaic dispensation, and his own ascension to glory: "Pray ye," said he, "that your flight be not in the winter, nor on the Sabbath day." The scope of this timely counsel was evidently this. Settle it now in your minds, that the Sabbath of your God and Redeemer, however it may be circumstantially changed as to the particular day of the week, will then continue to have its weekly return, as certain as winter its annual recurrence: and that it will bring with it all the privileges and claims which the most gracious dispensation of heaven to earth shall comprise. Pray, therefore, most seasonably, earnestly and perseveringly, that, in that predicted period of your unexampled perplexity, your flight may not only be exempted from the severities of winter; but be so favorably timed in the week, that it shall neither necessitate your loss of the Sabbath's privileges, nor tempt your violation of its rest. The implied admonition to us all is no less than this: Be resolutely determined, in reliance on divine aid, to let nothing deprive you of the Sabbath's opportunities, if your most vigilant precautions and

timely supplications can prevent; and never allow yourselves, on any principle whatever, to profane the Lord's day, however urgent you may think occurring temptations.

What honest inquirer after the revealed will of God can escape the conclusion, that the responsibility of men, indulged with the sabbath in gospel times, must be vastly increased by the entire fulness of divine revelation and the resulting advantages which signalize the return of this blessed day of rest, instruction and worship; more especially in this enlightened and eventful period of the church; and most of all in a country which providence has remarkably distinguished by civil and religious liberty, and by ample opportunities for the supply of every temporal want by proper industry in the week? In such circumstances the means of grace, whether improved or misimproved, necessarily occasion men to make a rapid formation of character, either for heaven or hell. Thousands of sinners, who now trample on all the institutions of religion with the most frenzied hardihood, may already be sealed for merited perdition. Thousands more may soon be added to the irrecoverable number. When once the judicial sentence of an angry God has gone forth against any, "they are joined to their idols, let them alone," nothing will ever teach them the sacredness and preciousness of the holy sabbath, but the hopeless agonies of that miserable world, where this day of mercy will never dawn. These they must soon feel. It is, however, only in the present world, that the retributions of incensed heaven can reach nations, as existing communities. Those nations, therefore, that venture to pour contempt upon all the invaluable blessings of revelation by the allowed practice of Sabbath-breaking, must experience in time, from the Almighty Governor of nations exemplary sufferings for their aggravated guilt. Let no nation calculate on committing the sin and escaping the punishment; while the fourth commandment holds its place in the Decalogue; and the ascended Lord of the Sabbath connects his own honor with the sanctification of his own day, pursues the end of man's creation in the more glorious work of his redemption, and avenges himself of every nation, that has the daring impiety to trample upon his precepts, his ordinances and institutions.

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#### REMARKS ON I. Kings xxii. 34.

*"And a certain man drew a bow at a venture, and smote (Ahab) the king of Israel between the joints of the harness."*

*"Ahab the son of Omri had reigned over Israel in Samaria*

twenty and two years; and he did evil in the sight of the Lord *above all that were before him.* And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel the daughter of the king of the Zidonians, and went and served Baal and worshipped him. And he reared an altar for Baal in the house which he had built in Samaria. And Ahab made a grove, (for idolatrous worship, where he offered human sacrifices, and used many abominable rites;) and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Such is the sketch the sacred historian gives of the vile and God-provoking practices of this extraordinary sinner. At length the period drew nigh when he must go to his long and dark account at the bar of God. His proud and ambitious heart devised the scheme of going up to Ramoth-gilead to war with the Syrians. The prophets of his idols are called together and consulted. **FOUR HUNDRED** of them stood before the king; for the propagators of false doctrines are generally very numerous. "Shall I go up to Ramoth-gilead to battle, or shall I forbear?" said Ahab. "Go up and prosper," said the united voice of the lying prophets, "Go up and prosper: for the Lord (Baal, our god, whom we worship,) shall deliver it into the hand of the king."

The righteous king of Judah, Jehoshaphat, who had been invited by Ahab to go with him against the Syrians, said, "Is there not here (at thy court) a prophet of the Lord that we may inquire of him?" Ahab answered, "There is **ONE MAN**, Michaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Jehoshaphat insisted he should be consulted. Ahab yielded to his urgent request, called an **OFFICER**, and said, "Hasten hither Michaiah the son of Imlah." It appears from this order, and also from the order in verse 26th, where he was remanded *back* to the governor of the city for imprisonment, that this *one* prophet of the Lord who had been near Ahab's capital, had been imprisoned, doubtless as a dangerous person,—one who was hostile to the best interests of the State, seeing he maintained that the ruler and his subjects ought to fear the God of heaven and obey his law. Such politicians as Ahab and his four hundred idolatrous prophets, could easily make out to a demonstration that one prophet of the Lord about his capital enjoying the rights and privileges that all other citizens enjoyed, would render the whole fabric of civil Society alarmingly insecure: and so Michaiah was shut up in prison, that the

nation might be safe. Let none of our modern infidel statesmen take 'the flattering unction to their soul,' as though *they* had first discovered that the Devil is the great patron of civil liberty; and the prosperity of nations is only secure when his servants hold the reins of government, and publicly trample under foot the laws of God; for the notoriously profane Ahab, and all the prophets of Baal acted on this principle three thousand years ago.

Micaiah is brought before the ungodly king, and after receiving taunts and insults he is demanded to tell what shall be the result of the expedition against the Syrians. And he said "I saw all Israel scattered upon the hills, as sheep that have not a shepherd. And the Lord said, *These have no master.*" In other words, Ahab is slain in battle. The proud monarch is highly incensed. Calls his officer "Take Micaiah and carry him *back* unto Aman the governor of the city, and to Joash the king's son; and say, thus saith the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."

And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me! And he said, Hearken! O people, every one of you!"

Guilt is always cowardly. Ahab had a brazen front; he affected to despise the warning given by the messenger of God; yet like those who now follow his example, he had fearful forebodings of Jehovah's wrath. When the battle drew nigh, he so quaked with apprehensions of his danger, that he declined taking the command of his army. He requested Jehoshaphat to 'put on his robes' of honor and take the command; "But," said he, "I will disguise myself and enter into the battle." Valiant infidelity! "Thou shalt remembered be!" Thou wilt expose a friend and ally to danger which thy own cowardice trembles to encounter!

"O monster! made of insolence and fear,  
A dog in forehead, but in heart a deer.

The king of Judah takes the command, and enters the field in his royal robes. The Syrians mistake him for the king of Israel, while Ahab ingloriously disguised, for a time, baffles and avoids them. But 'A certain man drew a bow at a *venture.*' The expression is like that used concerning the men who went from Jerusalem with Absalom when he rebelled against his father: "They went in their simplicity, and knew not any thing." "A certain man drew a bow in his simplicity," not knowing who was before him, "and smote the king of Israel between the joints of the harness. So the king died."

and was brought to Samaria, and one washed the chariot in the pool of Samaria and the dogs licked up his blood.”

REFLECTIONS.

1. “There is no darkness nor shadow of death where the workers of iniquity may hide themselves.” Ahab’s disguise could deceive the Syrians, but those ‘eyes that never slumber nor sleep,’ penetrated through all his disguises, and the arrow of the Almighty found him out. “Who hath hardened himself against God and prospered?”

2. How wonderful is the providence of that God, who has said “My counsel shall stand, and I will do all my pleasure.” Elijah had told Ahab, that the dogs should lick his blood in the same place where they licked the blood of Naboth whom he had so wickedly slain. But how is it accomplished? Not one concerned have any intention of fulfilling the word of the Lord. The man draws his bow without having any idea that Ahab is before him:—the arrow finds the joints of the harness:—the dead king is taken in his chariot to Samaria:—the bloody chariot to the pool to be washed—and the word of God is verified. “There are many devices in man’s heart, nevertheless the counsel of the Lord, that shall stand.”

3. How excellent, how admirable a trait of character is christian fortitude—*valour for the truth*. Micaiah stands before a powerful and infuriated king, with a resolution as high as heaven, and a glow of seraphic zeal, determined; “As the Lord liveth, what the Lord saith unto me, that will I speak.” A noble pattern for ministers! They must ‘declare the whole counsel of God,’ not fearing the *numbers* who oppose it. The prophets of Baal were to Micaiah in the proportion of *four hundred to one!*

4. Let saints rejoice, that the Lord God omnipotent reigneth, and doeth according to his pleasure in the armies of heaven, and among the inhabitants of the earth. In his hands there is safety for the saints which sinners can find in no disguise.

“Plagues and death around me fly—  
Till He bids I cannot die.  
Not a single shaft can hit,  
Till the God of love sees fit.”

G.

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**POPISH SUPERSTITIONS.**

The following extracts from the Ritual of the Romish Church for baptizing their bells, singularly exemplifies the truth of the Scriptures: That men, not liking to keep God in their knowledge, they

hearts become darkened; and "professing themselves to be wise, they become fools." As a lamentable picture, not of the vulgar and unacknowledged, but of the established superstitions and blasphemy practised in the nineteenth century, it calls for particular notice. This Ritual has been brought to light through the trials of Capt. Atchison and Lieut. Dawson, at Malta. It now appears those gentlemen were called to toll a bell, as well as fire off patteraroes, in those rites of the Romish Church from which they so justly requested to be exonerated. Mr. Atchison published this Ritual, with various facts, showing the humiliating situation of Protestant officers at Malta, in the appendix to his trial. The original Latin is given with the translation, that its faithfulness may not be disputed.

The Ritual is introduced by the following address of the Bishop of Chalons, after christening six bells in the year 1824, as published in the French papers, the year in which the trials of these officers took place:

"The bells placed like sentinels on the top of the towers, watch over us, and turn away from us the temptations of the enemy of our salvation, as well as tempests and storms. They have a voice which serves as an organ to express our joy and our grief. They speak and pray for us in our troubles—they inform heaven of the necessities of the earth. It is you, Mary, who will have to announce the festivals and proclaim the glory of the Lord.— [Mary weighs 8,560 pounds.] And you Anne, will be charged with the same employment. Oh! what touching lessons will you give in imitation of her, whose name you bear, and whom we honor as the purest of virgins." [Anne weighs 6,300 pounds.] After singing the 50th, 53d, 56th, 66th, 69th, 85th, and 129th Psalms, the following prayer is said: "Bless, oh Lord, this water with a heavenly blessing, and let the power of the Holy Spirit accompany it, that when this bell, prepared to call the children of the holy church, shall be sprinkled therewith, it may, wherever its tinkling shall sound, cause to depart all the power of secretly plotting enemies, all the airy shades of hobgoblins, the attack of whirlwinds, the blasts of lightnings, the blows of thunderbolts, the destructions of tempests, and all the power of stormy winds. And when the children of Christians shall hear the clanging of this bell, may an increase of devotion be begotten in them, that hastening to the bosom of the church their mother, they may sing unto thee a new song in the church, of saints—a song that shall embrace in its sound the shrillness of the trumpet, the variety of the harp, the sweetness of the organ, the exultation of the drum, and the jocundity of the cymbal; until they shall by these their services and prayers, prevail to bring down a multitude of the hosts of angels," &c. &c.

After six other Psalms, they say, "Grant, we pray thee, that this bell prepared for thy holy church, may be sanctified by thy Holy Spirit. And when its melody shall sound in the ears of the people, may the devotion of faith be increased in them; may all the snares of the enemy, the rattling of hail, the storm of

whirlwinds, the violence of tempests, be driven far away, may the angry ragings of thunder be moderated, may the blasts of the winds become healthful, and be rendered gentle; and may the right hand of thy power, [displayed in the bell] utterly silence all these aerial tempests; so that hearing it, they may tremble at it, and flee before the banner of the holy cross of thy Son, marked thereupon."

Other prayers of a like tenor follow; but these are enough.

*Lon. Evang. Magazine.*

The following letter written by one of our countrymen now in Europe, has been sent us for insertion, by a gentleman of this city. It is from a highly respectable source.—*Con. Obs.*

ROME, OCT. 4, 1829.

We are now in this ancient and interesting city, once the seat of the arts, the mistress of the world: but alas, what a change is here! now it is the seat of the papal authority, the very source of the bigotry, superstition and delusion of the Catholic religion. The day we arrived here, we stopped for a few moments at what are called the holy stairs, and saw persons going up on their knees. These stairs are twenty-six in number, and are said to have been brought from Jerusalem, and to be the ones over which our Saviour passed, in going to and from Pilate's house. A person can be absolved from all sin for three thousand years, by going up these stairs once on his knees. From being constantly passed over, they have been so much worn, that they are now covered with thick plank, which the people kiss at every step, repeating a prayer at the same time. This is indeed the only way they can be crossed at all, for no one is allowed to *walk* over them.

At the church a few days since, a person shewed us the portico, or rather pillars of it, through which Christ passed in going to Pilate's house; a stone on which his clothes were laid when he was crucified; a marble column which was split from end to end, at the moment of the crucifixion; the well at which Christ talked with the woman of Samaria; and the table at which the last supper was eaten. The well is white marble, it cannot be called a well, but the top of one; the table is not more than four feet square, yet the man gravely assured us that Christ and all the disciples sat around it.

At the same church are many valuable relics; viz. a lock of the virgin Mary's hair, many pairs of her shoes, a vial of the blood of Christ—also one of the water which flowed from his side—a large piece of the true cross, and the rods of Moses and Aaron; these we did not see, as they are only exhibited on great occasions.

There are a great number of relics which were brought by the Empress Helena to this city:—in one church is the cradle in which Christ was rocked when an Infant: these things are all worshipped by the people, kneeling whenever they are exhibited. While in another church a few days since, a man asked us if we wished to see the print of the foot of Christ? We did not see it, but have

since learned that Christ once appeared to some saint in a dream, and left the print of his foot on the floor.

In St. Peter's church, is a brazen image of that saint, said to have been made of a bronze statue of Jupiter: these the Catholics bow and kneel to; one foot which projects over the pedestal, has been torn away by the kisses of the people:—they first wipe it, then kiss it, and touch their foreheads and chins. When in the church we saw the brother of the king of Naples, with his wife, and suit, kiss it very devoutly. As one of the Roman curiosities, we have visited the cells where St. Peter was confined nine months by Nero. In the solid stone walls were shewn us, the entire print of a face made by St. Peter's knocking his head; it was covered by a grate, to prevent its being worn away by the kisses of the multitude who visit it. In another we saw the stone pillar to which he was chained, and the spring which sprang up miraculously, when he baptised the jailor and his friends.

The place has been evidently used as a prison, but that St. Peter was confined there is, I think, extremely doubtful. It is said there are more than one hundred and sixty churches in this city. Capuchins are abundant, and monks and priests are met with in great numbers in the streets. An image of the virgin Mary, is the principal object of worship; it is found on every corner of the streets and in many private houses; lamps are lighted in front of them every night, to shew the people where they may say their prayers. I had no idea of the length to which this image worship was carried, till we came here; there is much more of it in Italy than France. I do not know of any thing that we have met with that has shocked me more than to see the Deity in painting. It is common to see the three persons of the Trinity in the same picture, and I have seen them in statuary.

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#### WHAT WILL YOU GIVE FOR THE SOULS?

Mr. Temple states, that during the almost seven years that he resided in Malta, he was witness regularly on Monday morning to a solemn and admonitory scene. A man passes through the streets, ringing a bell in one hand and rattling a box in the other, crying at every corner, "*What will you give for the souls? What will you give for the souls?*" The children and women come out of the habitations of poverty, and cast their mites into the box. When it is full of money it is carried to a neighbouring convent, to pay the priests for praying the souls of the dead out of purgatory. Thus this gross superstition is supported by money gathered from the hand of penury itself. Thus the sympathies of the ignorant are excited, to maintain wicked men in praying useless prayers for those who are beyond the reach of prayer or mercy.

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#### RELIGIOUS DENOMINATIONS.

The following statement of the Religious denominations in the United States, drawn from the Journal of the American Education



Society, is not presumed to be exact; but the Editors of that work have taken as much pains to make it as nearly so as the nature of the subject would admit. In some cases partial reports only have been returned, and of course in such cases, the aggregate numbers here given are too small.

**Congregationalists of New-England.** *Orthodox*—Ministers, 800; Vacant Churches, 250; Communicants, 115,000. *Unitarian*—about 150 congregations.

**Presbyterians in the United States.** Synods, 16; Presbyteries, 90; Communicants, 146,297.

**Reformed Dutch Church.** Ministers, 117; Churches, 155; vacant Churches, 6.

**German reformed Church.** Churches, 400; Communicants, 30,000

**Episcopal Church.** Bishops, 13; Clergy, 507; Churches, 598.

**Associated Calvinistic Baptists.** Associations, 206; Churches, 4,027; Ministers, 2,749.

**Moravians.** Congregations, 23; Ministers, 23; Members, 6000.

**Methodists.** Bishops, 3; Travelling Preachers, 1533; Superannuated, 109; Members in Society, 421,105; number of local Preachers unknown.

**Evangelical Lutheran.** 200 Ministers, and 800 Congregations.

**New Jerusalem Church.** Ordaining Ministers, 8; Priests and Teaching Ministers, 6; Licenciates, 12.

**Christian Society,** from 800 to 1000 churches.

**Universalists.** Between 200 and 300 congregations.

**Roman Catholics.** Number not known; estimated several years ago at 600,000, and has increased much since.

**Freewill Baptists** Ministers, 242; Churches 335.

**Friends.** Whole number estimated at 750,000.

**Shakers.** Societies, 19; preachers, 40; population, 5,400.

**Seven Day Baptists.** Churches, 18; Ministers, 29; Communicants, 2,862.

**Six Principal Baptists.** Churches, 15; Ministers, 20; Communicants, 1,500.

**Tunkers.** Churches, 33; Ministers, 30; Communicants, 3,000.

**Mennonites.** Churches, 225; Ministers, 200; Members, 20,000.

**Free Communion Baptists.** Churches, 32; Ministers, 23; Communicants, 1284.

There is copied from the same work a list of the Colleges in the United States, of which the following is the aggregate.

Colleges,	-	43.	Instructors in 32 Colleges,	217.
Graduates in 32 Colleges, in 1828,	652.	Juniors,	646.	
Under do. in 32 Colleges, in 1828,	9.	Sophomores,	690.	
Seniors,	-	670.	Freshmen,-	532.
				Total 3199.

Volumes in 30 College Libraries, - - - 228,118

Volumes in 25 Students, Libraries, - - - 66,730

There are 18 Theological Seminaries at which the total number of 1529 have been Educated; of these 599 in 1829: Libraries contain 35,960 vols. besides 3,720 volumes in the social Libraries of the students.

## HOW IT STRIKES A HEATHEN.

It is well known to the Christian public that about two years since a few Catholic missionaries were sent out to the Sandwich Islands, from France. Those missionaries have not as yet been able to effect any thing, in the way of extending the dominions of "His Holiness." Not long since, says the Report of the American Board, a native Islander attended one of their meetings, and after witnessing the ceremonies for awhile, remarked to the priest, "Why this is just like our own religion." M. Bachelor, Prefect of this Jesuit mission, writes home, that "intelligence of this purpose having been forwarded from Lima, before his arrival at the Islands, all *disguise was useless*; he was received with so little cordiality by the natives that he had been obliged to seek an asylum in the house of the Calvinist ministers."

RUM.—Could every hogshead of rum which a Christian sells, come back; and as he enters his closet, whisper in his ear, and tell him of the wives which it has made widows, and the children which it has made orphans, he would start back from the traffic as from the pit of perdition.

It is the testimony of judges and jurists throughout the land, that probably three-fourths of the crimes prosecuted in our courts of justice, are connected with intemperance. Now is it right for christians to furnish that which unfits the mind to be governed by law? which leads to such a vast increase of crime, and thus endangers beyond almost every thing else, our free institutions.

*Dr. Edwards.*

## ANECDOTES.

A Christian, anxious for his own salvation, and much divided between *hope* and *fear* relative to his own state, and who had prayed much upon the subject,—remarked, how happy he should be, if he could get his interesting question decided. The thought forcibly struck his mind: well, if you should get the question decided, how then would you conduct? Oh, I would persevere and do all the good in my power. The good man rejoined: Go on then, and conduct now, as you think in that case you would do; leave the state of your soul with God. This thought settled his mind, and he immediately set himself to learn his duty, and diligently to perform it; leaving it with God to save or cast him off, as he might see fit.

Duty is ours; and events are God's. The former, man must perform; the latter, leave with his Maker. "Trust in the Lord, and do good. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

An Arminian Preacher, after expatiating for some time with great warmth, on the inconsistencies of the Presbyterian doctrines, and the excellencies, beauties, and advantages of Arminianism, at length appealed to a member of the Presbyterian Church, "do you not think, that taking the world as it is, Arminianism is the most profitable doctrine to preach?" "I think not," said the presbyterian, "for on our plan if a man is converted under preaching, there is some certainty of his getting to Heaven; but on your plan there is *none*."

**THE PROTESTANT.**

A weekly paper, commenced in January, in New-York, bearing the above title, the object of which is to counteract the extension of the Romish Church in the United States.—Editor Rev. George Bourne—Price \$2. It is to be exclusively devoted, says the prospectus, “to a portraiture of Popery, and the defence of the Reformation. All topics which either have been, or which are now controverted among the Protestant denominations, who “hold the head,” will be entirely excluded.—The sole objects of this publication are, to inculcate Gospel doctrines against Romish corruptions—to maintain the purity, and the sufficiency of the Holy Scriptures against Monkish traditions.”

The Church of Rome has already gained such ground in our country as to give just cause of alarm, and is making increased exertions. It has become therefore the duty of all Christian journals to expose her progress, and of all Christians to apprise themselves in time of the evil. The public, therefore, may be congratulated on the prospect of having a work entirely devoted to this purpose.

**NEW-YORK AMULET.**

*New York Amulet & Ladie's Literary and Religious Chronicle.* A new paper published semi-monthly, by an association of Gentlemen in the City of New York and Philadelphia simultaneously, to be beautifully printed on fine white paper, quarto size, at ONE DOLLAR per annum payable in advance. If the patronage will justify the expense, the work will be embellished with copperplate engravings.

The primary object of this paper (say the Editors) will be to check the rapid progress of two alarming evils, so fatally prevalent in our country: VIZ. INTEMPERANCE and INFIDELITY, which, like the canker-worm, are stripping the green walks of life of all its flowers, and leaving the moral world a leafless desert.

*From the Amulet.—Stanzas.*

BY JOSIAH CONDER.

Why are springs enthroned so high,	Does He light a Newton's mind?
Where the mountains kiss the sky?	'Tis to shine on all mankind.
'Tis that thence their streams may flow,	Does He give to Virtue birth?—
Fertilizing all below.	'Tis the salt of this poor earth
Why have clouds such lofty flight,	Reader, whose'er thou art,
Basking in the golden light?	What thy God has given, impart.
'Tis to send down genial showers	Hide it not within the ground.
On this lower world of ours.	Send the cup of blessing round.
Why does God exalt the great?	Hast thou power?—the weak defend.
'Tis that they may prop the state;	Light?—give light: thy knowledge lend.
So that toil its sweets may yield,	Rich?—remember Him who gave.
And the sower reap the field.	Free?—be brother to the slave.
Riches, why doth He confer?—	Called a blessing to inherit,
That the rich may minister,	Bless, and richer blessings merit:
In the hour of their distress,	Give, and more shall yet be given:
To the poor and fatherless.	Love, and serve, and look for Heaven.

THE  
**CALVINISTIC MAGAZINE.**

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

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No. 5.

**MAY, 1830.**

VOL. IV.

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For the Calvinistic Magazine.

**AN OVERLOOKED HISTORY.**

The rise of religious denominations, as well as that of states and empires, has often attracted the attention of the inquisitive; and it is as often a matter of considerable gratulation to sects, as to communities, to have a fair and incontrovertible claim to high antiquity. The more ancient the origin of any, their standing is usually accounted the more honorable. Calvinists and Arminians each, have their claims to a considerably remote origin. But while Calvinists are at any time ready to spread their whole history before the world, it is often remarked that Arminians, although quite venerable in years, as well as numbers, are not so prompt in exhibiting their claims to such high antiquity. Could we have a condensed history of Arminian Theology, it might be satisfactory, if not profitable. Their great Apostle, John Wesley, figured on the stage about one hundred years ago. Not that he had originated the Theology of the sect, but only modified the opinions which James Arminius had propagated in Holland, about the beginning of the seventeenth century, and which were the substance of opinions, warmly asserted and pressed about the beginning of the fifth century, by Pelagius and others;—“Who denied the doctrines of Predestination, Election, Divine Sovereignty, &c. and asserted that human nature was not totally depraved—that nothing was necessary to human perfection, but the exercise of our natural faculties, and that no supernatural aid was necessary to enable man to repent, to believe, to do good works, &c.”

These doctrines contain the marrow of what Arminians contend for to the present day, and constitute them a sect distinct from others. All who embrace them, are accounted Arminians in principle, and may safely enough be denominated Arminians in whatever age they live, or may have lived, Arminians have, then, a standing at least of fourteen hundred years.

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But it would rather be premature to stop at this point, and assert that they were entitled to no higher antiquity. Paul himself was acquainted with many, who maintained the same theological doctrines in his day. So popular, indeed, were those doctrines about Rome and elsewhere, that he felt it his duty to enter the arena of public controversy with them. Some of the points of dispute between them are providentially preserved, and are to be found in the eighth and ninth chapters of an Epistle to the Romans, in a book held as the most correct and authentic history in the world, by all sects and denominations of christians.—Predestination, Election, Divine Sovereignty, absolute decrees, and perseverance through grace alone, are among the most prominent of those points of controversy. Paul vindicated them all, while the Arminians of his day, as well as the present, denied them; boldly denouncing Paul's doctrines, as false—hard sayings—and unreasonable,—abominable,—contradictory notions of religion—dishonorable to God, and unsafe for man; asserting that all the designs of God were—the supreme happiness of his creatures, not his own glory. On the other hand Paul plead, that God did for his own glory, “have mercy on whom he would have mercy, and whom he would he hardened.” Arminians recoiled at such doctrines, and shrunk back from them as proceeding from the bottomless pit, and boldly replied, “Why doth he then find fault? for who hath resisted his will,” if such doctrines be true?—Paul's answer charged on them the high crime of replying against God, who, like a potter, had the most Sovereign right and power over the clay of the same lump to make one vessel to honor and another to dishonor. Whether Paul or his opponents held the right doctrine is not the inquiry of this research, but simply to obtain a knowledge of the fact, that Arminianism is entitled to as high antiquity as the days of the Apostle Paul.

How long this sect had existed before Paul wrote the Epistle referred to, he has not told us. But John in writing his gospel, gives us to know that the abettors of this Theology were very numerous in the land of Judea, in the days of Christ's preaching; and so sharp set for controversy, that he could scarce preach a sermon but they either found fault with it, or were ready to lay violent hands on him for the doctrines he maintained.

On one occasion when he had been preaching the doctrine of *man's inability* to obtain eternal life, without the special interposition of free and sovereign grace, and had boldly affirmed—“No man can come to me except it were given him of my Father,” we are told that “from that time many of his disciples went back and

walked no more with him," and said—"It is a hard saying, who can hear it?"

On another occasion, when Jesus was preaching to them the doctrines of Divine Sovereignty and Election, asserting that God had mercy on whom he would have mercy, he pointed his hearers for proof to the election the Lord had made in the cases of Naaman the Syrian leper, and the Sidonian widow, while many lepers and widows were in Israel, but by a Sovereign God passed by; the congregation hearing this sermon, in the very time of its delivery became extremely riotous and mad to murdering—seized on the preacher, dragged him out of the city to the brow of the hill on which their city was built, to hurl him thence headlong to death, and he only escaped their fury at that time by a perfect miracle. Had it not been, as the sacred penman observes, *that his house was not yet come*, they would, no doubt, have made the same application to his sermon, that they did to Stephen's, some time afterwards.

It has ever been a favorite doctrine with Arminians to deny a particular providence, ordering and determining all the minutiae of things which take place in the world; warmly contending that many things fall out without any particular purpose of God. But Arminianism, in this view of it, is entitled to higher antiquity than the time of John's writings. Jeremiah gives us to understand, that such were to be found in his day. He had represented the destruction of Jerusalem as proceeding from the Lord, as a just retribution for the sins of that people. Jer. v. 10—12. The Lord had ordered to go up on her walls and destroy—to take away her battlements. "But," says the prophet, "they have belied the Lord, and said it is not he." No doubt in their Theology it was entirely a chance which had fallen out to them, and that no hand or purpose of the Lord was about it.

Glancing our eyes still further back in the same history we find that Arminian Theology was embraced at a still earlier day. The Patriarch Job had a long and fierce dispute with three of his Arminian friends, who had come to spend some time with him in his affliction. Their dispute was about their principles. Job vindicated the conduct of God, as a sovereign, dealing with his creatures as he saw fit, and rendering to them good and evil according to his sovereign good pleasure. His three friends stoutly maintained the Arminian side of the controversy and urged that some latent good or evil seen in man, was the reason of God dealing with him in the manner he did.—That when God bestowed favor on any one, it was because

he was in some way deserving—and when evil was allotted to man, it was to punish him because he was wicked. Hence they urged against Job that he must certainly be a hypocrite, otherwise he never would be so dealt with of the Lord. Job maintained that afflictions were an evidence of the love of God, not of his displeasure. “Whom the Lord loveth he chasteneth, and scourgeth, every son whom he receiveth.” *Bastards only* escape the rod. His friends said many things, but Job considered them as *poor reasoners*, as they were *miserable comforters*; and in a most unceremonious manner, remarked to them, “No doubt ye are the people, and wisdom will die with you.”

But Job's wife appears to have been the highest tempered piece of Arminian metal among them all. She had seen how godly a man her husband was, and no doubt considered his former prosperity as the fruit of his great piety; and that the happiness of his people, was the grand design the Lord had in all his dealings with them. While things went well with her husband—and the Lord prospered him for his great piety, she would willingly encourage him in his religion. But if instead of profiting by his piety, the worshipper of the Lord was likely to meet with more trials and disappointments, than others who did not worship, she advised her husband to renounce the service of such a God, and instead of blessing him, to try what could be made by cursing him, even if he should die in doing so. Job's reply to her fully develops the feelings of his own mind on the subject; “Shall we receive good at the Lord's hand and not evil also?” He even went farther, and represented to her the full conviction he had, that it was God himself, who had done by the hand of others, all that the wicked Chaldeans and Sabeans had now done to him, saying, “The Lord gave, and *the Lord hath taken away*,” and still more perversely in her view, he blessed the name of the Lord *for the one as well as the other*.

After this unblushing avowal of his unconquerable Calvinism, it appears, his wife for that time gave over the contest. But, though she could answer no further, she still held fast her Arminianism. See Job xix. 17. If then, antiquity gives any importance to a sect, Arminian Theology is highly honored, seeing there were many of that faith as early as the days of Job.

But the same history recounts a host of Arminians to which we have not been attending. Chance and contingency have ever been favorite notions with them, to avoid the acknowledgment of a particular providence, directing the occurrences which take place in the world. The account given in the fifth and sixth

chapters of first Samuel, shews that this was precisely the religious faith of the Philistines. They had taken the ark of the God of Israel—carried it in their own land, and placed it in the house of Dagon their god. But it proved to be a very disastrous piece of furniture in their temple. Themselves, as well as their gods suffered fearfully by it. Dagon lost his head and the palms of his hands. Themselves were smitten with mice, emeralds and death. Philistia trembled to her utmost borders, and all the land was alarmed by this unusual destruction. Wherever the ark went, the same consequences followed. The question ran, “what is the cause of all this? Was it the Lord’s hand, or was it only a mere contingency?” If it was no more than a chance, all was well enough; but if it was the hand of the Lord, that laid all this distress on them, they were in a fearful condition. They would be compelled to acknowledge a particular providence, hateful as the doctrine was; while their belief in chance and contingency would be swept away. After carrying the ark about from one place to another, and trying a variety of expedients to find out the cause of their distress, and settle the difficulties that perplexed them, they collected together the lords of the land, and they collected their priests, to help them determine the important question which divides Calvinists and Arminians to this day; namely, whether they should believe in a particular providence, or whether they should believe in the doctrine of *chance*.] If this point could be satisfactorily settled, they would be able to understand things more correctly in future. Conscious of their own incapacity to fathom this deep and perplexing question, it was determined that the final decision of it should be left to a couple of milch cows, yoked by the neck for the first time. Wonderful expedient! to determine whether God or chance, governed the universe by referring the decision to a couple of cows!!!\* But deeply anxious to have the decision in favor of chance; and pretty certain to have it so, the calves shall be shut up at home. And now, if the cows shall return home, to their calves, as was most natural they would do, the matter was proved beyond dispute, that chance alone reigned, and had done all the mischief. But if on the other hand, the kine, contrary to nature, should leave their calves, and carry the ark back to the land of Israel,

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\*We are told that John Wesley decided the same important question, much after the same manner, by tossing up a shilling, and determining the result by heads or tails, falling uppermost. Blasphemous experiment! As though Jehovah, must work a miracle to convince a man, who would not believe the Bible.



without turning to the right hand or to the left, their testimony would be in behalf of a particular providence. Admirable plan! Two to one at least, in behalf of chance, against a particular providence. What was the result? "And they took two milch kine, and tied them to the cart, and shut up their calves at home; and they laid the ark of the Lord upon the cart, &c. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left," until they reached the field of Beth-Shemesh, and there stood still. Whether the Philistines relinquished their Arminianism, after they had witnessed this striking manifestation of a controlling and particular providence exhibited to them, as they followed the cows to the land of Israel, or whether they still persuaded themselves that it was a mere *chance* that directed the whole matter, we are not informed by the sacred historian. But one would be ready to think that the result of the experiment was sufficient to have convinced the most confirmed Arminian among them that chance had no hand in that decision. The Lord reigneth: let the earth rejoice.

It is a favorite Arminian objection against the doctrine of divine decrees, that they would destroy man's moral agency. That if God works all things according to the counsel of his own will, man can be no more than a machine in his hand; but if man be a free-agent, as he certainly does act freely, in all he does; then the Lord consistently with that moral agency, cannot govern and direct man in all the conduct of his life.

But from the account Moses gives us, we have pretty good evidence to believe, that the Egyptians and Canaanites also, were well dipped in the same Theology. The Lord had sworn to Abraham, Isaac and Jacob, that it was his *purpose to bring the Israelites* into the possession of the land of Canaan. Israel left Egypt for that express purpose, under the immediate direction of the Lord, seeing the time of their bondage was fulfilled, and the iniquity of the Amorite was now full. Notwithstanding all the signs and wonders that the Lord wrought in Egypt in declaring his purpose, that by a mighty and outstretched arm he would bring Israel to the promised land; yet Pharaoh pursues—until the waves of the Red Sea, convinces him of his error. Again: see Numbers 14. The Israelites mutinied and determined *they would not go into Canaan*, but return into Egypt. What now can be done? Can the Lord fulfil his purpose, in opposition to the determination of Israel, and not at the same time destroy their moral agency? Moses knew the Lord could do so, but others did not believe it.—When the

Lord threatened to destroy those rebels. Moses replied, "Then the Egyptians will hear it, and they will tell it to the inhabitants of this land. Now if thou wilt destroy all this nation as one man, then the inhabitants of this land will say, because the Lord was not able to bring this people into this land; therefore he hath slain them in the wilderness." These Egyptian and Canaanitish Arminians would account the destruction of the Israelites ample proof that the Lord himself could not manage and control moral agents, without infringing on or destroying their moral agency. To prevent those nations from drawing this conclusion, was the design of Moses in this intercession; and lest such impressions might be made on their minds, respecting the government of God, the Lord did forgive, and not destroy that rebellious people, and brought them into the promised land. What a multitude of Arminians must have been in that day, when Moses speaks both of the Egyptians and other nations round about, as believers in this system of divinity.

A darling article of Arminian Theology, is, that man as a moral agent, can frustrate the purposes of God. Who would have supposed that in the family of the patriarch Jacob, there could have been found an association of Arminians, strong in that faith? Gentle reader, do you start at the suggestion, and ask what Arminian faith is found among the sons of Israel? They had a little brother, who dreamed a dream. He saw in his dream, the sheaves of his brethren fall prostrate around his standing sheaf. It went to their hearts. This dream, they perceived portended some fearful humiliation about to overtake them, and that this little dreamer, was one day to be their lord. They believed this dream was a premonition of some divine purpose, and yet believed they could frustrate the accomplishment of that purpose. A friend of mine, some time since, told me that in a conversation with an Arminian Preacher, the Preacher declared, that—if he believed God had decreed that he was to die in Tennessee, he would leave the State on the spot, and when he would come to die, the Lord should not find him in all the State. Such was the Arminianism of the sons of Jacob. They believed that the dream was certainly about to come to pass, if Joseph lived, or why were they so anxious to have him put out of the way? They believed they could frustrate the purpose of God, by taking away the life of Joseph, or by sending him away where he never would be heard of more. A like case is exhibited in the account given of Herod. He believed that the promised Messiah was then born whom God had purposed

to be king over his people; and he also believed that he could frustrate that purpose of God, and take away that very life which he believed God had purposed to protect.

Arminians at the present day affirm, that when the Lord says, "He will have mercy on whom he will have mercy; and whom he will, he hardens;" that he dont mean what he says; when he says, "His purpose according to election shall stand;"—that he dont mean *purpose* and *election*, but something else. In short, when the Lord says, "He has chosen his people in Christ *before* the foundation of the world," and a thousand other such expressions, that they are not to be taken according to the plain and obvious meaning, but in some other way. There was an expositor near six thousand years ago, when commenting on what *God had said*, at a certain time, gave it as a clear and demonstrable truth, that the Lord did not mean what he said. The passage on which the comment was made, may be found in a very conspicuous place, near the commencement of the history we have been reviewing, in these words: "In the day thou eatest thereof, thou shalt surely die." The Expositor assured his hearers, that God did not mean what he said; and adduced such plausible arguments in support of his exposition, that he succeeded in converting *all* his hearers, to this same faith, and in seducing them from the path of duty, the consequences of which will be lasting as eternity.

Surely this must be a history overlooked. We hope it will be regarded yet with deeper interest. The history lies open to the inspection of the whole world; and the historian with unimpeachable fidelity has accurately recorded all the facts, to which there has been reference made in the above extracts, beside a multitude of other cases that are here omitted.

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### **THE BIBLE NOT QUITE SUITABLE TO ALL.**

It was customary in former times, to convey much salutary instruction in the way of supposed visions or dreams. To this the classical pages of Addison and Johnson, not less than those of that powerful uncultivated genius, Bunyan, sufficiently testify.

Should you not object to such a mode of imparting truth by means of acknowledged fiction, which deceives no one and may edify many, you will oblige me by inserting what follows, in your publication.

H. S. C. H.

Meditating deeply on the various controversies which divide the visible church of Christ upon earth, I fell into a profound sleep, the repose of which was soon interrupted by the following dream.—

I thought I was transported to the foot of a lofty hill, situated in the midst of a rich and luxuriant valley. This valley appeared to be filled with professing Christians of all denominations, who were discussing their different views in no very low or monotonous accents. Suddenly there was seen on the summit of the mountain, a celestial being clad in glorious robes, who with a look of ineffable dignity and kindness, commanded silence in the assembly; and, universal attention being directed towards the heavenly messenger, he thus addressed them;

“Professed disciples of the Son of God, give ear. The great Eternal, whose I am, and whom I serve, has graciously vouchsafed to you a written revelation of his will, in which, with one consent you all profess to believe. Whence is it then, that, thus possessing a common and acknowledged standard of supreme authority on every subject connected with salvation, there should prevail amongst you so much discord of opinion and disunion of heart. It is, I fear, too evident that most of you are in some measure dissatisfied with those inspired oracles which have been written for your learning. Listen, then, to the proposal I am about to make in the name of their Divine Author. I am empowered to invite each separate body among you candidly to declare the grounds of your dissatisfaction with what infinite wisdom has dictated, and to specify what alterations in the Sacred Book you respectively think would promote peace and general edification. You will depute one of each division to declare the sentiments of the rest, and I remain here patiently to listen to the suggestions of all.”

After the surprise occasioned by this address had subsided, much mutual conference ensued, and at length the assembled multitude proceeded to obey the extraordinary summons.

The first that stood forth was a Roman Catholic bishop. Having prostrated himself with deep reverence he began: “Illustrious saint, whatsoever thou art, I willingly undertake to be the first to obey thy gracious command. The true church, however, whose bishop I am, has but little to suggest of alteration or of addition, in reference to the Sacred Volume. It may well be supposed unlikely that we should be anxious to alter particular parts of a book, the whole of which we consider unfit for the perusal of mankind in general, that our greatest zeal has been employed to keep it from their view.—Had we not been thwarted in this our benevolent design another word would now have been needless. But certain restless and heretical persons, calling themselves Protestants, have, by their pestiferous exertions, given almost universal circulation, and that nearly in every language of the world, to a book fit only for the holy eyes of the privileged priesthood. Even for the members of the true church, we do therefore now feel some solicitude. It may not then be amiss for us, as this opportunity is afforded us, to suggest some changes in the book itself, both in the way of alteration and of omission. Let there be inserted, then, we would humbly ask, a few verses so plainly declaring the infallibility of the Pope, Christ’s vicar upon earth, as shall in future leave no room for dispute. Let there be, we would further entreat,

a few lines added to the sacred text positively commanding the adoration of departed saints, the praying for souls in purgatory, and the use of images in Divine worship. With reference to the last, indeed, we have long taken the liberty of omitting that part of the second Commandment which prohibits them; but we should be still more gratified by a positive injunction in their favor. There are also, allow me to add, several passages in the Holy Bible which seem almost to intimate that it was designed to be universally read, and even searched into with diligence: These we should rejoice to see entirely expunged, because there are multitudes of unlearned and unstable persons, who thus perversely understand them. I have now nearly done: my only further request is, that the description given of the man of sin by St Paul, and the whole book of the Revelation, be in future omitted. This will not appear unreasonable, when I state that these portions have been most provokingly exhibited by heretical expositors, and especially of late, by some obtrusive meddlers calling themselves students of prophecy, as minutely descriptive of the Church of Rome, which we know to be the only true church on earth. Assuredly, therefore, the sooner these are got rid of, the better." The bishop here bowed very low and retired.

The next person who came forward as the representative of his brethren was a leading preacher amongst the sect of the Socinians. After a slight obeisance to the celestial messenger, he spoke as follows: "The learned and respectable body in whose behalf I appear, desire to assure you, most worthy stranger, that they feel all due regard for that book known by the name of the Holy Scriptures. For every part of that volume indeed they do not entertain the same respect; but nevertheless, as a whole, they would speak of it with honor. We consider it as bestowed by the great Father of the human race on his rational creatures, to guide them in the way of virtue and of righteousness, to teach them how to live, and how to die, and how they may attain at length their due reward in heaven? Now, if no further use were made of this book than this, we should be content to leave it as it is. But most unhappily the great majority of those who profess to receive it as Divine, deduce from it doctrines to which we as rational creatures can never assent. The triune nature of Jehovah, the Deity of the Son of God, and the Deity and personality of the Holy Ghost, the atonement made for sin by the vicarious and infinitely meritorious sacrifice of Christ on the cross; these and several other doctrines connected with them we have carefully brought to the test of our reason, and have pronounced them incredible and unworthy of God. Certainly then we should rejoice to see those parts of scripture removed, which seem in any manner to counteract their promulgation. These indeed are so numerous, that were we to insist on the removal of all, we fear we should too much mutilate the book. We shall be content therefore to have the most prominent expunged, and we shall with care explain away the remainder. To be short then, if the first fourteen verses of St. John's Gospel were entirely taken away, and all the doctrinal parts of all the Epistles were

cleansed from all expressions which seem to the unwary to favor such doctrines as those we have alluded to, we should be satisfied that the rest should remain as it is; and how unspeakable would be the benefit accruing to the world!" The Socinian speaker having thus concluded his address, hastened to rejoin his companions.

The next person who advanced towards the foot of the hill was a Wesleyan minister, and, as I was told, the president of the Conference. After a humble and reverential salute of the angelic ambassador, he thus proceeded;—"I represent a numerous and pious body of christians who glory in the salvation of the Lamb, and earnestly desire to honor his name, and adorn his doctrine through the sanctifying influences of the Holy Ghost. To the Bible as the inspired Word of God, and to the works of Wesley and Fletcher as founded on that word, we are most deeply attached. With respect to the former, however, although we entirely differ from the Socinian gentleman who last spoke, and desire to bring our reason to the test of revelation, and not revelation to the test of our reason, yet, most blessed stranger, I candidly confess, there are *some* doctrines deduced by many good men from the scriptures, which we think are inconsistent with the goodness of God, and the safety, holiness, and happiness of his creatures. The doctrines of decrees, personal election, imputed righteousness, indwelling sin in believers, and the final perseverance of the saints, are those to which I allude. Far be it from us to desire much alteration in those sacred oracles which were all given by inspiration of God; but (in the New Testament) if those passages in reference to the crucifixion of Christ, &c. seeming to favor the idea, that the creature was *criminal* while at the same time he was fulfilling the purpose and will of God;—a few of the strong expressions of St. Paul, in the commencement of his Epistles to the Ephesians and Thessalonians, could be modified.—the latter part of the 8th chapter of his Epistle to the Romans, from the 29th verse, and the whole of the 9th chapter, could be taken away, and one verse added to the 7th chapter to declare that he did not there speak of himself as a believer, I think we should be satisfied. Thus, we conceive, would much evil be prevented, and great good result to the church." The president bowed respectfully, and retired.

A decided disciple of the venerable Calvin, a minister among the Independents, was now seen approaching to declare the sentiments of the body to which he belonged on the subject in question. Respectfully bowing, he began:—"I am, most holy messenger, the representative of those who on a few points, not, we hope, essential to salvation; most entirely differ from the speaker who has just concluded his address. Those parts of the Sacred Volume which he has proposed to remove, we value above gold and precious stones, as the grand sources of our comfort, the chief security of our peace, and the effectual nourishers of all our holy affections and graces. We think the doctrines of original sin, of human depravity and helplessness, of Divine Sovereignty, and personal election to knowledge, faith, holiness, and eternal life in the Saviour, are indissolubly interwoven, and cannot be separated; and

therefore we would earnestly implore that the passages in question may be forever retained. To affirm, however, that we are perfectly satisfied with the sacred records as they are, would be going too far. There are, I will confess it, a very few passages which we think we should not have written; and which, as we are invited to speak out on the subject, I acknowledge we should not be unwilling to see altered. I say not this, because we cannot manage to understand them consistently with our other views, but because they do in a measure afford a handle to the opposers of the fundamental doctrines of grace. I need not say that we are as jealous of the necessity of good works, and of personal holiness, as the brethren to whose president we have been listening; but still we are of opinion, that there are some exhortations to sinners, in the Divine record, which might be altered for the better, and some expressions relating to the extent of Christ's sacrifice, which require to be qualified. 'A propitiation for the sins of the WHOLE WORLD,' is, for instance, rather stronger language than we should have used; and the same may be said of other similar expressions, which I need not particularize, as they will readily occur. Now, if the single word *elect* could be inserted in such places, we should be perfectly at ease. Having presumed to offer these few suggestions, I will not further trespass on your patience."

A man of somewhat stern aspect, now advanced, and requested to be permitted to add a few words to what had been said by the brother who had just retired. "I bless God," said he, "I have been made to reach a higher form in the school of Christ, than the last speaker; for, though I would concur in the greater part of what he has suggested, yet his whole view is very muddy. I go much further. The body which I represent are not numerous. We confess ourselves to be but few, but we hail this as a favorable sign. It is, however, our unanimous request, that all the passages of the Bible which contain any thing in the *shape of offers from God to man*, and all the practical exhortations, as they are called, especially the latter parts of Paul's Epistles, and the whole Epistle of James, may be expunged from the sacred pages; for they are very liable to be misunderstood, and they prevent the glorious doctrines of grace from having such free course as they would otherwise obtain. The Sermon on the Mount is also too legal for free gospel privilege. I will only add our earnest desire, that the few passages of Holy Writ which seem to countenance the doctrine of reprobation should be made very much plainer and stronger, or if a new verse, plainly declaring that great truth, were inserted, our satisfaction would be increased. I was not surprised to hear the last speaker say that the belief in personal election might not be essential to salvation; it was like his *mingle-mangle* system; but I affirm it is, and wish a text inserted to prove it." The Antinomian here stopped, and disappeared.

The next person who claimed the attention of the angel was a tall, portly, and respectable Baptist minister. With suitable reverence he bowed and proceeded in the following manner:—"It is not my purpose, angelic spirit, to detain you long. What I would

have urged on other points has been already anticipated by my Calvinistic brother. But there is one subject on which I, and the considerable number whom I represent, differ from all the rest of the christian church. We entirely disapprove of infant Baptism, and think that no one has a right to the sign and seal, till he has received the thing signified. Now the additional request which we have to prefer is, that a positive prohibition to baptise infants should be introduced into the New Testament Scriptures. This, I would humbly submit, is the more necessary, because those who are in error on this point urge, and with a measure of plausibility, that the task of pointing out such a prohibition lies *on us*: the sign and seal of the covenant of grace having been administered by God's express command to infants in the visible church, from the time of Abraham till the coming of our Lord. Now, say they, if there be no command in the New Testament to discontinue this act of grace in the visible church, the natural inference is, that it was designed to be continued. And then, moreover, the reasonableness of our request will further appear by recalling to your mind that the truth which we hold respecting infant baptism was not brought to light till sixteen centuries after the day of Pentecost; so that our opponents have the practice of the primitive church, from the apostolic age until then, wholly on their side. We submit, therefore, that it would greatly help to set the question at rest, and promote the peace of the church, if a few lines were added to the New Testament, declaring infant Baptism to be contrary to the will of God. I have nothing more to say."

An aged Quaker, with a hat of many shapes, and a countenance remarkably benign, now walked slowly towards the hill. He neither moved his body nor his hat, but at once began: "Heavenly friend, I am a man of few words and therefore thou needest not fear I shall detain thee long. The body to which I belong respect, without overvaluing the scriptures. I have come forward chiefly to express my regret that any Christians should think it necessary, either to alter or add to the sacred records, and to declare my conviction, that if all my christian friends would cultivate more than they do *the light within*, they would see less reason to wish to disturb the Divine oracles. At the same time, however, I will add, that even *we* should be as well pleased if those passages which relate to the *outward* ordinances of Baptism and the Lord's Supper were withdrawn. I thank thee for thy attention and retire into stillness."

A way being now made, there emerged from the crowd a man of dignified appearance, who announced himself to be an orthodox doctor of the Church of England. With a respectful obeisance he commenced his address:—"It has been with the deepest concern that I have listened to the varying sentiments of those mistaken persons who have preceded me in the important work to which you have invited us. I have seen in that variety a new proof (if proof were wanting) of the infinite evil of a schismatical separation from that apostolical church of which I have the honor to be a minister. While, however, I deplore these disastrous effects of the abuse of private



judgment, I confess I am not wholly uninterested in the important question which has been brought before us to-day. I certainly feel disposed to unite in some of the requests which have been preferred while I view others with the most unqualified abhorrence. I can by no means accord with my Roman Catholic brother in pronouncing the Bible unfit for the general perusal of the people; and yet I do in a measure sympathize with him in his fears of the consequences of that indiscriminate circulation of the Holy Book which is now taking place. It appears to me, that if a passage were inserted simply requiring that the inspired volume should always be accompanied with a copy of our excellent Common Prayer-Book, as a corrective, that all apprehended evil would be prevented, and general good would be effected. And now permit me to add, that although it is no pleasure to me, ever to be found according with any who do not worship in our Establishment, yet I cannot but feel disposed to concur in the alterations, additions and omissions proposed by the disciple of Mr. Wesley. The sentiments of all the rest of the speakers I denounce as utterly heretical. I would further express my earnest desire for the addition of a few lines to the New Testament, explicitly forbidding any to preach who have not been Episcopally ordained, and declaring that all who dissent from our church can have nothing to trust to, but the uncovenanted mercies of God." Having thus spoken, with a dignified bow he retired to his place.

A venerable clergyman, whose gray hairs and holy aspect attracted universal regard, now came forward, and with a respectful salute, thus addressed his celestial auditor:—"I also am a regularly appointed and most sincerely attached minister of the Established Church of England; and her doctrines as contained in her Liturgy, Articles, and Homilies, and as set forth in the writings of her primitive Reformers, are, I trust, dearer to me than life itself. The chief reason that I thus highly value them is, because I perceive them to be so precisely in accordance with the written oracles of God. This fact has to-day been, in my estimation, abundantly confirmed, because I perceive that our formularies are open to the very same objections which have been brought by the various speakers against the Scriptures themselves. The Roman Catholic may object to them because they assert the supreme authority of God's holy word, and protest against all the abominations of Papal superstition. The Socinian, because they declare the eternal truths against which his blind and unhumbléd reason revolts: the Arminian, because they uphold the doctrines of the Divine Sovereignty, and of personal election, and the final perseverance of the saints; the Antinomian, because they insist on the indispensable necessity of good works, and of personal holiness, as the fruit of faith; the Baptist, because they acknowledge infant baptism to be most agreeable to God's will; the Friends, because they recognize the ordinances, in the letter as well as in the spirit; the self-called Orthodox churchman, because they fully sanction the free circulation of the scriptures without note or comment, and because they do not, on the points referred to, concur with Mr. Wesley. In

the name, then, of that part of our church who agree with me, and whom I represent, I humbly, but solemnly protest against every proposal which has been made, and earnestly implore that no alteration whatever may be made in those scriptures which were given by inspiration of God, and which are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Having thus said, he ceased, and humbly bowing, retired. The celestial being now inquired if there were any other persons who wished to offer their sentiments; and, judging from the silence which followed that there were none, he looked round upon the multitude with mingled emotions of kindness and pity, not unmingled with wonder and displeasure, and was about to address them, when my little boy rushed into the room and awoke me.—

*Christian Observer*

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### MARTYRDOM OF CRANMER.

The Religious Magazine for March, contains a plate representing the Martyrdom of Cranmer, with the following account of his *last moments*.

Shortly after the accession of Mary, Cranmer was earnestly warned by his friends to fly, as many others were preparing to do, from the approaching persecution. No advice or entreaty could shake his resolution to remain at his post. This supple, pusillanimous, unprincipled, and selfish intriguer, as he has lately been represented, displayed on this occasion a fortitude worthy of the brightest periods of primitive self-devotion. It is true, that when his heaviest trials came upon him they were at first too sore for his spirit—and he fell. He signed his recantation, (whether once, or twice, or seven times, is scarcely worth inquiry,) and yet he was brought to the stake. We will not dwell on the refinement in barbarity which spared no insidious blandishment, first to awaken his love of life and his dread of a tormenting death, then to lure him to set his hand to his own infamy, and which did not drag its victim forth to execution till he was steeped to the very lips in humiliation. We pass by the detestable mockery of citing him to Rome when he could not stir beyond the walls of his dungeon; of pronouncing upon him a sentence of contumacy for disobeying the summons; and of going through the forms of a trial, when the accused was physically incapable of defence, or remonstrance, or even of personal appearance before the tribunal. We turn at once to his demeanour in the last agony, as represented to us by a *Popish* spectator, to his self-possession and alacrity at the stake; to the fortitude which enabled him steadily to hold his *offending hand* in the flame without a movement or a cry; to his "patience in the torment, and his courage in dying which," says the *Catholic* reporter. "if it had been taken either for the glory of God, the wealth of his country, or the testimony of truth, as it was for a pernicious error, and the subversion of true religion, *I could worthily have commended the example, and watched it with the fame of any Father of ancient time.*" Such was

the departure of Cranmer. And when we recollect his constitutional defect of firmness, nothing is more astonishing than the heroism of his last hour. It has been most invidiously alleged, that his retraction at St. Mary's was merely the consequence of his despair of pardon. But his despair of pardon never can have inspired this "timid courtier" with invincible firmness while the flames were devouring his flesh. His courage in the midst of suffering, (which might well extort shrieks and groans even from men made of more stubborn stuff than Cranmer,) can never have been the effect of hypocrisy and dissimulation. The most perverse malignity will hardly maintain that he was playing a part when he held his hand immoveably in the fire that was scorching every nerve and sinew, accusing that hand as the guilty instrument of his disgrace. We have here, at least, a substantial proof that, at that moment, every other anguish was trifling, compared with the agony of his deep, but not despairing, repentance. We have here an exhibition which pours contempt upon the hateful and flippant surmise, that had his life been spared, he would have heard mass *like a good Catholic*; and that he would afterwards have purchased, by another apostacy, the right of burning braver and better men.

What then is the truth of this whole matter? We have here before us a person endowed with many inestimable qualities, though not, perhaps, with that iron fortitude, that constitutional force of character which, combined with higher principles, bears men uniformly and stiffly up under the sternest trials of this life. The fatality which placed him in a court, and especially in such a court as that of Henry, was most unfortunate for his quiet and his happiness. He was there like a man shut up with a half-tame lion, who would sometimes fawn upon him, and sometimes be ready to fly upon him. During the rest of his days he was doomed, more or less, to live in a menagerie of ravenous beasts—in the very midst of the impurity and the violence of capricious savages. A more inauspicious and comfortless position for human virtue cannot well be imagined: and the consequence has been, that some spots and blemishes have broken out upon his character, which those who best know his substantial merits must always look upon with the bitterest regret. But then, on the other hand, it will ever remain indelibly true, that the obligations of this country to him are "broad and deep;" that to his conscientious labors, and to his incomparable prudence and moderation, England mainly owes the present fabric of her church; and that his sincerity and faithfulness were triumphant in the hour of death. We cannot, therefore, affect to conceal or qualify the disgust with which we have viewed a recent portraiture of him,—executed indeed by knowledge, but "knowledge," to all appearance, "much darkened by malice,"—a portraiture which robs him of all amiable or dignified expression; which denies him the air, not merely of sanctity, but of common respectability; which represents him in the likeness of a pitiful, cowardly, sordid, unfeeling, hypocritical, self-interested knave; and which, in short, is altogether fitted to hold up his memory to public scorn and execration. ——— *Critic.*

### THE BIBLE

TO EVERY FAMILY IN THE UNITED STATES WITHIN TWO YEARS.

We direct the particular and serious attention of all good men, every where, to the communication below of the Secretary of the American Bible Society. The subject explains and commends itself. The *great and good* enterprise of supplying every family in the United States, in two years, with the Word of God, has been spread out to the contemplation of the Christian public in all its magnificence—and with a magnanimity worthy of them received their united sanction, and their pledge. It needs therefore no comment from us,—only we cannot help, in the light of its moral grandeur, echoing the words of the appeal—“Let us yet be able, by May 1831, to rejoice that *one entire nation is blessed with the oracles of God.*” *Rel. Intel.*

It is now generally known, that at the last anniversary of the American Bible Society, a resolution was adopted to endeavor to supply every destitute family in the Union with a copy of the Holy Scriptures in the course of two years, in case auxiliaries and friends would co-operate, seasonably furnish the means, &c. The inquiry is often made of late, “What prospect of carrying this resolution into effect?”

In reply, I would say, that although most of the first year has passed by, and that less is yet accomplished than could be wished, it is still in the power of the friends of the Bible to Redeem their pledge if all will do their duty.

The managers of the Parent Society, had in the beginning, three grounds of fear in relation to this enterprise. 1. That they could not prepare the requisite number of books; 2. That they could not raise sufficient means; 3. That they could not find a sufficient number of explorers and distributors.

The first ground of fear is now removed. The printer of the Society, and the binder, have so enlarged their means for manufacturing books, that almost any quantity can be made if money is seasonably furnished as donations, and for books sold. The depository now contains 100,000 bound books and 200,000 more in printed sheets, which could soon be bound and ready for distribution. If the resolution, therefore, is not carried into effect, it will not fail because the Parent Society could not prepare the books.

The pecuniary prospect of this undertaking is less favorable. Not that there has been a want of pecuniary pledges; not that some pledges have not been nobly redeemed, and considerable sums of money received, but that these receipts have not kept pace with the expenditures. The sums of money pledged to this enterprise are something like \$100,000, about one-third of which has been paid into the treasury. But the expenditures in getting a stock of books ready (which the Board dare not fail to do,) have been far greater than these receipts, even when added to receipts for books sold. The managers have been much more disappointed in not receiving pay for books out on long credit, than in any failure to redeem pledges of donations. If these books sold had been paid for, the Managers would not be, as they now are, \$23,600 in debt to banks or money borrowed.

But notwithstanding this comparatively unfavorable view of the

pecuniary state of the Society, there is no evil here which cannot be easily and quickly removed, if all friendly to this two year's enterprise will do their duty. A little effort on the part of Auxiliaries in debt for books, would soon raise the means for the liquidation of their respective debts, and consequently cause the liquidation of the Parent Society's debt. It is earnestly requested that officers and managers of societies still in debt for books, will do all in their power towards the payment of the same before the coming anniversary in May. If this is generally done, and something liberal done toward redeeming pledges of donations, then it can be said, in May, that the second ground of fear is removed; the fear that sufficient money could not be raised.

The third ground of fear, namely, as to the distribution of books, is yet unremoved, though, there are by no means grounds here for despair. New-Jersey, Pennsylvania, and Maryland, have supplied their respective destitute families. New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New-York, have nearly completed their task. Maine and Ohio have each supplied several counties, and are now engaged in supplying others. Virginia, North Carolina, South Carolina, Kentucky, Louisiana, and Illinois, have each, as states, undertaken to supply their destitute families. More than one-half of the counties of Georgia are pledged to a similar supply. One county in Mississippi has been supplied, and an effort is now making to supply other parts of that state. In Alabama, a Bible convention is called this month, for the purpose of taking measures to supply that state. In Indiana, a State Bible Society has been formed with the intention, it is hoped, (no official letter having yet come to hand,) of supplying that state. In Missouri, one or two counties are supplied, and some extra efforts have been made in others. In Michigan and Arkansas Territories, as well as in Florida, a few auxiliaries have been formed, and a beginning made toward a general supply. It appears on looking over the United States, that almost every portion of it, besides being reached by the resolution of the Parent Society, is also covered by a resolution of some of its auxiliaries. Now all this would be truly cheering, were there not so much yet to be done toward carrying these good resolutions into effect. The most of the first year in which this great work was to be done has fled, and "there remains yet much land to be possessed."

But even on this point I would say, that there is no ground for despair if all the friends of the Bible will do their duty. Let those societies which have been for some time in debt for books, pay their debts soon: let those who have pledged donations, remit them as early as practicable: let those societies in the older states which have undertaken to supply their destitute, finish this work and report the present year: let those at the South and West do all in their power the present year, and make their calculations to finish their supply the coming year: let books be sent for at once by societies which can pay for them down, or within three, six, or nine months: let them be requested as a donation where they cannot be purchased: let agents, ministers of the gospel, editors of re-

Religious papers, and friends of the Bible, of every denomination, urge on this glorious work: let supplications ascend from every pulpit, from every monthly concert, every family altar, and every pious heart, that the Lord would give free course to his Word, and we shall yet be able, by May 1831, to rejoice that one entire nation is blessed with the oracles of God. Yes, this great work can be done. The means for its accomplishment can be raised, the books can be made, and, with an effort, they can be distributed. But there must be an effort on the part of all. Every nerve must be strung, every hand must be put forth, fervent prayers must be offered, and sacrifices must be made, and all this must commence soon. No time is to be lost.

In closing this communication I would say, that if this undertaking fails, it will fail in a good measure for want of a sufficient number of experienced faithful agents. If a few of our known influential pastors of churches would consent to leave their charges, and act as agents during a part of the coming year, at the South and West, they would do much, very much, toward carrying this resolution into effect. It is respectfully suggested, that such take this matter into serious and prayerful consideration.

#### HOW TO SUPPLY A COUNTY WITH BIBLES.

If the County has an Auxiliary Society, call its members together,—if no Society, convene as many active men as you can from different denominations, and form one. Then divide the County into districts, appoint about two thorough men to each district, to ascertain the number of destitute families, and to collect money where they can, appoint a second meeting within *two* or *three* weeks, let the District committees then report, let Bibles be ordered *at once* from the American Bible Society, to the extent of the money collected, and as many more as are needed, be *requested on credit*, or as a *donation*; let each committee convey a Bible, soon as possible, to each destitute household in their district, and the work is all completed, and many a soul saved from death. This process is so simple, the obtaining of books so easy and certain, and the good to be effected so great, that most counties must be wholly without excuse, if any household within their bounds, is left for a *single year* without a Bible.

#### BAPTIST MISSION TO INDIA.

The following sketch of the rise of the Baptist Mission to India, we doubt not will gratify many of our readers. And when the feebleness of its origin is contrasted with the wide spreading influence and blessing which have so happily followed, what encouragement does it afford the christian to gird up—to place his trust on high, and go forward in the service of the Lord. With His blessing the feeblest are made more than conquerors, and the smallest beginnings end triumphant.

If there be any one truth, more signally illustrated than all others by the history and progress of missionary enterprises, it is “that great effects proceed from little causes.” A small band of men, eight or nine perhaps, unknown themselves beyond the limits of their respective circles, unable, with their united resources, to raise the trifling sum of one hundred dollars, assemble together,

and concert a plan for extensive operations in a foreign land, at a distance of six thousand miles, send forth agents, erect dwellings, establish schools and colleges and printing presses, circulate more than a million copies of the Bible in various languages, elementary books for schools, and reviews; and extend their influence to the utmost limits of British rule in India. When all this immense amount of labor has been accomplished, the man yet lives, who first volunteered on this great enterprise, the associate of the viceroy and judges of Hindoostan, the object of veneration to the christian world. The teacher of a poor parish in Leicester has become the instructor of the son's of England's nobles in the college at Fort William, and the principal of a younger, but not less important Institution at Serampore.

We confine ourselves to this single illustration, and proceed to give some more minute account of the origin of the English Baptist Missionary Society, and of the labors and usefulness of William Carey.

In October, 1792, a few Baptist ministers assembled at Kettering in Northamptonshire, and united in instituting a society for the propagation of the gospel among the heathen. They, at the same time, opened a subscription; the whole sum contributed, amounted to only *thirteen pound two shillings and six pence*; a fraction less than *sixty dollars*.

The first proposal of this meeting was made by William Carey, who, after having been a journeyman shoemaker, and a village school-master, was the pastor of a church at Moulton, with a salary of ten pounds from his people. To great energy of character, manifested at times to an extent which gave it the aspect of obstinacy, this man, of obscure origin and employment, united an ardent desire for knowledge, which was aided by a remarkable natural facility in the acquisition of languages. Pressed down by poverty and the burden of an increasing family, obliged to devote many hours of each day to hard manual labour, he had at that time made himself master of much valuable historical knowledge, of the Latin, Greek, French, and Dutch languages. By him, the first publication in England on the subject of Missions was written.

We met with this reverend man at the Mission House some years since. When at an advanced age, he retained great mental vigor, and was diligently employed in perfecting translations of the Scriptures into various dialects of the East. His habits, at that time, were such as might naturally be looked for in an aged scholar, and one who had been severely tried by domestic sorrows—He seldom left his study, but to join the family at meals, or to officiate at lecture on Tuesday evening, when by rotation it became his duty, or to perform his duties as Professor of Sungskrit Literature in the College at Fort William, or as pastor of one of the Baptist churches in Calcutta.—Yet he was never harsh in manner; and though he seldom joined in conversation, and was of cold and repulsive address, his friendly offices were never solicited in vain. He had applied himself, during nearly the whole period of his residence at Serampore, to the work of acquiring a knowledge of oriental languages, and of

translating; and his interest in what was doing in the world around him had gradually yielded, as his favorite occupation became more engrossing.

The little association formed at Kettering, the residence of Andrew Fuller, were uncertain to what quarter their efforts could be directed, with the fairest prospects of success. Rev. Samuel Pearce, whose son now fills the place to which he himself aspired, (that of a useful member of a mission family in the east,) had read an account of the Pelew Islands, and was inclined to propose them for the object of the first attempt. All discussion was at an end, when Mr. Thomas, who had twice visited India as an Army Surgeon, and in 1777 had translated the two first gospels into the Bengalee dialect, applied to them for aid in obtaining a companion on his third voyage, and in his missionary labors. On the 10th of January 1793, Mr. Carey offered himself as an associate, and on the 13th of June the two embarked on board a Dutch ship, the Captain of the East India Company's ships being deterred from taking them by the fear of a legal prosecution.

There is great meaning and truth in the saying of Andrew Fuller on this subject. "Our undertaking to India really appeared to me on its commencement, to be somewhat, like a few men, who were deliberating about the importance of penetrating into a deep mine, which had never before been explored. We had no one to guide us, and while we were thus deliberating, Carey, as it were, said, "Well, I will go down, if you will hold the rope." But before he went down, he required from each of us, at the mouth of the pit, an oath to this effect, 'that while *we* lived we should *never* let go the rope.' You understand me. 'There was great responsibility attached to us who began the business.'

The two explorers of an unknown country arrived at Calcutta in December, where, by a variety of circumstances, their small capital was speedily exhausted. Mr. Thomas sought to maintain himself by his practice as a surgeon, and Mr. Carey, by cultivating a small plat of ground. The first encouraging event was their employment by Sir George Udny, a member of the Supreme Council, to superintend two indigo factories in the vicinity of Malda. Here they established schools, paid the scholars for attending, and preached, as they were able, to adults.

In September, 1796, they were joined by Mr. John Fountain, who died in 1800, and whose widow married the Rev. William Ward, so favorably known in the christian community in this country in 1820, who connected himself with the Mission in 1799, at which time Mr. Joshua Marshman also became a member.

In January, 1800, the mission family settled at Serampore, a Danish settlement on the Hoogley river, twelve miles above Calcutta, under the protection of the Danish Governor. There they have remained the last thirty years, and formed around them an establishment, which we visited often in 1820, and 1821.

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#### THE AMERICAN BOARD OF FOREIGN MISSIONS.

The Prudential Committee, in an address to the public, in the



last *Missionary Herald*, say that it is desirable to add to the number of missionaries under the care of the Board. The number of preachers at Bombay might, with advantage, be increased fourfold. And at many other places named, among which are, Greece Palestine, South Sea Islands, and the Aborigines of America, they are much needed; the committee say in conclusion.

“That they have commenced a system of operations, and conducted it thus far, on the expectation that the resources of the Board would increase from year to year. If, instead of increasing, the resources of the Board are suffered to diminish, missionaries must be recalled, or their operations curtailed, or a burdensome debt incurred. Do the churches wish that missionary operations should vary with all the fluctuations of trade? Missionaries are in the field. Let the churches say whether they shall be recalled. Schools are established: Let the churches say whether they shall be disbanded. The translation and printing of the scriptures and other books are in progress: Let the churches say distinctly whether they wish these operations to be arrested. Shall the influence of a pecuniary pressure be felt first on exertions to spread the gospel? Is it right that expenditures for this purpose should suffer the first curtailment, as if these labors were the least important? Can nothing be found in all the expenditures of christians, which is less promotive of the divine glory and the permanent and spiritual welfare of men?

“The patrons of the Board, who read the statement of the estimated monthly expenses of the missions, published two years ago, and have noticed the amount of donations for a few months past, will perceive that funds are wanted for immediate use. They are therefore earnestly requested to make their contributions at an early period. Collectors and treasurers of associations and auxiliaries, who have money in their hands, will also see the importance of forwarding it to the treasurer of the Board without delay.”

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#### PREMEDITATED AND WILFUL MURDER.

The Editor of the *Philadelphian* gives the following account of the late duel near that city, which terminated in the death of Wm. Miller, Jr.

“On Lord’s day afternoon of the 20th of March, at a place in the state of Delaware a little below Chester, Lieutenant Charles G. Hunter, of the U. S. Navy, shot Mr. Wm. Miller, Jr. a young lawyer of this city, to the heart. With the purpose of executing this bloody deed, Lieut. Hunter came to this city, and selected his victim. We understand that this is not the first, the second, nor the third man, which this fashionable murderer has shot at in single combat. After Mr. Miller had discharged his piece without serious effect, Hunter is reported to have exclaimed, “Shall I kill him, or *wing* him?” and immediately put a ball through his heart. Like a wounded deer, Miller bounded several feet into the air, and fell upon his side a lifeless corpse.

That false sense of honor which produces such deeds is accursed in the sight of God, and ought to be in the esteem of every reasonable man: but horrible to be told! fathers, mothers, wives, daughters, and sisters, speak lightly of duels, and disrespectfully of those who have either cowardice or magnanimity enough to reject a challenge. While this is the case, those young men who fear not God, and live but in the favorable opinion of a world lying in sin, fight and die; because they are not brave enough, in conscious rectitude of purpose and of conduct to stand up before their fellows and say, "I can bear reproach; and defend myself; but will murder no man."

This murderous duel produced a strong sensation on the public mind in Pennsylvania—and a resolution, expressive of feelings of disapprobation, has since been adopted by the House of Representatives of that State, requesting the President of the United States to strike from the rolls of the Navy the said Lieut. Charles G. Hunter.—By a Washington paper we observe with pleasure that the President has at the recommendation of the Secretary of the Navy, dismissed from the service those concerned in this barbarous affair of honor. He has ordered the names of the following officers to be erased from the Navy, viz.

Lieutenant Edmund Byrne; Lieutenant Hampton Wescott; Passed Midshipman Charles H. Duryee; Midshipman Charles G. Hunter.

This is as it should be. Let this principle be acted upon with energy and uniformity, and it will do more to suppress this crying evil than all the laws that have ever been enacted on this subject.

The Legislature of Pennsylvania have since voted a resolution of thanks to the President and Secretary of the Navy, for this praise-worthy act—They deserve the *thanks* of the Nation.

### **THE UNMASKER UNMASKED!**

In January last, a paper was commenced, entitled, "The New York Amulet and Ladie's Religious Chronicle;" which, from the favourable impression made by a copy forwarded to this office, it was noticed in the March number of the Calvinistic Magazine. This is a *Universalist* publication, and was so announced in those copies of the first number which were sent to *Universalists*; but the article revealing the cloven foot was taken out of the copies sent to persons of other denominations, and the space filled with unexceptionable matter. By this stratagem, worthy of the faith of a *Universalist*, many editors, not suspecting the craft had put on the mask, noticed the new paper, and recommended it to the public. The editor of the Amulet says that there are several other *Universalist* papers on the same plan. T. FISK is the editor of the "*Amulet*,"—he is also the editor of "PRIESTCRAFT UNMASKED!" *Is this the way he UNMASKS others?!"*

### THE INQUISITION IN THE UNITED STATES.

A writer in the *Christian Watchman*, published in Boston, states that the Pope has established or taken measures to establish the Inquisition in this country. In an article on the infallibility of the Roman Church—"I call upon the Jesuit"—he says—(the Catholic paper of Boston) "to deny if he can, that it has been determined by the Pope to establish "The Inquisition," in the United States, and that a Southern (Catholic) Bishop has had orders to that effect. Facts have recently transpired which are awakening the community to a sense of its danger."

**POPISH CONSISTENCY!**—Gideon Ousley in a letter to Thayer, a protestant who had apostatized in Ireland, makes the following statement respecting a discussion on the popish doctrine of—transubstantiation.

"In a debate upon transubstantiation, the popish priests were forced to allow that Christ at his last supper, held himself in his hand, put himself into his own mouth, swallowed himself, and notwithstanding gave himself whole and in parts to his twelve Apostles, and yet was not eaten at all."

### POPERY AND THE BIBLE.

Peter Sutor, a Carthusian Professor, in his volume, *de translatione Bibliarium*, concerning the translation of the Scriptures, assigns this sound and overwhelming reason, why the scriptures should not be translated into the vulgar tongue for ordinary perusal. "When the people see that many things are required by the Priests of Rome, to be done, for which there is no apostolical command or example; although so *pretended* to be, and yet cannot find one word about them in the Scriptures, they will murmur, and cast off the Roman pontifical yoke."

It is supposed there are now 20,000,000 of Bibles in print. These copies of the Scriptures, placed in the hands of as many families of 10 persons each, would supply but about one fourth of the world—leaving three-fourths without the Bible. To supply these there are now in operation—4,984 Societies.

In Continental Europe	854 Bible Societies,	In Great Britain	2,298
In British Colonies	97 do.	In Ireland	591
In Asia	15 do.	In America	650
In Africa	4 do.	Independent Societies	475

THE BIBLE, it is said, has been translated into *one hundred and fifty one languages*. It is supposed that fifty more translations will give the Bible in all languages spoken in the world.

### ANOTHER COMPLIMENT TO PRESBYTERIANS,

The enemies of religion, it seems, are not satisfied with giving Presbyterians the credit of doing all that has been done in the United States for promoting the observance of the Sabbath, circulating the Bible, establishing Sunday Schools, &c. They are determined also that they shall have all the honor of the Temperance Reformation. A Massachusetts paper says:

"A very extraordinary debate took place, a day or two since, in the House of Representatives of this State, upon the question of incorporating the American Temperance Society.—A bill for that purpose had been indefinitely postponed; and a motion was pending for reconsideration. Dr. Brooks, of Bernardston, opposed the motion, on the ground that the petitioners belonged to a

particular religious sect, who, he said, were aiming to secure all the political power of the country, and whose objects were highly dangerous to the liberties of the people. He continued for a long time in the same strain, impeaching the motives of the petitioners, and arraigning the religious denomination alluded to, until he was at length called to order. In the afternoon the Doctor brought into the House a pocket full of old newspapers, from which he read extracts to prove, as he said, his charges. The House were disgusted, and the result was, that the motion to reconsider was carried, and the bill passed by a large majority.

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For the Calvinistic Magazine.

### A FAMILIAR DIALOGUE,

BETWEEN CALVINUS AND ARMINIUS: PRINCIPALLY ON THE  
DOCTRINES OF ELECTION AND PREDESTINATION.

*Continued from page 105.*

*Ar.* I think the doctrine of the decrees reduces men to mere machines: For if we are elected, we shall be sure to obtain salvation, do what we will: and if not, we shall be sure not to obtain it, do what we can. It is therefore to no purpose to strive.

*Cal.* See now what a blow you have given the *middle* of the chain! How long will you continue to separate the *means* from the *end*? You have entirely forsaken first principles now, as appears to be always the case with you all when you get upon this subject. What God did foreknow should come to pass must certainly and infallibly come to pass; or else he could not have foreknown it, as has been considered already. Now the foreknowledge of God renders the event as certain and necessary as his eternal counsel can do. He certainly foreknew from all eternity that among the fallen race of Adam he would certainly save some and damn others: but I would ask whether he could foreknow he would do this, without *designing* to do it? No man of common understanding can deny this; and this is all I contend for. You may call it *design*, *decree*, *counsel*, or *purpose*, which you please; it is all the same. Now I ask, whether you can venture to say that God cannot be omniscient; that he cannot know all future events? Certainly you cannot, when you remember that every *hair in your head is numbered*; and that even a *sparrow falls not to the ground without his knowledge*. Your objection cannot be well grounded then, seeing it militates against God's prescience as well as his eternal purpose. And let me observe further, your whole objection is founded on a mistaken apprehension of the decrees of God. He has not designed to save any but persevering saints, and he has decreed to save all such; hence there can be no room for the supposal, that any shall be saved, do what they will; or that others shall perish, do what they can. But what I have said, I say again, that if God has chosen any man to salvation, he has chosen him also to sanctification; that by faith in Christ, by a life of holiness, and by perseverance in both, and in no other way, he shall obtain eternal life. Pray do

not take your eye off the chain, but follow it from beginning to end. But a little further before we stop: If your objection against the decrees of God, will not stand good in the common affairs of life, it is a folly to bring it against the doctrine in question. We read, Job xiv. 5. "That our days are determined, the number of our months is with God, he hath appointed our bounds that we cannot pass." Now it being certain that the period of every man's life is decreed, will you or any man take occasion from hence to argue that there is no need to eat or to drink, or use means for the preservation of life; for if the continuance of it be decreed, you shall live do what you will: and if not, you shall die, do what you can? Our secular affairs are certainly the objects of God's decrees, as well as the more important concerns of our soul's eternal interest; will you argue from hence, that there is no need to plough or sow—that if God has decreed you a harvest, you shall have it, do what you will; if not, you shall have none, do what you can? Do you not see, that if God has decreed you a harvest, that he has decreed also that it shall be obtained in the use of the appointed means and not otherwise? In the fixed plan of Providence there is a real influence of second causes both natural and moral, and I apprehend the connection between cause and effect is similar in both cases, although we may be unable to explain it better than is done by the chain to which we have been attending. How unreasonable and absurd then is this objection, which nevertheless is always one of the first that is brought. Did not the Angel inform Paul that God had given him the lives of all that were in the ship with him, so that none of them should be lost? Yet did not Paul declare although he knew none would be lost, that except the soldiers abide in the ship, they could not be saved? Acts xxvii. 24. 31. Here you have the doctrine of predestination in its true sense, the *means* appointed as well as the *end*. So that instead of the decree destroying moral agency, it effectually secures it. The free agency of man is an essential thing in the divine plan, and as much the object of the divine decree as any thing else. Nor has this doctrine any undue influence on the will, in its determinations, it being evident that all objects of volition, must first be the objects of perception; or in other words, before any thing can be the object of the choice of the will, it must approach by the door of the understanding; it being impossible that the will should perform any volitions, or acts of choice respecting any thing, of which the soul has no idea. Now, the decrees of God respecting future events, being unknown to us, cannot be the object of human perception, or knowledge, consequently, they have no irrational or undue influence on the determination of the will.

*Ar.* But how can you reconcile the sincerity of God, in the gospel offer to all, with the doctrine of predestination?

*Cal.* When we have reason to believe that God does any thing, we ought to believe it is well done, although we may not be able to comprehend every thing concerning it. But this much we know that the merits of Christ are sufficient for the salvation of *all*—that upon the sufficiency of his merits the general call and offer of

the gospel founded, and that God never has given the least evidence of insincerity by refusing to admit any of the human race, who came to him in the way of his own appointment. We cannot refuse our assent to any part of the revealed will of God, nor foolishly imagine an opposition between one part of it and another. All the obscurity arises from and may be resolved into the weakness of our own understandings; *but let God be true and every man a liar.*

*Ar.* If God has exercised any choice respecting the number that shall be saved, then is he not *partial* and a *respector of persons*?

*Cal.* This objection is found in the mouth of every opponent. We hear it every day, and from all quarters:—From the ignorant and profane;—from Infidels, Unitarians, Universalists, and from every description of Arminians. Yes, all, with united voice affirm, “If the Calvinistic doctrine of Election be true, God must be a *respector of persons!*” The true meaning of this phrase they have never settled; and therefore many of them are ignorant of its real import.

*Ar.* I never considered there was any difficulty about it. It always appeared very plain to me, that to shew *favors* to one and not to another, was *partiality*. What meaning do you attach to the phrase “*respector of persons?*”

*Cal.* This will depend on what character or relation in Deity, you refer to, by the use of the terms. If you refer to him as a *Benefactor* conferring *unequal favors* on his creatures, he is doubtless, in this respect, a *respector of persons*; and fact proves it every day. It meets you wherever you turn your eye. Look at the unequal distinction between angels and men; between men and worms; between the lost angels and the fallen race of men, in passing by the former, and providing a Saviour for the latter; between the pagan tribes and the regions where the gospel sheds its benign influence; between those sinking under constitutional disease, and unremitting pain, and those of vigorous and almost uninterrupted health; between those who inherit nothing but poverty and disgrace, and those who are born to wealth and honor.—In short, behold how He gives to one “five talents,” to another, “two,” to another “one.” If then you mean by respect for persons the holy sovereignty exercised in these discriminations, so far from disowning it derogatory to his character, the great Proprietor of heaven and earth claims it as his glory and unalienable right; and instead of taking offence at this, all the holy universe pronounce with one voice, ‘Amen!’ let none but Infinite Wisdom and Love decide a single event to eternity!

*Ar.* What then does the Sovereign of the world mean, when he disclaims the character of being a *respector of persons*?

*Cal.* If you will place him on the *Judgment Seat*, acting in the capacity of *Judge*, or of a king on the throne, there will be no difficulty in the case. It is in this character that he always has reference to himself in distributing *rewards* and *punishments*, when he so often disclaims the character of *respector of persons*. The simple idea is this: “He will treat men according to their *naked characters*,” whether Jews or Gentiles, rich or poor, masters or servants, kings or peasants. This is a correct view of the subject, and the plain meaning of the terms “*respector of persons*.”

referring to God in the character of a judge, you may find by a single glance at the passages in which the phrase is used. Lev. xix. 15. Deut. i. 16, 17, and x. 16—18, and xvii. 18—20. II. Chron. xix. 6, 7. Job xxxiv. 17—28, and xxxvii. 24. Prov. xxiv. 23, 24, and xxviii. 21. Luke xx. 21. Acts x. 34, 35. Rom. ii. 5—11. Gal. ii. 6. Eph. vi. 9. Col. iii. 22—25. Jas. ii. 1—9. I. Pet. i. 17.

Now I do entreat that you take your Bible, and examine carefully all these passages, and I believe these are all the instances in which the phrase is to be found in that book; and what will it amount to? Just to what I have before said,—“that when God acts in the character of a *judge*, or when he distributes *rewards* and *punishments*, He will treat men according to their *naked character*, unbiassed by any other consideration.” Let this idea be kept in view, and we shall hear no more about God’s being a respecter of persons. If he choose to treat some sinners *better than they deserve*, in making them the children of his grace, let him do so. If he choose to pass by any and ordain them to dishonor and wrath, it is “*for their sin*,” and consequently now are punished *undeservedly*.

*Ar.* I acknowledge this view of the subject never appeared to me in the same light before. But still I am under the impression that, “the sum of all is this; one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved *do what they will*; the reprobate shall be damned *do what they can*”

*Cal.* This is the language of John Wesley, *verbatim*, which has been repeated more than a thousand times by his followers. But the fact is, that human ingenuity could not make a representation of the doctrine, more uncandid, distorted, or false. And yet this picture, so very unlike in its *essential features*, the doctrine which we maintain, is, what Arminians and Unitarians are continually attempting to palm upon us. But the doctrine of Election which we believe, and preach, is not the doctrine which they manufacture for, and ascribe to us. It is under such a distorted and false coloring that we are to account for the ravings of Mr. Wesley, when he says, “You represent God as worse than the devil; more false, more cruel, more unjust,”—yea, “an omnipresent omnipotent tyrant.” But if after all the explanations which have been given of our doctrine, any man shall choose to represent in this manner, he must be left to himself to assign his reasons for doing so.

*Ar.* But does not your view of the doctrine of election imply, that only a *small part of mankind are chosen to salvation*?

*Cal.* The word of God plainly teaches the contrary. It nowhere declares that there will be only a small number saved, in reference to the whole human race, from the beginning to the end of the world. “It is therefore a manifest error, to represent our doctrine thus. And any one who gets advantage against it from such a view, gets it unfairly. And any one who justifies the representation often made of our doctrine in this respect, justifies what may justly be called *religious calumny*. Many who firmly believe our doctrine of election, do also firmly believe that there

will be more of the human family saved than lost. But this belief does not affect the doctrine of election one way or the other: 'Tho' the multitude at last will be so great that "no man could number;" this does not make it indefinite in God's account. The number saved will still be a definite number of *individuals*. He saves *that definite number*, and *no more, or less*. To deny that he always *determined* to save a certain *definite* number of individuals, is the same as to affirm that he does not *know* the number that he will save, and that all whom he does save, he saves without *previously intending to do it*.

*Ar.* But suppose we say, "that, from before the foundation of the world, God chose to elect Jesus Christ to be the Great Head of the church;" and, "that God at the same time chose the *character* that every one of his members should sustain;" not "that he at that time elected us *personally*, but left it to our free will, whether to be, or not to be of that character,"—"that the names which were recorded in the book of life from the foundation of the world, were nothing more than the *characters* which God had determined to save. And now we are left to our own free choice whether we will, or will not be that character or name."—What objection have you to this view of the subject?

*Cal.* Its absurdity and want of intelligence would be a sufficient objection, if no more. But it is also grossly anti-scriptural. You have taken the representation verbatim, from a *thing* called "A Sermon on Election, by Wm. Kinkade," one of our modern Arian, or New Light Sermonizers, if I am correctly informed; and which you Methodists, I believe, have pretty extensively patronized, eulogized, and vended from place to place. It is no uncommon thing when they reside in the same region, to hear of Arminians and Unitarians fighting as though they were in alliance, offensive and defensive, against Calvinists. It is to be regretted that so much ink and paper should be polluted with such a mass of corruption, sophistry and nonsense as appears to be comprised in Kinkade's pamphlet. And more is the pity that any one, professing the holy doctrines of Jesus Christ, should receive such stuff as the food of his soul. A man who can preach to the world, "that God has decreed some things that never did come to pass, and that some things have happened *contrary* to his decrees," ought to be considered "a stranger" whose voice the sheep of Christ will not hear. Perhaps such senseless passages, such a jargon of nonsense is not to be found in the same compass in any book of its size, as can be found in Kinkade's volume.

*Ar.* But you have not pointed out the absurdity of the sentiment against which you exclaimed just now, and which you proscribed as nonsense.

*Cal.* Why, really, the thing speaks for itself. God's election according to the representation, is an election of something called *Character, exclusive of individuals*. But what is character? "It is," says Dr. Johnson, "a representation of any man as to his personal qualities"—"The person with his assemblage of qualities." Who ever thought before of separating *individuality*, or *personality* from



character? When we elect a President, a Senator, &c. do we elect an *assemblage of qualities*, separated from an unknown individual. When a rich man chooses an orphan for his adopted heir, does he choose an individual, or only a character? If a character, what sort of a one is it? A rich character, a learned character, a noble character? None of these. Perhaps he chooses a poor orphan boy, not *because* he is rich, learned, &c. but that he *should* be rich,—*should* become learned, and thereby elevated to such a rank and character as he never could have attained had he been left to himself, without this benevolent interposition. So the Bible tells us that *we* are the objects of God's election, not on account of holiness in us, as the *cause*, but we were chosen before our existence, even before the foundation of the world "that we SHOULD BE HOLY," &c. Eph. i. 4.

But if God has chosen a character, then left corrupt unholy men, entirely to themselves, to come into it or not, just as *they* please, this destroys the doctrine of human depravity completely, and, consequently, disclaims the doctrine of the Holy Spirit's agency in regeneration. If God does not elect the sinner,—the *individual* sinner, as the object of unmerited favor and mercy, and then wash him in the laver of regeneration, and thus *make* him holy, how is it possible, with the Bible description of his native character and condition before us, to account for his ever becoming a holy character at all? "Their righteousness is of me," saith the Lord, respecting his people; while they respond and say, "Thou, Lord, hast wrought all our works in us."—"By the grace of God," says Paul, "I am what I am."—"Not of works, lest any man should boast." It is wonderful what fancies, visions, and whimsies men will fall into in order to set aside "the election of grace," which is the "election of God."

*Ar.* I acknowledge there appears to be an inconsistency in the idea of an election of *character* separate from *individuals*; but the interpretation we give to the ninth chapter of the Epistle to the Romans, though somewhat like this sentiment, yet I presume it is not liable to the same objection.

*Cal.* I readily anticipate you. To get rid of the hated doctrine of personal election, all idea of individuality must be left out of view. And the whole scope of the Apostle's reasoning in that chapter, respecting Jacob and Esau, of God's loving the one and hating the other, of his *choosing and calling the Gentiles*, and *casting off the Jews*, must be understood of the respective bodies of those people, *nationally* considered, and to their *external privileges*, to the exclusion of *particular persons*, in the one or the other, with reference to their *spiritual, internal, and eternal state*. That both these views are aimed at, in the Apostle's reasoning, I have no doubt. But the supposition of a national election, or the election of collective bodies and communities, to *external privileges*, without the idea of an election of *persons* among *Gentiles* as well as *Jews*, to *spiritual, internal, and saving benefits*, is as curious a distinction, and pregnant with as great inconsistency and absurdity, as the election of character without individuality attached to it.

*Ar.* As this distinction, however, is pretty generally embraced by our denomination, and is, therefore, considered as a matter of no small magnitude, as well as a ground of triumph over the Calvinistic notion of a personal election, which you attempt to prove from that chapter, I would like to hear you a little further on that point; and shew wherein consists the fallacy of our interpretation.

*Cal.* I very well know that this interpretation is not only adopted by your denomination generally, but by the Unitarians also; who can all join heart and hand with you in the same channel of interpretation. The views of Dr. John Taylor, of Norwich, one of the most acute and learned Arians that ever lived, are adopted, on this subject, by your learned Expositor, Dr. Adam Clarke; likewise from Drs. Channing and Ware, full blooded Unitarians of New England, down to little Kinkade, in the Western wilderness,—all are well pleased with the aforesaid distinction which, in their imagination happily rids the Bible of the odious doctrine of personal election. But seeing it is a matter of such great importance with you and the Unitarians, and esteemed by you as a principal fulcrum by which you can overturn the whole fabric of Calvinism, especially if you only had the  $\Delta\omicron\varsigma$   $\pi\omicron\upsilon$   $\sigma\tau\omega$  and the *forked lever of Archimedes*, we shall be a little more particular on this subject,—and

1. A *national election*, so far from being inconsistent with, is certainly inclusive of, and supposes a *personal election* of some to holiness and glory. How can they who admit the one, deny the other? Your interpretation even if admitted removes no difficulty. For it is still as hard to account for God's choosing to send the only ordinary means of grace and salvation to one *nation* rather than another, a fact which no man can dispute, as for his choosing to make them effectual to one *person* rather than another. Is the divine conduct in choosing *individuals* to holiness and salvation improper? Then surely it is no less so in relation to *nations* and *communities* which comprise a large number of individuals. If the *unconditional* election of an *individual* to holiness and glory is, in any respect, improper, must not "the *unconditional* election of the Jewish nation" (I quote the language of your own Confession, p. 85) be equally improper? That a *distinction is made* in relation to individuals as well as to nations, is a fact that no one can deny. And it occasions certainly as great a difficulty in the one case as the other. And if it be a matter of great magnitude for particular persons to enjoy distinguished blessings, while others are passed by, and left without them, is it an affair of less magnitude for a nation or a community to be so dealt with? Let the blessings intended or bestowed, be temporal or spiritual, still, is not the difficulty, in accounting for the distinction as great when it relates to *communities* and collective bodies, as when it relates to *individuals*? Indeed, one might suppose the objection to the purpose or providence of God, in relation to the former case, would be much greater than in the latter. But further, how is it possible, that any purpose or providence of God should refer a *nation*, a *community*, or *society of men* without referring to the *individual*?

als of whom that society is composed?—For instance, can a *community* be visited with an epidemic, or famine, and yet the *individuals*, who compose that community, escape? Can they receive a *blessing*, in the *collective* capacity, and yet be destitute of it in their *individual* capacity? Can a *law* be *obligatory* upon a public body of men, and yet the individuals composing that body be free from that obligation? Can you *love a society* without loving its *members*? As a nation, a community, &c. is a collection of *individuals*, who retain perfectly their individual existence, properties and relations, how is it possible, that any purpose or conduct of God should refer to such a *body* or *society* of *men*, without referring to the *individuals* of whom that society is composed? Christ came from heaven to be the Saviour of the *world*, yet his followers are *individuals* chosen *out of the world*—redeemed by his blood *out of every nation*, and kindred, &c. I say, therefore, that your interpretation, so much boasted of, removes no difficulty. And before I proceed, I would just advise you and others, to sit down coolly, and with unbiassed candour, and read prayerfully in the Epistle to the Romans, from the eighth to the eleventh chapters inclusively, and see if the Apostle teaches nothing respecting *personal internal, spiritual, and saving benefits*.—See whether he is inculcating nothing more nor less than the idea of *national distinctions* between the *Jews* and *Gentiles*, with *external benefits and privileges only*.

2. The second remark I have to make is short. When the Apostle wrote this Epistle, the *distinction* between *Jews* and *Gentiles* *nationally* considered, had been done away. It could not therefore be a national distinction merely, which was the subject of his discourse. Because, it was on those distinctions, that the Jews valued themselves, but which the Apostle shows *were now done away*. But he also shews that a real distinction is *still made* among *individuals*, and Justifies God in making it. What was that distinction? Not a national one, otherwise the Jews would have gloried in it still: but this they must not do, seeing it exists no more. Therefore, “it must have been a distinction, *then really existing*—a distinction which *Paul would find fault*, but *justify*.” Do not let this thought escape you. It settles the point, that the distinction about which the Apostle was discoursing was not *national merely*, but *personal and individual*. And it is this very thing that caused *modern* as well as *ancient* Jews to cavil and find fault to this day. It is this that stirs up the pride and enmity of the natural heart to quarrel with the doctrine of *personal, individual, and eternal election*. It does not like that God should exercise the sovereignty of even a *Potter*, who can make, as he chooses *of the same lump, some vessels to honor and others to dishonor*. Now let me say, finally: “It was to this distinction, *then actually existing*—*then objected to by the pride of Jews*, but *defended by the Apostle*—it was to *this distinction* the Apostle applied that general principle of the divine administration which he vindicated, by referring to distinctions of another character, formerly made.”

*To be concluded.*

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**A FAMILIAR DIALOGUE**

BETWEEN CALVINUS AND ARMINIUS: PRINCIPALLY ON THE  
DOCTRINES OF ELECTION AND PREDESTINATION.

*Concluded from page 160.*

*Ar.* Your reasoning appears plausible, and I know not how it can be easily refuted. But there is one point on which I wish you to be a little more explicit; it is to shew the use of preaching in relation to the elect and non-elect, for the former, if I understand your scheme, will be infallibly saved, and the latter as certainly damned, whether with or without preaching.

*Cal.* I see you do not understand the scheme, or you will not remember it. How could you think of such an objection as this after such a plain representation and connection of the *means* and the *end* in the chain exhibited sometime ago, the links of which you will still try to separate. I think there is no doubt that Paul was a *Predestinarian*; and all must acknowledge he was a consistent preacher. Let us see his conduct on one single occasion. He came to Corinth where a few Jews resided in a populous city of Greek and Roman idolaters. He meets with such opposition that he is discouraged and intimidated. God tells him, (Acts xviii. 9. 10) “Be not afraid, Paul, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee: *for I have much people in this city.*” Many of his elect ones no doubt were there, but they must have preaching, and Paul is appointed the instrument. Accordingly the Apostle continues eighteen months with them. He works, and God works. Paul preaches: the Holy Spirit enlightens; and God justifies, sanctifies, and glorifies. This is God’s way; and this is Paul’s way. But according to your objection, Paul should have answered, “Lord, if thou hast much people in this city, my preaching is useless; for they will infallibly be saved without it.” But this man of God was a clear headed, consistent predestinarian; he knew that the decree of election did not destroy man’s free-agency, nor set aside the use of means, but invariably included all the means, and instruments, by which his

gracious purposes were to be accomplished. This is genuine Calvinism; or I would rather say it is true Bibleism. Election kills nobody. It saves all that are saved. It is not the *cause* of reprobation, nor is reprobation the *consequence*, or, as some have called it, the *counterpart* of Election. Such a representation of the subject, all judicious Calvinists disclaim.

*Ar.* But, sir, the doctrine of predestination and election, according to your plan, does not give all an equal chance, and must be discouraging to poor sinners.

*Cal.* Chance! what, must there then only be a *chance* for salvation? If we have a *chance* only to get to heaven, why then our chance for hell is pretty certain. I want something more than a chance in the business of my salvation. But it discourages "poor sinners." And pray, who are *poor sinners* that they ought not to be discouraged? Are they not rebels, enemies to God, and despisers of his Son, of his character, his laws and government? Surely they are much to be pitied indeed! I am afraid that you, like many others, look only at the *calamitous* state of sinners, and the *mercy* and *compassion* of God; while his holiness, and justice, and their *criminal* state are left out of view. But why are not poor devils pitied too? God has displayed his sovereignty in passing them by without providing salvation for them. Why could he not as well have left the whole family of Adam in the same condition? Yet you never think of commiserating poor devils, or even dream of quarrelling with God's justice in their universal condemnation.

*Ar.* But how, upon your plan, can you preach *Free Grace* to all mankind when only a *part* will be saved?

*Cal.* Free grace! free grace! this is a fine harping cord with many who I fear do not know what free grace is. Arminians are thought by some to be the only persons who preach free grace; while Calvinists are supposed to preach the reverse. But what is free grace? Is it a scripture phrase? As soon may you find the expressions *good goodness*, or *wise wisdom*, or free liberty. If but one sinner of the human family were saved, it would certainly be by grace; and if by grace, it must be free, otherwise it would not be grace, but works. It is not therefore the *universality* of grace, but the *nature* of it that makes it free; and the very reason why it is free, is because it is *bestowed* without money or price. If any person in the world preaches free grace, it must certainly be the Calvinist, who always maintains that salvation is entirely of grace and not of works. Pray tell me, (for I had like to have forgotten to ask you) what is your view of the passage from which we made out the chain a while ago?

*Ar.* The meaning of Rom. viii. 29 appears to be this, namely: 'It was the purpose of God to conform to the image of his Son, those whom he foresaw would believingly receive the light which should shine unto them in their respective dispensations. And this is what the Methodists believe and teach.'

*Cal.* I have no reason to dispute it, because what you have said is a quotation from one of their writers. But if this doctrine

be true, and none are conformed to the image of the Son of God but those whom he foresaw would believe, then all dying in *infancy*, and all *idiots* must inevitably be lost; for no man can suppose that God ever foresaw them doing that which they were *naturally unable to do*. But this is not the only dilemma into which this doctrine will drive you.—If God did purpose or decree to conform to the image of his Son all whom he foresaw would believe, I am at a loss to know how he could foresee them in the possession of *faith* without his predetermination to bestow it on them; *for this is the gift of God*; and you acknowledge there is nothing good in man till God puts it in him. But this is not all the inconsistency of the sentiment; for it is not possible to conceive how any can totally fall from grace, whom God foresaw would believe, and consequently according to your own plan, whom he *purposed to conform* to the image of his Son. The consequences of your doctrine are worse, far worse, than you suppose Calvinism to be. Your preachers say so little on the doctrine of Election, except in opposition to it, that the generality of mankind think you do not believe it to be a Bible doctrine at all. Pray, tell me further what you believe about it, and how you get over so many plain passages of scripture that seem to be so full on the subject.

*Ar.* I shall answer you agreeably to the 37th sec. of the articles of our religion, which states, that “God hath chosen some to life and glory before or from the foundation of the world.” So that it is wrong to say we do not hold election as a Bible doctrine.

*Cal.* Do you understand then wherein lies the point of difference between us on this subject?

*Ar.* You hold that election is *eternal and unconditional*; that is, without foresight of faith, or good works, as the *cause* of it. But we hold that “God from the foundation of the world, foreknew all men’s believing or not believing. And according to this his foreknowledge, he chose or elected all obedient believers, as such, to salvation, and refused or *reprobated* all disobedient unbelievers, as such, to damnation.”

*Cal.* “Wickedness foreseen is doubtless the cause of the Lord’s purpose to condemn, because it is of a man’s self by nature; but holiness foreseen in a *fallen creature* cannot be the cause of his election, because it is the effect of special grace, and never comes from any other source.” This is an undeniable truth. And let it be further observed, that there is no more grace in choosing men to salvation *because of works certainly foreseen*, than because of works *already done*. According to your conception of the matter, God never designed any distinction between his elect, and the non-elect, until they first made themselves to differ. But if it be thus, surely it is not “the election of *grace*,” nor can it be understood how men are elected *from the foundation of the world*.

*Ar.* “Christ is called the *Lamb slain from the foundation of the world*; although indeed he was not slain for some thousand years after. Even so God calleth men *elected from the foundation of the world*, though not elected till they were men in the flesh. Yet it is all so before God, who knoweth all things from eternity, and

*calleth things that be not as though they were.*" I conclude, "therefore they were not chosen before they believed, for they are said to be such as did *first trust in Christ.*" Eph. i. 11, 12.

*Cal.* Your reasoning is certainly erroneous; and your quotations from scripture inapplicable. As we have before proved, the elect are said to be *chosen in Christ before the foundation of the world—chosen to salvation from the beginning—called with an holy calling not according to their works,* (their foreseen faith and obedience,) but according to God's *own purpose and grace,* which was given them in Christ Jesus *before the world began—to have their names written in the book of life from the foundation of the world,* and at last to inherit a kingdom prepared for them *from the foundation of the world.* Eph. i. 4. II Thess. xi. 13. II Tim. i. 9. Rev. xvii. 8. Mat. xxv. 34. But according to your method of interpretation, the meaning of all these scriptures that speak so plain, must be put down by a passage in Rom. iv. 17. "God—*calleth those things that be not, as though they were.*" It is surprising that the necessity of defending a favorite hypothesis, should drive you to such a miserable shift as this!—A shift which not only perverts the real meaning of the scriptures, and particularly the passage quoted, but also completely demolishes the very foundation of christianity. It appears very evident that God had purposed to make Abraham the father of many nations; the dead body of his ancient servant, and the deadness of Sarah's womb could not prevent the certainty of his purpose, nor the sufficiency of his power to bring it to pass; and therefore could speak to Abraham and give him as strong assurance of it, as if it had already come to pass; so that he staggered not at the promise of God; but was strong in faith, being fully persuaded that what he had promised, he was able to perform. This seems to be the scope of the Apostle's meaning. But to apply this to the elect who are chosen *from the beginning, before the foundation of the world,* &c. in the same sense as in the case of Abraham, is a most wretched prevarication, and an unwarranted interpretation of sacred scripture. By this rule of interpretation we may overturn the whole Bible; for the very same language, "from the beginning—before the foundation of the world. &c." applied to the elect, are also made use of in respect of the omniscience of God, the eternity of Christ, and other essential perfections of the Godhead. It is said, "In the beginning was the Word, and the Word was with God, and the Word was God." But according to your method of interpreting scripture, Jesus Christ was not eternal, for God calleth those things that be not, as though they were. Again: "Known unto God are all his works from the beginning of the world." Acts xv. 18. "And now, O Father, glorify thou me with thine own self, with the glory I had with thee *before the world was.*" John xvii. 5. "For thou lovedst me *before the foundation of the world.*" ver. 24. "Who verily was *foreordained before the foundation of the world.*" I. Pet. i. 20. Now apply your passage—"God—*calleth those things that be not, as though they were,*" and it will appear that, besides the eternity of the Son, it would destroy the omniscience of God; the eternal glory of Jesus Christ;

the eternal love of the Father towards him, and his eternal appointment as Mediator and Redeemer. But if all the works of God were known to him from the beginning, and Christ was foreordained before the foundation of the world as the great head of the church, where is the impropriety of considering all his members as foreordained likewise? "And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. cxxxix. 16

*Ar.* But did not David say this with reference to the members of his own body?

*Cal.* So did Paul say, that God calleth those things that be not as though they were, with reference to his promise to Abraham. David was a type of Christ, and often spake as though it were Christ himself. And surely none can deny, that it is at least of as great importance to register the members of Christ's mystical body in God's eternal book, as the members of David's natural body. But I must notice the abuse of another passage you cited a while ago. You say, "They whom God did predestinate according to the counsel of his own will, were such as did first trust in Christ." That is, they first trusted in Christ, before they were predestinated to the praise of his glory. Astonishing! And is this erroneous sentiment, this gross perversion of scripture yet retained amongst the articles of the Methodist Church! Who first trusted in Christ? The Jews, the natural posterity of Abraham, or the Gentiles? Who first had the institutions of religion amongst them? Who were first called God's covenant people? To whom did the Saviour first come? and who first partook of the blessings of the gospel of Jesus Christ? "The Jew first, and also the Greek." So because some of the natural descendants of Abraham were the first who trusted in Christ before the gospel was preached unto the Gentile, you have perverted the passage in question and applied the word "first," to trusting in Christ before election, instead of the Jews who were the "first fruits" before the Gentiles. Did Adam in the garden—Matthew sitting at the receipt of custom—Zaccheus on the sycamore—and Saul on his way to Damascus—did they all first trust in Christ before they were chosen to everlasting life? But if men must first trust in Christ before they are predestinated according to the counsel of God's own will, to the praise of his own glory, I again infer, that all dying in infancy and all idiots must inevitably be damned. For if election be not unconditional, that is, without faith or any thing foreseen in the creature, as the cause of it, it is not possible for all the Arminians in the world to account, in any other way, for infant salvation. But on the ground of unconditional election I am encouraged to hope that all such are saved, through the merits of the Mediator, with an everlasting salvation. Nor has this belief any thing in it contrary to the perfections of God, or to any declaration of the holy scriptures; and it is highly agreeable to all those passages which affirm where sin hath abounded, grace hath much more abounded. And as to adults, it is evident that God's distinguishing grace is previously, neither merited, nor desired by any of them; it might justly have



been withheld from all mankind; but it is graciously communicated to one, and not to another, by a sovereign God, "according to the counsel of his own will." He, and He alone, hath made one to differ from another." Now, was this distinction *intentionally* made by the sovereign Disposer of all things, or was it not? If *intentionally*, was that intention *first conceived at the moment of execution, or previously?* If previously, why not from eternity? And if from eternity, it could not be in time, or after regeneration and conversion. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you," &c. Deuteronomy vii. 7.

This sentiment of yours plainly contradicts the Bible, and puts a decided negative upon many plain passages; for instance, "whom he did foreknow, he also did predestinate *to be conformed* to the image of his Son." But if election be *after* faith, the elect were not predestinated *to be conformed*, &c. but were conformed *first* by faith and then predestinated to be conformed to the image of his Son.— See what a contradiction. Again; it is said, "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." "For we are his workmanship created in Christ Jesus *unto good works*, which God hath *before ordained* that we *should walk* in them." But agreeably to the notion of an election *after* faith, and holiness, we cannot be said to be chosen that we *should be holy*; but chosen because we *are holy*. We are not created *unto* good works and *ordained to walk* in them, but good works and walking in them must *precede our ordination* to eternal life. It is said of Jeremiah, i. 5, "Before I formed thee in the belly I knew thee; and *before* thou camest forth out of the womb, I *sanctified* thee, and *ordained* thee a prophet unto the nations." Was this *after* he believed, or *before* he was born? It is said of John the Baptist, Luke i. 15. "He shall be filled with the Holy Ghost, even from his mother's womb." This looks like an unconditional election without any perquisites. According to your notion, Christ chooses his disciples, because they first choose him, and he loves them because they first loved him; but this is not the language of Christ and his followers. He says of them "Ye have not chosen me, but I have chosen you." And they reply, "We love him because *he first loved us*." And this is agreeable to that important passage in Jer. xxxi. 3, "I have loved thee, with AN EVERLASTING LOVE." But if so, it could not be before faith either in existence or foreseen, unless it could be prior to eternity itself.

And now, friend Arminius, if you be a christian, what harm will the Calvinistic doctrine of election do you? Must you fall out with your Maker for inscribing your name in the book of life from the foundation of the world? Will you arraign his justice and wisdom because, for reasons not revealed to us, he determined to leave some *deservedly* to perish in obstinate enmity, and *graciously* to recover others by regeneration? Will you be offended with him because he planned the way of your recovery long before you were

born, and prepared a kingdom for you from the foundation of the world? I am at a loss to see how the doctrine of election can offend any christian. Yet this is the doctrine that is *now* treated as the martyrs of old have been in some ages and nations, when they were wrapped in the skins of wild beasts, and then torn in pieces by furious dogs; or as those Protestants, who having fallen into the hands of the inquisition, were clothed in canvass on which devils and infernal flames were painted, and thus actually committed to the fire. It is now cashired as a doctrine abhorrent to reason, and at eternal war with the moral perfections of God. It is traduced as a declared enemy to practical piety, and as highly injurious to the comfort and hope of mankind. This being the case we need not wonder that it has become unfashionable with many preachers of the present day. But your preachers, generally, raise the hue and cry against it all round their circuits, and as generally display their ignorance of the subject they oppose. They throw out a great many hard speeches, call ugly names and say many ludicrous things. "To try the truth of the sentiments of others, by the test of ridicule, that poor artillery of human wit, as though any thing which an adventurous sophistry can dress in a ludicrous garb, and which a thoughtless multitude may laugh at, is a very poor way to convince rational beings that those sentiments must therefore be ridiculous or untrue. It seems rather a fallacious way of getting rid of some arguments which they have not either truth enough, or wisdom enough to answer. But it ought to be known that a foolscap forcibly placed on a wise man's head by a knave, however it might excite the mirth of a crowd, would be no actual disgrace, nor impeachment of his understanding. So with respect to these great things of God, the malice of men, whether covered by a laugh or open in its violence is rather an argument of their truth than of their falsity."

*Ar.* The reason why so much is said against election, is because it appears to render preaching altogether useless, and an attention to the means of grace unnecessary by either those who are saved or lost. For if God has made one man to be saved, and another to be damned, where is the use of preaching and striving?

*Cal.* Here we have again the same old story that has been refuted a thousand times and more. But who ever held that God made a man on purpose to damn him? This is no part of the doctrine of election, but it is a gross misrepresentation of it. Although God "*Made the wicked for the day of evil.*—Prov. xvi. 4.—*Hated some before they were born.*—Rom. ix. 11, 13.—*Before ordained of old certain men to this condemnation.*—Jude iv.—*Some being disobedient whereunto they were appointed,*—I Pet. ii. 8.—*Vessels of wrath fitted to destruction.*—Rom. ix. 22.—*And some to dishonor.*—II Tim. ii. 20.—*Made to be taken and destroyed.*—II Pet. ii. 12—*Ordnained for judgment and established for correction.*—Hab. i. 12; yet I apprehend all this is done not without regard to the *sinfulness* and *wickedness* of man whom a sovereign God may pass by and leave exposed to condemnation and ultimately experience the just consequences of a state of final impenitence.

“But what is the use of preaching?” Why, because by this method God is “pleased to save them that believe.” But what is the use of answering? for Arminians may be answered and refuted a thousand times, and yet as often gather up their “blunted shafts that have recoiled, and aim them at the shield of truth again.” “What is the use of preaching?” This is the old hackneyed objection which is found in the mouth of every opposer. Arians, Socinians, Sabellians, Pelagians, Shakers, Ranters, and a long list of such errorists will be found to join heartily with you in opposing what they call Calvinism. Here you are all agreed. And against such a parade, such a motly host, I would consider it no disgrace but rather a high privilege, to stand alone. You are quite welcome to the numbers in this enrolment with you, in opposition to the doctrines I maintain. “But what is the use of preaching?” This question we are fully able to answer; and in doing this we shall be able to place the difficulty in your own way, unless you deny the omniscience of God. And although I have already answered you on this subject, I will try and do it again in such a manner as should silence the objection forever.

You and I are both preachers; we set out to travel together, and on the road we see a man coming towards us; he is a son of Adam; a sinner—a rebel. I express my intention to preach a little to him; but you tell me it is not worth while; for if he is one of the elect he will be saved any how; and if not, he shall be damned at any rate; therefore, you tell me, it is useless to preach to the man at all. But here lies your mistake; I am not first to know whether the man be of the elect or not before I preach to him. That is entirely out of the question. But I am to preach to him *as a sinner*, and lay before him the truths of God’s word. I am to describe his natural state and point out the remedy. I am just simply to tell him the truth, whether he believes it or not;—whether he be elect or reprobate; I thus discharge my duty and pass on, leaving the event with God who giveth or withholdeth the increase. Perhaps I may never see this man till I see him at the bar of judgment, and whether he be found on the right hand or the left, that will by no means affect my conduct in preaching to him on the road. The gospel is to be preached to sinners, *as sinners*, and the truth to be declared independent of what men *are*, or what they *may* be.

But let me state another case. Suppose we were about to preach to a large assembly to-day, and while on the way you accost me thus: Friend Calvinus, you need not preach to-day to that assembly, for agreeably to your belief, a certain number, called the elect, will be saved, and the rest as certainly damned, whether you preach or not. The matter is fixed in the eternal counsels of heaven, and cannot be altered, and therefore it is useless for you to preach to the people. But I in turn reply: Friend Arminius, you forget the chain I shewed you a while ago, exhibiting the connection of the *means* and the *end*. You forget that Paul has said that it is “*by* the foolishness of *preaching*, God is pleased to save them that believe.” I know not, but some of the elect may be there; but whether or not it will not prevent me from declaring the truth,

whether any of that congregation will be saved or not. But I inquire, Do you not believe in God's infallible and eternal foreknowledge of all things? O yes, you will say, for "Known unto God are all his works from the beginning of the world." Acts xv. 18. Very well, I reply, friend Arminius, you need not preach to-day to this large assembly, for God certainly and infallibly knows who of them will be saved and who will not; and his knowledge is so certain that it cannot fail; therefore, whom he knows will be saved, are sure to be saved, and whom he knows will be damned, are as certain to be damned, whether you preach or not; you cannot alter the matter either one way or the other. And now, sir, I do maintain that you and every coadjutor in opposition must deny the absolute certainty of God's foreknowledge, or acknowledge that the same difficulties lie in your own way, which you are so officiously and triumphantly placing in ours.

*Ar.* What then are we to do with the congregation before us in the case you have stated?

*Cal.* Why, both go and preach faithfully and agreeably to God's revealed will. Let us preach, and let God work as he may think proper; for neither of us can change the heart of a sinner if we preach till doomsday, unless it please God to afford the increase by making our instrumentality a blessing. I have only this request to make of you, and that is, first to get difficulties out of your own way, which are as insurmountable as those you attempt to throw in ours, before you raise such a tragical outcry against despised Calvinism. The conduct of many of your preachers, and people, is really surprising. They seem to know as little about the real sentiments of Calvinists, as a child does of the Newtonian Philosophy. And either through *ignorance*, or *wilful misrepresentation*, the most ungenerous charges are exhibited against us. The populace are informed that Calvinism makes man a machine—that one part of mankind shall be saved and the other damned, whether they will or not—that reprobation is the counterpart or unavoidable consequence of election—that those in Christ may live as they list, commit whoredom, murder and what not, they are safe—that God is the author of sin, and that man is as though he were tied with a great chain to a tree and invited to come to a rich feast, and then damned for not complying; and a thousand such absurdities enough to offend patience and make charity blush. It does appear to me that no society of people with whom I am acquainted exhibit more opposition, selfishness, censoriousness, contention, bickering and controversy, than the preachers of your connexion. And *some* go so far as to border on pride and impudence, in their manner of strutting, boasting, and vociferating against their opponents. Dont frown, Arminius, these are stubborn facts, well known to the world as to myself, and I appeal to disinterested testimony if it be not the truth.

But before we proceed to another subject, while we are speaking of absurdities and inconsistencies in doctrinal sentiments, I beg leave to point out a few in yours, which in my opinion, far ex-

ceed all the alledged absurdities of Calvinists, in establishing Antinomianism, making man a machine, &c. &c.

*Ar.* Ah! how will you make that appear? I always thought that Antinomianism was only to be found amongst Calvinists; and I by no means can conceive how Arminians can be charged with that error.

*Cal.* It is to be found in your own book of doctrines and discipline in the following plain words: "No man is able to perform the service, which the *Adamic* law requires; 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." This is a solemn funeral indeed! First preached by John Wesley in his scheme of the death and burial of the moral law of God, and subsequently adopted as the creed of your church, and strongly recommended by your Bishops. Here man's accountableness to his Maker and Sovereign is done away by his fall and total degeneracy. His criminal inability to obey the law has rendered him excusable, or rather exempted him from its obligation. If this sentiment does not *make void the law*,—if it be not downright *Antinomianism*, or something worse, I will acknowledge my incapacity to judge of doctrines.

*Ar.* But how can you make it appear that our doctrine destroys the free agency of man by making him a machine?

*Cal.* From your own book of doctrines, as before, which says, "We believe the moment Adam fell he had no freedom of will left." If so, then what was he? a beast, or a stone? If he had no freedom of will left, the moment he fell, he could not have been a *free moral agent*, and consequently could not be capable of sin or duty, worthy of praise or deserving of blame, nor a subject of rewards and punishments. Therefore, his restoration by Christ was a curse instead of a blessing; for he must have restored him to a capacity of sinning, and thereby occasioned all the sin ever since committed by human beings. The conclusion also, from such a sentiment must be, that the moment the devil fell he had no freedom of will left; and seeing he and his companions have never been restored by the merciful interposition of a Redeemer, they have never been capable of sinning any more since their fall.

*Ar.* But we maintain that "man is a moral agent, endowed with the liberty of choice; i. e. he possesses power to will, and power to choose, moral good. This power was lost by Adam, but restored by Christ to him again, and all his posterity in him of course."

*Cal.* This amounts to the same, but if any thing a little more confused and contradictory. It is a lame attempt by one of your fraternity to *explain* the matter. Here is something like a power *behind* the will, and *distinct* from the will itself. It is said to be a "power" *to will* and a power *to choose* moral good, and this seems to be essential to the free agency of a fallen being; but if so,

as we have shown, the lost angels are not, and never have been free moral agents since their fall. But man was as much a free moral agent *before* as after the death of Christ. The death of Christ never changed man's nature—never infused into him or imparted any good quality to him when Christ died on the cross. No: this is the work of the Holy Spirit in regeneration. The death of Christ was a circumstance, not of an *internal* character, effecting any change in the nature of fallen man, but it was of an external, governmental character, opening up the way for the sanctification of man by the Holy Spirit in the new creation. Prior to this change man is the same depraved being as ever, having the same evil nature that Adam had after the fall.

I always thought a moral agent was one who acted according to choice, and whose actions had a moral quality in them, i. e. either morally good, or morally evil, and worthy of praise or blame, and deserving of reward or punishment. In this sense the devil and wicked men, acting freely in their wickedness are free moral agents, without any *disposition*, or power as you call it, to choose moral good. So the great and blessed God, holy angels and glorified saints are free moral agents, without any disposition, or power to choose moral evil. Thus good men and angels, wicked men and devils, are all free moral agents, each acting freely, or of choice, according to their respective characters and dispositions. To me, therefore, your notion of moral agency makes God rather the author of sin, or at least accountable for all the sin that men have committed since God "restored them to moral agency," which it seems was lost by the fall.

Indeed, sir, your scheme appears to me full of contradiction and confusion. "It represents the whole Godhead as determining rather from incidental events, than by a perfect design; and consequently as acting not according to the wise *counsels of his own eternal will*, but according to the unstable conduct of foolish and mutable man. It exhibits the Sovereign Agent of all good in a state of supplication to a helpless worm, intreating that worm to receive his salvation, and often intreating in vain; changing his purposes according to the variable fancy of a creature subject to sin; and at last disappointed of his expectations through the power and subtilty of Satan and the world. It represents the will, the wisdom, the power and other perfections of the Omnipotent Jehovah, subservient to the perverse and forward affections of an impotent sinner. He is represented as working without any providential design, and willing without any certain or determined effect. Nay, more: the attainment of his own will depends on the wills of his creatures. And so the Almighty God must wait in his operations upon a set of beings, who of themselves can will to do nothing but evil: By thus diminishing Christ, and by thus exalting the powers of human free will, your scheme confounds the whole economy of salvation, and represents the wise counsels and designs of the ETERNAL THREE, but a little more than a chaos of wishes and intentions. There is not a principle of grace laid down in the Bible, but which is obscured and debased by these gloomy, low and contradictory notions of the Arminian scheme."

*Ar.* It may appear so to you; but I do not view things in the same way. However, I will reflect more fully on these things at my leisure. And as our conversation has been somewhat lengthy, it will not at present be convenient to trouble you with some other matters, respecting which I would like to have your views.

*Cal.* With all my heart, sir; whenever it shall be convenient, I am at your service. And I hope you will hear nothing from me contrary to the Spirit of Christ,—with that freeness and plainness of speech, fairness of argument, and liberality of sentiment with which his cause should always be advocated.

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**TO THE REV. O. B. ROSS, EDITOR OF THE  
GOSPEL HERALD.**

DEAR SIR.—In the 4th. No. of the Gospel Herald, there is an article headed “The Calvinistic Magazine,” on which I have a few remarks to make, and I address them to you as the author. You there assert that “good and talented men are not always exempt from sectarian prejudice.” It is a truthful remark, and I do think we have an exemplification of the fact in the Article before us. To me it seems that you look upon ANY *accusation* coming from one of your brethren, to the injury of Presbyterians, as quite a trivial and indifferent matter. Whilst any attempt to exculpation from the latter you regard as horrible, “fondness for ribaldry,” “defamation of the religious character of your church,” an attempt to “dig out an impassible gulf between the two denominations,” &c. &c.

When a man is in the habit of looking at one side of a controversy only,—when he permits his partialities to blind him to the faults of his own people; whilst they sharpen his vision as he inspects the defects of others, it is not easy to convince him that this is his condition;—it is not however always impracticable. I verily believe that you are thus biassed, or you never would have accused the Editors of the Cal. Magazine of “casting off all the restraints of religion and decorum”—of carrying on a “ceaseless and bitter warfare against the Methodist ministry,” &c. &c. I do not believe *you* would engage in a “wanton perversion of truth.” I never expect *you* to carry on against any one a “ceaseless and bitter warfare;” or put forth “extraordinary misrepresentations” for any sinister purpose. But that you have thought and felt mostly on one side, I deem it my duty now to shew if I can; as well in self-defence, as in friendship to you. I will also try to convince you

that great forbearance has been on our side; and that whilst your brethren were engaged in "digging out an impassable gulf between us," you looked on and forbade them not.

That you have been aware (not merely of late, but for many years) that a large portion of your leading men have been accusing Presbyterians of the most nefarious and treasonable wickedness. But during this long and untiring assault, your censure of their conduct has been too faint to reach the public ear. You have seemed to forget that we had, or ought to have, any sensibility. And finally, I shall attempt to shew that in various ways we have long borne, uncomplainingly, that which would have excited your indignation.

To exhibit my meaning beyond the danger of misconception; and to illustrate a position I shall hereafter assume, I must commence by telling you a few anecdotes:—For no other purpose should such things from me ever see the light.

When I first made a profession of religion, I thought it a shame that there had ever been any jealousies between denominations. I started out with a determination to love one as well as another; and expected always to be treated with kindness, forbearance, and brotherly affection, particularly by Methodists; for in conversation they professed the same desire for peace and unity which I thought so desirable. At length I was one day considerably chagrined by hearing a man (whose piety had appeared to be very decisive) declare "he was done with the Presbyterians!" I asked him wherefore? "We (the Methodists) went up (said he) to Mr——'s meeting intending to be friendly, but he went right into the pulpit and preached Calvinism!" I then asked him, "Do not your ministers go into the pulpit and preach Arminianism?" "Yes," said he, "but they have a right to do it, for that is in the Bible." This man was licensed to preach by your Conference in six weeks after. I began to think that if he spoke the feelings of his brethren it would be hard to prevent their taking umbrage frequently. About that time a young man of Presbyterian parentage intimated to me his intention to unite with the Methodist church. I encouraged him to do so; thinking that if he had embraced the Saviour, the sooner he came out from the world the better. And it was with delight I saw him give his hand that night in token of his profession.—There was a young man whose father was a Methodist, who connected himself with the Presbyterian church shortly after. A minister of your church (in whose charity, meekness, &c. I had the highest confidence) heard of it. His remark



was, "Calvinism is the deepest game the devil ever played!" I confess, that having looked upon this man as a pattern of charity above the most of his brethren, I began to fear for the love of the rest; and to think, "If this is their desire for the *prosperity* of other christian churches, we shall fall short of that fellowship and co-operation I had expected." My apprehensions were somewhat increased when another minister, respectable and grey-headed—whilst a revival was going on in the Presbyterian Church, kneeled down and prayed publicly—that the Lord would sweep Calvinism from the face of the earth.—And another leading member took pains to tell the Presbyterian professors that he prayed twice a day that their doctrines might be put out of the world.—And at the same time others went through the streets declaring there would not be a Calvinist in the world in twenty years. I made many excuses for all this, and tried to persuade myself that perhaps this proselyting disposition might cease. I saw a pious Lady who belonged to the Presbyterian church, go to attach herself to the Methodist; and the shout that was raised, was as triumphant as we might have expected, had a soul just been born again.—I was standing at a tavern door when some one remarked that the charge of unfriendliness to the government made against Presbyterians, was ridiculous, and unsupported by evidence. A Methodist brother replied: "Well, if they are not guilty, it is time they would clear it up." I remarked that where evil *intention* was charged, it was hard to prove a negative:—That I thought it became the accuser to bring some proof, or to cease his accusations. His reply was: "I think it is high time you would clear it up if you are not guilty." Another noted Methodist minister declared in the court yard "he would vote for no Presbyterian." And how this spread and was rung through the country you cannot be ignorant.

These things were not done in a corner. This is but the alphabet of what I could relate to you.—I offer it as a sample. It is not likely that your brethren were more reserved with you than with me; therefore it is that I have presumed that you were not ignorant of it. I have thought that if you did not use your influence to check an attempt to put down a sister denomination by charges which you believed false, and calumnies which you knew were unsupported, you might at least have allowed us the privilege of answering, (after a silence of ten years) without esteeming it a "ceaseless and bitter warfare" against your church. From many of the occurrences I have related, you may suppose that I do not think your de-

nomination so spotless as to be unassailable. And when I tell you that few months have passed over my head without making me (without seeking for it) acquainted with some speech, or transaction of a similar character, you may not be surprised that I think there are many with you who occasionally need to be checked for their faults. Had it been my object as Editor of a Religious Newspaper to "bring the Methodist people or ministry into contempt," as you have stated, I could have sought out and substantiated a volume of such incidents, as I have here reluctantly recited for the purpose of putting you in mind that the disposition to "ceaseless and bitter warfare," is felt by your friends. Suppose a revival were going on in your neighbourhood, and a Presbyterian were to go there and pray that Arminianism "might be sent back to hell."—Suppose when one should join your church, he were to remark: "It is the deepest game the devil ever played."—Suppose Presbyterian members were to go into your houses and tell your serious young people: "Come join us"—"we will love you much more than the Methodists can;"—"come, now, do join us;"—"these Methodists have no religion among them," &c. &c. You, sir, would pass, no doubt, a public censure upon such conduct. You would think this a more "ceaseless warfare" than that discussion of doctrine, and refutation of charges, groundless, and false, which are found in the Calvinistic Magazine.

DEAR SIR—The most dangerous objections made by enemies of religion to our common gospel, you know, are those where they have taken hold on some truth, and united with it as much falsehood as suited their purpose. So there is in the world, a kind of misrepresentation which may be best described by calling it *half truth—half lie*. And these falsehoods are always more injurious in their consequences, from the fact, that some truth is blended with the statement. And the framers of these lies too often, we fear, quiet their consciences by telling their own hearts: "this at least is *founded* in fact." I will give an example of what I mean and then make my application.

Not long since I went to hold a meeting in a place where I had never before preached. The Methodists kindly gave us their house to worship in. On Sabbath morning I received a letter from one who signed himself "*Methodist*" (I have no idea that many of his brethren there felt as he did) after telling me that I had been preaching Arminian doctrines;—asking me whether it was shame or fear which prevented my preaching my own creed;—telling me not to preach what I believed to be lies for the purpose of gaining members.

&c. &c. &c. He adds in a postscript:—"You say any man who will not join the Temperance Society heart and hand, ought to die the second death. God our Maker will be the judge, and not you. For I am sure if you were the Judge, the poor Methodists would not have a seat in heaven, nor a dwelling place there."

Now the part of this which was true, and the part which was false, are as follows:—

It was true that in preaching against Intemperance, I tried to draw a picture of one hundred thousand heart-broken wives, and many hundred thousand starving orphans:—and then said that if it were known how all these evils could be swept from the earth, and this ocean of anguish turned into joy and happiness; the man who would forbid it, would deserve the second death. In the conclusion of my discourse, I gave it as my opinion that Temperance Societies had done much good, and that they might do much more if all would unite heart and hand, &c. The falsehood was that I had said whoever "would not join a Temperance Society," &c.

The writer goes on: "But like the slothful man who was bound hand and foot and cast into outer darkness, as you told your congregation, not long since, would be their case if they did not subscribe to a certain Institution." What part of this was true? It was true that not long before I had preached from the parable of the talents, and perhaps on the same day solicited donations for a Presbyterian Seminary. That I never said all who would not give to our institutions would be lost, or were unprofitable servants, I suppose I need not take great pains to deny to you;—it would at least be rather an unpromising method for successful solicitation. The use I would make of the above is as follows:

The writer it seems, was not present when I preached. Why should his informers tell him lies?—because, I suppose, their hearts were not right. Why should he believe those falsehoods without further inquiry? Most likely, because his feelings were embittered against Presbyterians. Why should he act upon that information without first asking me if it were correct? Perhaps because he would not have been sorry to believe it true.

Now, sir, this is the very kind of misrepresentation which a few of your members are in the habit of using. You are ready to ask: "And is this to be visited upon the whole denomination?" No, sir; far be it from me. But there is a blame which I do visit upon your more deserving brethren. It is this:—When they hear such statements they too often suffer their feelings to become inflamed; and they set them down for truth without further ceremony; and

they sometimes act upon them before they ever seek an explanation. It appears to me that you should have taken what we have to bear daily, and have borne for many years, into the account, before expressing yourself as you have done in the article before us.

You knew there was a paper edited in Knoxville, Ten. by a man high in office in your church. Was there a number of that paper which appeared through the year that did not contain something against Presbyterians of that same kind of half-truth—half-falsehood which I have delineated? Was there a Number which did not contain an unprovoked attack, or something abusive? Dear Sir—If I thought that through inattention, or in consequence of blindness arising from friendship for the man, this stream of falsehood and enmity had escaped your notice, I would here say to you that if you will get me a file of that paper, I will engage to substantiate or have substantiated *all* and more than I have stated. But I have no doubt you saw and disapproved of the spirit of that publication;—Yes, *disapproved*. But I fear you were not as sensible of the “attempt to dig out an impassable gulf between the two denominations,” as you should have been. I think that love for your brethren covers a multitude of their sins with you. How long this assault was borne before we lifted a pen—how loud the accusations in that paper were repeated by too many circuit-riders (without investigation as to their truth) you are not entirely ignorant. I think, sir, you should have considered it a very natural result that we should at length be brought to speak and write; and I do not see your usual fairness united with your remarks on the Calvinistic Magazine. When enumerating the items which you suppose might cause the Presbyterian church to be looked upon “with some *misgiving*,” one of them is “the formation of religious institutions openly assuming a NATIONAL CHARACTER.” Now, my dear sir, I do not believe that you would voluntarily resort to a *sophism* to blind the eye of an ignorant reader; but with those who know what constitutes that *national character* this item must prove the reverse of what you have stated. If you had just told us that the *nationality* of these institutions consisted in the fact that the Presbyterians invited every denomination of christians, and every individual in the *nation*, to take a part in their control and in their management; this could not have been supposed to be calculated to excite much “*misgiving*.” But since *even* brother Ross has intimated that *National Institutions* may be looked upon with some apprehensions. I will here state what they are, and what they have been. And if I do not state it

fairly, or if I colour the fact, I do ask you in all brotherly affection to correct me.

A *National Bible Society*, is a society, I believe, for the purpose of printing and scattering Bibles without note or comment; and in support of which, Presbyterians and Congregationalists have given nine tenths of the funds, and have appointed an equal portion of officers from other denominations; anxiously aiming to share with them in the good work, and to give them an equal credit and authority with those who have borne the expense of the undertaking.

A *National Tract Society*, I believe, is one where Presbyterians and Congregationalists have given nine tenths of the funds, and made officers from other denominations; seeing that nothing was printed with Presbyterian money which supported Presbyterian peculiarities, or offended Methodist prejudices, (whilst other denominations had their private institutions, distributing Tracts which assailed our doctrines, and advancing their own particular views.) The same features belong (and you must know it) to other National Institutions. I could have borne, and I have borne for years, the thousand petty clamours from the little, the contracted, and the unamiable; but from you, I will not bear an unfair surmise of this nature without telling you of it. I believe you wrote that sentence without due deliberation. I ask you to look at it again.

That we have always been correct in our opinions; or that we have never used an intemperate expression; or that whilst repelling a charge we have never indulged too far in a feeling of retaliation, I will not assert. But I do declare that had it not been for the facts I have stated (that is, for facts and occurrences of a similar cast) the Calvinistic Magazine would never have been projected or sustained by us. The sum and substance of what I have to complain,—of that to which I call your attention,—of that which I have witnessed for many years, is plainly this:—Many of your members (I grant the least deserving) appear to think they are doing God service whilst they fight us by detraction, semi-falsehood, and sometimes downright falsehood. Your more worthy members are so easily *offended*, so *fiery*, so *jealous* that they are all in a flame before they inquire at all; and whilst under that excitement, say, and do things which we are compelled to notice, and often sharply, (for this comes from respectable characters.) And finally, brother Ross has not had his eyes open to these faults;—he has not exerted himself as he should to keep peace and to rebuke the faulty:—

but with us he can see faults too readily, and sometimes imagine them.

Do you ask; are not Presbyterians *fiery, jealous, easily offended, suspicious, &c. too?* I answer; not to any thing like the same extent, I verily believe. But of this every one must form his opinion from his own observation. I know that in times of controversy no matter what it is about, a great part of our church take sides with the Methodists, (the reason I think I have presented in my piece on the *carnal mind*\*) I have been a spectator where I thought slander and falsehood were well nigh proven on certain individuals, by a Presbyterian, and that in self defence. And Presbyterians instead of being glad that a necessary check was interposed, and a deserved exposure made, have only said "O poor Methodists!" "tis a pity of them"—"do not aggravate them." If we replied that it was not always right to be quiet and hear aspersions from high professors, the reply has still been:—"O do not incense the Methodists!"—"we do not like such warfare" "let us be at peace," &c. &c. How often have I heard it said, "O do not preach that doctrine; you know our Methodist brethren cannot bear it."—"Do not make an appointment on that day; they have meeting, and you know how *touchy* they are," &c. Yes, I do know how *touchy* they are. And I do know that I spent five years in the most painful, anxious, unremitting endeavors to keep myself and my people in their entire love:—I found it impossible. They said: "O let us have harmony,—let us live in peace,—let us be united," &c. But I discovered that we could be united on the following terms only:—

1st. That I would just avoid preaching the truth as I see it in the Bible. 2nd. That I would just agree that some of our doctrines came from hell, (for the sake of harmony.) 3d. That I would agree that we taught *fatalism*, (and bear the assertion from a thousand pulpits without making any reply, for fear of hurting the feelings of the Methodists.) 4th. That I should confess that where there was most shouting there was most religion; and sundry other little brotherly concessions of the same nature with those above. On grounds such as these I found we could meet and be for a time in peace; but not long, unless we would make one more trifling concession for the sake of harmony:—That is, just alter our names, and be called Methodists; and tell the world that our ministers were hireling-hypocrites, and all our Institutions schemes of speculation.

There are Methodists to whom many of these remarks are not

\*See No. 10. Vol. I. Calvinistic Magazine.

applicable. I do not write for them (unless it were to invite them to be more vigilant to reprove, rebuke, and exhort their brethren.) But there are thousands to whom they do apply, and I wish them to hear and feel them too. And I am by no means certain that if we had not passed by many things unnoticed,—but had long since commenced the work of reproof and exposure, where exposure was necessary, that the two denominations at this day would have understood and loved each other better than they now do.

We never mean to say, (at least I do not) that *Presbyterians are doing all, and Methodists nothing*, to evangelize the world.

The statement I have made concerning *National Institutions*, was called for. If Presbyterians had not been compelled, they would never have pointed to the difference in contributions. I know that your riding connexion is a successful Missionary Society;—that Methodist Foreign Missions have been blessed by the Lord of the harvest;—but I complain that some of your members, who do not seem to know that their own church is engaged in such work, often oppose charitable and religious efforts in the West, without any reason as far as I can see, unless it be that they see Presbyterians thus engaged. I have known some who spoke against all such benevolent associations as priest-craft and speculation, until they found their head men at the North were devoting themselves to the Lord Jesus in this way, and then they were in a dilemma.—You no doubt remember how Mr. S——, of Knoxville, Editor of the paper before mentioned, quoted and extracted from the Reformer, and perhaps other Infidel papers, against the exertions of Presbyterians in this good cause. You have seen recently how many have united with the Infidel world on the Sabbath question.—Rather than not oppose us, they side with Satan. I have never known a public outcry raised against us by the Infidel world that too many of your members did not join in it. And then when we have waited, expecting to see them sharply censured by the more intelligent, liberal, and pious of their leaders—we have waited in vain: and have at last discerned that you will neither reprove, nor permit us to do it.

You have remarked that the reasons for withdrawing from us in the great gospel-spreading efforts of the day, had often been stated by your church. I have read long pieces on this subject, and I must confess that I could discover but one reason assigned; and that was used and repeated in every case. It was nothing more or less (in my apprehension) than the reason a child gives for every thing—“*Because.*” If for this withdrawal any other reason has

been assigned than "because," I have never yet seen it.—It seems to me that many of you must begin to fear that the original working agents in this affair were sectarian jealousies.

DEAR SIR—I had many things to say to you—I am scarcely through the introduction—but I find my letter becoming voluminous—I must desist for the present—I may feel it my duty to pursue the subject hereafter.

N.

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**LAST WORDS (FROM THE SCAFFOLD) OF  
CHRISTOPHER LOVE,**

MINISTER OF LAURENCE-JURY, LONDON.

*Who was beheaded on Tower-Hill, August 22, 1651.—Accused of plotting against the Government.*

"Although there be but little between me and death, yet this bears up my heart, *there is little between me and heaven.* It comforted Dr. Taylor, the martyr, when he was going to execution, that there were but two miles between him and his Father's house: There is a lesser way between me and my Father's house, but two steps between me and glory. It is but lying down upon that block, and I shall ascend upon a throne. I am this day sailing toward the ocean of eternity through a rough passage to my haven of rest; through a Red Sea to the promised land. Methinks I hear God say to me, as he did to Moses;—Go up to Mount Nebo and die there: So to me,—Go up to Tower-Hill and die there. Isaac said of himself that he was old, and yet he knew not the day of his death; but I cannot say so. I am young, and yet I know the day of my death; and I know the kind of my death, and the place of my death also. I am put to such a kind of death, as two famous preachers of the gospel were put to before me; John the Baptist, and Paul the Apostle, they were both beheaded. I read also in Rev. xx. 4. *The saints were beheaded for the word of God, and the testimony of Jesus* But herein is the disadvantage which I lie under in the thoughts of many; they Judge that I suffer not for the word of God, or for conscience, but for meddling with State matters. To this, I shall briefly say, that it is an old trick of Satan, to impute the cause of God's people's sufferings, to their contrivements against the State; when, in truth, it is their religion and conscience they were persecuted for. The rulers of Israel would have put Jeremy to death upon a civil account, though indeed it was only the truth of his prophecy that made the rulers angry with him: and yet upon a civil account they pretend he must die, because he fell away to the Chaldeans, and would have brought in foreign forces to invade them. The same thing is laid to my charge, of which I am as innocent as Jeremy was. So Paul, though he did but preach Jesus Christ, yet his enemies would have had him put to death, under pretence that he was a mover of sedition. Upon a



civil account my life is pretended to be taken away; whereas it is, because I pursue my covenant, and will not prostitute my principles and conscience, to the ambition and lust of men. I had rather die a covenant-keeper, than live a covenant-breaker. Beloved, I am this day making a double exchange; I am changing a pulpit for a scaffold, and a scaffold for a throne. And I might add a third, I am changing the presence of this numerous multitude on Tower-Hill, for the innumerable company of saints and angels in heaven; *the holy Hill of Zion*; and I am changing a guard of soldiers for a guard of angels, which will receive me and carry me to Abraham's bosom. This scaffold is the best pulpit that ever I preached in. In my Church pulpit, God through his grace made me an instrument to bring others to heaven; but in this pulpit he will bring *me* to heaven. Though my blood be not the blood of nobles, yet it is christian blood; minister's blood; yea more, it is *innocent* blood. I magnify the riches of God's mercy and grace towards me, that I who was born in Wales, an obscure country, and of obscure parents, should be singled out to honourable suffering. For the first fourteen years of my life, I never heard a Sermon preached; yet in the fifteenth year of my life it pleased God to convert me. Blessed be God, who not only made me a christian, but also a minister, judging me faithful, and putting me into the ministry, which is my glory. I had rather be a preacher in a pulpit, than a prince upon a throne; I had rather be an instrument to bring souls to heaven, than that all nations should bring tribute to me. Formerly I have been under a spirit of bondage; yea, sometimes I have had more fear in drawing out a tooth, than now I have for cutting off my head. When fear was upon me, death was not near; now when death is near to me, my fear is vanished.—I am comforted in this, though men kill me, they cannot damn me; though they thrust me out of the world, yet they cannot shut me out of heaven. When I have shed my blood, I expect the full declaration of the remission of sins, through the blood of Jesus Christ. I am going to my long home, and ye to your short homes; but I shall be at my home before ye be at yours."——He prayed, that, "seeing he was called to do the work which he never did, he might have the strength which he never had."——*From Willison's Afflicted Man's Companion.*

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### ON THE SUPPOSED EXISTENCE OF THE TEN TRIBES.

Sir,—In this day of deep and general research into scripture prophecy, perhaps it would not be unprofitable to adopt the plan followed by the students in medicine as it regards anatomy; i. e. that each inquirer should make choice of a particular subject for his exclusive investigation, without attempting to explore the whole in one harmonious system. If an arm, a hand, an eye, or any single member of the human body be sufficient to employ the undivided attention of the student in anatomy, how much more must a single prophecy be deemed worthy of the exclusive efforts of the student in theology? Thus, for example, instead of an individual

endeavoring to explain all the wonders of the Apocalyptic vision and other unfulfilled prophecies, let him make choice of one, and then give to it his entire effort and diligent consideration, whether it be the celebrated period of 1260 years; the 1000 years of the Millennium; the number of the beast, the two witnesses, &c. &c.— Under the impression of these feelings, I here venture to submit a few thoughts on the supposed existence of the Ten Tribes of Israel.

There are a great number of excellent men, both in the Church and out of it, who believe and maintain that the Ten Tribes of Israel are still in existence and remain *distinct*, but concealed in some sequestered and remote part of the earth, and that when a certain time has arrived, they will pour forth their multitudinous host to the astonishment of the world.

Now, Sir, did we live in the times of Pythagoras, who taught his pupils to believe the world was flat and a vast extended plain, we probably could not so readily offer an objection; but in the present enlightened era of astronomy and geography, when we know with a certainty and strength of evidence (little inferior to divine truths) the exact form, length, breadth, and localities of the earth, to imagine that such an immense and overwhelming body as the Ten Tribes, (allowing only the ordinary increase of population) must necessarily be, and that they are still distinct and shrouded from our most diligent inquiries, appears to me to border on the romantic, and is equally alike unsupported by reason and revelation. But let us pursue the inquiry. It will readily be conceded. I presume, that they do not exist in populous Europe, which is covered with cities, towns, and villages, and where the inhabitants are almost known by name and occupation. Let us turn to Asia, and what part of that highly interesting country has not been explored, with the exception of the interior of China? But a very little reflection will convince an unprejudiced mind that China is a very unlikely place for their concealment. History and recent information assure us, that that populous empire consists of two people, the original Chinese and the Tartars; and they are, and have always been, celebrated for their entire exclusion of strangers, and for their strict and unalterable adherence to the laws, manners, customs, habits, and even dress of their forefathers: with the exception of a few Jesuits, no individual has ever resided in Pekin their capital, which has been closed as a barrier even to the powerful enterprises of commerce. We must then look for them in North and South America. In North America, the eastern and southern parts are as well known as any spot in Europe, comprising Upper and Lower Canada, the United States, Louisiana, Mexico, &c. The north-western parts abound in woods, lakes of immense magnitude, rivers like seas, and terrific water-falls; here and there, scattered thinly over large tracts, are different Kral's or tribes of Indians, who at times have almost trodden every nook and glade in their solitary rambles and excursions, without meeting even a probability of discovering this immense nation of the Jews. South America is equally well known as the North, and if now the seat

of several states and kingdoms, both on its boundaries and in its interior.

Africa, therefore, presents the only remaining likely place; and the advocates for the existence of the Ten Tribes very confidently maintain that they are enclosed in the interior of that unexplored country. Africa is inhabited in the northern part, by the piratical and Mohammedan states of Morocco, Algiers, Tunis, Fez, and Tripoli, Barca, and Cairo. On the eastern side, Egypt, Sennaar, Ajan, Zanguebar, Mosambique. On the south, Cape of Good Hope, Caffraria, and the Hottentots; and on the west, Benguela, Angola, Congo and Loango, Benin, Ashante, the Gold, Ivory, and Grain Coast, and Azanga. There are two places in the interior which holds forth the shadow of a possibility of their existence, which is Zahara, the Great Desert, and an unexplored part in the south-west. With respect to Zahara, immense caravans of pilgrims and merchants, those that have been influenced by the principles of religion and commerce, the most powerful feelings in man, have at different times traversed those vast deserts, guided with those local advantages which, as natives, they must possess, and with those valuable auxiliaries, the camel and the dromedary. They have here and there met with an oasis, or fertile spot; but in all their devious wanderings and pilgrimages, not the least appearance of the lost Israelites has ever been discovered. The other unexplored part mentioned above is alike unfriendly to human existence and pilgrimage, and we might as well suppose they were concealed in the depth of the ocean, or at the north and south poles, as in those inhospitable and desolate regions; for the same exertion of miraculous power to support them would be as necessary in the one case as in the other; and although no doubt can be entertained of the power of the Almighty to sustain so vast a multitude any where and every where, yet we know God never works a miracle when the ordinary operations of nature will suffice. But there is no necessity for a miracle. The twelve tribes of the children of Israel are visible, and are constantly met with in our daily walks, and I believe are spread over France, Holland, Germany, Poland, &c., and that they are the remnants and actual descendants of the twelve tribes, I think Scripture renders sufficiently clear. At the birth of our Saviour we read of one Anna, a prophetess, of the tribe of Aser; Paul, the apostle, was of the tribe of Benjamin; Zacharias and his wife were of the tribe of Levi; Joseph and the Virgin Mary were of the tribe of Judah; and in the apostle Paul's eloquent address to Agrippa, there is this remarkable passage, Acts xxvi. 7, "Unto which promise *our twelve tribes*, instantly serving God day and night, hope to come." Surely there can be no doubt, therefore, but that some of each of the Ten Tribes availed themselves of the permission of Cyrus, and returned to the land of their forefathers. Again: there is an evident distinction in the forms used by the sacred historian relative to the Ten Tribes of Israel and the children of Judah. The former is designated "outcasts," the latter "dispersed." Outcast, or cast out, the same term occurs in the Apocalypse, when Satan and his

angels are cast out, that is, never more to be recognized in that character. The prophet Ezekiel foretells that the distinction of the Ten Tribes of Israel and Judah should be abolished and forever cease, and they should become one stick in the hand of the Lord. I assume that this prophecy is already fulfilled and accomplished. No modern Jew can now deduce his exact genealogy, or point with unerring precision to his particular tribe. Are we not then fully justified in concluding that the present known population of the Jews scattered over the continent and other parts, amounting in round numbers to upwards of four millions, contain in themselves the remnant of the twelve tribes, and therefore there is no necessity of supposing there exists any other vast and unknown body of the Jews but what we are well acquainted with in the present day?

C. R.

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### ANNIVERSARIES.

Abstracts of the reports of the Benevolent Societies, whose anniversaries were celebrated in New York, in the month of May, have just reached us. It is truly gratifying to contemplate the forward march of the good cause; and that although such a *multitude of Societies* have been got up, *all* tending to the one great and desirable end, *all* are enlarging the sphere of their usefulness—receiving an increasing support from the friends of the Redeemer, as each rolling year bears to Eternity the records of their transactions.

*The American Bible Society.*—The 14th anniversary of this Society was celebrated in the Middle Dutch Church, New York, on thursday the 13th of May, 1830.

*Receipts* for the past year have been in payment for Books sold \$68,796; from Legacies \$18,441; donations \$43,150 for the supply of every destitute family in the United States, by May 1831: from other sources \$14,966, and in loans \$20,800. Total, \$170,067—Loans deducted from the receipts, leaves \$149,267, as the income of the past year. The receipts from donations and legacies have been more than double that of the year preceding.

The number of Bibles and Testaments printed or purchased in the course of the year is 308,000, viz: English Bibles, 229,500; English Testaments, 74,750; Spanish Bibles, 2,000; Gospel of Luke in Seneca, 750; German Testaments purchased, 1,000.

The books issued in the course of the year, amount to 238,583, being an increase of 38,461 over the issues of the preceding year, and making an aggregate since the formation of that Society of 1,084,980 copies. Of those issued the past year, 130,354 were entire Bibles, and 93,206 entire Testaments. Of the issues of the past year, 195,210 were on sale, 43,373 gratuitously distributed. Of those gratuitously distributed, 23,790 were entire Bibles. Most

of the gratuitous issues have been for the supply of the western and the newly settled parts of the southern States. No application for books has been refused during the year, where there was evidence that they were needed and would be faithfully distributed.

A large stock of books have been prepared and now ready for distribution, wherever they may be truly needed. Such, too, are now the facilities for printing and binding, that almost any quantity which may be required, can be prepared during the coming year, in case means are *seasonably* provided.

In view of the accomplishment of the supply of every destitute family in the United States, by May 1831, the Board remark, "They wish it to be distinctly understood, that without great effort both on the part of the old States and the new, the work cannot be done. If many of those Societies which have purchased books on credit, do not pay for them within a few months, the work cannot be done. If those Societies which have pledged donations, do not in some good measure, at least, redeem their pledges, the work cannot be done. If those counties which are yet to be supplied, do not enter on the supply at once, the work cannot be done.—The great danger as to the failure in this enterprise is from "the thief of time," procrastination. Conquer this enemy and the work is done—every family has its Bible by May, 1831."

Among other resolutions adopted was the following:

*Resolved*, That whilst the Society are zealously engaged in supplying the wants of the inhabitants of their own country, they esteem it a distinguished honor and privilege, to be permitted to co-operate with kindred institutions in this and in other countries, in procuring the Holy Scriptures to be translated into every language, and distributed in every region of the habitable globe.

*American Tract Society*.—The annual meeting was held May 12th, in the Middle Dutch Church. The speakers on the occasion were Rev. Messrs. Stillwell of this city, Todd of Groton, Mass. Reynolds of Harrisburg, Pa. Waterbury of Portsmouth, N. H. McAboy, one of the Society's Agents in the valley of the Mississippi, Rev. Dr. McAuley and Thomas Bradford Esq. of Philadelphia. It appeared from the Report, that 62 different publications have been stereotyped during the past year, in six different languages, making the whole number of the Society's publications at the present time, 498. In addition to this, the Committee have printed a Tract of 110 pages in the Seneca language, and presented it for the use of that tribe. The whole number of Tracts printed during the year ending 1st inst. is 5,239,000, and since the formation of the Society, 20,341,000. Number of pages printed during the year, including 7,940,000 of children's Tracts, 59,380,000, and since the formation of the Society, including 20,412,000 of children's Tracts, 186,571,000. Whole number of pages circulated during the last year, including as above, 62,130,444, and since the formation of the Society, 185,717,222. Number of pages distributed gratuitously during the year, 3,883,128. Receipts during the year, \$60,210 24; of which \$48,454 were for Tracts sold. Ex-

penditures, \$60,210 24. The Society has no permanent fund, and owed on the first of May, on notes given by members of the Committee for paper and printing, \$3,918 58. The number of new auxiliaries recognized during the year is 118, making the whole number of Auxiliaries and Branches, 825. The Branch at Boston has 610 auxiliaries, that of Philadelphia 373, and there are in connexion with other large Branches or Auxiliaries, 800, which swells the whole number, either directly or indirectly connected with the Society, to 2,608.

Among other resolutions, we notice the following:

*Resolved*, That it is our duty, as a Society, to extend our operations to the heathen who sit in darkness, as well as to supply the destitute portions of our own country.

*American Education Society.*—The fourteenth anniversary of this Society was held in the Brick Church New York on thursday 13th of May; Hon. Saml. Hubbard of Boston presided.

By the following facts from the annual report it appears that this Society is exerting a powerful influence in promoting the prosperity of the churches and of the various benevolent institutions of our country. During the first eleven years of its existence (from 1815 to May 1826) the Society aided 541 young men. In the year ending May 1827, 156 young men were assisted. In 1828, 300; 1829: 404 were assisted; and in the year ending May 1830, 524 young men have received assistance from the Society. It has afforded assistance during the last year to almost as many as during the first eleven years of its existence. Since its formation it has aided 1,027 young men, natives of nearly every state and territory in the Union, and members of from 100 to 150 institutions of learning. About 300 of these have been licensed to preach the Gospel. Some have devoted their lives to the destitute in our own country; 14 have consecrated themselves to foreign missions; and not far from 150 have been settled as pastors in 21 states and territories; 17 have become permanent instructors as professors or principals in various literary and theological institutions, and about 50 are known to be temporarily employed as teachers who will probably, ere long, enter the ministry. *Thirty-four* have died while pursuing a course of education, and 26 others have been compelled to relinquish study, for want of health.

The amount of earnings reported for the year ending May 1827, was \$4,000; May, 1828, \$5,148, May, 1829, \$8,728, May, 1830, \$11,010: Total \$28,887. Thus it appears that the young men under the patronage of the Society, have, during the last four years actually earned, in various ways, and appropriated to their own support, the sum of \$28,887.

From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th April, is \$30,910 14—of this sum there have been received on account of permanent scholarships, \$4,699 54, leaving the amount for current use received during the year, \$26,010 60. The expenditures in the mean time, have amounted to \$34,797 89. The excess of the expenditures over the receipts, is therefore, \$8,787 29. To this sum is to be added the debt of the Society, at the last annual meeting, amounting to \$6,402 97, and the entire deficiency in the funds will be found to be \$15,190 26. The

cause of this deficiency is owing to the rapid increase of applications for aid within three years past, without a corresponding increase of efforts to obtain funds.

*The American Home Missionary Society*, celebrated its fourth anniversary, on Wednesday evening, the 13th of May. Hon. Stephen Van Renselaer President, took the chair.

By the report it appears that 392 Missionaries have been employed by the Society, in 22 different states and territories, and in 500 congregations.—The aggregate amount of labor performed is equal to a service of 274 years. The number of auxiliaries has increased from 241 to 272. The sum total of receipts, \$42,345. 39. The expenditures, \$42,429 50. The missionaries have had under their supervision, 367 Sabbath Schools during the year, embracing about 19,000 scholars; and 203 Bible classes, embracing about 5,500 scholars.

The whole number reported as added to the churches aided by this society during the past year, is 1,959. Not less than 40 of the churches aided, have been blessed with what are appropriately called revivals of religion, each of which have been attended with from 20 to 100 hopeful conversions.

This Society should be dear to the heart of the church. Its Missionaries are the *explorers* of the wants of the West: and many, very many of the moral wastes in the western wilds have been made to rejoice through their instrumentality. The organization of churches, Auxiliary Bible—Tract—Sunday School and other Societies &c. &c. are successfully attended to by them; and many settle in the churches thus reared under their care—a blessing and blessed.

*New York City Temperance Society*.—The Second Anniversary Meeting of this Society took place May, 12th. The annual report was read, exhibiting a vast collection of interesting and important facts, calculated to encourage the Society in the active continuance of its efforts in this most philanthropic work of benevolence. It was gathered from the report, on the authority of the collector of the port, that the quantity of distilled spirits imported in 1827, was 2,056,739 gallons; in 1828, 2,925,705; in 1829, 1,690,358; being 1,229,937 gallons less than in the preceding year, and 795, 354 less than the average of the two preceding years. The exports of foreign liquors in 1827 amounted to 126,534 gallons; in 1828, 186,894; in 1829, 428,775: leaving for this market in 1827, 1,930,205 gallons; in 1828, 2,738,811; and in 1829, only 1,267, 093—a diminution from the preceding year of 1,471,718 gallons, and from the average of the two preceding years, 1,066,415.

The quantity of domestic spirits imported into this city in 1827, was stated at 98,310 casks; in 1828, 111,504; in 1829, 79,913; being 31,591 casks less than in the preceding year, and 24,994

less than the average of the two preceding years. From these facts, says the report, it appears that the diminution in the quantity of foreign liquors passing through the N. Y. market for domestic consumption, has been 1,471,518 gallons, worth about as many dollars, and being a falling off of more than 53 per cent; of domestic spirits it has been 1,000,000 of gallons, worth at first cost \$250,000; making a saving to the country of more than \$1,500,000.

Such is the success attending the efforts of a *single Temperance Society*—confined to the limits of a *single City*; producing a saving of more than \$1,500,000, of consequence a proportionate diminution of *miser*y. How incalculable must have been the aggregate amount of good produced in our country during the last year by the American Temperance Society and its 550 Auxiliaries.—What Patriot or Philanthropist would not be a friend to the cause?

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### BIBLE BURNT.

“We are credibly informed,” says the Presbyterian Advocate, that in Bullit County, Ky. a Roman Catholic Priest, took from one of his flock a Bible, which had been furnished the owner by a Bible Society, and *burnt it!!* By whom, and where was this done? By a professed minister of the Gospel, and in Kentucky, one of the United States—in the 19th century—in this land of freedom and intelligence. What was burnt? The Bible—the WORD OF GOD.—the charter of the believer’s inheritance in heaven. We record the fact. Let every friend of the Bible, and of religious liberty, awake to redoubled zeal and effort.”

On this the Editor of the ‘Cincinnati Christian Journal’ remarks:

Our readers, by recurring to the reports of the monthly Tract distributors, published in our paper to-day, will perceive that the “*Catholic church never changes*,”—that she is the same in Cincinnati, as in Kentucky—the same in the United States, as in despotic Spain, and licentious Italy. Every where and in all places, she “trades in the souls of men”—deprives them of the light of religious knowledge—wrests from her timid and cowering millions, on pain of eternal damnation, the Holy Scriptures—and substitutes in their place, all the profane mummery of a heathenish and idolatrous worship. During the past winter in this city—the priests of that communion have taken from the poor, unresisting communicant, the Holy Scriptures, the word of the living God—which had been given them by the hand of charity. All good Catholics, too, have been commanded by these imperious lords, not to receive religious tracts, on pain of their highest displeasure. And yet these are the men, who have the unblushing effrontery to join in the cry of “*priestcraft*”—“*union of church and state*,” and to charge other denominations with a desire to lord it over the bodies and consciences of men. These are the men with whom the advocates of Sabbath mails are willing to unite, in order to bring into contempt an ordinance of heaven;—in digging down the only dyke



ever cast up by a merciful Providence, against the inroads of civil and religious despotism, and debasing superstition. Liberty, rational liberty, in the large and noble meaning of that word, has never been, and never will be long enjoyed where the Sabbath is not generally observed, and the Bible freely circulated.

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The following, letter from the "Extracts of the correspondence of the American Bible Society" we think worthy of a perusal—The EXAMPLE worthy of IMITATION.

PHILADELPHIA, April 2, 1830.

DEAR SIR—"Let every one lay by him in store as God hath prospered him." "Freely ye have received, freely give." And "Behold how great matter a little fire kindleth." On the 24th of last May I commenced my missionary labors; since that period I have been constrained to contribute from my small receipts *more and more* to the cause of the Blessed Redeemer, and my experience thus far is, that *the more I give, the more I feel desirous of giving, and the more I give, the more I feel myself enabled to give.*

As an example to others I would mention, in part, the course I have pursued, and the course which, by the *blessing and grace* from on High, I design pursuing. As I receive *marriage fees* I immediately lay aside *one tenth* of each amount, in reserve for re-religious and benevolent purposes. I also do the same with presents I receive at funerals and baptisings. Likewise of other presents and fees which come to me so unexpectedly, or *under such peculiar circumstances* as to demand a tribute of gratitude, I lay aside a certain portion, generally *one tenth*, and on some occasions I have devoted the *whole* to the Lord. The great benefit of this plan is, that money thus given at the moment of receiving is given much more cheerfully, and without unfavourably affecting in the least degree our pecuniary concerns. And also the Lord thus more continually waters the soul of the giver, *if the love of Christ and the love of souls is the ruling motive.* And how imperceptibly these small amounts increase into something of moment, is evident from the result of my short experience. *I now am enabled to forward to you forty dollars, in addition to the five dollars I forwarded to you in August, and the five dollars I gave you in October, under the same signature.* And this amount of *Fifty Dollars* has been gathered in the short space of ten months and a few days. And it should be remembered that my situation is an humble one, and the *actual prospect* of support for *nearly half* the above mentioned time, was *not one half what was required for my family*; but still the Lord has supplied my wants and *given me to spare.*

Another plan which I have in view it would perhaps be well for me to mention. *At the close of each year, if the amount which I have received should be greater than the expenses of my family, it is my design to devote also one tenth of that balance to the Lord.*

May the Lord constrain not only ministers of the gospel but all the friends of Zion to *adopt some such regular plan of continually*

contributing from their various resources to his treasury; and the consequence will be that an amount of funds will annually accumulate as great, if not greater, than the christian world *can mature plans for relieving the poor and evangelizing the nations.*

Let us ever remember that *the Earth is the Lord's and the fitness thereof.* Therefore, in contributing to the extension of his cause we merely return to him that which we have received at his hands, and which he gave unto us not merely to expend upon ourselves and families, but to impart comfort and happiness to the human family generally. May God make us faithful stewards, that finally we may give up our account to him, not with sorrow, but with infinite joy, through the merits and mediation of our Lord, and Saviour Jesus Christ. Amen. Amen.

Yours in the Gospel,

A CLERGYMAN, of the Protestant Episcopal Church.

JOHN NITCHIE, Esq. Gen. Agt. of the }  
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## FASHIONABLE FOLLIES.

There are in the United States, one hundred thousand young ladies, as Sir Ralph Abercrombie said of those of Scotland, "*the prettiest lassies in a' the world,*" who neither know how to toil or spin; who are yet clothed like the lillies of the valley; who thrum the piano, and a few of the more dainty, the harp; who walk, as the Bible says, softly, lest brisker movements might snap tapes drawn to their utmost tension; who have read romances, and some of them seen the interior of theatres; who have been admired at the examination of their high school; who have wrought algebraic solutions on the black board; who have shown themselves no mean proficient in the casuistry of Paley, who are, in short, the very roses of the garden, the desire of life; who yet, *horresco referens*, can never expect to be married, or, if married, to live without—shall I speak, or forbear? putting their own lily hands to domestic drudgery.

It is a sad and lamentable truth, after all the incessant din we have of the march of mind, the talks about lyceums, and the interminable theories, inculcations, and eulogies of education, that the present is an age of unbounded desire of display and notoriety; of exhaustless and unquenchable burning ambition; and not an age of calm, contented, ripe and useful knowledge for the sacred privacy of the parlour. Display, notoriety, surface and splendour; these are the first aims of the mothers; and can we expect that the daughters will drink in a better spirit? To play, sing, dress, glide down the dance, and get a husband, is the lesson; not to be qualified to render his home quiet, well ordered and happy.—*Flint's Review.*

## DEFINITION OF PRIESTCRAFT.

An Infidel paper gives the following definition of the term "*Priestcraft*."

"By the term priestcraft, I understand, and intend, every art, device, and pretence, whereby men have, in any age or in any country, been taught to believe that the Almighty has ever revealed either himself or his will to man, in some other mode than through those works of creation and providence which he is constantly exhibiting to all men, for their contemplation and admiration. Every thing which goes, or professes to go, beyond this, is priestcraft."

We have all heard much about "*priestcraft*," of late—and the public have been repeatedly threatened with a full disclosure of all the arts and wicked projects of those, who are of this craft. This was to have been the work of "*Priestcraft in disguise*"—and of "*Priestcraft Unmasked*,"—two things that have been circulated to form the morals of the poor and unenlightened, and catch their spare pence, or for some other purpose:—and so much was promised with all the airs of sincerity that some of a good sort of people, began to think there *might, possibly*, be danger somewhere. But, really, very few understood the *meaning* of "*Priestcraft*"—the word unsparingly used to denote some concealed thing or other which the accusers dared not—*could* not name. The word, it seems, has a precise meaning—and according to its *authorized* definition given above, we must all plead guilty to the charge of "*Priestcraft*." Yes, verily,—all who believe the Bible, or countenance the diffusion of its heavenly influences, are guilty of "*Priestcraft*!"

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 ANECDOTE OF WHITEFIELD.

As Whitefield was preaching to a large multitude on the banks of one of the noble rivers of Virginia, he spoke in the course of his sermon of the strength of human depravity, and of the insufficiency of the *means* of grace, without the influences of the Spirit. "Sinners," said he, "think not that I expect to convert a single soul of you, by any thing that I can say, without the assistance of Him who is mighty to save. Go and stand by that river as it moves on its strong and deep current to the ocean, and bid it stop, and see if it will obey you. Just as soon should I expect to stop that river by a word, as by my preaching to stop that current of sin that is carrying you to perdition. Father in heaven! see, they are hurried on towards hell, save them or they perish!" The impression which this produced upon his hearers was so strong, that they were ready to respond with trembling, "Save, Lord, or we perish."

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I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man who gets into the habit of inquiring about proprieties and expediences, and occasions, &c. often spends his life without doing any thing to purpose. The state of the world is such, that so much depends on *action* that every thing seems to say loudly to every man, "Do something." "do it"—"do it,"——*Cecil*.

THE  
**CALVINISTIC MAGAZINE.**

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

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**A CHANGE OF HEART,  
AND THE EVIDENCES OF IT.**

We propose to show what change religion does accomplish, where its evidences are to be looked for; and what are some of its most prominent indications.

A change of heart consists in new affections. They are holy or benevolent, in opposition to their former limited and selfish nature. Once the subject loved himself more than God, and loved his fellow men relatively, through the medium of some relation they stood in to himself; and more or less as that relation was near or remote. But a change of heart produces a more comprehensive and impartial benevolence, which, while it does not overlook the family, extends to God, and pervades his kingdom. While it admits the claims of nationality, it does not shut out the claims of the world; and while it feels for the interests of time, includes in its desires, and plans, and efforts, the welfare of eternity. It appreciates the importance of the soul, the rights of God, the evil of sin, and the interests of eternity, to which a heart of selfishness is cold, and hard, and blind.

Such is the general nature of that holy love, which he feels in whom “old things have passed away, and all things have become new.”

The evidence of a saving change is, therefore, to be looked for in the *altered state of our affections* towards God, his law, his Gospel, his providential government. It is the purpose of God to govern the intelligent universe, not by force, but by love. Benevolent affections, and holy complacency, are the springs of all holy activity, both in God himself, and in his subjects. It is the most blessed of all possible springs of voluntary movement. The blessedness, of activity by compulsion, or by fear, is nought to that of love. The family is happy just in proportion as love is the mainspring of all its movements; and nations, and worlds, are happy, as they are attracted and welded by the glory of God, and the power of love. Hence “charity,” or love, is called “the bond of perfectness.” The law of God prescribes the nature, the objects, and the degree of this holy love. And the works, and the word of God, disclose his existence, and his glory; which constitute the central

source of being and of excellence, to attract all eyes, and hold in blessed allegiance all hearts. The law of God concentrating the affections of the universe upon him, and uniting them, in the fellowship of impartial love to one another, man has violated, and sunk down into the locality and darkness of selfish affections. It is the object of God, by the Gospel, to revive, in the heart, this extinguished benevolence, which has God and universal being for its object; and to restore again his erring creature man, to his high allegiance, and to the holy fellowship of the universe.

We are, therefore, to look for evidence of an evangelical and saving change, to our views and affections towards God, his law, his gospel, and the general principles and events of his providential government.

Some of the more prominent indications, of a saving change in the affections may be looked for in the following particulars:

1. In clearer views of the being, presence, and agency of God, and of the reality of his eternal government. The universe was constructed to declare to his creatures his eternal power and Godhead. And the world we inhabit is a mirror, reflecting from every object the evidence of his being and glory. But this flood of light shines into darkness, and is not comprehended. Its concentrated power is thrown upon sightless eyeballs, by reason of the darkness of the heart. Aberration has made us inattentive to the evidence, and willingly ignorant of it; while selfishness has rendered us insensible to the beauty of holiness. The unholy heart of man is the source of this unrealizing state in the midst of evidence, of this unfeeling condition in the presence of such excellence, and of this inactivity while pressed by such a power of motive. While under the influence of this evil heart of unbelief, man departs unceasingly from the living God; is blind, and cannot see afar off; and is dead to all the glorious realities which surround him. The laws of nature are a veil upon his heart, to shut out nature's God; and second causes interpose their opaque influence between God and his soul, and paralyze all the energies of the Moral Sun. There is no remedy for this dark and unrealizing state of mind but a change of the affections from selfish to holy; for "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." One of the first indications of a change of the affections, therefore, will be, the opening of the eyes of the understanding, to see God, and to realize the presence of God in his works. Now, God, who commanded the light to shine out of darkness, will shine in the heart. The means of manifestation were perfect before; the mirror did its duty, the heavens declared his glory, and the firmament his handy work; day unto day uttered speech, and night unto night showed knowledge; but the veil of unbelief shut out the light, and broke the power of evidence. But this being taken away by a change in the affections, the light shines, and is comprehended; the glad heart feels the evidence, which is poured in upon it, of God's being and perfections; his government becomes a reality; and all the operations of nature announce his presence and agency, insomuch that he who

once complained that he could not find God, could believe intellectually, but could not realize, now cannot go from his presence. The world is full of his presence, which, before, was so empty; and his government, with its blessed energies, once believed to exist coldly, and without effect, now becomes a present and a sublime reality.

1. A connexion with these clearer views, is the apprehended importance of divine things. It was not difficult, before, to compel the understanding to admit that eternity is more important than time, and the soul more important than the body, and that the favor of God is more important than the favor of man; and yet no change in actual estimation followed. The understanding carried the man by force to one conclusion, while the heart, by the power of feeling, carried him to a conclusion directly the opposite. But no sooner is the heart renewed by the power of truth and of the Holy Ghost, than this collision between the understanding and the heart ceases; and an actual estimate of eternal things in feeling commences, in unison, to some extent, with the decisions of the understanding. Now faith begins to be the substance of things hoped for, and the evidence of things not seen; and, by making eternal things real, obtains the victory. Now the world ceases to reign in the affections: for he looks not at the things which are seen exclusively, but at the things also which are not seen, which, brought alike near to the apprehension, do, by their magnitude, throw the world into insignificance, and by their weight in the scales, render it, in competition, light as air.

2. Another effect of a change of heart, is, that the moral excellence of divine things, their beauty, and glory, are now perceived as they never had been perceived before, and move the affections as before they never moved them. It was easy to extort the confession before, that God is worthy to be loved, and that the Gospel is worthy of all acceptance. But no power of evidence could warm the heart, or awake any correspondence of actual love. To every demand of love, repentance, and faith, the innotonous reply would come, "we cannot. We can see, but cannot feel."

But when the heart is renewed by the Holy Ghost, a blessed coincidence commences between the dictates of the understanding and the affections of the heart. Now, instead of the inquiry, "Who will show me any good?" the prayer is, "Lord, lift thou upon me the light of thy countenance." The Law of God appears to be holy, just, and good, and Jesus Christ is no longer a wandering star, whose dimensions the mind cannot determine, and whose place it cannot fix; but the Sun himself, rising upon the soul in a morning without clouds. And the Gospel, once a cold speculation, becomes the power of God and the wisdom of God to salvation.

Religion, then, is indicated at its commencement in the soul, by new objects of supreme regard; by a new rule of moral obligation—the law of God; by new sources of enjoyment, founded in love to God, and communion with him, in ever active obedience; by

new motives to activity, a desire to please God, a benevolent delight in doing good, and a respect to the recompense of reward, made zeal and efficacious through faith.

This is but an epitome, a mere outline of what might be said in amplification of preceding topics; but we prefer to present them in their elementary nakedness, that their nature may be seen; and in an epitomized nearness, that their relations and proportions may be seen.

We have only to remark, that the view we have given of the positive evidence of regeneration is both rational and scriptural. The experience of all ages has evinced that man is not benevolent by nature, but selfish—that his earliest character is not that of holy love to God, but that he loves the creature more than God—that the affections towards God which are necessary to please him, and make man happy, and obedient, do not exist naturally, and that there is eminent need of a divine illumination which shall banish our darkness, and of a divine quickening which shall wake up holy affection, and put an end to our idolatry, and commence the obedience which shall fit us for heaven. The account we have given of regeneration, meets all these admitted exigencies of a lost world, and no other view of the doctrine of regeneration does meet them.

Nor is there any thing in this account like enthusiasm and fanaticism. Enthusiasm is a love for an object surpassing its relative importance; and fanaticism is a practical expression of feeling in ways that bid defiance to the dictates of reason. But the love to God which we have described as constituting the new affection in which piety consists, does not surpass HIS excellence. It falls in his highest attainment far below the righteous requirements of his law. And the expression of this love in the language and action of ardent affection, is not fanaticism, but our commanded and reasonable service.—*Spirit of the Pilgrims.*

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#### EXTRACT—FROM NEWTON'S CARDIPHONIA

The suspicions and fears which arise in an awakened mind proceed, in a good measure, from remaining unbelief; but not wholly so, for there is a jealousy and diffidence of ourselves, a wariness, owing to a sense of the deceitfulness of our hearts, which is a grace, and a gift of the Lord. Some people who have much zeal, but are destitute of this jealous fear, may be compared to a ship that spreads a great deal of sail, but is not properly ballasted, and is therefore in danger of being overset whenever a storm comes. A sincere person has many reasons for distrusting his own judgment; is sensible of the vast importance of the case, and afraid of too hastily concluding in his own favor, and therefore not easily satisfied. However, this fear, though useful, especially to young converts, is not comfortable; and they who simply wait upon Jesus, are gradually freed from it, in proportion as their knowledge of him, and their experience of his goodness, increases. He has a time for settling and establishing them in himself, and his time is

best. We are hasty, and would be satisfied at once, but his word is Tarry thou the Lord's leisure. The work of grace is not like Jonah's gourd, which sprang up and flourished in a night, and as quickly withered; but rather like the oak, which, from a little acorn and a tender plant, advances with an almost imperceptible growth from year to year, till it becomes a broad, spreading, and deep-rooted tree, and then it stands for ages. The Christian oak shall grow and flourish for ever. When I see any, soon after they appear to be awakened, making a speedy profession of great joy, before they have a due acquaintance with their own hearts, I am in pain for them. I am not sorry to hear them afterwards complain that their joys are gone, and they are almost at their wits end; for without some such check to make them feel their weakness, and their dependence, I seldom find them turn out well; either their fervour insensibly abates till they become quite cold, and sink into the world again, or if they do not give up all, their walk is uneven, and their spirit has not that savour of brokenness and true humility which is a chief ornament of our holy profession. If they do not feel the plague of their hearts at first, they find it out afterwards, and too often manifest it to others. Therefore, though I know the Spirit of the Lord is free, and will not be confined to our rules, and there may be excepted cases; yet in general, I believe the old proverb, "Soft and fair goes far," will hold good in Christian experience. Let us be thankful for the beginnings of grace, and wait upon our Saviour patiently for the increase. And as we have chosen him for our physician, let us commit ourselves to his management, and not prescribe to him what he has prescribed for us. He knows us, and he loves us better than we do ourselves, and will do all things well.

You say "It never came with power and life to my soul, that he died for me." If you mean, you never had any extraordinary sudden manifestation, something like a vision or a voice from heaven, confirming it to you, I can say the same. But I know he died for sinners: I know I am a sinner: I know he invites them that are ready to perish: I am such a one: I know, upon his own invitation, I have committed myself to him; and I know, by the effects, that he has been with me hitherto, otherwise I should have been an apostate long ago, and therefore I know that he died for me, for had he been pleased to kill me, (as he justly might have done,) he would not have shown me such things as these.

If I must perish, would the Lord  
Have taught my heart to love his word?  
Would he have giv'n me eyes to see  
My danger and the remedy?  
Reveal'd his name, and bid me pray,  
Had he resolved to slay me? nay.

I know that I am a child, because he teaches me to say, Abba, Father. I know that I am *his*, because he has enabled me to choose him for *mine*. For such a choice and desire could never have taken place in my heart, if he had not placed it there himself. By nature I was too blind to know him, too proud to trust him, too obstinate



to serve him, too base-minded to love him. The enmity I was filled with against his government, righteousness, and grace, was too strong to be subdued by any power but his own. The love I bear him is but a faint and feeble spark, but it is an emanation from himself: He kindled it, and he keeps it alive; and because it is his work, I trust many waters shall not quench it.

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### REMARKS ON

MARK xvi. 15.—“And he said unto them, go ye into all the world and preach the gospel to every creature”. MATT. xxviii. 20. “Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world. Amen.”

The Apostle did not live until the end of the world. But the Saviour will be with those who preach the gospel in the latest ages.

In giving this command, he addressed the apostles, and through them, the church in every age, just as he did when he directed his death to be commemorated. He told the disciples to drink of the emblematic cup, and Paul afterwards said to the church, “As often as ye eat this bread and drink this cup, ye do shew the Lord’s death till he come.” St John, when his wonderful vision had extended down to near the time of millennial glory, (Rev. chap. xiv.) saw an angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the face of the earth, and to every nation, and kindred, and tongue, and people. The flying angel is generally understood to be the figure of the messengers who shall carry the gospel to “every nation, and people, and kindred, and tongue.” But now when the gospel is about to be translated into every tongue, and carried to every nation, and kindred, there are many who forbid it. This was to be expected. Satan would never permit a minister, or a Bible, to enter a heathen nation if he could help it.—Who does he employ as his agents to speak against this work? Surely none but avowed Infidels, or the openly profane? Not so.—He is as cunning now, as he was when the gospel was first preached. Who opposed it then? None but Idolaters?—None but the notorious haters of God? Yes; the strictest sects, and the greatest pretenders to piety about Jerusalem. We might well suppose then that he would carry on his opposition in the present day, by the agency of professed friends to religion.—And so it is. Some of their plausible sayings, and some of their calumnies I have heretofore noticed.

At present I have something to say concerning their three principle objections.

1st. *Objection.* Why send the gospel abroad, when so many many thousands disobey it at home?

2nd. It is unavailing; and no good has been done by recent attempts.

3rd. The expensiveness of the undertaking.

1st. *Objection* "We need not preach to the heathen until we are all christians here."

I do not know whether the adversary through any of his followers and agents attempted to persuade the first preachers to tarry at Jerusalem until all there should believe; but I know they did not do so.—And furthermore if they had remained at Antioch, or at Corinth, or at Ephesus, or at any other city, or in any one nation, until all were christians, the distant people, and kindred, and tongues, must have *waited long*. But this was not their plan. It was not their master's plan. The providence of God and the commands of the Holy Ghost, called them from city to city, and from nation to nation, before a tenth, or an hundredth, of the population which they had left, professed, or enjoyed the blessings of the gospel. Some have obstinately rejected salvation wherever the gospel has been preached. Is that a reason why the ends of the earth should not have the offer?

2nd. *Objection.* "Recent missionary efforts have done no good."

This is a bold falsehood. I say *bold*, because it is urged and reiterated in front of opposing and well known facts. In the first place, to say that Missions do no good, must appear venturous to a real christian, whenever he remembers *who* it was that said, "Lo, I am with you alway even to the end of the world." "*He is not now with those who preach to the heathen,*" says the objector. I think I hear the first contradiction which was ever given in our world, to the Saviour's assertions: "Ye shall not surely die," said Satan. It would be venturous to say that the story of Calvary, told even by the unworthy, would do *no good*. Paul rejoiced that Christ was preached, although some did it of envy. I think God has said, "My word shall not return unto me void:"—I think he has said that, "All scripture is profitable, for doctrine, reproof, and instruction." And it would be venturous to say that only a few copies of his word scattered in any land, would be seed which would rot in the ground. I think it would be hard to shew that the faithful preaching of the gospel, ever was in ages past, or ever will be in days to come, *unavailing*. I do not say that the doc-

trine of transubstantiation, or the unmeaning, unscriptural, ceremonies of Rome, are the gospel; or that they ever did reclaim an idolater. But Christ and him crucified, never can be preached in vain. For although it be to some a stumbling-block, and to others foolishness; yet it will be to some of their neighbors or relations, "the wisdom and power of God."

One of the modern writers, who says, "Go not into all the world and preach," gives us to understand that the apostles succeeded because they exhibited signs and wonders, and that preaching to the heathen now without the performance of miracles, will have no effect upon them.—To what miserable shifts are THEY driven, who stand up against the cause of God.

What sign or miracle did Lydia see before she listened to the Gospel? What miracle was exhibited to the Ethiopian eunuch before he believed? or to Dyonisius, or Damaris, and others of Athens? or to the congregation at Thessalonica, or Iconium? or at Antioch in Pisidia, &c. &c.? God has in the early history of his church told us at one time that the "people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." And at another we read that "they went into the synagogue AND SO SPAKE that a great multitude believed." He has shewn us that he can convert either with or without miracles, as if with the very design that his enemies who use such sophisms should be without excuse.—"Missions do no good," say they—Let us look at this position. Turn to some of the islands of the Pacific. There but a few years since dwelt idolaters,—yes cannibals, ignorant—polluted—stupid—filthy—bloody—hateful and hating one another. Now, multitudes of them have thrown away their idols. "Yes," says the objector, "and how do we know they are any better than they were. "No good has been done." But they are reading the Bible. "No good has been done." But they teach their children to read, and to avoid idols, and to be sober and industrious, and to look upon christianity as the one thing needful. "No good has been done." But they have ceased from their bloody feuds,—many profess regeneration; they have ceased from their adulteries; they do justly; seem to love mercy, and to walk humbly with God. "No good has been done." But look at that comfortable church and at that large congregation; they are silent, orderly, attentive; they appear affectionate to each other, concerned for sinners. They are making a contribution to send the Bible to other heathen lands. They are well informed and converse feelingly concerning the precepts of the New Testament. "No good

has been done." Nay then my friend; I discover the secret is, *you wish "No good to be done."* You are an enemy to missions and you speak and judge as an enemy. Look at any of the stations among the heathen in North America, Lapland, Africa, Ceylon or Hindostan;—There you see those who look like christians, talk like christians, and act like christians. Unless it is in this way, how do you judge of the sincerity or, or the good that has been done in, any congregation at home?

We now come to the last objection, viz. the *Expensiveness of Missions*. The officers in the enemy's camp are remarkably fond of making arithmetical calculations, shewing from what has been expended, how much it would take to evangelize the world. We will here give them a sum on which to exercise their skill and ingenuity—seeing that calculation is a favorite employment with them. They say "if so many millions (naming the present cost of keeping the missionaries in the field) are necessary for the enlightening of so many heathen (naming the number of converts reported) then how much will it take to instruct 600,000,000."—Now gentlemen, take another sum. If one soul is worth more than the whole world, what is the value of 40,000 souls—that is, the number who appear to be hopefully converted through the instrumentality of Missions. But you say "half of them are impostors;" Then take the 20,000—or one tenth, 4,000—or one fortieth, 1,000—or one eightieth, 500—call up your figures, and summon your much improved powers of calculation, and tell us how much has been lost in bringing 500 idolaters to an acquaintance with the true God.—Take but one family of reclaimed idolaters and trace their descendants down the stream of a few ages—see them teach their children to read about Jesus Christ and to keep themselves unspotted from the world. And remember that as sure as "the curse of the Lord is in the house of the wicked," so certainly "He blesseth the habitation of the just."—And we remember a single family in Egypt where his blessing rested, that increased in a few centuries to three millions. Follow that converted family I say, and those influenced by them, (for a city set on a hill cannot be hid) and as soon as they have increased to a few more souls, calculate your sum again.—If one soul is worth more than the whole world, what is the price of those redeemed children, "trained in the way they should go?"

But we will take along with us one or two facts more.—There are now in heathen lands 150,000 children learning to read and to understand the word of God.—There never were 1,000 children taught to read and to become familiar with the contents of the New

Testament, that the blessed Comforter did not make the Word powerful to the conversion of a *portion* of them. If out of the 150,000 thus taught, only a few hundred should feel the truth, and become faithful native preachers, we look for large results: Because the gospel never was faithfully preached in vain. If the present labourers continue, or if the friends of this work increase as they have done in the last five years, it will not be long before five hundred thousand, or a million of children will be early instructed to read of a bleeding Saviour. And if out of these youth one thousand only should go forth and speak of the great salvation to their countrymen in their own language,---then we think that he who opened the heart of Lydia will incline many to hear. And then *our* donations here will not be needed; for these heathen "*Impostors*" as you call them, shew a disposition to give, that *their fellow men* may have the gospel. And when part of a nation begins to print Bibles for another part, they can be supplied without our exertions. He that heareth, will say come, to those beyond him;---and converts will impart as freely as they have received.

And now, enemies of the cross of Christ, your condition is an unhappy one. If you are rendered uncomfortable by what you have seen of the gospel's march, you are likely to be in a state of deplorable uneasiness very shortly.---If the comparatively feeble efforts of the christian army calls up all your fears and all your opposition; if the (in one sense) small success of missions elicits all your sneers and all your slander, how will you *gnash your teeth*, when a nation shall be born in a day? "Perceive ye not how ye prevail nothing." I do assure you that for the last five years, (although your opposition has been inveterate,) the good work has not paused.---There are *Ten* christians now in our land, who are devoted to the schemes of benevolence, for every *One* that was thus minded when you commenced your poisonous invectives.

If the little rill of God's mercy and grace, which, in answer to the prayers of his people, he has caused to run in the parched desert, thus arouses and torments your malignity, how must you feel when he shall "pour the mighty flood?" You had better change sides.---It is hard fighting against God.

N.

## ON THE SABBATH.

## SERMON II.

BY CHARLES COFFIN, D. D.

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**JEREMIAH xvii. 27.**—"But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In the commencement of the preceding discourse, these words were shown to be the conclusion of a most solemn proclamation from the God of nations to his ancient people, the Jews; charging them, as a nation, with the aggravated and heaven-daring sin of Sabbath profanation; and threatening them with his desolating vengeance, unless they would repent and reform. After an explanatory introduction of the subject, the text, in connexion with the context, was considered more at large, as a portion of the Word of God committed to record for general admonition, and carrying in its essential import and universal bearing a most impressive warning to the world, that every Sabbath-breaking nation, persisting in its iniquity, shall assuredly be made to suffer the avenging judgments of the Most High. In demonstration of this momentous truth, so capitally affecting the prospects of all nations under the light of revelation, the following arguments were advanced in the sequel; namely, that Sabbath-breaking is a violation of the moral law; that it tends directly to defeat the chief designs of man's creation; that God has declared, in immediate connexion with this subject, that he will treat all nations, without exception, according to their moral conduct and character; and that profanation of the Sabbath is in its very nature a thankless contempt of all the blessings of revealed religion.

These several reasons, to illustrate and establish the doctrine, that God will punish the nations guilty of sabbath-breaking, have, it is believed, obtained the assent of every attentive and unprejudiced mind. Whoever is sincerely willing, that the Almighty Ruler of the universe shall consult his own glory supremely, and, in subordination to it, the intellectual and moral improvement, the temporal and eternal happiness of men, will readily consent, that he shall claim from every person, for these transcendent purposes, the entire consecration of one day in seven, appropriated by himself to the perpetual commemoration of his all-involving works, creation and redemption; and made known to mankind by such methods as to him appear proper and sufficient. Such a man will, also, agree at once, that the All-wise Law-giver shall, by suitable and adequate sanctions guard the authority of this most vital institution of religion against every possible violation both of rulers and subjects. It will, therefore, gratify him to find, that God has done

all this. He will remember, that every sabbath-breaking individual is an immortal being; and that he, therefore, has constantly spread before him in the Bible the personal retributions to which he may be liable, both in time and eternity. He will, likewise, be easily induced to consider, that nations are transient communities, existing only in time; existing, however, under the moral government of God, as truly as individuals; and that, therefore, the Deity may well deem it essential to his own declarative glory and to the best good of human society in this world, that he should invariably chastise every sabbath-breaking nation by those providential afflictions which he sees will best manifest his displeasure for their presumptuous impiety; and which, whether they shall profitably accept the punishment of their iniquities, or be utterly destroyed, shall hold them up for general warning, as examples of complicated sin and folly, wisely controlled and righteously punished by the universal Governor. It may, then, be reasonably presumed, that whoever duly appreciates the importance of the present subject to individuals and to nations, will welcome the further discussion and confirmation of the doctrine. Let it, then, be added.

5. God will afflict the nations that profane the Sabbath, because they most grievously afflict his own people. To whatever degree genuine christians may be overlooked, disregarded or despised by such persons as are willing to afflict them, they are, nevertheless, the excellent of the earth. If in imagination we reduce the miscellaneous number of the nominally religious by every scriptural deduction of the purblind idolaters of human reason and human righteousness, the senseless votaries of unprofitable superstitions, deluded enthusiasts, heartless formalists, selfish antinomians, graceless bigots, lawless professors and deceitful hypocrites, there will still remain under the eye and smile of their covenant God a precious company, in every christian land, of his spiritual, humble and devoted children; scattered providentially, for the purposes of his grace and to the glory of his name, among many different denominations, and through all ranks of society. These are the preserving salt in the perishable mass of mankind. They are the peacemakers among a contentious race, who are all by nature hateful and hating one another. They are the light of a benighted world. They are the witnesses for God in the midst of his enemies. The Proprietor of the universe calls them his portion here below. He looks to them to display his truth and show forth his praise in the earth. In whatever countries the cardinal doctrines of the Protestant Reformation are best understood and most cordially received, there the living children of God are proportionally found in larger numbers, and with livelier sensibility to the value and sacredness of the Sabbath. But let them be found where they may, their Father in heaven regards them as the apple of his eye. He keeps them as in the hollow of his hand. He declares that no weapon formed against them shall prosper; and every tongue that shall rise against them in judgment he will condemn. He reproveth opposing kings and rulers for their sakes. He says of every human being that shall offend them, and not sincerely repent; "It were better for him that a millstone were

hanged about his neck, and that he were drowned in the depth of the sea." The nation, that shall afflict them, he declares he will judge. But, all the nations, that profane the Sabbath, most grievously afflict them. They wound their noblest and liveliest sensibilities; for they willingly set themselves in array against the grace and glory of God, the prosperity of his church and the salvation of sinners. They disturb and injure their enjoyment of their most estimable and esteemed privileges. They present themselves in relentless opposition to their holiest and most benevolent exertions. All the individuals in a sabbath-breaking nation, who take part in the prevalent sin, harden their own hearts in rebellion against God by whatever they do to afflict his people. These they unfeelingly rob of their gospel privileges. They trifle with their highest happiness. The guilty children of pious parents thus afflict them. The guilty servants of pious householders thus afflict them. The sabbath-breaking neighbour afflicts all the sincere friends of the Sabbath in his neighbourhood. The man of distinction in society, who violates the Lord's day, afflicts all the enlightened christians acquainted with his impious conduct; or reached by its disastrous effects. The public ruler, who sets aside the fourth commandment either by his individual practice or official authority, makes the people of God mourn his deleterious influence on that community whose substantial welfare he is bound to seek. But, if no individual, surely, no nation can profane the Sabbath, without causing every genuine christian deeply to grieve, who is aware of the iniquity, or affected by its operation on others.

Nevertheless, this holy day of rest will continue to be accounted honorable and delightful by the large and increasing multitude of God's people upon the earth; wherever dispersed among the nations. On this subject the militant church not only has been, but is now, remarkably united. Although it is readily granted, that some peculiar circumstances of confined situation and defective education may have occasioned honest exceptions worthy of notice; yet these will be found as the mere dust of the balance, compared with the great body of evangelical believers. Even the men of the world in all christian countries have commonly admitted, and do now admit, the divine and perpetual authority of the Sabbath. Sceptical philosophers themselves, while disputing its evidence, have not unfrequently had the sagacity to acknowledge its great desirableness; on account of the obvious utility to public morals and social order.

But those, who would fully estimate the present argument, must adequately realize in what manner truly devout and well informed christians regard the day. They value it primarily for its chief end,—the visible glory of God; and for its incomparable fitness to advance this highest possible object. They rejoice in its powerful tendency, under the influence of the Word and Spirit of grace, to promote the temporal and eternal welfare of man. They love its reverential stillness, its heaven-provided retirement, its solitary and public opportunities. They appreciate, as the best of blessings on earth, its salutary effects on themselves and others. They



deem it, under God, the very sunshine of comfortable life to the favored inhabitants of christian lands. For the poor and laboring classes of society they view its timely rest and gospel privileges as most indispensable and invaluable provisions. Any attempts to occupy these portions of their fellow creatures in secular employments for worldly profit during its hallowed hours they consider pregnant with that cruelty which fearfully characterizes the tender mercies of the wicked. The kind and reviving aspect of the Sabbath, in favor even of the brutal creation, they regard as a glory to him who gave them their being and powers of enjoyment; and they prize it not a little as a needful memento statedly renewed to all descriptions of people, that a merciful man regardeth the life, and will not fail to consult the proper comfort and necessary rest, of his beast. It is, however, as a day of holy quiet for mankind from this world's interruptions, as a day on which all persons are commanded to devote themselves with one accord to the concerns of eternity, and on which each one may justly feel himself entitled to the concurrence of others in the worship of God, while he is also, forbidden to withhold his own from the pious, that the Sabbath is of the most indescribable utility in the estimation of christians. Of course, they must be dead to their own spiritual good, to their religious liberty and privileges, and to the best interests and hopes of their country and species, or they will unavoidably be grieved, not only by all the vices that infest the sacred day, but, by every human interruption of its rest and duties within their knowledge, which is not justified by an honest, scriptural plea, either of necessity or mercy. They are, and must be, pained to the heart by the numberless indulgences of worldly visiting entertainments and feasting, which are allowed to engross the perverted minds of families, and to demand the toilsome attendance of domestics on the day of rest; by the abundance of marketing, altogether unnecessary; by the remarkable slumber, likewise apathy and lounging to which many surrender themselves; by the various excursions of amusement, whether on foot, in carriages, or on horseback; by the profane sports of children and adults, and the idle vagrancy of servants; by all needless journeying or bearing of burdens or servile labor in whatever modes; by the intrusive rattling of pleasure-carriages, of road and mail stages, of carts, waggons and other vehicles of merchandize; by the use of steam-boats or other boats for diversion, or for gain; by the sailing of vessels from port, when one day's delay is easy; by the opening of shops and stores and offices for secular business, whether belonging to individuals or government; in a word, by all the multifarious pursuits of a merely temporal nature, whether here enumerated or not, which are needlessly permitted to interfere with the religious sanctification of the day; and which so often thin the worshipping assemblies, that otherwise would be crowded in the temples of the Most High. Those who believe the Word of God, must be deeply distressed when they realize, that by such means as these, myriads of immortal souls divert their thoughts from the one thing needful, when the institutions of their Maker are peculiarly combined to turn them wholly upon it; and that thus they strengthen themselves and

others in a course of obstinate sin; and accelerate their fatal passage down the frequented road to hell in those consecrated moments, when the appointed means of grace, if as heartily improved as they have been impiously neglected, would urge and forward them, amid happier society, along the ascending way to heaven; and joyfully refresh them with the evidences of a most blessed change of disposition and prospect.

The feelings of the truly pious in reference to the Sabbath, to its necessity and utility, its opportunities and sacredness, its exercises and comforts, are essentially the same in every age. The Spirit of inspiration early dictated that many of them should be recorded; and the Spirit of effectual grace is ever causing answerable emotions to rise spontaneously in the hearts of living believers, while the successive ages of time revolve. They are naturally expressed in the following and similar language; and by all who are willing to respect them, may be found in abundance not only on the inspired pages; in books of religious biography; but in the frequent oral communications of christian people. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. When thou saidst Seek ye my face; my heart said unto thee, thy face, Lord, will I seek. How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house; they will be still praising thee. They go from strength to strength; every one of them in Zion appeareth before God. Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Surely his salvation is nigh them that fear him, that glory may dwell in our land. Honor and majesty are before him, strength and beauty are in his sanctuary. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Praise waiteth for thee O God in Zion, and unto thee shall the vow be performed. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Give unto the Lord the glory due unto his name; bring an offering and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth. Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth unto all generations. When the Lord shall build up Zion, he shall appear in his glory."

In this part of the argument it should be noticed, that, as sabbath-breaking is a much more heinous and destructive sin, when committed under the full blaze of gospel light, than it could be in those darker times when the text and the inspired passages just quoted were written, is, on this account, in many points of view, more grievous.

ously afflictive to all who love the day, and who seek first the honor, the kingdom and righteousness of its gracious Lord: This thought is congenial with that inspired anticipation of what the Sabbath was ordained to be in gospel times, which we find recorded in the 118th Psalm? Of its importance and privileges under the more glimmering dispensation to the Jews, the devout Psalmist entertained, without doubt, a very deep and grateful sense. But, after giving a lively prediction of the death and resurrection of the Redeemer, he proclaims by divine inspiration, the signal day of his rising from the dead as about to be, with more abundant honor to God and advantage to men, the Lord's day. Even at the distance of many centuries in futurity, he hails it with an impassioned admiration of its unprecedented and preeminent glory, as though its remoteness were forgotten, and it were already present for his most elevated enjoyment. "The stone the builders rejected is become the head of the corner." The Messiah whom the Jews crucified is become the risen Saviour of men. "This is the Lord's doing; it is marvellous in our eyes. This is the day the Lord hath made; we will rejoice and be glad in it." This day of his own resurrection with almighty power from the grave the Lord of life and glory has made the special day of honor to himself, and of blessing to men; in connexion with the brightest dispensation of his grace. Let us rejoice in its preeminent distinction and singular blessings with an answerable emphasis of joy.

How depraved, then, must be the heart, that can wantonly disregard its unparalleled claims, and trample in the dust the holiest feelings of proper regard which christians entertain for it! How insensible must be that professor of religion, who, knowing its sacredness, can see this blessed day profaned, without proportional emotions of grief! Who, that enjoys the light of the gospel, shall be willing to damp the joy, with which the christian church adopts the thankful strain of the inspired Psalmist, and repeats in all her habitations and temples the memorable words of the accomplished prophecy; "This is the day the Lord hath made; we will rejoice and be glad in it." Shall any meet her with a cold-hearted impiety; while she calls upon a perishing world, to join her in the duties and partake with her in the blessings of the day. While, moreover, genuine christians gather excitement from the authority and example of the inspired apostles, in accordance with the conduct of their Lord, and from the known practice of the multiplied believers, of the same period, who enjoyed their ministrations and rejoiced in their light; shall any be willing to forsake the assembling of themselves together on the first day of the week in the gospel sanctuary? Shall the lovers of the Saviour be opposed and reproached, if they, then, resort to his house of prayer, trusting that he will mercifully draw near to them, to open their understandings to understand the scriptures, to make their hearts burn within them by his instructions, grace and communion, to subdue their unbelief by the manifestations of his love, and powerfully to constrain them to repeat in their hearts the adoring acknowledgement, "My Lord and my God?" Who shall impeach their wisdom or withstand their exam-

ple, if, like their devoted predecessors, mentioned by Pliny, they delight to sing together on each returning Sabbath their songs of praise to Christ, as God; and in his name to resolve afresh, with a blessed unanimity, that they will do no wickedness? Are not those persons miserably wanting to themselves, who can slight the opportunity of meeting with the followers of the Saviour on his resurrection day; and of mingling their own supplications with theirs for personal, family and more extensive blessings; who can refuse to unite with them in thanksgivings for mercies received, and in confessing, each one for himself, his sinfulness of heart and life, and his entire dependence for pardon and salvation on the blood of atonement? Who shall refuse to hear the gospel of God on the day that he distinguishes by its general proclamation? Who shall not seek with ardent desire the concurrence of the ransomed sinners round him; in the utmost need, like himself, of the common salvation?

A thousand considerations endear the Sabbath to Zion's pilgrims; and embitter to their hearts the sin of its profanation. It is as the day of their espousals to Christ. It revives their best recollections. It awakens their noblest desires. It strengthens their holiest resolutions. It deadens the power of temptation. While it reminds them, that the world, the flesh and the Devil are the conquered enemies of their risen and reigning Saviour, it enables them to rise in the spirit of their minds above every thing which earth and time can present. It fixes their affections on heavenly things. It affords them the sensible satisfaction of having the joint concurrence of their fellow christians in the service of their God; and of enjoying their company on the way to heaven. It animates them with an earnest of their final rest from the toils of their pilgrimage. It directs their attention to that great cloud of witnesses, who have bound up their testimony, finished their course with joy, and through faith and patience inherit the promises. It opens the eyes of their benevolent and believing spirits upon the general assembly which shall finally rejoice together around the throne of the Eternal; that glorious "multitude which no man can number, redeemed to God by the blood of the Lamb out of every kindred and tongue and people and nation." It increases in their bosoms the reconciling, forgiving, uniting temper of genuine christianity. It instructs them, on the one hand, to "contend earnestly for the faith once delivered unto the saints;" and, on the other, to "keep the unity of the Spirit in the bond of peace; to love one another with a pure heart fervently, and see that they fall not out by the way." It invites them from time to time to the table of their common Lord, richly spread with its heavenly manna in the wilderness; that they may be strengthened for the remainder of their journey to the land of promise. It presents to christian parents their merciful Redeemer and covenant God, as feeling infinitely more tenderly for the children he has given them, than they do or can themselves; and proffering all the aids of his grace, that they may "bring them up in the nurture and admonition of the Lord." It proclaims, to the unspeakable joy of believers in Christ, his boundless compassion to an infatuated world;

while it is their privilege to behold, that "His way is in the sanctuary;" and that the place of his feet is made glorious by the conquests of his Spirit. On the day which commemorates his resurrection, the Almighty King of Zion leads forth the officers and soldiers of his numerous and increasing army against the army of the aliens; not to destroy, but to bless, by his victories. He rides swiftly through the earth, as on his triumphal day, in the chariot of his gospel; "travelling in the greatness of his strength;" "speaking the truth in righteousness, mighty to save." "Conquering and to conquer" is the glorious inscription on his blood-crimsoned banner. His arrows fly in countless numbers. They are sharp in the hearts of his enemies. Through the greatness of his power many submit themselves unto him. The dead hear the voice of the Son of man; and they that hear live. The brand is plucked out of the fire. The prey is taken from the snare of the fowler. Till the Sabbath shall everywhere be kept, its glorified Lord will delight to signalize it by the victorious upbuilding of his gracious kingdom. His heralds will ardently proclaim to an opposing world, "Prepare ye the way of the Lord, make his paths straight." His true followers, therefore, cannot but grieve, whenever they see their best desire and efforts counteracted by the profanation of the day.

Many persons, indeed, who have never taken up the cross, but to whom the kingdom of heaven has come nigher than to the thoughtless multitude, feel a sort of lively attachment to the privileges of the Sabbath. They expect, if they ever repent, it will be at the reproof of God; if they ever believe, faith will come by hearing; and, if they finally experience the great salvation, it will not be in the proud and worldly and ungrateful neglect of the means of grace. The children of God have a tender gratification in seeing the regular attendance of such persons at the house of worship; in observing the careful hearing they give to the preacher; and in knowing that, in their retirement, they read, converse and meditate on religious subjects. Perhaps, there is not a more fearful mark of coming destruction, than such a dislike to the duties of the sanctuary, as inclines many persons in health to avail themselves of almost any possible excuse for absenting themselves from public worship on the Lord's day. It is commonly to be seen afterwards, if not known at the time, that confirmed habits, not merely of impenitence, unbelief and obstinate rebellion against God, but even of speculative infidelity and shameful vice, have been the causes of such worse than heathenish conduct. But, when the multifarious violations of the Sabbath have become so prevalent as to contaminate the moral character of a nation, they make some of the most grievous afflictions of the church and people of God; and the time is come, when, if there be not a speedy reformation, "Zion shall be redeemed with judgments;" and God will, in his disposals, contend with the nation that contends with her.

6. It is further to be remarked, that, from the necessary structure of human society, the inevitable consequences of prevalent sabbath-breaking are some of the heaviest curses a nation can experience. "The curse causeless shall not come." But, in whatever

nation this sin prevails, the penal consequences are sure to be felt. Mankind, as individuals, are so entirely insufficient for their own safety and comfort, that they cannot but depend much upon each other; notwithstanding the disuniting tendency of that supreme self-love which engrosses every unrenewed heart. Accordingly, the state of man, as far back as profane history reaches, has evidently been a state of society. Sacred history moreover, assures us, that such it has ever been since the creation. Such, too, from the helpless condition of unassisted individuals, it must continue to be, while time shall last; in contradiction to the many visionary speculations and disorganizing projects of all the infidels, atheists and Illuminati, under whom the earth has groaned and the civilized nations have bled and agonized in the last and perilous times; the predicted age of apostacy and antichrist, antecedent to the millennium; an age, when the powers of moral darkness were to come upon the world with great wrath, inasmuch as the time of their rage would be short. Blessed be God, if the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him. But universal history attests, that human society, since the fall, has hitherto been lamentably unlike that harmonious and blessed society, which it is the design and tendency of the gospel to produce. It is owing, under Providence, to the influence of the gospel, and of the Sabbath which gives it success, in forming the characters of saints and restraining the evil propensities of sinners, that so much happiness exists on earth, as we find in the nations where there is most of the religion of Christ. On the other hand, it arises from a contempt of the gospel, its doctrines, precepts and institutions, and especially from the profanation of the Sabbath, that so much immorality and outrage, violence and murder, discord and misery now deform the state of civil society in Christendom.

Where impatience of divine restraint has acquired the greatest power, it has produced the most terrible effects upon social order. In one nation, after much abuse and desecration, the Sabbath was formally abolished by a national law. But vice and profligacy, assassination and massacre, and every evil work, that courts or shuns the day, obtained such horrible ascendancy, that, at length, the worldly wisdom of the revolutionary politicians themselves perceived the necessity of restoring the weekly order of days, and of giving some show of religious honor to the best of the seven.

The human "heart," throughout the world, "is deceitful above all things and desperately wicked." Men are eager to run in the ways of sin and crime. Hence their need and impatience of restraint from above. Where the gospel is faithfully preached on the Sabbath, those, who attend, are addressed with the most urgent and impressive inducements to abstain from every form of iniquity, and to lead an orderly, sober and godly life. Some temporary good is consequently experienced by all classes of society. But, when men become so bold and hardened in sin, as habitually to make a secular use of holy time, they are apt to turn their backs upon public worship; first occasionally, then habitually. Thus the means of restraint are thrown at a distance. Their corruptions become pre-

dominant. They run with greediness in the paths of the destroyer. Conscience is now become feeble; and has lost the aids to revive its strength. The motives of eternity are shut out of their minds. Of consequence, the temptations of an evil world and a subtil adversary take full hold of their depraved hearts. Former convictions are accounted childish fears. Practices, which would once have shocked them, appear light and venial. The social glass, the morning dram, the free use of ardent spirits at elections, and at those vitiating public dinners falsely called patriotic, prepare the way for habits of drunkenness. The paths of ruin are innumerable; and they have many travellers. Some persons indulge in profane language. Some frequent the haunts of debauchery. Others are lost in the vortex of gambling. Dishonest speculation and fraudulent dealing consume the time and exhaust the ingenuity of others; who loathe the toils of honest industry and useful labor. The Book of God is often disregarded with his day; till practical infidelity imposes error and doubt upon the understanding; and both in religion and morals the names of opposites change places in the language of many. "They call evil good, and good evil. They draw iniquity with cords of vanity, and sin, as it were, with a cart-ropes."

But, though a nation should abound with all these forms of corruption, and all others to which men, let loose from divine restraint, are exposed; it must, nevertheless, supply jurors and witnesses, sheriffs, attorneys and justices for civil courts; legislative and executive officers for government; and, if there be any shadow of freedom, voters at the public elections, both civil and military. Who could pretend to say, how much perjury and venality, party-spirit and discord, malevolence and slander, favoritism and oppression, licentiousness and intolerance must be naked and open to the eye of that Being, whose counsels have been rejected; and whose Sabbath has been treated with contempt? The unhappy consequences will be generally felt; if the procuring causes have been little examined. When the profanation of the Sabbath and the neglect of the Bible have brought a country to experience the moral evils which they introduce, and the distresses inseparable from them, the land is full of the judgments of God.

7. The last evidence, which will here be adduced in support of the doctrine advanced, is, that God has invariably chastised with his judgments every nation that has profaned the Sabbath. It is not every breach of the Sabbath, that may properly be called a national sin. In the most holy and happy condition of God's ancient people, there were individuals who neither regarded the day nor its Lord. Even the majority may have remained in a sinful state of heart. But in the times "of Moses and Joshua and of the elders that outlived Joshua," and in the subsequent periods of their righteous rulers and kings, a moral and religious influence took the lead in the nation, and gave a salutary direction to the customs of the age, and the habits and manners of the people; so that a visible regard was generally paid to divine institutions, and, in a conspicuous manner, to the Sabbath-day. But, on the other hand, when the leading influences in that community suffered the laws of God in

reference to his worship and Sabbath to be trampled upon; when "every man did that which was right in his own eyes;" when the king, the princes, the men of the court and other public characters habitually profaned the Sabbath; and the depravity of the people ran on with eagerness at the license, and partook and spread the contagion; then the profanation of the Sabbath became unquestionably a national sin; and did not fail to draw down the judgments of heaven.

When God first began to threaten the people of Israel with dispersion among the heathen for their manifold disobedience, he laid the emphasis of his displeasure upon their violation of his Sabbath. "Then," said he, "shall the land enjoy her Sabbaths; as long as it lieth desolate, it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it." The divine threatenings by Jeremiah were still more emphatic. That prophet and the generation he addressed in the text and context, were to witness their desolating accomplishment in the Babylonish captivity. Hence, when this captivity is described, as having at length taken place, the reason is specified; "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for, as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years." Here is a plain allusion to the early threatening just quoted from Leviticus; and to the exact prediction by Jeremiah of the duration, as well as design, of this heavy national judgment. With equal exactness was the threatening accomplished, which stands at the head of this discourse. For, it is recorded among the afflictive incidents of the same captivity, that, "in the nineteenth year of Nebuchadrezzar, king of Babylon, came Nebuzaradan, captain of the guard, who served the king of Babylon, into Jerusalem; and burnt the house of the Lord, and the king's house, and all the houses of Jerusalem; and all the houses of the great men burnt he with fire." Thus, when the Jewish nation would not hearken unto God, to hallow the Sabbath day, and not to bear a burden; he did kindle a fire, by the hand of a powerful enemy let loose upon them in national war; and it was not quenched, till it had devoured the palaces of Jerusalem; and had accomplished the purpose of God's righteous indignation, against that people, both upon the capital of the nation and the habitations of the government.

The return of the Jews to their own land was preceded and attended with a revival of religion. The solemn observance of the Sabbath under direction of their governor, Nehemiah, is particularly recorded. But, after that reformed people had so greatly degenerated, as to reject and crucify the incarnate Lord of the Sabbath, a similar judgment was executed upon them by another powerful enemy; in fulfilment of the remarkable prediction by Daniel, and the expository threatening of our Saviour himself. Jerusalem was destroyed, and its palaces and temple burnt by the Romans. The universal dispersion of the Jews among all nations was then begun; in which they were to be, for ages, a proverb and a by-word wherever they went; and from which nothing, but the sovereign grace which would bring on the millennium, should ever recover them.



Such have been the judgments of righteous heaven upon the sabbath-breaking Jews; and history has informed us of no Gentile nation favored with revelation that has been permitted to imitate their impious example with impunity. The chastisements, by which God afflicts guilty nations, are various. Sometimes foreign enemies are the rod in his hand. At other times internal dissensions are the instruments of his wrath. Often by natural or adventitious obstacles he prevents or reduces the profits of their agriculture, commerce, manufactures, fisheries, or other lawful and customary employments. In some places he sends abroad "the pestilence that walketh in darkness, and the destruction that wasteth at noon day." In other places he withholds the rain or the sunshine, or brings on the untimely frost; and makes the land mourn the scarcity of provisions for the support of the inhabitants. "Sword, famine, the noisome beast and pestilence" God declares to be his "Four sore judgments." But he has many others. The natural and moral worlds are full of means at his sovereign control, to execute his wrath upon any nation, that will not obey his commandments and reverence his Sabbath. We have seen under the preceding topic of evidence, that the inevitable consequences of national sabbath-breaking are some of the heaviest curses, which can embitter the present life. The shadow does not more certainly follow the substance, than the calamities of nations do their crimes. God must not only renounce the uniform principle of his government over nations, but must arrest in a miraculous manner the operation of the most powerful causes, both moral and physical, or the nations, that profane the Sabbath, will deeply feel the judgments of Providence. No guilty exception can be produced from the history of the world.

Any nation that shall calculate on promoting her prosperity by Sabbath profanation, will do it to her cost. Her capital city and public edifices will never be secure from the fire of her enemies. She will never be able to harmonize her citizens. She will find the winds and the waves, the atmosphere and the seasons, the elements of nature and the passions of the human heart in other hands than her own; and directed by other counsels, than those which would provide for her security in sin. She will, likewise, do much to crowd the regions of eternal damnation with her sabbath-breaking population.

But the people that will be warned by the mighty wrecks of divine vengeance thickly scattered along the path of time; the nation, that will humbly learn righteousness by the things which she has suffered; and, while the conscience of every man is left free from human control, will neither practise nor reward nor patronize any iniquity; but will "call the Sabbath a delight, the holy of the Lord honorable; and honor him, not doing her own ways, nor finding her own pleasure, nor speaking her own words" on the day of her God; the nation, that will regulate her statutes and her conduct so as not to violate the Moral Law of her Supreme Ruler, shall delight herself in the Lord; and in righteousness shall she be established, in sure dwellings and quiet resting places. The God of

the Sabbath will rejoice over her for good; he will cause her to ride upon the high places of the earth; and will increase her greatness on every side. He will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody. Her light shall break forth as the morning; and her health shall spring forth speedily. Her righteousness shall go before her, to procure for her respect and peace and favor among all nations; and the glory of her God shall be her reward. She shall be the joy of many generations: Her children, to distant futurity, shall "rise up and call her blessed." Finally, when nations shall cease to exist, and time shall be no more, she will be found to have trained a distinguished multitude for the realms of eternal holiness, blessedness and glory; who shall praise the God of grace forever, that in the day of her merciful visitation wisdom was not hidden from her eyes. Amen.

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## NARRATIVE OF THE STATE OF RELIGION

*Within the bounds of the Presbyterian Church in the United States, and of the churches corresponding, for May, 1830.*

As the affairs of Christ's kingdom move on to a crisis, it is to be expected that the operations of the Church and the movements of her enemies will assume a more decided character. The spirit and tone of the several reports from the Churches, the present year, evince an unusual advancement in the progression of moral causes, and also the nearness as well as the certainty of the results that are to follow. The facts contained in these reports are of a nature to gladden the hearts of Zion's friends. These facts in a condensed form are now presented to the churches. *We will declare in Zion the work of the Lord our God.*

In a church of such wide extent of territory and embracing so great a diversity of character it is to be expected that there will be some dark spots, some undesirable things, and in an age of so much enterprise and innovation, some excitements and local jealousies are to be looked for, but it is doubted whether there exists a body of christians that exhibits more unity of spirit and co-operation on all great and radical points. May unity and liberty ever be inscribed on the ample folds of our banners. We are one, but our union is based upon freedom of thinking and discussion.

REVIVALS.—The first subject to which the eyes of the churches will be turned and which is vitally connected with their highest interests is the *special work of the Spirit*. Revivals of religion are the hope of the church; and it is now understood that by them, in a great measure, her borders are to be extended and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present thus far appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the Churches of the East and West, of the North and South. The following is a list of the churches that

have been blest with showers of grace, viz: Champlain, Malone, and Beekmantown in the Presbytery of Champlain; Watertown, Sackett's Harbour, Adams, Brownville and Louisville in the Presbytery of Watertown; Hudson, Cairo, and Hunter in the Presbytery of Columbia; Augusta, Western, Trenton, Warren, Union and Rome in the Presbytery of Oneida; Windsor, Franklin, Bainbridge, Harpersfield, West Coventry and Forks of the Delaware in the Presbytery of Chenango; Cicero, Liverpool, Salina, 3rd Church in Pompy, Syracuse, and Otisco in the Presbytery of Onondaga; Truxton in the Presbytery of Cortland; Owego in the Presbytery of Tioga; Ovid in the Presbytery of Geneva; 4th church in Albany, Schenectady and Kingsboro in the Presbytery of Albany; the 1st and 2nd churches in Troy, Glenn's Falls, Granville, Hebron and White-hall in the Presbytery of Troy; Ridgebury, Westown, Centreville and Amity, in the Presbytery of Hudson; Poughkeepsie, Pittsburg, La Grange and Pleasant Valley in the Presbytery of North River; Sweet Hollow, Brooklyn, colored Presbyterians in the city, Union Church, Canal st. Laight st. and Cedar st. churches in the Presbytery of N. York; Frankfort, Wantage, and Pattison in the Presbytery of Newark; Flemington, Baskingridge, and Amwell, in the Presbytery of Newton; Bridgetown, Greenwich, Tinnicum, 5th, 10th, and 11th churches of the city of Philadelphia in the Presbytery of Philadelphia; Patterson in the Presbytery of Bedford; Harrisburgh in the Presbytery of Carlisle; George's Creek, in the Presbytery of Redstone; 3rd and 4th Churches in Cincinnati and New Richmond in the Presbytery of Cincinnati; Greensburgh, Shiloh, Mumfordsville, Springfield and Lebanon in the Presbytery of Transylvania; Salem and Franklin in the Presbytery of Salem; the counties of Moore, Robertson and Richmond in the Presbytery of Fayetteville; Salem and Athens in the Presbytery of Athens, (Ohio) Alemance, Greers, Buffalo and New Hope in the Presbytery of Orange; Goshen within the limits of the Choctaw nation, in the Presbytery of Tombigbee; Medway in the Presbytery of Georgia; Berrington, Hopewell, Indiantown and Kingstree in the Presbytery of Harmony; Shiloh in the Presbytery of Crawfordsville, and Hebron in the Presbytery of South Alabama.

In some of these churches the work of God has been marked and powerful; in others the Spirit's influence has distilled like the dew, moistening the roots of piety and fertilizing the fields of Zion.— Sabbath Schools, Bible Classes, pastoral visitation, plain direct preaching of the Word have been the instrumentality employed in promoting these revivals of religion.

In connexion with these animating facts it is sad to notice the number of Presbyteries whose reports contained nothing of interest. The heart-searching question should indeed be agitated, why this declension, why this withdrawal of the divine influences, why are so many places like the mountains of Gilboa on which neither rain nor dew descended? The question has a fearful emphasis if we remember that God has said, He is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their

children. In many Presbyteries, however, who do not record the victories of Zion's King over large numbers of sinners, the means of grace are well attended, the churches are walking in harmony, and the tone of piety is far from being low.

**BENEVOLENT SOCIETIES.**—The various benevolent societies which adorn the age, and in which evangelical christians of every denomination are so happily united, have been well sustained the past year.

Our churches have entered universally with becoming spirit into the grand and thrilling measure of supplying the United States with Bibles, in two years. It is believed that this noble resolution of the American Bible Society will be carried into effect, if her auxiliaries and the friends of the Bible throughout the land come up manfully to the business as they have promised to do. And when the work is accomplished we doubt not it will appear from the vigor imparted to the pulsation of piety and the amplitude given to the mantle of love, that the charities of the church are among the most effectual means of sanctification.

The *Tract Cause* has been greatly prospered. The plan of monthly distribution of Tracts which has been adopted with such signal success in the city of New York, has been carried into effect in other cities and towns, and will doubtless become general.—If prudence and energy are combined in the distributors we may hope that this single measure will tell with amazing effect upon all the great interests of the church and the world. Already in many places the means of grace are much better attended; and the enormous evils of Sabbath-breaking, profaneness and intemperance have received a check.

Vigorous efforts have been made in many parts of the church to rescue the *Sabbath* from desecration. The most virulent opposition has been manifest from without. Whether in all cases the measures adopted have been the most judicious, or whether the best spirit has always been exhibited in executing these measures, the Assembly do not pretend to affirm, yet it deserves to be repeated and should never be forgotten by the churches, that the weapons of our warfare are not carnal but spiritual; that tenderness and humility are perfectly consistent with, and should ever characterize unshrinking fortitude and moral heroism. The Sabbath is the great institute of God's government in this world; neither religious nor civil liberty can survive its extinction. Let the friends of the Sabbath give themselves to praying that an enterprise so vital to all that is valuable in our institutions as the "Sabbath Union," may be prospered.

Bible Classes and Sabbath Schools, these nurseries of the church, have greatly increased, and the seal of God's Spirit has been stamped upon them. May they be multiplied a thousand fold till all our children and youth shall be brought under their powerful and dissolving influence. In several instances a work of grace has commenced in them and the instruction communicated there has been blessed in turning the hearts of the Fathers to the children, and the hearts of the children to their fathers. Though much has been done in this department of benevolence, more remains to be done.

Thousands of children in our land are yet without the blessings of Sabbath School instruction. The interest of the field equals the demand for laborers: both combined ought to put every minister, and elder, and parent upon the most strenuous and self-sacrificing exertions.

The monthly concert for prayer on the first Monday of each month is now generally observed, though not with the interest or as numerously as could be desired. The concert of prayer for Sabbath Schools on the second Monday of each month, is also becoming more general. These seasons of prayer and alms-giving keep the great objects of christian benevolence distinctly before the churches; here the power is applied which moves the wheels of this great moral machinery that is to convert the world.

The cause of *Education for the christian ministry* has received a new impulse. The Assembly's Board and the Branch connected with the American Education Society are each enjoying the patronage of the churches, while other societies in various districts are doing much for this good cause. These societies are the the fountains that must supply the rivers that water the cities of our God. If this broad land is to be furnished with able and devoted ministers of the New Testament, *much* more must be done. The increase of population and the places vacated by death, demand all the men that can be furnished and even more, so that no aggressive movement can be made upon the kingdom of sin and error, unless a fourfold exertion on the part of the churches be made. And the Holy Spirit of God seems in a great measure to be withdrawn from most of our Colleges and Academies; if the prayers of the church be not more directed to these interesting groups of young men we may fear that the ways of Zion will still mourn and her desolate heritages will lie waste. Yet it is an encouraging fact that though the number of Theological Seminaries has increased, the number of students in each is not diminished.

If every Church would consider itself an Education Society, and feel bound to train up her sons, as some churches have done, for the Lord, there would be no want of ministers. It is devoutly to be wished that this subject were more earnestly pressed upon the attention of the churches.

The cause of Missions, Foreign and Domestic, notwithstanding the pecuniary embarrassments which have pressed heavily upon many parts of the country, has steadily advanced. The Assembly's Board of Missions has accomplished much, and the success of its operations proves that while other societies of a kindred character increase and prosper, the field is broad enough for every laborer. The *Home Missionary Society*, a noble institution, is going forward with its numerous agencies and auxiliaries with encouraging prospects; and if the love of Christ reign in the Directors and Agents of these excellent Societies, they may accomplish much for Zion. Let them rise and flourish till every congregation shall be blessed with a pastor, till all the waste ground in our vast territory be bro't under the culture of the spiritual husbandman.

The *Seaman's Friend Society* is beginning to exert a wide influ-

ence upon that hardy class of men who go down to the sea in ships and do business upon the great waters. It is regarded with interest by the churches and it has already taken its proper stand among the great christian enterprises of the day.

The *Colonization Society* is viewed as more and more important and is receiving a considerable portion of patronage.

The cause of *Temperance* has advanced with astonishing rapidity. From every quarter the glad intelligence is received that the greatest evil that ever cursed our land, which like the plagues of Egypt had come up into all our dwellings, has been powerfully checked. If the tide has not been turned, its volume has been greatly diminished; many lives have been preserved and millions of money have been saved.

So many appalling facts have been presented, so powerful an impression has been made upon the public mind, that no member of the church can use or vend spirituous liquors without prejudice to the cause. If no harshness or vituperation be employed to advance this enterprise, it will ultimately triumph: but patience and unceasing exertion are indispensable. Until intoxicating liquors are entirely banished from Groceries and Inns, where they ought not to be kept, and be confined as they should be, to the druggist's shop, the work can never be accomplished. May that time speedily come. This cause is intimately connected with the prosperity of Christ's kingdom. In some cases the Temperance Reformation has prepared the way for, and resulted in, a gracious work of the Spirit.

From the *General Association of Connecticut*, encouraging reports have been received. The Churches are waiking in the truth; and if some of them have been deprived of their pastors, others have been blessed with the presence of the Holy Comforter. Showers of grace have descended the past year upon many churches and great numbers have apparently commenced a new life. More recently the power of God has been specially manifest in Norwich, Saybrook and Enfield. Benevolent Institutions are receiving vigorous and increasing support.

From the *Gen'l Ass. of Massachusetts*, we learn, that after a temporary suspension of the divine influences, God is beginning to revive his work and to grant special tokens of his love. In Boston and the vicinity God is reigning down righteousness. Throughout the Commonwealth the line of distinction between truth and error is more visibly drawn: many feeble churches have been strengthened; and evangelical truth is producing its legitimate effects.

The report from the *General Convention of Vermont*, states that generally the Holy Spirit's influences have been withdrawn from the churches in that body during the past year; but that a powerful work of grace is now in progress in Castleton and the vicinity; in which great numbers are turning to the Lord. The Temperance cause is signally triumphant there.

From the *General Association of New Hampshire*, we learn that many of the waste places in their Zion are being built up, the cause of benevolence is prospering and no inconsiderable number of extensive revivals of religion have been experienced.

From the *General Conference of Maine* no communication has been received.

From the *Reformed Dutch Church*, we learn that the Lord is smiling upon that portion of Zion. It contains 200 churches and numbers 150 ministers. Her Theological and Literary Institutions are flourishing, and the benevolent enterprises of the day are regarded with favor and receive a liberal support.

From the Synod of the *German Reformed Church*, we learn that while some prejudices exist in some sections against benevolent institutions, still the churches are rising in spirit and power; that the truths of the gospel are faithfully preached, and in the churches of Frederick city and Baltimore the Lord is pouring out his Spirit and bringing sinners to the foot of the cross.

It is painful to record on the same page with the triumphs of grace and the spread of truth, the ravages of disease and the reign of death. Although the harvest is plentiful and the laborers are few, it has pleased the great Lord in his inscrutable Providence to lay aside some, and to call off from the field by death, others in the vigor of life, and in the most of their usefulness, thereby admonishing all to work while it is called to day and to double their diligence lest they be found sleeping.

In closing this report, we are constrained to say, that of ministers and churches to whom so much is given, much will be required. God has called us to live in an age when the foundations of an edifice on whose spires the light of the millennial day will dawn, are to be laid: the work has commenced and the form of it will depend in no small degree upon us: if ever wisdom from heaven was needed, it is needed now. Let each member of the church, no matter what his station or where his residence, feel that the word is addressed to him,—“Arise and build.” *It may be the Lord will work with us; soon the top-stone shall be brought forth with shoutings from a thousand tongues, Grace, Grace unto it. Even so, Come Lord Jesus, come quickly.* —By order of the General Assembly,  
EZRA STILES ELY, *Stated Clerk.*

*On the subject of TEMPERANCE, we copy the following resolutions, adopted by the General Assembly at their late meeting:*

1. *Resolved*, That this Assembly considers itself called upon to make a public acknowledgment of the goodness of God, for the unparalleled success with which He has crowned the efforts of those who are actively concerned in the promotion of Temperance.

2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan adopted by the American Temperance Society.

3. That the Assembly feels bound to repeat its former recommendation to the ministers, elders and members of the churches under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of furthering the cause of Temperance.

4. That this Assembly earnestly recommends to all persons for whose spiritual interests it is bound to consult, that they favor the formation of Temperance Societies, on the plan of entire abstinence.

5. That while this Assembly would by no means encroach upon the rights of private judgment, they cannot but express their very deep regret that any

members of the church of Christ should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus as far as their influence extends, counteract the efforts now making for the promotion of Temperance.

### AMERICAN SUNDAY SCHOOL UNION.

The sixth anniversary was celebrated in Philadelphia, May 25. From extracts we gather that a greater degree of interest was manifested on this occasion than at any former anniversary. Agreeable to a permanent arrangement by the managers, Rev. Dr. Wayland, a distinguished Baptist minister preached the evening previous to the Annual Meeting, from the text, "Thy Kingdom Come," to an overflowing congregation. It is supposed there were present *not fewer than Two Hundred Ministers of the Gospel!*

From the annual report it appears there are 400,000 scholars connected with this society, under the instruction of 60,000 Teachers and Superintendents.

In the six years, since the Society was established, more than 10,000 scholars and teachers have become hopefully pious; and many of these are now preparing for the ministry. After reading the report, &c. several resolutions were offered and adopted, accompanied with remarks by the gentlemen who moved and seconded them. The following noble resolution was offered by Rev. Dr. M'Auley of Philadelphia, seconded by Dr. Beecher:

*Resolved*, "THAT THE AMERICAN SUNDAY SCHOOL UNION, in reliance on divine aid, will, within two years, establish a Sunday School in every destitute place, where it is practicable, throughout the Valley of the Mississippi."

The Addresses of these gentlemen is said to have been vastly interesting, worthy of the high reputation which they sustain. Dr. M'Auley gave a luminous view of the state of Sunday Schools in our land; estimated the number of youth in these nurseries of knowledge and religion at about 550,000; and the number of those who, from the prejudices, &c. of their parents, will probably never be brought into Sunday Schools, at 430,000; leaving nearly, if not quite, *two millions of youth who might be brought into Sunday Schools, still without the pale of their influence.*

This resolution to supply the Valley of the Mississippi was unanimously adopted—the whole vast assembly rising to express their decided approbation of it. This meeting was followed by another at night of the delegates from Auxiliaries, and said to have been still more interesting than the anniversary. The object of the meeting, which was to hear statements from several gentlemen from the West, was stated by the Rev. Mr. Baird, General Agent of the Society; after the meeting was opened with prayer by the Rev. Mr. Rice, of New York. Many very interesting facts were then stated by the Rev. Mr. Hamilton, of Louisville, Ky. the Rev. Mr. Potts, of St. Louis, Missouri; and the Rev. Mr. Jennings, of Nashville, Ten. The facts stated by these gentlemen, respecting the spread of error, superstition, and infidelity, by emissaries, by Tracts issued by a national *Infidel Tract Society* in New York, by the circulation of the "Reformers," and the "Free Enquirer," more than *one hundred* copies of which are taken in one city in the West,



excited the deepest and most painful interest in the bosom of every individual present. After this, the Rev. Dr. Beecher proposed that a subscription be circulated. This was seconded by a benevolent gentleman of this city, who stated that he would give a like sum [\$4,000] with the gentleman in New York, provided that three others in this city will do the same. The amount subscribed exclusive of this offer, was more than \$2,500.

Another meeting held on the night of the 31st, the proceedings at which is thus given by a correspondent of the N. Y. Observer.

“Drs. Cornelius and Rice expressed in a few words their decided approbation of this great object; both declaring that if they could consistently with duty, they would most willingly take hold of this transcendently important work. After this ensued a scene exceeding in interest, every thing which I had ever before witnessed. It commenced with the pledge on the part of Dr. Cornelius, that 100 Sunday Schools should be established through his influence, in the Valley of the Mississippi, in the space of two years. From that time till 10 o'clock, nearly an hour and a half, there was a succession of offers of voluntary labor on the part of the brethren, of periods from one to six months, to promote this important work in their respective neighbourhoods. Some of those from the West undertook to establish a Sunday School in every part of their several counties in which they reside. In some cases, two or more undertook a county. In others, several engaged by their combined efforts and those of their people, to supply several counties. Some of the brethren from the country east of the mountains, undertook to raise funds—some in their own congregations; others in the congregations in their neighbourhoods. Several undertook to present this subject to their respective Presbyteries and Synods, in addition to their other pledges. The Secretary of the Board of Missions of the General Assembly, engaged that each missionary under the patronage of that Board, should establish from two to ten schools each. The co-operation of the American Home Missionary Society was also pledged by one of its managers. The venerable Dr. Green not only offered to contribute annually to the object, but to aid in any other way which he could. A distinguished minister of this city pledged six months labor, as a Sunday School missionary, and to supply his own pulpit! Another pledged five thousand dollars for his congregation! Another minister, of East Tennessee, made the generous engagement to support a Sunday School missionary for two years, establish himself twenty schools, and give each a library worth twenty dollars in that region of the West, and give in addition \$100 for each of the two years! A gentleman of this city pledged himself to raise \$5,000 for the object—this it is probable is for the church to which he belongs. Several brethren engaged to raise \$600 for each year. Many subscribed smaller sums, from \$10 per annum for two years, up to \$50. “A Yankee” subscribed \$100 for each of the two years! Several interesting and important hints were suggested very briefly, by the gentlemen who spoke.

The meeting was concluded with prayer, by the Rev. Dr. Green. It was emphatically a *business meeting*. It strongly reminded me

of the Manchester missionary meetings. What was delightful, was to see the glowing feeling that pervaded the meeting, and that yet no one probably undertook more than he can conveniently perform. The whole amount of money and labor pledged, I cannot state accurately, as the Secretaries have not yet finished their record. Probably the amount of money is 14 or \$15,000. May the blessing of the Lord attend this work. Let every heart that is touched with love for the souls of dying men, be raised in supplication to God for His blessing."

Subsequently it was resolved to have *another meeting*;—accordingly on the 3rd of June it took place.

After an address by Rev. Dr. M'Auley, a gentleman belonging to the 2nd Presbyterian church arose and stated that he was not authorised to pledge any given amount, but that a subscription paper had been started on that day, and that \$2,000 were already subscribed, and that he hoped it would be increased to \$5,000. Another gentleman stated he was authorised to pledge at least \$2,000 for the 1st Presbyterian Church. A gentleman from Dr. M'Auley's church stated that the Dr. had pledged that church for too small a sum before, (it was pledged for \$5,000) and he would increase that pledge \$500. There were many other smaller subscriptions. Among the names of the donors we see the Rev. Mr. Brantly, (Baptist) Editor of the Columbian Star.

After an account of these transactions had reached New York, a meeting was called on Wednesday evening the 9th ult. in that City; Chancellor Walworth in the Chair; the above resolution being read and several interesting addresses made, the Rev. Dr. Rice stated what had been done at the meetings in Philadelphia, the particulars of which we have already laid before our readers. The whole amount subscribed in that city, we understand is between \$20,000 and \$30,000, and it is expected before the effort is suspended, the amount will fully equal the latter sum. The meeting was then addressed by Rev. Mr. Young of Lexington, Ky. Rev. Dr. Cox and Rev. Mr. Patton, of N. Y.—warmly urging the claims and wants of the West—that it was not merely a duty but a *privilege* to aid in this great and good work.

Cards were then circulated by the gentlemen appointed to receive subscriptions, and while they were engaged in this work, the Rev. Dr. Rice of Virginia rose and remarked, that ever since the time of the forerunner of our Saviour, the command had been, "Prepare ye the way of the Lord, make his paths straight;" and "Sunday Schools," said Dr. R. "are the rail-roads of his chariot wheels." The chairman of the committee of arrangements announced that one individual, had subscribed \$4,000.

The Rev. Absalom Peters, Secretary of the Home Missionary Society, then rose and read the following resolution of the Executive committee of that Society:

"The Executive committee of the American Home Missionary Society, from the spirit manifested by their missionaries, and from the results of past labors, feel warranted to engage, through them, to establish *One Thousand Sabbath Schools* in the Valley of the Mississippi, within two years."

Dr. Rice, of Virginia, to illustrate what can be done by small means, related an anecdote of a poor widow whom he met with in Philadelphia a few years since, while acting as agent to solicit funds for the Virginia Theological Seminary. She had been at the monthly concert, and after hearing some remarks on the widow's two mites, came to the conclusion, *that nobody is too poor to do something, who is not too poor to practice self-denial*. She accordingly addressed him a letter expressing this sentiment, and enclosing one dollar for the Theological Seminary. "That dollar, added Dr. R. is the best donation which our institution ever received. When I went home I read the widow's letter to the students, and they were so much affected by it, that they immediately reduced the expense of their board; at first from \$80 to \$65, and afterwards to \$45, and the saving in consequence has already been at least \$1,500.

After Mr. R. had ended, the chairman of the Committee stated to the meeting, that the subscriptions on the cards amounted to \$8,427; and that the collection was \$130, making in all, \$8,557. This announcement had been scarcely made before the chairman rose again to say that a gentleman at his elbow had authorised him to add to the amount \$2,000; in a few moments \$388 were added from other sources, and before the conclusion of the meeting upwards of \$500 more, making in all \$11,456.

**TORNADO**—On the night of the 31st of May, the Middle Section of this State was visited by a Tornado the most destructive perhaps within the memory of those whose unhappy lot it was to witness it. At Shelbyville five young men lost their lives,—many others badly wounded. Of the destruction of property the following is a statement given by a citizen:

Of the buildings that have been destroyed, or so much injured as to be unfit for use, we count of dwelling houses, shops, offices, and stores, including the Methodist Church, the Court House and Market House,	56
Of kitchens, stables, and other out houses,	54
Making in all	110

The whole amount of loss is variously estimated from \$75,000 to \$100,000;

At Charlotte, a like destruction of property,—no lives lost, but much personal injury to the citizens,—many badly wounded. These villages were both flourishing County Seats—now but a heap of ruins. In one of which but one or two buildings only escaped uninjured. They are situated near 100 miles distant from each other; from the intermediate country we have not heard but to a limited extent, contained in the following statement by the Editor of the Nashville Republican.

Accounts continue to reach us of the destructive effects of the Tornado, on the night of the 31st ult.—Upwards of 50 houses in Rutherford County were either blown down or unroofed, and although many persons have been terribly wounded yet no deaths in that county are yet heard of. The family of P. Prater suffered much—himself, having been blown a considerable distance with the fragments of his dwelling, was found next morning in a state of insensibility with a log lying on him—his wife much injured—his son of 13 years old, and daughter of 7, had each a leg broken, the flesh much lacerated and their bodies bruised—and a daughter of 11 years had an arm broken.

THE  
**CALVINISTIC MAGAZINE.**

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

No. 8.      **AUGUST, 1830.**      VOL. IV.

TO THE  
**PEOPLE OF THE UNITED STATES,**

*The Post-Office law, which is the subject of the following remarks: was passed on the 30th of April, 1810, in prospect of a war with England; the several petitions for its repeal were presented to Congress in 1811, but the state of our foreign relations prevented any general expression of public disapprobation at that time. It is the only law ever passed by any Legislature in this country, which goes to destroy, or weaken the moral power of the Sabbath. Probably every State in the Union, certainly twenty-three of them, have by law enforced or encouraged its observance. We passed through the Revolutionary War without any such law. The Mail was then carried, and the Post-Offices opened ONLY six days in the week. In any extraordinary emergency an express was sent on the Sabbath. The NECESSITY of the law may be judged of by these facts.*

In a Republic like ours, the sovereignty is in the People, and the rulers are their agents. The will of the people ought to control the measures of the Government. But this will, in order to have its proper effect, must be known. Hence it has always been deemed proper for the people to express their opinions freely on public measures, not only in their daily intercourse with each other, but directly to their rulers. This right, arising out of the very nature of our government, extends to men of every variety of opinions. It is admitted by all, that the right of petitioning the government, is not confined to those who possess religious or moral principles. Nor has it ever been proved, that piety deprives any man of this right. But it has of late been taken for granted, that it does. For those, who are entitled to all the rights and immunities of American citizens, can certainly exercise those rights, without being justly denounced as *intermeddling bigots*. A man in order to become an *intermeddler*, must meddle with affairs which do not belong to him. An attempt to prevent one class of citizens from expressing their opinions on public measures, by loading them with opprobrious

epithets, is an attack on the freedom of speech and opinion; for on most men, scornful and odious names exert a power which is not found in the fire or the bayonet.

The *moral* right of every citizen, to exercise those civil and political rights which he possesses in common with others, must be decided at the bar of his own conscience. It is a matter, in which others have no right to interfere. No man can prescribe my course of duty, in relation to the exercise of my acknowledged rights, without *intermeddling* with other men's concerns.

It is not my purpose to establish the divine appointment, and perpetual obligation of the Christian Sabbath. Those who are desirous of seeing these points argued in a masterly manner, are referred to a little work on the Sabbath by the Rev. Dr. Humphrey, which I would recommend to the perusal of every christian and every friend of his country. It is sufficient for me to reason with every one *on his own principles*.

1. Our government recognizes either the truth, or the falsehood, of Christianity. There is no alternative here. No government could possibly exist without deciding practically the great question, whether christianity is a true, or a false religion. The requirement of an oath in the officers of government, and in the administration of the laws, assumes that there is a God, in opposition to the creed of the Atheist. The use of the Bible in administering the oath, implies a belief that it is true, in opposition to infidels of every description. The use of the *whole* Bible, decides the question between the Jew and the Christian, in favor of the latter. Now, would any Government appeal to a God, which it did not believe to exist, and enforce the obligations of an oath by a Book which it did not acknowledge to be true? Would a public profession of hypocrisy increase the fidelity of an officer, or the credibility of a witness?

2. The question whether there is a Christian Sabbath, or not, is one which it is impossible, in the nature of things, for our government to leave undecided. If the Executive, Legislative, and Judicial departments, suspend public business one day in seven, they decide in favor of a weekly Sabbath. If they are engaged in public business every day alike, they decide that there is no Sabbath. There can be no neutrality here. The government cannot exist one month, without deciding practically and fully, the great question, whether there is a Sabbath or not; and whether the first, seventh, or some other day in the week, is the Sabbath. The decision of this question is necessarily involved in the very existence of our government.

3. Accordingly, we find that it has been actually decided from the commencement of our national existence. The first day of the week has been uniformly observed as a day of rest, in every department of our government. The President of the United States, and the Heads of the several departments, with their Clerks and Agents, turn aside from the public business on that day. Both Houses of Congress suspend their sessions, and appoint a Chaplain to preach the gospel to them on the first day of the week.

The Judiciary too, in all its branches, observes the same as a day of rest.

These remarks are as applicable to the several State Governments as to that of the Union. They have all decided that there is a God;—that the Bible is a true revelation of his will—and that the first day of the week is to be observed as a day of rest. Thus they have decided the grand question, against the Atheist, the Deist, the Mahometan, the Jew, the Sabbatarian, and the Nothingarian—in favor of the Christian. They were compelled, from the very nature of the case, to decide it, one way or the other; and if the Christian religion is true, their decision is according to truth and wisdom.

Let us now turn to the case before us. Congress have passed a law, requiring the transaction of public business in the Post-Office Department, every day in the week. We petition them to repeal this law. Now, is it not evident to any person who can put two ideas together, that we do not ask them to settle any religious principle? We have seen that the principle has been settled from the very origin of our government, and that Congress sanction it every week. It is preposterous, therefore, to pretend, that the repeal of the law, involves the decision of any religious question, or has the most remote tendency to unite Church and State. No man of common intelligence, who is acquainted with the facts of the case, can oppose it on this ground. The only principle in question, arises, not out of the repeal, but out of the enactment of the present law, by which Congress have undertaken by their own act, to abolish the Sabbath, in opposition to the uniform decisions of the General and State Governments.

But there is another aspect in which this subject presents itself. Does not the prosperity of this nation require the most rapid diffusion of intelligence; and would it not therefore be *inexpedient* to repeal the present law? This is a fair question; but it embraces more than some good people seem to be aware. It is manifest that the question of expediency can never arise, except on the assumption that the sanctification of one day in seven is not of divine authority. For it is not to be supposed, that any man can be so inconsistent as to believe that one day in the week is appointed by Infinite Wisdom as a day of holy rest; and then turn about and contend that it is *expedient* to violate the law of God! We cannot for a moment believe that, in the view of any human being, the wise Ruler of the Universe has given us a law, which a regard to our highest happiness compels us to disobey!

The expediency of the present law, then, is to be advocated by such persons *only*, as do not believe in the existence of any Sabbath at all. But consistency in them, requires the application of the same rule of expediency to every department of our government. If there is no Sabbath by Divine appointment in the Post-Office, how happens it that there is one, by human appointment, in every other department? By what rule of expediency do the Executive, Legislative and Judicial Departments neglect the people's business one day in seven, and thus waste, annually, several millions of the people's money? Expediency requires that this same holy day,

which is thus wasting our substance, paralyzing the arm of Government, and forming an alliance between Church and State, should be banished, not from the Post-Office only, but from the President's House, the Halls of Congress, and the Courts of Justice. I do not say the friends of the law contemplate this entire and universal abolition of the Sabbath. But consistency requires this; and we know, that, if such were the object, policy would induce them to commence the work of destruction in the very department, and in the very manner in which it has been introduced.

Mr. Johnson's Report on this law, may be resolved into three propositions. 1, Its repeal would decide a religious question, and therefore does not come within the powers of civil government; 2, It would unite Church and State; 3, It is inexpedient to repeal the law, because then the diffusion of intelligence would not be so rapid. I have already shown that the two first of these positions are not true; and that the other involves the entire abolition of the Sabbath.

There can be no question with any person, who recollects that our government is *republican*, whether it would have suspended public business on the *seventh*, instead of the first day of the week, in case the great mass of the people had been Jews or Sabbatarians. If a small party of Christians choose to live in a Jewish commonwealth, they must submit to the Jewish laws. Should a minority of the people of this country prefer a monarchy to a republic, would that be a valid reason for abolishing all government, and living in a state of anarchy?

I have already shown that our general and state governments recognize the fact, that this is, in a general sense, a nation of *Christians*, as distinguished from Jews, Mahometans, Pagans, or Nothingarians. The common use of the Bible in the administration of oaths, is a distinct recognition of this fact. Had this been a nation of Mahometans, the Koran would undoubtedly have been selected for this purpose. I have proved also, that our civil authorities have always recognized the first day of the week, as a day of rest. This was done by the people from the first settlement of the country; and by the State governments before, and at the time the Constitution was formed, from which the Federal Government derives its powers. That instrument did not abolish this institution, nor confer any authority on the new government to abolish it by legislation. It was plainly not the intention of its framers to give the Federal Government any power to interfere with an institution, which had been long in existence and was deemed by the great body of their constituents of vast importance. The insertion of such a power in the constitution, would undoubtedly have ensured its rejection by every State in the Union. Most of the States then existing, had laws enforcing the observance of the Sabbath. This fact affords additional evidence, not only that they held it in high estimation, but that they did not intend to give the new government any control over it. The Post-Office law, requiring the transaction of business in that department *every day in the week*, does, to a certain extent, abolish the Sabbath. And as the constitu-

tion confers on the general government no such power, the enactment of this law was unconstitutional.

But this is not all. In passing the law in question, there was not merely the exercise of a power not granted in the Constitution. *That instrument recognizes, in express terms, the Christian Sabbath, as a day of rest from public business.* It allows the President ten days, "SUNDAYS EXCEPTED," to determine whether he will approve, or reject a bill passed by Congress. Here we find in the Constitution itself a clear recognition of the fact, that this is a *Christian Nation*, likely to elect a *Christian*, and not a Jewish or heathen President, and that *Sunday*, or the first day of the week, is the Sabbath or day of rest. Whether this provision of the constitution infringes any right of the Jew or Sabbatarian, it is not my purpose to inquire. I take the Constitution, *as it is*; and I find, that, in the enactment of the law which we ask Congress to repeal, there was not only the exercise of a power not granted, and which the people did not intend to grant, but a *plain violation of the Constitution itself.* And this is the law which Mr. Johnson says, Congress have not a right to repeal. So it seems they have transcended their powers, and passed a law in violation of the charter under which they acted, which is to bind their successors to the end of time!

It is maintained by some of the friends of the present law, that it does not go to abolish the Sabbath, as a *religious*, but only as a *civil* institution. This is a mistake. The law requires the transaction of *secular* business on that day; and so compels those employed, to violate it as a *religious* institution. Is it not evident, that those who have no Sabbath at all, have no *religious* Sabbath? But our general government found the Sabbath already in existence; and, Mr. Johnson truly says, it has no constitutional power to interfere with religion. His own principles then, require a repeal of the law.

But it is said by others, that, although the law does partially abolish the Sabbath, yet it interferes with no man's conscience, because no one is compelled to accept an office in that department, there being always persons enough to fill it who have no scruples of conscience. So if the law required blasphemy, or the commission of any other crime, as a qualification for office, the same answer might be given with the same propriety. The business of the Post-Office requires, perhaps more than any other, the employment of men of integrity and sound moral principle. But these are the men who are most likely to *revere the Sabbath*, and of course to be excluded from that department by the present law. The law operates therefore as a reward to vice, and a punishment to virtue. It offers a bribe to every friend of the Sabbath to violate his conscience. The *expediency* of such a law requires something more than strong assertion. The *safety* of the mail, is quite as important to the people, as its rapid conveyance.

The friends of the present law reason on the supposition that its repeal would enforce the observance of the Sabbath. This is not true. It would leave the Sabbath precisely where the constitution



and the general government found it—*with the people*, to be observed or not, according to every one's conviction of duty. To repeal a law enforcing the violation of the Sabbath, is one thing; to enforce the observance of the Sabbath by law, is another and a very different thing. Mr. Johnson has in his Report, however, confounded them together.

But suppose the Sabbath to be of divine appointment, and that we are bound to observe it as *individuals*; are we under any obligations to observe it in our national capacity? Is not religion a *personal*, and not a *national* concern? The present law does not permit *all* the people to observe the Sabbath as *individuals*. It does not permit them *all* to make religion a *personal* concern. No man can, at the same time, sustain two opposite characters. He cannot observe the Sabbath as a Christian, and violate it as an officer of government. If he were cast into hell, as an officer, would not his sufferings be a *personal* concern? I have shown that we cannot be neutral in our *national capacity*—that our government must throw its example and influence into one scale or the other; and to throw them *against* the Sabbath, is, to violate the constitution, which recognizes its existence,—to trample on the rights of the States, which enforce its observance,—and to destroy the principles of republicanism, by exercising power in opposition to the will of the majority. When the great mass of the American people shall require the abolition of the Sabbath by law, and shall have so amended the constitution as to confer this power on the Federal government, it will then be time enough for them to exercise it. When things come to this, we will submit to the majority, and await the judgments of Heaven.

But there is a class of good sort of people, many of them christians, who profess to reverence the Sabbath, as a divine institution, and to regret the existence of the present law, and still are opposed to petitioning Congress, or using any means to obtain its repeal, *because they disapprove of religious combinations*. It is doubtful whether those who offer this objection? have any distinct idea of its import. The objection is not to the *end* to be accomplished; for *that is desired*. It is not to a *combination*; for the signers of any petition, do, in the same sense, form a combination, and the objectors themselves sign other petitions. The objection is simply, that it is a *religious combination*; and if it contains any idea at all, it implies, that if the petitioners were *infidels*, instead of christians, they would unite with them; for then it would be *no religious combination, and the whole ground of objection would be removed*. But how many centuries do these good people think will elapse before they will have the pleasure of co-operating with *infidels*, in rescuing the Sabbath from desecration and oblivion? Do they not know that all the powers of infidelity throughout our land, are now concentrated and directed *against* the Sabbath? Do they not know that all the hue and cry about *priestcraft*, and a *union of Church and State*, has been got up, in order to excite the prejudices and jealousies of this good sort of simple christians, and thus enlist them under the banners of *infidelity*, for the purpose of de-

stroying the Sabbath? Do they not know that one denomination of christians has been singled out, *as conspirators against the State*, because that denomination are the united, uniform and able defenders of the Sabbath? Do they not know that an individual was denounced, as the leader of this conspiracy, because he wrote an unanswerable review of a Tract, which was circulated with unparalleled profusion, in every nook and corner of our country, for the purpose of destroying the moral power of the Sabbath? If they know not these things, they know but little of the moral state of this nation. Infidels of every description lament that *our rulers have given the people a Sabbath*, on which they may be instructed in the principles of christianity. They well know, that, without the Sabbath, the laws of God would be as inefficient, as the laws of our country without an administration. Hence the extraordinary exertions made by them to sustain the law under consideration, as an entering wedge, which may be driven occasionally, until the power of the Sabbath is destroyed. *Even the champions of State rights, cast away all their conscientious scruples, and labor with all their might to support the plainest breach of the Constitution ever made by our national legislature!* Now, can any one in his senses believe, that this institution will be saved from complete annihilation by any other means than the faithful exertions of *Christians*, accompanied by the blessing of Him who is Lord of the Sabbath?

SPECTATOR.

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From the African Repository.

### EXAMINATION

*Of Mr. Francis Devany, High Sheriff of the Colony of Liberia, before a Committee of Congress, on the 26th and 27th of May, 1830.*

We published in our number for April, the Report of the Committee of the House of Representatives, to whom was referred the memorial of the American Colonization Society, addressed to that Body and to the Senate of the United States. This Committee consisted of the Hon. C. F. Mercer, Mr. Everett, of Massachusetts, Mr. Rose, Mr. Williams, Mr. Vance, Mr. Denny and Mr. Kincaid. Just before the adjournment of Congress, Mr. Francis Devany, one of the earliest, most intelligent and respectable settlers in Liberia, who has, for some time, held the office of High Sheriff in the Colony, arrived in Washington, and, as he had resided in Africa for more than seven years, had discharged faithfully and usefully, the duties of several responsible offices, and had been and continued to be engaged in extensive trade, it was deemed important, by Mr. Mercer, Chairman of the Committee just mentioned, to receive his testimony, respecting the geography, climate, soil, natural and civil History, municipal Government, manners, productions, commerce, navigation, arts and improvements, of the Colony of Free Coloured Persons in Liberia.

The Committee, together with several Senators and Members of the House, invited to attend on the occasion, met in the capitol on the morning of the 26th of May, and the replies of Mr. Devany to the various questions proposed by the Chairman, and other Gentlemen of the Committee, excited so much interest, that the examination was continued until after the Meeting of the House of Representatives summoned the members to their seats, when an adjournment took place until 9 o'clock the next morning. At that time a much larger number

attended than on the preceding day, and through the kindness of Mr. Stansbury, Reporter to the House, we are enabled to present the following statement as comprising, briefly, the testimony given by Mr. Devany, in reply to the interrogatories proposed to him.

It should here, perhaps, be stated, that Mr. Devany was born in South Carolina, a slave, the property of Langdon Cheves, Esq. formerly Speaker of the House of Representatives; that after acquiring his freedom, he practised the trade of a sail-maker in the employment of Mr. Fortin, a man of colour well known in Philadelphia; that more than seven years ago, he embarked for Liberia; that, while employed for a few months by the Colonial Agent, to navigate a small public vessel to different parts of the coast, for the purpose of obtaining supplies for the early settlers at Monrovia, he was enabled to acquire the sum of \$200; that with this, he commenced trade, and from sales made on his own account and as consignee, of others, he has, in less than six years, amassed a property valued by him at from 15 to 20,000 dollars. Mr. Devany states that his sales in a single year had amounted to 25,000 dollars. The Brig Liberia in which he took passage with his family for Philadelphia, to visit his own and his wife's relatives, brought from the Colony on account of the owners, a Cargo valued at 20,000 dollars.

Mr. Devany stated, in reply to queries put to him by the Hon. Mr. Mercér, Judge Spencer, and others, that the Colonists labor under very serious inconvenience, for want of a National Flag; under which to sail. A number of vessels are owned by them, which might, and would, be engaged in commerce to this country, but which are laid up at present for want of a flag. Mr. Devany himself owns one, which cost him a thousand dollars. Another Colonist owns a vessel that cost 6,000 dollars. Both these valuable vessels are now laid up and going to decay, as the owners do not consider it safe to venture them at sea, under existing circumstances. Besides these, there are five or six others owned in the Colony, of smaller value. These are engaged in a coasting trade of very confined extent; the greatest distance to which they venture to go, is as far as Sierra Leone. The object of their apprehension is not the hostility of the European powers, but the pirates who infest those seas. The British and French have both behaved in the most friendly manner toward the Colonists. The French sloop of war Dragon, captured one of these pirates, and carried her into Goree, whence she was sent home to France, and condemned. The British sloop of war North Star, captured another, but gave her up again, for want of sufficient evidence for her condemnation. These pirates consist chiefly of Spaniards, some of whom sail in American vessels. When one of these strange sails approach, the Colonists feel some apprehension, and immediately resort to the Fort, and put themselves under arms. They have six volunteer companies in uniform, beside militia, amounting in all to about 500 effective men. The Colony had not been attacked since the time, at which Mr. Devany arrived, which he attributes to the fact, that the hostile natives perceived that the Colony had been strengthened, by a reinforcement of its numbers, and was in possession of cannon and other means of defence. Efforts were making to increase these means, but the Colonists had but little money to devote to that object. They have a stone Fort, called Fort Stockton, which was repaired by the late Dr. Randall, and is about two-thirds finished. It is of stone, and the walls ten feet high. But as the plat-

forms for the guns are not yet finished, it is at present able to work but two small eighteen cannonades. The stone of which it is built, and which is commonly employed in erecting the houses of the Colonists, is a blue granite, very hard and solid. Besides this, they have another species of stone much softer, and impregnated with iron. This latter is employed in Sierra Leone, almost exclusively; but at Monrovia it is but partially used, for window sills, chimney pieces, &c. They get lime in abundance, from shells on the Junk river. It is of the best quality, and makes good, hard finished walls.— Wood being plenty, they have all the building materials they can desire, with the exception of nails and iron work. The harbour is counted the best on that coast, and is seldom without a vessel. There are 9 feet water on the bar, and 12 to 16 feet on the inside of it. Mr. Devany, in 1824, was in command of a Colonial vessel for 6 months.

The prevailing morals of the Colonists are good. Mr. Devany had witnessed but one fight among them during his residence there, and that was occasioned by a sort of political quarrel with a coloured man from Sierra Leone, who, partaking of the jealous spirit which prevails among some persons there, had spoken in an abusive manner of the American Colony and its government. Larcenies, under the value of five shillings, are punished by fine. Those above that sum, by imprisonment and whipping. No instance of capital crime had yet occurred. Where the laws of the Colony are silent, resort is had to the laws of the United States, so that no crime can, through any deficiency of that kind, be committed with impunity. One case had occurred in which a Court of Inquiry was held, upon a Colonist charged with having fired a gun in one of the Kroo towns, by which a man was accidentally shot. The matter, however, was compounded, by paying a fine of a hundred bars to the friends of the deceased. (A bar is a technical term, signifying a quantity of goods of any kind, to the value of 25 cents first cost.) The courts, when sitting, are well attended. Witnesses are brought up by a process of subpoena, as in the United States. Some instances of Intemperance have occurred, but the habit is confined to two persons only, and does not go to such an extent, as to be of serious injury to the families of the individuals, who are blacksmiths. They have three churches, frame buildings, one of them with a steeple. One belongs to the Baptists, another to the Methodists, and one not yet finished to the Presbyterians. Divine service is attended three times on Sunday, and also on Tuesday and Thursday evenings. The Sunday Schools are attended by many of the native children. All who can be decently clad, are in the habit of attending. But such as are not clothed will not come. The natives in the neighbourhood of the Colony are adopting our mode of dress; the men wearing pantaloons, and the women a cloth garment, covering nearly their whole person. They were formerly but very slightly covered, but now females in that situation will not pass through the town, but take a circuitous rout to avoid observation. No dancing is practised; the religious part of the community having prevailed in discouraging it. Several of the neighbouring

tribes have voluntarily put themselves under the laws of the Colony, and sought its protection. On the death of old King Peter, a celebrated chief in the neighbourhood, his head man, called Long Peter, made an effort to usurp the government of the tribe. But they fled to the Colony for protection; in consequence of which delegates were sent among them, and the matter was compromised, by appointing Long Peter as head man, but not as King. The Chief acquiesced in this arrangement, and the people were satisfied and returned to their employment. The natives of this tribe have adopted our dress, and many of the children attend the schools in the Colony.

A very active trade is carried on at Monrovia. A Colonist, by the name of Waring, will have sold goods this year to the amount of \$70,000. Mr. Devany's own sales amount to between 24 and \$25,000. Being asked how much he considered himself as worth, he replied that he computed his property at \$20,000, and would not be willing to take that sum for it. He has been in the Colony seven years, and had but little property when he went there.—Coffee is very abundant in the higher and more rocky grounds; on sandy soil it is not so plenty. The produce of the plants is very various; from some trees enough may be gathered to fill a pocket handkerchief of the largest size, while others will not yield more than half a pound. It resembles the Coffee of Java, being white and of large grain. There is another kind, of smaller grain, but this is but little used. The Colony as yet has not made coffee an article of export, the Colonists not having had time to engage in the regular cultivation of the plant. They gather, however, enough for their own consumption. They export dye-woods, of different kinds, hides, ivory, palm oil, and rice. The French, in particular, are desirous of trading in the last article. Provisions are plenty, and in order to keep up the native trade they are sometimes taken in greater quantities than can be consumed. The traders refuse none that is brought in. The Colonists in general are well satisfied with their situation; the exceptions are very few, and consist of some old women and persons of very weak capacity, such as the Colonists would be glad to get rid of. On the tables in Monrovia may be found beef, mutton, fish, fowls, ducks, and occasionally a turkey or a roast pig, together with the fruits of the country, which are very various. Coffee and tea are used for breakfast. Being asked whether any of the Colonists had become so dissatisfied as to remove, he replied that one or two had done so. One in particular had returned in the same vessel with himself. This was a coloured man by the name of Hunt, who had been originally a slave, but was liberated in Richmond; and another by the name of Wilson, whose character was very exceptionable. He had left a wife in the United States, and on coming to Monrovia was desirous of marrying another woman. Being prevented from doing so, he had gone to Sierra Leone, where he married, his first wife being still living.

The health of the Colony is, in general, good. From ten days to six weeks after my first arrival, strangers are liable to attacks

of ague and fever, but after that time they are usually healthy. Mr. Devany had travelled up the St. Paul's river till he came to a series of falls extending in all about 10 or 12 miles, in which space the water often falls perpendicularly 20, 30, and 50 feet. About 60 or 80 miles up that river, lie the dominions of King Boatwain. The intermediate country is finely wooded, abounding with valuable ship timber. They have a species of oak, which is an ever-green, and grows to the size of five or six feet diameter at the stump, rising from 60 to 100 and 110 feet without a limb. They have, besides, a species of poplar, of a reddish colour, which works well, and is employed by joiners for the inside work of houses. They have not the disease of the *worm* which prevails on *Cape Coast*. Water that is taken from a running stream, in the sun, abounds *there*, with a small species of worm, which, being swallowed, occasions a distressing and fatal disease. Water, in tanks, is not liable to be thus infested. But at cape Montserado, nothing of this kind is known; nor is the lumber of the houses liable, as in some parts of Africa, to be destroyed by ants. There is a clay, however, which the ants, called by the natives "Bug a Bug," use in building their nests, and which is also sometimes used by the poorer inhabitants in plastering their houses, and which contains an insect that does eventually destroy the timber. They have some timber which is never known to contain a worm, though it may have lain upon the ground ten years. They have a species of *teck* similar to that in Brazil; also a brimstone wood, much resembling mahogany, but of a lighter colour. They have the great ant of Africa, which however, instead of an annoyance, proves serviceable in clearing their houses from vermin of every description. A band of these formidable insects will attack and master a living rat: and having put him to death will divide his body into small pieces, and marshalling themselves in array will carry every particle of spoil out of the house to their nests.

They give the master of one of their schools a salary of \$450. This he did not consider sufficient, and engaged in business as public surveyor; in consequence of which the school had somewhat declined, but they had the prospect of getting another teacher. They are desirous of having white men,\* competently educated, to teach their schools; in which capacity only, and in that of clergymen, white persons are allowed to reside in the Colony. A newspaper is published in Monrovia, by Mr Russwurm, a colored man, and a graduate of a college in Maine. He published a paper some time since in New-York. He has now upon his list between 2 and 300 subscribers.

Mr. Devany had visited the Colony of Sierra Leone, but found it by no means in so prosperous a condition as their own. He attributed the difference to the residence of European, traders among them, who had engrossed the commerce to themselves, and treated the colored inhabitants with little more respect than they would re-

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\*White men are exposed to great danger from the climate,—it is much better to educate coloured people in this country, and send them to the Colony.

ceive in Carolina or Georgia; not unfrequently ordering them to be whipped. In consequence of this, the spirits of the people were depressed, and numbers of them would gladly resort to the American Colony. But this is strongly discouraged, as they are not considered good settlers, and in several instances had created trouble. Being asked how the Agents of the Government treated the Liberian Colonists, Mr. Devany replied, "perfectly well, entirely to their satisfaction." They placed them on a footing of perfect equality, as much as if no distinction of colour existed. The people had great respect for the agents, but still felt themselves at the head of their own society. Much activity and emulation prevail; each settler endeavoring to push his own fortune by all proper and honorable means. If one builds himself a comfortable house this season, his neighbor will endeavor to have as good a one the next. But this competition is attended with no ill will. A plat of the town is drawn and laid off in lots, and when new settlers arrive they employ a lottery to fix their several situations; each being allowed in the town a quarter of an acre, and 15 acres in its neighbourhood, which he is at liberty to cultivate for himself. Some who wish to become farmers, and settle at a distance, are allowed small farms of 50 acres. The soil is cultivated with ease. Ploughs are not yet introduced. They have some mules which they brought from the Cape De Verds. There are also a few oxen; but these, not having been early broken, do not work to advantage. The late lamented Mr. Cary, however, had a yoke which he broke himself, and which worked very well. They had had some horses, but these not being well managed, had died. Others, however, could readily be procured at the Rio Pongas. The climate is mild and uniform; the thermometer never being lower than 68°, nor higher than 88°, save perhaps one day in a season, when it has been known to rise to 91 degrees. There is a constant sea breeze, and Mr. Devany had seen the weather quite cool; not cold enough however to produce frost. The houses have no chimneys except to the kitchens; but it is customary, in the cooler weather, to use small furnaces with charcoal. Many of the houses are built of stone, others of logs, weather-boarded. Some of these are painted white, with green Venetian blinds. They have gardens abounding with vegetables, and various native fruits. There is a species of sour orange, that seems indigenous to the soil, being found in abundance. The seed of the sweet orange has also been brought from Sierra Leone, and succeeds well. The tamarind is also plentiful, and the Colonists have now received seeds from America, and are endeavoring to raise various West India fruits. The pine-apple is common, and they have a species of cherry growing in large clusters like grapes. The palm-tree abounds, and is of great value; palm-oil is worth from 5 to 6 cents a pound. They take it in trade from the country people at from 8 to 10 cents a gallon, and the gallon contains from 7 to 8 pounds.

King Boatswain, above mentioned, offered to place one of his children with Mr. Devany. The natives appear to like the colonial habits, and readily fall in with them; their chief difficulty arises

from the want of a mutual knowledge of each other's language. Natives, when reduced to slavery as a punishment for crimes, are considered as permanently degraded, and find difficulty in returning if they obtain their liberty. But those who are taken prisoners in war are not considered as degraded in the least, and are often ransomed at a great price. Many innocent persons are sent to slavery under the pretext of crime, but in reality with a view to sordid gain; the captains of the slave ships instigating the people of a neighbourhood to bring "palavers," that is, criminal accusations against each other, and having sentence pronounced, that they may thus make up their cargo. The slave-trade is not suffered to exist within the limits of the colony, nor is it to be found within a space of from 45 to 50 miles on each side of Cape Montserrat. The whole distance from Cape Mount to Little Bassa enjoys this favored exemption. Any person attempting to engage in this traffic within the Colony, is seized and imprisoned. Mr. Devany left several natives in prison who had been charged with this offence. The crime is made piracy by their law, and none of the Colonists have ever been concerned in it. Whispers did prevail with respect to one individual, but no proof has been adduced. Mr. Devany being asked, in conclusion, whether, if the Colony should be recognized as independent by the United States and the European Governments, they had any fears as to being able to defend themselves from the natives and all others? He replied, with great promptitude, that the Colony is not in a state of complete defence: The United States' guns need remounting, and the battery repairing: if this was done, they would not have the least apprehension on that subject; and that to be thus acknowledged, was the general desire of the Colonists.

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## **THE WESTERN GENERAL ASSEMBLY.**

A LETTER FROM A WESTERN TO AN EASTERN CLERGYMAN.

Dear Brother—I understand that the Presbytery of Cincinnati have sent up to the General Assembly a memorial for the purpose of procuring the organization of a body to be denominated "The General Assembly of the Western Branch of the Presbyterian Church in the United States." Not being a member of the Presbytery of Cincinnati at the time this memorial was prepared, I had of course no voice in bringing it forward. Yet as I am a native of the West, have travelled much through the Western States, and formed an extensive acquaintance with the ministers and churches of our denomination, you will perhaps be pleased to have my views on the subject.

If the measure proposed were to *divide* the Presbyterian Church in the United States, as some erroneously appear to think, I should resist it with the most determined opposition. I am a Presbyterian



in *sentiment*. I love the doctrines—I love the discipline of the Presbyterian Church, because thoroughly satisfied they are unfolded in the oracles of God. Of this Church, my father and mother and many of my kindred are members; and to her from my inmost soul I would say, “Peace be within thy walls, and prosperity within thy palaces. For my brethren and my companions’ sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.”

Those who would intimate that a *division of the Church* is thought of, or desired, do great injustice to those brethren who have sent up their memorial to the General Assembly. With a number of these brethren I am acquainted. I see among them those who have grown grey in the service of their blessed Master—men who have labored long, and endured much “for the Word of God and for the testimony of Jesus Christ;”—men whose hearts are set on maintaining the “unity of the Spirit in the bond of peace;” and whose settled purpose it is, while life shall last, to labor and pray for the prosperity and peace of Jerusalem. I repeat it, *huge injustice* is done when it is hinted that a *division of the Church* is aimed at or desired.

Under the Jewish economy all the males, the heads and representatives of all the families of Israel, were required to convene at stated seasons at Jerusalem and appear before the Lord. This was practicable then, for the whole nation of Israel were settled on a tract of land about 160 miles in length, and 80 in breadth; and it was not the design of God to extend the institutions of the Jewish Church over all the nations of the earth. When the period arrived in which the Lord had determined to send the light of Revelation “into all the world,” then the law which required the representatives of all pious families to meet at *one place* was abrogated. When the woman of Samaria enquired, with great earnestness, of the Saviour whether it was to ‘this mountain’ [Mount Gerizim] as the Samaritans maintained, or to Jerusalem, as the Jews contended, that God required all the tribes to come and worship. Jesus replied, “Woman, believe me, the hour cometh when ye shall neither at this mountain, nor yet at Jerusalem, worship the Father;” that is, the period is at hand when the worshippers of God will not be required to all assemble at any one place: the law that has required this is now to be set aside.

Will any one now pretend, that the *unity of the Church*, requires that representatives of all her families, or all her several worshipping assemblies should meet at *one place*? Is this necessary in order

to the unity of the Presbyterian Church? If so, how mournful the attitude in which she now appears! East of the Atlantic ocean, one General Assembly is seen in Scotland, while portions of the Church not represented there, are found in other countries of Europe. West of the Atlantic, another General Assembly meets in Philadelphia, while far in the distant climes of South America, one branch of our church is shooting up its spires, and on the south-west coast of Africa, another branch is spreading itself abroad. Every one must see that it is absolutely impossible for these distant branches of the church to be brought together annually by a competent representation, or have their church business transacted in the same Assembly; and if this destroys the unity of the Church, let the daughters of Zion take up their lamentations and bewail her upon the mountains of Israel. The lonely city is solitary! The fine gold is become dim! The beauty of Israel is fallen!

During the last twenty-five years the Lord has granted great enlargements to our Church in the Western States. The friends of the Church have long felt that some change must be made in relation to our supreme judicatory. It has usually met in Philadelphia, which is almost at one extremity of the territory occupied by the Presbyterian Church. Yet, there are many reasons why it is convenient for the eastern branch of our church to send its delegates there; but for the west, it is impracticable. The point at which I am now writing is six hundred miles west of Philadelphia. Since I commenced this letter, a brother has come in who is located at a point four hundred miles west of me, and he is *only* at the *mouth* of the Missouri, one of longest rivers in the world, up which the boundaries of our church are so rapidly travelling, that the whole extent of this immense country will soon be included within her limits. It is vain to pretend that the churches spread over this vast Western field *will ever* have a constitutional representation in an Assembly at Philadelphia. We might as well talk of the American churches sending their delegates to the Assembly in Scotland, and having a full representation there: in fact the one event will take place as soon as the other. But what should be done to relieve the difficulty?—several plans have been proposed which I will notice.

1. It has been proposed to take from the *Presbyteries* the right of having a representation in the Assembly, and let the several *Synods* send up their delegates, and thus the number entitled to attend the Assembly could be reduced so small that they could attend from a great distance, and yet the body would not be too large or unwieldy.

This proposed alteration in our discipline is very objectionable on many accounts; it is *anti-presbyterial*, &c. &c. But there is one single fact that *seals its fate*. The constitution of our church cannot be so altered, without the *consent of the Presbyteries*. Will the several Presbyteries consent to *give up* their right of representation in our highest judicatory? You might as well ask them to surrender the right of examining, licensing, and ordaining candidates for the ministry, or any other right guaranteed to them by our constitution. *They will not do it*. Be this proposed alteration of our discipline, then, brought before the churches when it may, it will be found that the Presbyteries will make common cause against it; they will front it with opposition as determined and deadly, as that with which David met Goliath.

2. Another expedient for relieving the difficulty under which the church labors, has been proposed, viz. to remove the settings of the General Assembly from Philadelphia to some point west of the Alleghany, near the centre of the territory occupied by the Presbyterian Church. This measure has been several times agitated in the Assembly; and although hitherto judged inexpedient, yet no one who observes how rapidly the balance of population is passing to the west, can doubt that it must soon take place, unless the evil complained of can be otherwise removed. Though myself a western man, yet, I trust I fell for the interest of the eastern section of our church, as well as for that of the western, and I am well aware that there could not be a removal of the General Assembly to the west of the mountains without inflicting much pain on the eastern churches, and creating much anguish of spirit among our ministering brethren there. They could not behold the supreme judicatory of our church passing over the Alleghany into the vast Valley of the West, without realizing that though it is not yet "gone to return no more," yet, in a short time, its return will become *rare*—

"Like Angel visits, few and far between."

And the period hastens on, when it must fix its habitation many hundred miles distant from the region that has so long been blessed with its presence. How many fathers in the church, and fathers in the ministry who have been accustomed to have the Assembly near them, on witnessing such an event would be almost ready to write on the temple doors, "ICHABOD!"—The glory is departed from Israel!

Those who love the church in sincerity will be unwilling to favor one branch of our Zion by inflicting a sore bereavement on another,

if it can possibly be avoided. All must see that the removal of the Assembly would occasion in the East the same wide waste and desolation with respect to the privileges and benefits of our highest judicatory, that are now so extensively felt in the West. *They would not be represented.* Experience has demonstrated, and experience will *continue* to demonstrate that churches located six hundred—eight hundred—and twelve hundred miles from the place where the General Assembly meets, will have little representation in that body, and *no influence* on its decisions that is worth regarding. When nature presents insuperable obstacles, it is folly to contend with them. The snows of Russia vanquished Bonaparte. And ardently as the church may be devoted to her discipline, and highly as she may prize her privilege of having a controlling voice in all her judicatories, yet when these judicatories are so distant that the time and labor and expense of attending are beyond her power, her zeal is fruitless, her ardour is quenched, and she is constrained, however reluctantly, to surrender her rights.

We speak with pride of the Presbyterian church in Scotland, and its General Assembly in which all the churches have a voice. But observe, all the churches in Scotland are settled in a country that is not so large as *one fourth* of the single State of Virginia! It is therefore altogether practicable for them to send their representatives to the same Assembly; and it is practicable for that one Assembly to *attend to the business of all the churches.* But the Presbyterian church in the United States are in a situation materially different. They never have been, they *never will be* all represented in one Assembly on earth. And no one Assembly, unless its sessions were prolonged far beyond the limits to which ours has hitherto confined itself, can attend to the business of all the churches. It is well known that for many years our Assembly has been over-crowded with business—that it has been found impossible to attend to all the business the churches wished to bring before them, and this evil is found to increase yearly, as the borders of Zion are extended.

With this view of the subject before me, I am fully persuaded that neither of the expedients that have been mentioned will meet the exigencies of the church. The plan of disfranchising the Presbyteries, and constituting a General Assembly by a delegation from the several Synods; in the first place, cannot be effected unless the Presbyteries are previously annihilated; and in the second place, if effected, would not present the ghost of a remedy for the evils complained of.

The plan of *removing* the Assembly to a location in the West; although it can easily be accomplished in a short time, yet, it would create a sensation of bereavement and desertion so deep and extensive throughout our eastern churches, that I should greatly rejoice to see the necessity of it removed by the adoption of some measure that would in an equal or greater degree secure the prosperity of our wide-spread and growing denomination. Such a measure in my judgment, is that proposed by the Presbytery of Cincinnati. Let another Assembly be organized, including eight or ten of the western Synods, to be denominated, "The General Assembly of the *western branch* of the Presbyterian church in the United States of America."—Let the Assembly east of the mountains be stiled "The General Assembly of the eastern branch of the Presbyterian church," &c. Let the Eastern Assembly meet in the spring as it now *does*; Let the Western Assembly meet in the fall at Nashville Tennessee, Lexington, Frankfort or Louisville Kentucky, Cincinnati Ohio, St. Louis Missouri, or at any other point in the West that may from time to time, be judged advisable. Let the Western Branch of the church send six, eight, or ten delegates to the Eastern Assembly. Let the Eastern Branch of the church, in like manner, have her corresponding members in the Western Assembly.—Thus intercourse can be kept up, and christian affection cherished and perpetuated.

The only plausible objection I have heard to this measure is, that it will tend to sow the seeds of division in the church. This I am persuaded is a groundless apprehension. The danger is altogether imaginary. What is it that now binds the numerous churches of our denomination together in one body? Is it the authority of the General Assembly? Surely none can be so weak or so ignorant as to hazard such an assertion. The General Assembly has no power to compel any church, Presbytery or Synod, to continue in connexion with it an hour longer than they choose. Under the Great Head of the Church, we are held together by a *union of sentiment*. We have embraced the same views of divine truth;—we agree in our views of the doctrines of the gospel, and the discipline of the church;—and we have voluntarily associated ourselves together for mutual edification and advantage. We have adopted the same formulas of faith and practice, and God has blessed us—greatly blessed us, and greatly enlarged our borders; but our union is perfectly voluntary; and should any of our churches, or Presbyteries, or Synods, unhappily be given up to embrace errors, and wish to separate from our body, they have the power to do so whenever they choose—

the General Assembly has no power to prevent such separation.

But on the subject of division I have no fears. Let us be humble and remember *where our great strength lieth*, and there is no danger. Our church is more closely united now, than it was ten or twenty years ago. The bonds of her union become firmer and stronger every year. "EBENZER—*Hitherto the Lord hath helped us.*" The growth and extent of our denomination, which God is now granting according to the riches of his grace, will not occasion our destruction, unless we forget the *name of the Lord*, the tower of our strength and safety. When objects of great importance are to be accomplished, it is not strange, that in every community, there should be found some of 'the fearful and the unbelieving,' who, like the messengers that attended Caleb and Joshua, see in the proposed measure spectres of frightful form, and of 'great stature;' "The giants! the sons of Anak! which come of the giants!" To such as these, the proposal to organize a General Assembly for the western branch of the Presbyterian Church, may possibly occasion visions of a very frightful character, in which they will be terrified with "the shadows of coming events"—will hear strange, unearthly voices presaging the funeral of orthodoxy, and witness, with shuddering horror, some ill-boding raven ominously croaking and flapping its wings around the tall spires of Presbyterianism. But time will prove that these alarms are just as visionary as those that were experienced by some good men when they found our church would have *more than one* Theological Seminary. An Assembly west of the mountains will no more mar the beauty of the Presbyterian Church, than an Assembly west of the Atlantic Ocean marred its beauty while that east of the Atlantic continued its operations. The articles of our faith cannot now be altered by the General Assembly. If alterations are proposed, they must be adopted by a certain majority of our Presbyteries before they can take effect. The same would be the case if the Western Assembly were organized. I will now state some of the advantages with which this measure is connected.

1. It would bring the Western Churches together by their representatives, promote their acquaintance with each other, and thus strengthen the ties of friendship and christian affection. At present there is no opportunity for this; the great mass of ministers and elders in the different Western Synods are strangers to each other. The ministers in the bounds of the Synod of Ohio, or the Synod of Cincinnati, know nearly as much of their brethren in Scotland, as they do of their brethren of the Synod of Tennessee; and vice versa,

the same may be said of the ministers and elders of the other Synods in the West; many of them are near enough to afford each other much co-operation if they had an opportunity of meeting; but at present they are divided by Synodical lines; the only point at which the church calls them together is east of the Alleghany, and at a distance so great that many of them make no attempt to go even once in a life-time, and thus they who are neighbours, live and die strangers to each other, though the interests of religion require that they should be brought together for mutual counsel and united action. To the east they can render but little service; among themselves vigorous co-operation would be attended by the happiest results.

2. Another benefit that would result from the organization of a Western General Assembly is, that then the elders of the churches in the west could attend this judicatory. At present our elders cannot attend; the distance forbids it. From the bounds of four, five or six western Synods, comprehending a great number of Presbyteries, not one elder is found on the floor of the General Assembly; and thus a great body of churches have no voice in our highest judicatory. This evil is incurable unless the Assembly can be brought nearer to them. But if the proposed measure be adopted, what a thrilling influence would it have on the churches throughout this vast region! How would they wake up to the joyful exercise of the rights and privileges secured to them by our excellent discipline! How would the churches in the great Valley of the Mississippi flow together, and become embodied, encouraged and invigorated for the mighty work which God has placed before them.

3. What important benefits would be imparted to our growing cities by the meetings of such a body! Are not the meetings of the General Assembly attended with invaluable blessings to the city of Philadelphia? And if without robbing the East we could have similar blessings conferred on the cities of the West, should we not joyfully avail ourselves of it? Infidelity, and error of every name, is making a desperate push to gain possession of these rising cities. How immensely important is it, that the collected piety and literature, and renovating influence of the Western Church should be brought to bear upon them?

4. The *wants* of the West, and the assistance that it demands from the East, would in that case be ascertained, and presented in one embodied and soul-stirring view. At present there is now and then a solitary messenger goes to the east, to speak on this momentous subject, but the *half has not been told*. Did the representatives of the western churches all assemble in one body—did our eastern

brethren send chosen delegates from among themselves to meet with us—the actual condition of the west—the strong claims it presents to those who are willing to labour for the Lord, would be better understood in one or two years, than they will be in many, on the present plan. It would form a new era in the history of benevolent effort to build up the waste places of Zion.

5. The business of the churches could then all be attended to in our higher judicatories without detaining brethren too long from their several charges. At present the church has much business to which she desires the General Assembly to attend; but it is found impossible. She has Theological Seminaries which she has asked it to take under its care, but it cannot be done; there is not time to devote to these, and many other things have to be passed over because there is not time to attend to them. But if we had an additional General Assembly, all these matters could be taken care of, and the results would be most auspicious to the cause of truth.

6. The organization of a Western Assembly would have a happy tendency to allay the discontents and heart-burnings that have been long and widely felt on account of the *undue influence* that one portion of the Church has had for many years in our General Assembly. Some time ago it was asserted in a respectable publication in the city of Philadelphia, that the Synod of Philadelphia usually constituted one third part of the General Assembly. Few will doubt that it has had, and now has more than one third of the influence that directs the Assembly's decisions. This is not as it should be; and while human nature is what it is, we will find such a state of things tend to produce a spirit of arrogance, and domination on the one hand, and on the other complaints and jealousies. May the Light of Israel guide us by his counsels.

Yours, &c. G.

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### TO YOUTH.

REMARKS ON ECCLESIASTES xii. 1.—“Remember now thy Creator in the days of thy youth.”

Gratitude to those from whom we receive benefits, is one of the first dictates of our moral nature. The infant and the man acknowledge no other law of control to their affections than that of kindness. The names which awaken the liveliest and strongest feelings of affection are those most intimately associated with acts of kindness. The names of parent, of sister and of brother are dear to us, not because of the abstract relation which exists, but because they combine in a single word, a multitude of kind acts.



We love those who gave us birth, because their name and their image is associated with repeated favors of the most valuable kind. In looking for a parent best entitled to the affection of its child, do we not fix on one who has spared no pains to secure its permanent happiness; and is not a child who treats such a parent rudely considered a monster in human shape? Where do we look for the brothers and the sisters who love each other with the purest affection but in those families where reciprocal acts of kindness are most frequent? In the ordinary intercourse of life, whom do we love best, and to whom do we concede the claims of affection, but to those who have been most kind to us, and from whom we have often received kind offices? Our feelings give certain testimony that kindness ought to enlist our affections, and that esteem is always due where kindness is received or benefits conferred. The stigma fixed on those who refuse to make such a return, is an unanswerable proof of its truth.

In bringing before those who are yet in the morning of life, and who have their characters to form both for this world and the next the injunctions of the text, I would urge upon them, in the first place, the claims of gratitude. God has every claim on your regard that a parent or a friend can have. He has done more for you than any earthly parent or friend could do. He gives you life and health; he feeds and clothes you. There is not a blessing you enjoy that is not the gift of God. He makes the sun rise that you may have light, and makes it set that you may rest when you are wearied. He covers the earth with verdure, and sends the rain upon it; and when the ground is parched with heat, he cools it with refreshing showers. It is God who takes care of your parents and keeps them alive that they may take care of you. Not one of these blessings but what is the gift of God; and not one but what he could take away from you at any moment. He has only to withdraw his supporting hand and you return at once to the dust from whence you were taken. Diseases come and go at his bidding, and he has only to say the word, and the springs of life become corrupted, and sickness preys on the healthiest form. A single word from him would cover the earth with blackness, and prevent you from being ever again cheered with the returning light. If he were to cease his watchful providence, the heavens above you would become brass, and the earth under your feet, iron; and instead of the plenty you now have, you would lift up your cries in vain for food. It is God, who in his word says, ‘Remember now thy Creator in the days of thy youth,’ who gives you all these blessings. His meaning when

he tells you to remember him is to love and reverence him,—to treat him with the same affection and regard, but in a higher degree, that you treat your parents. And he requires you to love him more, because he is more worthy of your love. However excellent they may be, God is still more excellent; and however much they may do for you, God does a great deal more. Now, too, is the proper time for you to remember him. If you do it now, you will be more likely to do it when you become old; and you are acting a very wicked and ungrateful part so long as you refuse to love and revere him. What would you think of a man or woman who should tell you that you ought not to love or obey your parents until you were grown up; that while you were young you might do as you pleased, and notwithstanding all their care and anxiety on your behalf, you might treat them with disrespect? Would you not think such very strange and wicked persons?—and would you not tell them it was your duty to love and obey your parents now? You might very properly say to them, my parents are kind and good to me now, and do every thing to make me happy, and if I may refuse to love them now, I may refuse to do it when I am grown; and if I am not to love them then, I need not love them at all, and may continue ungrateful and disobedient until I grow old. Well this is the way that many young persons and many men talk about loving God. They say there is no need for those who are young to love God. They had better wait until they grow older and can judge whether God ought to be loved or not. Would not such act a less wicked part if they were to tell you not to love your father or your mother, until you were old enough to judge whether they were worthy of your affection or not?

But what does God tell you?—for remember that he is to be obeyed before man, and he will never tell you any thing but what is for your own good. Men have but very little wisdom, and unless they take the Word of God for their guide, are for the most part mistaken. They are also selfish, and wish others to be like themselves. You never heard any that loved and revered God tell you that it was time enough to do this after you had grown up, or when you were old;—no it is only those who never loved or served him themselves, and therefore you should be cautious how you mind what they say. They are either mistaken, or wish you to be as far from God as themselves. God who cannot be mistaken and wishes your happiness tells you to love him while you are young. Remember, he says, Remember now thy Creator in the days of thy youth.

2. The feelings enjoined in the text are peculiarly becoming in youth. After we have spent the vigour of our days in sin and had our best feelings chilled, it seems but a poor offering to bring the shattered remains of a heart whose warmest and most ardent feelings were devoted to vain pursuits, and present these to the Holy One. There is a moral beauty in the consecration of our best and our earliest days to our Creator. Our feelings have not yet lost their freshness. Vice has not yet set its stamp on our characters. Crime has not yet shaded the brow with sadness. Innocence is still ours, and we are free from the grosser feelings of the world.

A heart thus warm and ardent,—yet untainted by vice,—not yet chilled by selfishness and disappointment, and not exposed to regret from years of crime and folly, is an offering well-pleasing in the sight of God. There is a charm about youthful piety which words cannot express.

3. Another reason why you should remember your Creator now, is, that you are now forming characters not only for this world, but for the next. Youth has been called the seed-time of life, and it is also the seed-time of existence. “Train, up a child in the way he should go,” is the language of wisdom and experience. Every day’s experience teaches us that the habits of childhood and youth are decisive of their future character. Those who have not acquired correct and virtuous principles when young, prove profligate and unprincipled men. It has been found on investigation, that the character is generally formed before the age of 15, and the subsequent life is only a developement of it. The character formed in these few years, goes on maturing through life, and will go on maturing throughout eternity. Exceptions to this remark it is true are to be found, but they are few in number. There are instances of person’s characters undergoing a radical change after the age of twenty, and thirty, but such instances are rare. The habits then formed, with but few exceptions, cling to them throughout the whole of their existence. It is rare that an unprincipled youth becomes an honest and upright man. It is rare that an intemperate youth becomes a sober and useful citizen. It is rare that an indolent youth becomes industrious and thriving in business—and it is still more rare, that the individual who has passed the age of maturity and arrived at manhood, insensible to the motives of the gospel, becomes a pious man. Now what character, let me ask you, do you wish to maintain through life and throughout eternity? Is it your wish to maintain through life a character that will meet the

approbation of your God, and to possess in eternity a character which will admit you to his presence—permit you to enjoy the society of angels, and hold a place with the ransomed of the Lord? If you were now to make your choice, would you be willing to abandon all hope of future happiness?—calmly and deliberately to sit down and say, I am content to confine my enjoyment to this world; let God give his blessings to others? I suppose there is not an individual present, young or old, who is ready to cast from them all hopes of the future, and come to a settled determination that they never will remember their Creator, or seek his forgiveness. The remark is frequently made that we have but one life-time to live, and what we intend to do for eternity we must do quickly. This is more than true. We have but one life-time, and but a small part of that, in which to form our characters. Our character as you have just heard, both for time and eternity, is formed in the first few years of our life. Some of your characters are already formed. The subsequent years of your life (if years are yet yours) will develop what kind of character it is, and the Great Day of disclosure will reveal it to an assembled universe. Others are fast forming. Soon those who now listen with interest to the truths and the motives of the gospel, and have almost been persuaded to remember their Creator, will set with a callous indifference under the offers of salvation. To some but a few minutes may intervene between the present and the final formation of their character. Their last glass may now be running, and only a few sands remain before that character is fixed which they are to bear throughout eternity. How many in looking back over their past lives can remember the time, when they listened with feeling to the calls of mercy!—when they went from the house of God serious and thoughtful—when they felt at times a deep concern for the welfare of their souls—when perhaps they made a feeble effort to commend their souls to God, and desired an interest in the blood of Christ! But what is their condition now? A bleak, a dreary waste where not a spot of verdure is to be seen—where the rain and the dews of heaven fall, without the slightest effect. A barren mountain which for years has been covered with the frosts of heaven, and around which the ice has been gathering for ages. The sun may dissolve the snows on the top, but the ice beneath, soon resists its influence and congeals it harder than it *was* before. They can now listen with scarce an emotion to the louder calls of mercy. Death and eternity hardly causes a serious thought. The language of prayer has for years been a stranger to their lips; and it is long since

they have bestowed a thought on the safety of their souls. Where is the youth that would not shudder at the thought of being left thus bleak and desolate? And if you suffer youth to pass unimproved, what security have you that this will not be your condition? How often is the remark made, that few become pious after they have arrived at manhood! Now and then you will hear of one who has entered the church and enrolled himself among the people of God after he had become the father of a family; but a large proportion of the church is composed of those who entered it while young. Do you wish for an inheritance among them that are sanctified? Do you wish to have your names enrolled in the Lamb's book of life? Do you wish for the supports of the gospel in the hour of death? Do you wish hereafter to shine as the brightness of the firmament, and as the stars forever and ever?—Remember thy Creator in the days of thy youth.

4. In addition to the fact, that the characters of a large majority, both for time and eternity, are early formed, it may be that you will not live to be old. Sickness and death perform their work on the young as well as the aged. In looking round on the number of your companions, do you not miss some well known face who not long since took part with you in your amusements, but who is now mouldering in the grave? Not a year passes but some one of your number is taken from you. Before another year has passed some of you will be lying in the cold and silent grave. Which one it will be you dont know, and I dont know, but before another year comes round, there is little doubt but some of you will be missing. Your minister, if he should still be alive, when looking over the house will find your place vacant. Your parents will see your place at the table vacant; and while they look with agony at the empty seat once occupied by you, will think how uncertain are earthly hopes, and how little did we expect that so soon we were to see our child no more! And the stranger who passes the lonely spot where your body is laid, and sees the green earth that covers you, and asks, whose grave is that, will hear the melancholy tale of one who was taken away in the morning of life. The grave is a dreary place; but it is only so to those who refuse to remember their Creator. The grave is not frightful to those who love and reverence God, because he has promised to those who love him, that he will watch over their mouldering dust, and on the morning of the resurrection he will raise it again from the grave, and fashion it into a glorious and immortal body. Those who love God are not afraid to die. I have known children who were quite happy when they knew that in a very little while the clammy earth would cover them, and while the cold damps of death stood on their brow. Unlike most young persons they had loved and served their God, and they knew that he would take care of them. God, they said, was their father, and he was carrying them home. He had built a glorious house in the skies where he carried all that loved him. There every body was happy, and he was carrying them there to make them happy. If you now listen to the voice of God, and remember him

while you are young, it will not distress you if you should be the one who is taken away before another year. When your minister misses *that face which was never absent* from the house of God, he will think it is true—its place is vacant here. but he is now serving God in the upper sanctuary. And when your parents feel the blank that has been made in their little circle, they will say, God has taken our child from us, but he is now we trust in his heavenly Father's house above. And when the stranger listens to the story of your early death, and is told of your peaceful end, if he be one who serves God, he will look with interest on the spot where you repose, and will think how joyfully will the note of the resurrection trumpet be to that body, and what joy and gladness will be in its countenance when it shall rise clothed with immortality!

5. But should your lives be spared until grey hairs cover you, it will give you pleasure in looking back over your life to reflect, that your earliest and your best days were spent in the service of God. Notwithstanding the indifference of their past life, it sometimes happens that reflection will force itself on those who, standing on the shore of time can hardly help casting a glance into the unknown world that is beyond them. Whatever may have been their previous belief, or however great their former indifference, they cannot, without anxiety, approach thus near that boundless ocean on which they are soon to embark. It is true their characters are formed, and there is little or no hope that they will be changed. As they are now, so eternity will receive them. But this will not prevent them from casting their thoughts into futurity and endeavouring to penetrate the veil which the hand of death will soon throw aside. They may have laughed at death in former years, but now when they must soon grapple with the grim tyrant, they feel it to be a fearful thing to die. We then look back over our past lives to see what consolation we can draw from them in the approaching encounter, and endeavor if possible to discover something in them which may cheer the future. It is then that we dwell with interest and pleasure on every virtuous act we have ever performed. The recollection of a single day spent in the service of God, will then give more satisfaction than years of pleasure, while we were forgetful of God. With what different feelings will two individuals, one of whom is grown old in the service of God, the other in the service of Satan, look back over their past lives! The one while he acknowledges much that is imperfect, sees enough to convince him that he has served his God with sincerity. In the morning of his life he devoted himself to the service of his God. The vigour and the best of his days were spent in his service; and he feels assured that God will not cast him off in his old age. Such a retrospect cheers and brightens the future, and with a hope full of immortality he waits the removal of the veil that shall usher him into the presence of his God. The other, while he endeavours to persuade himself that his life has been a virtuous one, and recounts the many honorable and disinterested acts he has done, is yet anxious respecting the future. You may hear him say he has done

much good in the world and little harm, and why should he be afraid of death;—but this language will not quiet his fears. His apprehensions still remain in spite of his efforts to relieve them; his future prospects are dark and uncertain. We will let them speak for themselves, and bring before you two men, one distinguished in the religious, the other in the literary world, and mark the difference of their language. The celebrated Gibbon, author of “The Decline and Fall of the Roman Empire,” and one of the first literary names of his age, at the close of his life writes thus:—He was then in his 52<sup>nd</sup> year, and had just completed his great historical work. After describing the pleasure he felt on having finished his work he adds: “But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my history, the life of the historian must be short and precarious! The present is a fleeting moment, the past is no more, and the prospect of futurity is dark and doubtful. This day may possibly be my last; but the laws of probability, so true in general, so fallacious in particular, still allow about fifteen years. I will not suppose any premature decay of the mind or body, but I must reluctantly observe that two causes, the abbreviation of time and the failure of hope, will always tinge with a browner shade the evening of life!” Such is the language of Gibbon, eminently successful in the literary world. Hope and success were both in his possession when he penned this. He had already secured the applause of a nation, for the part of his history which had already been published; and he might indulge the brightest hopes and the most flattering prospects for the part he had just closed; yet in reference to futurity, this is the undisguised disclosure of his thoughts. The future he candidly acknowledged was dark and doubtful: and notwithstanding the honors he had received, and the respect paid to his name, he confesses, though with reluctance, “that the abbreviation of time and the failure of hope will always tinge with a browner shade, the evening of life.”

Turn now from the polished and honored Gibbon to the fourth chapter of Timothy, and listen to the language of the aged Paul. He too was near the close of life, and expected soon to die a violent death. What is his language?—“I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day.” The abbreviation of time and failure of hope gave no tinge to the evening of Paul’s life. To hope in this world he had long been a stranger; and the short time that intervened before his departure, brought the future before him, not dark and doubtful, but bright and cheering. He had finished his course, and was willing to receive his reward. What a difference in the situation as well as the language of these two men! One reluctantly borne forward to an event he could not escape, but which he dreaded to meet;—watching with

anxiety the gradually diminishing space that still remained, and afraid to think of the uncertainty beyond.—The other looking with composure on the close of his career, and waiting with pleasure its approach. Who would deliberately exchange the hope of this venerable Apostle, for the honors of the distinguished historian? While living they gave him but a transient pleasure, and he has long since ceased to enjoy them. They could not make him forget the future, which he acknowledges always appeared to him shrouded in gloom; and they certainly would be of no benefit to him, when he was leaving them farther behind, and drawing nearer to the object of his dread. The aged Apostle reviews his past life with approbation, and looks forward with the animating hope of a blessed immortality. Would you my young friends review your life at the close of it with approbation? Would you wish then to make the triumphant language of the Apostle your own, and say with cheerfulness when the hour of your departure arrives, "I am ready to depart,"—Remember now thy Creator.

"Remember now thy Creator in the days of thy youth, before the evil days come and the the time draws nigh when thou shalt say I have no pleasure in them."

But I see some who have passed the morning of life without remembering their Creator—some who have arrived at middle age—and some who are descending into the vale of years, without having remembered their Creator or made any preparation for the close of life. The seasons of your probation are fast closing if they have not closed already. You have passed the time most favorable to preparation for eternity. You have suffered the seed time of life to pass unimproved, and you will have none to blame but yourselves if no harvest is yours. Your characters are formed—your habits are strong and rooted,—and powerful must be the motives, and violent the struggle that will effect a change. You have been all your lives sowing to the flesh, and when you gather your fruit you must expect to reap corruption. If you have yet any wish to obey the command of God, let me tell you, you have no time to lose. The character you have formed is becoming every hour more inveterate, and the probability that you will remember your God, is every hour growing less. I know of no sight more affecting to the pious heart than one who has lived for years indifferent to the motives of the gospel until their habits resist every effort of themselves and others. You may hew down the tree but you cannot change its bend. Their minds have taken their bent, and they will sooner break than yield. It is not impossible that such should feel. They may feel deeply for the safety of their souls. Death and eternity are solemn subjects; and unless they banish reflection entirely, they cannot but feel in view them. But though these subjects make an impression at the time, their habits are too confirmed to yield. They stand like the stubborn oak which resists until it is torn up by the hurricane, or rent by the lightning. It is indeed a melancholy picture, and I have given it not from the hope that it will be of any benefit to them, but to warn those who are yet young against the danger of trifling with their souls. If



I knew what motives to use I would use them, and with tenderness would entreat them as an ambassador of God, to be reconciled to him. It may be that determined effort will free them from the yoke they have so long worn; of that they can best judge. But if it is done, it must be done at once. They must not rest on their beds until they have determined on, and commenced the work of reformation.

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### THE SABBATH.

MEMBER OF CONGRESS *Versus* CONSTITUTION OF THE U. S.

*To the Editors of the Calvinistic Magazine.*

GENTLEMEN—It has always seemed to me that the following clause from the Constitution of the United States, is a plain recognition of the Christian Sabbath as the law of this land.

“If any bill shall not be returned by the President, within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a Law, in like manner as if he had signed it.” Const. U. S. Art. I. Sect. VI.

From this section it is evident that the framers of the Constitution not only viewed this as a Christian nation, but that they considered it a matter of course that our Presidents would have consciences controlled by the Gospel. And the People, by adopting this Constitution, have shewed that they entertained the same opinion. Just look at the words—“If any bill shall not be returned by the President, within ten days, Sundays excepted.”—Why except Sunday, more than Saturday, or any other day? This is the question. And there can be but one answer. It is this—1st. Because the framers of the Constitution knew that Sunday was the *established day of rest, and religious worship*, in every State of this Union; and intended, therefore, to *recognize* it in the Federal Constitution. 2nd. Because they never expected a Jew to be President—or any other man to be President than one who would acknowledge the Christian religion as it is believed by the great body of the American people. Hence they speak about Sunday, as a day of religious rest for the President, just with that simple passing notice, with which men always allude to a subject perfectly understood by every body.

I am the more satisfied that this is the only meaning of the section, since I have so frequently asked the enemies of the Sabbath to tell me *their meaning* of this clause; and have found them, invariably, unable to give any meaning, when they denied the one just advanced.

In truth, a great many men who think themselves able to decide the question of Sabbath Mails against Christians, do not know that the Constitution of the United States contains the clause which is before us! Yes a very great many!! Nor is this ignorance confined to our county court politicians:—Members of Congress are to be met with who know no better!!!

The following anecdote will explain the kind of opposition which Christians have met with in relation to Sabbath Mails, and at the

same time, may administer a wholesome caution to those who are disposed to give too much importance to the opinions of members of Congress.

A gentleman, in whose truth I have the highest confidence, was in Washington city during the last session of Congress. One evening he was in company with several of the House of Representatives, & the Sabbath Mail question being introduced, a member spoke freely in opposition to the petitions of the christian public. With that volubility of utterance so remarkable in members of Congress, and that politeness, equally smooth, he gave my friend rather the conclusions of his reasonings, than the facts, and arguments, by which he had satisfied himself that the Sabbath ought not to be recognized by any act of Congress. But satisfied he was, perfectly.—He said, that, after gathering all the lights of Washington City, and after a close examination of the subject, he was entirely convinced, that to grant the prayer of the petitioners, against Sabbath Mails, would be entirely contrary to the *meaning* of our government. My friend, having listened until he perfectly understood the opinion of the member, said, he would be glad to know, from the speaker, the *meaning* of that section in the Constitution of the United States which allowed the President to retain all bills presented for his signature, ten days, *Sundays excepted?* To his utter astonishment, the member of Congress *did not know* that this section was in the Constitution of the United States!!— There was a pause—for my friend as he looked around, saw, or thought he saw, in more than one lack-lustre eye, that the Congress man in question was not the only one in this ignorance!

Presently, however, all were convinced that the words alluded to, were in the Constitution. And the question was again put—"What do they mean?" After the necessary delay of swallowing a cup of tea, the answer came.—"Why," said the member, "it seems this clause in the Constitution is a provision made for the conscientious feelings of the President in relation to Sunday." "Then, Sir," said my informant, "we think alike; for you will agree with me, that, it is the spirit of the Constitution that the same provision in regard to Sunday, made for the President, should be made as far as possible for every man.—In other words, THE CONSTITUTION OF THE UNITED STATES RECOGNIZES THE CHRISTIAN SABBATH, AND CONSIDERS THIS A CHRISTIAN GOVERNMENT. Here with all courtesy the conversation ended.

F.

Though much has been said and written on the subject of Sabbath Mails, we trust the friends of the Sabbath will be gratified with the article on that subject in the present number of the Magazine, which we copy from a hand-bill forwarded to us with the S. Rel. Telegraph. The able review of Mr. Johnsons former report, by Dr. Beecher, contained in the May & June numbers of last year, and the article now published, contain arguments unanswered—unanswerable—they demonstrate beyond doubt, to a mind open to conviction, the justice and reasonableness of the petitioner's request.

A SECOND SUNDAY SCHOOL MEETING, in reference to the wants of the Valley of the Mississippi, was held at the Masonic Hall, in the city of New York, on the 21st of June. Judge Platt was called to the chair. The meeting is said to have been highly interesting, and was addressed by Rev. Mr. Cone, the Hon. Mr. Freelinghuysen, Mr. Peters, Mr. M'Clay, Dr. Spring. Mr. M'Cartee, Mr. Ludlow, Mr. Baird and Mr. Rice.

The result of the subscriptions was \$2,429, which added to \$11,600 subscribed at the first meeting, and \$1,200 between the meetings, gives an aggregate of \$15,229—a scrip of paper was dropped in the hat on which was written "—has no money, but subscribes *herself* as a teacher, to be sent to any part

of the Valley where God may open the way."—Mr. Ludlow stated that he knew of two other individuals, approved teachers of Infant Schools, who were ready to go to the West in aid of Sunday Schools.

### FOURTH OF JULY.

Twelve months since, in the celebration of this day, in this village, we were gratified to see the public attention to some extent turned from the usual demoralizing course heretofore practised in the observance of it. At that time a Sermon was delivered—the Declaration of Independence read, and a collection taken up for the Amer. Colonization Society; after which a Temperance Society was formed under circumstances encouraging to the friends of the cause—some of the most influential citizens of our country giving it their support. Since then our Society (although under circumstances very unpropitious) has been gradually gaining ground, both by adding to the number and deepening its hold on the hearts of its friends. On the return of this anniversary, we gladly record that we see some evident reformation—some of our citizens who were previously engaged in the extensive distillation of ardent spirits have abandoned both their manufacture and their use. Two or three of our Merchants who once made them an article of traffic, now refuse them a place on the counter, or in the cellar. And as an additional token of the final triumph of the cause of Temperance here, the last celebration, which was projected and controlled entirely by gentlemen unconnected with the Temperance Society, was a purely *cold water* celebration. A large number (supposed between 400 and 500) of the citizens of the county met on Saturday the 3rd of July, and partook of a barbecue, with no other beverage than that which nature had provided. The uninterrupted good feeling and perfect order which prevailed, satisfied all, we hope, of the propriety of having excluded ardent spirits.

On Sunday the 4th, degraded, suffering Africa was not forgotten. After a Sermon by Rev. James Morrison, of Va. the Hawkins County Colonization Society, \* auxiliary to the American Colonization Society, according to previous arrangement, this day being fixed on by the Constitution for the annual meeting, held their first anniversary in the Presbyterian church. A very impressive address was delivered by J. A. M'Kinney, Esq., and a collection amounting to \$21 75 taken up in aid of the funds of the Parent Society.

\* We would mention here, that a Society called "The Hawkins County Colonization Society, Auxiliary to the American Colonization Society," was formed some months since through the agency of Mr. Polk, travelling agent, but owing to circumstances then deemed prudent, was not fully organized, nor the officers chosen until the anniversary meeting on the 4th ult. The Society numbers between 30 and 40 members, and we doubt not would be much increased had we an active friend to the cause to direct the public mind to the subject. We think it probable the first year's contribution will be near \$100.

The officers for the present year, are

J. A. M'Kinney, Esq.	<i>President,</i>	
Hon. Samuel Powel,		} <i>V. Presidents,</i>
Doct. W. A. Walker,		
Col. George Hale,		
C. Armstrong,	<i>Treas.</i>	
Doct. Hu. Walker,	<i>Sec.</i>	

THE  
**CALVINISTIC MAGAZINE.**

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

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No. 9. **SEPTEMBER, 1830.** VOL. IV.

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[The following Address was delivered in the Presbyterian Church, in this village, on the 4th of July last, before the Hawkins County Colonization Society, by John A. M'Kinney, Esq. President. The length of the article we trust will deter none of our readers from a careful perusal of it. The friends of this patriotic and christian enterprise will not regret that so great a portion of this number of the Magazine is occupied with it.]

**ADDRESS.**

This is the day of meeting appointed by those in this vicinity, who have agreed to form themselves into a Society, auxiliary to the American Colonization Society, and it has fallen to my lot, to say something to you on the object, the origin, the progress and present prospects of this Society, and to solicit your co-operation with this benevolent and praise-worthy institution.

As to the object of the Amer. Col. Soc. it is easily told. It is neither more nor less, than to furnish the ways and means, of transporting to Africa, with their own consent, the free people of colour who are scattered throughout the United States. I say with their own consent, for it never was the intention of this Society to send one of these people contrary to their inclination; nor indeed will that ever be necessary.

Ever since that ill-fated day, when the first African slave set his foot on this continent, or at least since that day when the first manumitted slave walked abroad, claiming and seeking the privileges of a freeman, it was clearly perceived, that in a community where slavery still remained, it would be a source of countless ills, to have in the country a class of persons who could neither be accounted bond nor free, and who could not be permitted to associate either with the master or the slave. It was foreseen that as nature had stamped upon them a complexion that would forever keep them from amalgamating with the rest of the population, they must always remain, whilst in this country, a separate and degraded class, who would be looked down upon with contempt by those who had been their former masters; while at the same time they would be envied by those who had been their former companions in slavery.

As these manumitted slaves and their descendants increased in

numbers, it became abundantly evident that some asylum must be provided for these forlorn and wretched beings, who were aliens in the land of their nativity, and strangers in the place where they were born. But where was that asylum to be found? And if found, how were the free persons of colour to be transported to it? These were questions of grave import; and which for a long time received no satisfactory answer. It was thought by some, that in the wilderness which skirts the United States to the westward, some place might be found where these friendless beings might be provided with a home; but to this plan, there were strong and insurmountable objections. It was foreseen that in time of peace such a community, in the vicinity of the United States, would be a sore evil, by holding out a temptation to persons of their own colour still in a state of slavery to run away from their owners; and by affording to them a secure place of refuge when they should do so; and in times of war there was no calculating what mischief might result from such a community on our borders. Since the recent revolution in the Island of *St. Domingo*, which has placed it in the hands of the African race, it was thought by some that there an asylum might be found for this part of our population. But to that place there were also serious objections which would prevent its adoption to any considerable extent. The nearness of that Island to our Southern borders, and the evil consequences that might result from embodying the free persons of colour in the vicinity of those parts of the United States, where slaves are so numerous, forbade the friends of humanity to provide a home for them in that Island. The Rev. Robert Finley, of New Jersey, was the first person who suggested the idea of sending them back to Africa, the land of their fathers. But the scheme was at that time considered visionary; and Mr. Finley was numbered with the dead before the plan which he had the honor to suggest, was carried into execution. At length, in the year 1817, Mr. Caldwell, an amiable and benevolent gentleman, who then resided in the city of Washington, and with whom perhaps the idea was as original as it was with Mr. Finley, again suggested the plan of colonizing the free people of colour on the shores of Africa; and by his influence in the same year the Colonization Society was formed; and though few in number at first, yet it is not too much to say that a band of more noble, generous, patriotic, disinterested spirits never associated themselves for any purpose whatever;—nor did ever any association of persons undertake the accomplishment of a more praise-worthy object. And although its beginning was small, in the course of a few years it has done great things of which it may well be proud. Indeed the day is not far distant when the names of the founders of this Institution will be held in equal veneration with the fathers of the Revolution. And when the light of civilization and christianity shall have enlightened the dark abodes of African ignorance and superstition; and when a mighty Empire, whose foundation has been laid by this Society, shall have arisen on that long desolated coast, the future historian will record the name of Bushrod Washington, the first President of this Society, in a place as distinguished as that occupied by his illustrious kinsman,

who led our armies to battle and to Victory in the war for our Independence.

When the American Colonization Society was organized, its members were few, its means were feeble, and it had to meet and encounter a host of difficulties. It had to combat the smile of scorn, the predictions of ignorance, and the prejudices of those who had formed opinions on the subject without examination. But these difficulties it has met and vanquished.—It has falsified the predictions of ignorance at every point. It has established its pretensions to public favor by the test of actual experiment. Its friends have increased with such wonderful rapidity, that it now numbers among its firm supporters, the most intelligent and worthy part of the American people. Its resources are daily increasing, and the wise, and the good, and the pious, and the patriotic throughout our land, with one united voice, proclaim the praises of this benevolent Institution. And on this sacred day, while we are assembled in this house, the prayers of a thousand congregations, & of thousands and tens of thousands of individuals, are ascending up to Heaven, to invoke a blessing on the efforts this Society, in the great cause of benevolence and humanity. And the blessing of Heaven will descend upon it, nay it has descended upon it in an astonishing manner already.

When the scheme of colonizing the free people of colour, on the coast of Africa, was first proposed, its enemies said that few or none of them would be willing to leave this country and go to Africa; but the fallacy of this prediction, was soon manifested by a public declaration from a large body of those very people assembled in the City of Baltimore, which forever put to silence all such predictions; and experience has shown that ever since the formation of the Society, there have been more persons of colour offering themselves to go to Africa, than the Society have had the means of sending.

In the next place it was said that if any of the people of colour should actually go to Africa, that the climate of that country was so uncongenial to health, and unfriendly to human life, that the emigrants would soon sicken and die, and so the scheme would prove abortive. But experience has also falsified this prediction; and the inhabitants of the newly settled Colony have given it a flat contradiction.

One of the first things necessary to be done by the Society after its formation, was to send some suitable persons to explore a part of the coast of Africa, and to ascertain from actual observation, what prospects that country afforded to such persons as might be disposed to emigrate to it under the patronage of the Society; and to ascertain if land could be procured for the intended Colony, and on what terms; and also to ascertain the views and feelings of the natives, with respect to such a settlement being made in their country. But such a measure could not be undertaken without incurring considerable expense; and how was the expense to be defrayed? There was but one way within the reach of the Society, and that was to appeal to a benevolent public for contributions to meet the emergency. The appeal was made, and it was not made

in vain. Two gentlemen of high respectability, Mr. Mercer and Mr. Key were sent to solicit contributions in Baltimore, Philadelphia, New York and Boston. But these gentlemen did not need to proceed further than Baltimore. To the honor of that city, be it said, that it alone furnished the means of defraying the whole expence of the Mission to the coast of Africa. One gentleman in that city, generously gave five hundred dollars, and two others, two hundred dollars each, and twelve others, one hundred dollars each, besides a great many others who subscribed from fifty down to five dollars each. And when the elegant monuments of art with which that city is adorned shall have mouldered into ruins, this munificent act of liberality on the part of the citizens of Baltimore in the year 1818, shall be remembered and mentioned as an honor which time itself cannot destroy. In the early part of the year 1818 the Society sent out to the coast of Africa, Mr. Mills and Mr. Burgess, two gentlemen well qualified for the task which they had undertaken. They explored the western coast of that continent for a considerable distance, and the result of their examination was, that land in abundance, and of the best quality, and on easy terms, could be procured at several places on that coast; that the emigrants would be received by their countrymen of Africa with open arms, and that the prospects of planting a Colony of the free persons of colour on that continent were brighter than could have been anticipated.

Time will not permit me to enter into a detail of all that has been done by the Colonization Society;—suffice it to say that a Colony has been planted under its patronage;—that it has grown and flourished far beyond the most sanguine expectations of its warmest friends;—that it promises soon to rise into a flourishing empire, and to diffuse the blessings of civilization and christianity over that darkly benighted part of the world, which has so long sat enveloped in the shadows of moral death. And now let us enquire, what does the Society propose to do? and whom does it promise to benefit? It proposes to benefit the free people of colour by providing for them a home, and raising them from their present degraded state, and elevating them to that rank in the moral world which the great Father of the human family desires that his children of every colour and complexion should enjoy. It also proposes to benefit the people of these United States, by removing from the community a pestilence that cannot fail, if let alone, to produce inflammation and disease, if not death in the body politic. And lastly it holds out the only prospect of putting an end to that disgraceful and heart-sickening traffic, which has for a long time been carried on in human flesh on the coasts of Africa.

If there is in the whole world, a more wretched class of human beings than the free people of colour in this country, I do not know where they are to be found. They have no home, no country, no kindred, no friends. They are lazy and indolent, because they have no motives to prompt them to be industrious. They are in general destitute of principle, because they have nothing to stimulate them to honorable and praise worthy conduct. Let them be maltreated

ever so much, the law gives them no redress unless some white person happens to be present, to be a witness in the case. If they acquire property, they hold it by the courtesy of every vagabond in the country; and sooner or later, are sure to have it filched from them. Slavery has been pronounced a bitter draught, and those who have drank of it, in all ages of the world, have found it to be so. But bad as the condition of the slave is, it is enviable when compared with the condition of the free persons of colour in this happy land of ours. If the slave is sick, self-interest prompts his owner to have him nursed and taken care of. If the slave is maltreated, self-interest prompts his owner to be the avenger of his wrong — The slave is sure of food, and clothing, and medicine, on his owner's account, if not upon his own. The slave has no care in providing for his infant offspring, until they are capable of taking care of themselves; and in old age the master is bound to provide for his slave, whether he does it willingly or not. But the free man of colour is an out cast from society. He has no person to care for him, protect him, or redress his wrongs. Human beings, by the constitution of their nature, are formed for society. But what society has the free person of colour? If he presumes to be familiar with the white-man, he is spurned as belonging to an inferior race. If he associates with the slave, in so doing he violates the law, and is punished as an offender. If he wishes instruction for himself or his children, the door of science is barred against him, for he cannot be admitted into any school where white persons are taught; and there are no schools exclusively for free persons of color, (with the exceptions of those places where Sunday Schools are taught;) so that he is doomed to invincible ignorance, with its concomitants vice, degradation and wretchedness. If he even presumes to walk the streets or high-ways after his days work is done, he is liable to be called upon for a pass, although he has no one to give it to him. But this is not all; these degraded beings are not only unhappy themselves, they also make those around them unhappy. They make the slave unhappy and discontented with his situation, and instil into his mind principles of insubordination. They also make the white-man unhappy, because they can be used by wicked persons, as fit instruments for doing mischief. If an unprincipled white person wants some deed of villany done, he can securely employ these persons, knowing that under no circumstances can they be used as witnesses against him. Hence in neighborhoods where they abound, thefts and petty depredations abound also. Sensible of their unpleasant situation, particularly in the slave holding states, these free persons of colour have generally, as fast as they could get away, gone to those states where slavery does not exist, hoping thereby, to better their condition; but even there, they find no rest for the soles of their feet. The people of those states, knowing that such a population is a curse to any community, have absolutely forbidden them to tarry among them. The state of Ohio has lately passed a law compelling them to depart from her territory, or to give such security for their good behaviour, as not one in fifty of them can give. Other free states



have passed similar laws. South Carolina and Louisiana, and perhaps other slave holding states, have positively forbidden them to set their feet within their boundaries. Thus banished from the free states, and forbidden to enter the slave holding ones, they have sought an asylum in Canada, a climate, on account of its coldness uncongenial to their constitution and feelings, and in which nothing but dire necessity, could induce them to live. But even there they are denied a resting place. The colonial government of Canada throws them back upon the United States. Where then shall they go to find a home? Humanity and policy say send them back to *Africa*. It is the land of their fathers. There is room enough for them there. The soil is fertile, and the climate suitable. There they will rise from their present wretched condition to respectability, and our beloved country will thus be freed from one of the sorest evils that can afflict a nation, that of having within it a population, that have no interests in common with the rest of the community.

But this is not all the good the society proposes to do.—For more than three hundred years, an odious traffic in human flesh, has been carried on from the western coast of Africa to the continent of America, which in its consequences has produced more unmingled woe, than any other calamity which has ever befallen the human family. It is not my purpose to enter into a minute detail of this abominable, Heaven-detested commerce. Suffice it to say, that for hundreds of years past, about *eighty thousand* human beings have been torn from their homes, and their friends, and all their earthly attachments, in each and every year of that long and dreary period. And how do you think these eighty thousand yearly victims were procured? and how were they disposed of? To some of you this sad story may be very familiar; and you may have wept over it many a time; but I am persuaded many of you have not the least idea of the manner in which the African slaves are procured in their own country, or of the hardships and cruelties they are subjected to on their passage to the slave market.

With the Spaniards who first discovered this continent, and took possession of a large part of it, gold and silver were the great objects of all their pursuits. Hence they opened mines wherever there was any prospect of finding these precious metals. And the natives of the country were divided out among the Spaniards, and were made to work in these mines, beneath the lash of cruel taskmasters. But the Aborigines of the country in South America, and the West India Islands, were a feeble race, and like snow beneath the sun-beam they melted away under the influence of Spanish oppression until the whole race had almost become extinct.

When the Spaniards discovered the Island of *St. Domingo*, it was supposed to contain upwards of a million of inhabitants. And in the short space of fifteen years that vast multitude had been reduced to about sixty thousand, and they were diminishing daily. About this time it was discovered that the western coast of Africa was peopled with a hardy race, who were capable of enduring toil, and whose constitutions were adapted to the heat of a tropical climate. Thither the Spaniards turned their eyes, as to a place where

slaves could be procured to labour in their mines; and from that accursed hour until the present time, the inhabitants of Africa have been torn from home, and all the sweets and comforts of home, and have been dragged into bondage under circumstances of cruelty and barbarity, which has stamped everlasting infamy on all the actors in, and aiders and abettors of this horrible traffic.

When the slave traders first visited the western coast of Africa, it is said to have been a most delightful country. It was thickly studded with villages, and swarmed with a population who were simple in their manners, amiable in their dispositions, and were in the quiet enjoyment of the bounties which nature had bestowed upon them in great profusion. It is true they were not civilized according to our ideas of civilization; and it is also true that nature had stamped on them a complexion different from ours; but still they were, comparatively an innocent, happy, unoffending race. But the scene has been sadly changed in that illfated country—*A country red with black men's blood, and black with white men's crimes.*

The slave traders introduced among these simple people every thing that could please the fancy, excite the cupidity, or rouse the passions of uncivilized persons. They fomented quarrels among them, and furnished them with the means of destroying each other, until at length every man's hand was turned against his brother. The consequence was that the native tribes on the coast of Africa made war on each other, in which the great object was to make prisoners; and every person who was taken prisoner was sold to the slave dealer, and was hurried on board the slave ships which were constantly hovering off the shores of that devoted land. But indeed the tragedy which has been acted, and still continues to be acted on the continent of Africa, begs all description. It was, but a common occurrence for the inhabitants of a village to retire to rest at night not apprehending any danger near, and before midnight their village would be in flames, and by the light of these very flames the wretched inhabitants, who were escaping for their lives, were seized by the man-stealer.—Those who made resistance were butchered on the spot; the infants and the old were left to perish, and the young were dragged to the slave ships, and the morning light exhibited such a scene of desolation as language cannot describe. And deeds of this kind were of daily occurrence; until at length that pleasant land became an appalling scene of desolation, such as the human eye never elsewhere beheld.

But indeed it is impossible to pourtray the sorrows and the sufferings of the wretched sons and daughters of Africa. Think it you can conceive of it; measure, if you can ascertain its demensions, the length, and breadth, and height, and depth of that tremendous load of grief, which presses on the heart of the captive, when he casts the last lingering look on all he is leaving, when he is about to be torn from home and all its pleasures, from his kindred and all their sympathies, and to be carried to a returnless distance from all he holds dear on earth! Form an idea if you can, of that unutterable desolation which encompasses the father and mother whose children have been torn from them in a moment, and of whom

they are never again to hear any intelligence, on this side of the grave! Conceive if you can, the bitterness of that cup of woe, which the captive drinks to the dregs, as he is carried across the ocean in a floating dungeon, the draught continually embittered by the remembrance of that home, and those friends he never more shall see! Bring these things home to your own doors, and measure them by your own feelings, and tell the result if you can! Think not that these people, either in the land from which they came, or in that to which they are carried, do not feel like other human beings in like circumstances. It is a sad mistake to think so.—

“Fleecy locks, and black complexion  
 Cannot forfeit nature’s claim;  
 Skins may differ, but affection  
 Dwells in white and black the same.”

Happy indeed would it be, for these wretched captives, if they lost their feeling, at the same time that they lose their freedom.— But they do continue to feel, and that most keenly; and such is the effects of that unutterable despair, which takes possession of their whole souls, that it prompts them to adopt every means in their power, to destroy their miserable lives. Some of them in the bitterness of their grief have refused to take any food; and neither threats, nor stripes, nor persuasion could induce them to prolong a loathed existence. Indeed they have to be chained on board of the ships that carry them across the ocean, to prevent them from drowning themselves, which they would rejoice to do, if they had it in their power. And then their treatment, in what is called the middle passage, is but little calculated to sooth their griefs, or ease the pains of a wounded spirit. On the contrary, their treatment on ship-board is the most horrible that can be imagined. Figure to yourselves several hundred human beings chained down between the decks of a vessel, where they have scarcely room to turn themselves, where not a breath of pure air ever fans their temples, or cools the fever that is boiling in their blood; surrounded by an atmosphere so impure that it cannot fail to generate disease and produce death; with no friend near to speak one kind word, or to administer one drop of consolation to them, and with no prospect before them, but what is worse than death. Ask yourselves if this is calculated to mitigate their grief, or to still the throbbing of a broken heart? I shall not detain you with a recital of the individual acts of cruelty which are on record, as having been perpetrated by these, worse than savages, who have been, and are now employed in the slave trade; because they are so extremely disgusting that they are not fit to be rehearsed in a decent assembly.

Of the eighty thousand persons supposed to have been carried captive yearly from the continent of Africa, one third of the whole number are supposed to have died on the passage, from causes, some of which I have enumerated, and have been buried in the ocean. Another third, are supposed to have died in what is called the seasoning, that is in becoming acclimated to the countries to which they have been carried;—so that out of the eighty thousand persons torn from Africa every year, upwards of fifty thousand

have died of broken hearts, and other causes, in the course of a few months, from the time the galling chain of slavery was fastened round their necks.—Oh! what a prodigious waste of human life!—Let us pause for a moment and form an idea, if we can, of that mighty multitude of the murdered sons and daughters of Africa, who, on that day, when the ocean shall give up its dead, shall appear at the bar of God to demand vengeance on their cruel murderers! Can any one, for a moment, contemplate this long protracted scene of villiany, and not be satisfied that there is need for, and must be a day of awful retribution approaching?

This shameful traffic, with all its appalling consequences, was for a long time carried on by the permission of the civilized nations of Europe, and I wish I were not obliged to add, by the United States also. But, at length, a few benevolent persons in England, tore aside the curtain which had long concealed its enormities, and portrayed its awful atrocities in such colours, that in the year 1806, the government of Great Britain, to her everlasting honor, put a stop to the slave trade in her dominions; and in the year 1808, as soon as the constitution would permit, it to be done, it was put a stop to, in the United States also. And since that time, most of the governments of Europe, and America, have prohibited it by laws which make it felony, and punish it with death. But still it is carried on privately, to an alarming extent; and, in proportion to the concealment it is subjected to, have its cruelties and terrors increased ten-fold. I will give you but a single instance out of many. Not long ago, perhaps not quite a year ago, a slave ship took a cargo of two hundred and fifty slaves to the Island of Guadaloupe, and effected a landing privately of all of them, except sixty-five; but, being in danger of detection, the captain of the vessel threw the remaining sixty five overboard, and drowned them; and the diabolical deed was only discovered by the dead bodies floating to the shore in a state of putrefaction. And, while the love of gain predominates over the feelings of humanity, and the fear of punishment, the slave trade will continue, in despite of all the laws that have been or may be enacted against it, until colonies of civilized people shall be planted, along the shores of Africa, who shall defend it from the depredations of these fiends in human form. In fact, the Colonization Society proposes the only means, by which this accursed trade, can, or ever will be, effectually stopped; and indeed the Colony of Liberia which this Society has planted, has already freed about two hundred and fifty miles of that coast from the ravages of these enemies of the human race. And who, let me ask, will avow by his conduct, that he possesses a heart so cold, so regardless of the feelings of humanity and the best interests of society, and so engrossed with its own interests, and its own cares, and its own pleasures, that he will not move a step, nor do an act, in aid of those who are planning and executing such great and glorious achievements? I hope the number of such is small, and that it will speedily diminish, until there shall not be an individual found, in all our happy land, who will not cheerfully contribute a little of his property, and the whole of his influence, be that much or little, until the sons and daughters of

Africa, shall be restored to that country from which their parents were feloniously and barbarously stolen; until our beloved country shall be freed from a great and sore evil, with which she is now afflicted; until that hateful traffic in human flesh, which has so long and so cruelly desolated, and now desolates the African continent, shall be forever done away; and until the light of the gospel shall shine into every dark recess of that much injured part of the world.

In reviewing events in connexion with the American Colonization Society, we are forcibly reminded how short is the span of human life. It is scarcely fourteen years since the Society has been organized, and yet many of its members and friends are already numbered with the dead. Finley, who first suggested the plan of Colonizing the free people of color on the coast of Africa, is dead. Caldwell by whose influence and exertion the Society was called into existence, is dead. Mills, the first Missionary who volunteered his services in exploring the shores of Africa, for the purpose of finding a home for her children, on that long desolated coast, is dead. Ashmun, who accompanied the infant colony to Africa, and sat by its cradle, and nursed it with the affection of a father, and stood by it in adversity as well as in prosperity; and who was its stay and support when the storm of war beat upon it severely, and threatened its destruction; and who beneath the burning sun of a tropical climate made his own life a sacrifice to promote its prosperity, is dead. The venerable Washington, who for many years presided over its deliberations, and whose very name was for the Society a passport to the affections of the community, is dead. The eloquent Harper, who so powerfully advocated the cause of the Society, at a time when it greatly needed the aid of such a friend, is dead; and Howard, and Rutgers, who contributed so liberally their wealth and influence to promote its interests, are dead; and many more of its friends and members, whom I cannot now name, are also dead.

Yet, although dead, these great and good men still speak to us. From behind that mysterious curtain which separates time from eternity, they address us, and this is their language.—They tell us, that whatever our hands find to do, in works of benevolence and charity, to do it with all our might; for that we too, like them, will soon be called from the scene of action, to render up our account for the use we have made of the talents committed to us. They point to Africa sitting beneath her own palm-trees, clothed in sack-cloth and weeping for her children, and refusing to be comforted, because they have been murdered on her desolated shores, and buried beneath the billows of the ocean, and carried into hopeless and interminable slavery. Wretched Africa! She has indeed fallen among thieves, who have robbed and wounded her, and she is now bleeding from a thousand wounds.—*Who will act to her the part of the good Samaritan?* Who will bind up her wounds, and pour into them *wine and oil*, and protect her from her enemies, and chase away those human vultures, that are perpetually hovering on her coasts, and feeding on the flesh and blood of her children?

Who will light for her the lamp of science, and publish the glad tidings of salvation to her sons and daughters, and raise her from that state of moral degradation into which she has sunk in the lapse of ages? The Society in whose behalf I this day address you, is attempting to do all these things, for that injured, insulted, and oppressed country. And it calls on you, and on every individual in this highly favored nation, to come forward with heart and hand, and help in this great and good cause. And who will refuse to aid in such a work as this?

It is true, that if it be the will of God that Africa should be regenerated—that the moral darkness which envelopes that benighted land should be dispelled—that pure and undefiled religion should shed its benignant influence on these desolated regions—that the wrongs of that much injured country should be redressed—and that knowledge should be diffused among its numerous tribes. He can easily accomplish his designs without our feeble aid. That Being who said, "*Let there be light, and there was light,*" can as easily bid the moral darkness which broods over the African continent to be gone, and it would instantly vanish. But it has pleased the great Father of the human family, "*Who has formed of one blood all the nations that dwell on the face of the whole earth,*" to accomplish his purpose respecting his children by human instrumentality, to the end, that, having admitted the children of men to be fellow-workers with himself in the holy employment of doing good, he may bestow upon them the glorious reward prepared for them whose conduct is virtuous, lovely, and praiseworthy in the sight of God and man.

And, let it be remembered, that whenever God has a great work to accomplish among the children of men, whether it be to scourge them for their folly and wickedness, or to accomplish some benevolent purpose, for the promotion of their happiness, he always raises up suitable instruments to effect his purposes. And not only does he raise up such instruments, but he also upholds them with his Almighty hand, and protects them by his own watchful Providence, until they have accomplished all the work he has allotted them, and then they are laid aside, and are rewarded, or punished, according to the nature of their work, and the motives which prompted them to perform it. For illustration, we need go no further back than to the time when the continent of America was discovered.—Behold Him raising up Christopher Columbus, an obscure individual, and inspiring him with wisdom to discover that which had long been hid from the learned and the wise. See him endued with courage to undertake an enterprise that might have appalled the stoutest heart; a courage which never forsook him amid dangers and difficulties, beneath which any but a *Heaven supported* mortal must have been overwhelmed. See him shielded amid the war of elements, and the still more fierce and dreadful war of human passions, until he had drawn aside that curtain which had so long concealed one half of the world from the other, and opened to the human family a theatre, on which it is to be hoped, some of the most pleasant parts of the drama of human affairs will be exhibited.

When the sons of the Pilgrims were to be emancipated from the thralldom of Britain, and when a system of Government was, for the first time, to be established among the children of men, which should have for its object the happiness of those over whom it should be exercised; when a new era was to commence in the political world, and a development was to take place that should astonish and confound the Despots of the earth, and make their thrones totter beneath them, and which at the same time should excite the admiration of the wise and the good in all parts of the habitable globe, the fathers of the Revolution were raised up as instruments by which this great work was to be accomplished; and the same hand that raised, upheld and protected them, amid all the dangers and difficulties of a long protracted war; and he who called them into the field of action, inspired them with wisdom to plan, and courage to execute every enterprise needful to produce the destined result, and in the end crowned their efforts with complete success.

And now, that we hope the promise is about to be fulfilled, that, "*Ethiopia shall stretch out her hands to God,*" the Colonization Society has been called into existence, as an instrument to accomplish this ancient prediction. Under the protecting care of the Almighty, it has achieved, and will achieve, mighty deeds, of which the future historian will delight to tell; and by the instrumentality of this Society the wilderness shall be made to rejoice, and the solitary places to be glad, the consequences of which shall extend beyond the boundary of time, and occupy a large space in the records of eternity.

Nor let it be forgotten, that however humble a part any one may act, in the great work of doing good, he shall not fail of receiving a large reward. Even a cup of cold water, given to one who is employed in doing the will of his Creator, will be held in everlasting remembrance by him who counts that which is done unto his friends; as done unto himself. Who then will refuse to lend a helping hand in this labor of love—this work of charity? I would again call to your recollection the story of the good Samaritan. He did not content himself with casting a look of compassion on the object that lay in his way: nor did he content himself with binding up his wounds, and applying to them the proper healing medicines: nor did it even satisfy him that he had taken the wounded man to a place of safety, and was about to leave him with those who would take care of him till he should be restored to his health. No; he took out his purse, (as I hope you will all do this day,) and gave the wounded man money to supply his wants, and kindly promised that whatever more should be expended on the object of his benevolence, he would pay at his return. And now my friends, I wait to see who will imitate the example of this kind-hearted Samaritan; and who like the Priest and Levite will cast a look of cold indifference on this whole business, and passing by on the other side, will refuse to lend any aid to his fellow-mortal in affliction and distress. Verily, the time is coming, when such an one shall be afflicted himself, and shall have none

to help him. As much money as the good Samaritan expended on the wounded man, (about 20 cents,) paid annually by every individual in our happy land, would be amply sufficient to accomplish the grand object which the Society has in view. One million of dollars yearly, is the largest sum which has been supposed necessary to carry to the land of their fathers every free person of colour in the United States. Ten cents paid by each individual would raise this sum; and who would not give a sum so small to effect an object so great, so good, so important in its results—so beneficial, both to those who give, and to those that receive the gift? It is true, a great many cannot give any thing; and, it is to be feared, that some will not give any thing. What then? There are many who have given, and will continue to give, their thousands, and their hundreds, and their fifties, and their twenties, and their tens, and their fives of dollars, until the treasury of the Society shall be full, to overflowing; and until the benevolent object shall be fully accomplished.

And let it be remembered, that the forlorn and wretched part of the community, on whose behalf I would enlist your feelings, and excite your compassion, are emphatically our *neighbors*. They are bone of our bone, and flesh of our flesh; and if we could be made to exchange situations with them, and to suffer as they suffer, and to feel as they feel, and think as they think, we would then know by experience how "*hope deferred maketh the heart sick*:"—and then could we again resume our former station, we would not need any argument to convince us that it is our duty to assist by all lawful ways and means, the American Colonization Society, in the mighty enterprise in which it is engaged. Our contributions would then be liberal, for they would be prompted by our feelings, as well as by our judgment.

### INCOME OF BENEVOLENT SOCIETIES.

The Editors of the New York Observer have prepared from London Magazines and papers, the following table of the income of the various benevolent Societies which hold their anniversary meetings in the British metropolis in the month of May, and have annexed a column showing the dates of the commencement of the several societies.

Societies	When	Estab.		Income.
British and Foreign Bible,	-	1804	£84,982	\$337,320
Wesleyan Missionary,	- - -	1786	53,565	246,708
London Missionary,	- - -	1794	48,226	214,123
Church Missionary,	- - -	1800	47,328	210,236
Religious Tract,	- - -	1799	24,973	110,880
Jews,	- - -	1808	12,272	54,487
Hibernian,	- - -	1806	9,228	40,972
Sunday School Union,	- - -		6,323	26,924
Sailor's Home	- - -	1828	4,295	19,069
United Brethren, (London)	- - -		4,021	17,853
Naval Military Bible,	- - -	1780	3,396	15,078
Irish Evangelical,	- - -		3,134	13,914



	When Estab.	Income.	
Prayer Book and Homily	1812	£2,207	\$9,799
Anti-Slavery	-	2,134	9,474
British and Foreign School,	1805	2,038	9,048
Newfoundland School,	1823	1,866	8,285
Continental,	1818	1,824	8,098
Irish Society of London	1822	1,495	6,637
Sunday-school Society,	1786	1,468	6,517
Friends of the Hebrew Nation,	1829	1,258	5,585
Port of London,	1827	1,180	5,239
Christian Instruction,	1825	1,066	4,733
Universal Peace,	1816	628	2,786
Philo-Judæan,	1826	502	2,228
Spanish and French translation	1826	369	1,638
London Itinerant,	1797	224	994
British Reformation,	1827		about 12,000

1. The *British and Foreign Bible Society* circulated during the past year 434,422 Bibles and Testaments.

2. The *Wesleyan Missionary Society* has 140 stations; 210 missionaries exclusive of catechists, local preachers, assistant-superintendents, schoolmasters, &c. and the converts from Paganism are reckoned at 39,660. Of its missionaries, 21 are in Ceylon, 10 in the South Seas, 30 in New Brunswick and Nova Scotia, 9 in Canada, 12 in Newfoundland, 24 in Ireland, and the remainder in South and West Africa, the West Indies, &c.

4. The income of the *Church Missionary Society* for the first ten years after it was established, averaged £1,500 a year; for the second ten, £15,000; and for the last ten, £41,000. About one third of its income is expended in India, and the rest chiefly in Australasia, the Mediterranean, West Africa, and Ceylon.

5. The *London Religious Tract Society* distributed, during the past year, 10,900,000 tracts, and since the establishment of the society, the number is upwards of 140,000,000, in forty-nine different languages.

6. About half of the income of the *London Jews' Society* was expended on Missions in Palestine, Poland, and other foreign countries; one sixth part in support of Jewish children, and the remainder was devoted to their seminary, the purchase of Hebrew Bibles, and tracts, &c.

7. The *London Hibernian Society* has had under its care, in the four Provinces of Ireland, during the past year, 1,375 day, adult, and Sunday-schools, attended by 80,513 scholars, of whom upwards of 30,000 are Roman Catholics. The number of Bibles and Testaments distributed, during the past year in English and Irish, is 96,386, making, with distributions in former years, 235,781.

8. The *British Sunday-school Union* has issued during the year 369,481 books, and has under its care in Great Britain and Ireland 9,985 schools, governed by 97,747 teachers, and containing 1,019,093 scholars.

10. The income of the *United Brethren's Society* in this table is merely that of a London association in aid of the Missions of the United Brethren.

11. The *Naval and Military Bible Society* circulated during the year 13,233 Bibles and Testaments.

16. The *Newfoundland School Society* has under its care in that Island eight schools, with fifteen branches, in which 1,160 scholars are taught daily, and about 950 on Sunday.

17. The *London Continental Society* employs forty two agents on the European continent, principally, we believe, in combatting popery.

18. The *Irish Society of London* has under its care 421 schools, containing 16,896 pupils.

19. The *Sunday-school Society* has under its care 404 schools containing 37,197 scholars.

22. The *Christian Instruction Society* has sixty stations (all we believe, in London and vicinity) for reading the Scriptures, exhortation, and prayer; and its visitors, 1,100 in number, all gratuitous, visit 26,914 families.

23. The *London Peace Society* printed during the last year 23,000 books. The whole number printed during the fourteen years of the Society's existence is 469,300.

25. The *Spanish and French translation Society* has printed during the year, in the Spanish language, Gurney's Essays on Christianity, Bogue's New Testament, and other books to the number in all of 10,000 copies; and they have nearly ready for the press, the epistle to the Romans, with Scott's Commentary in French.

26. The *London Itinerant Society* has stations in twenty-seven villages, and is the means of carrying the gospel to about 13,000 souls.

27. The *British Reformation Society* employs agents to travel in Ireland to hold public discussions on the subject of popery, and to show that Roman Catholic doctrines are inconsistent with the Scriptures.

The principal Religious Charitable Societies in Great Britain not included in the above list are the following. We give the income for the latest year to which our information extends.

<i>Societies.</i>	<i>Income.</i>	<i>Year.</i>
Christian knowledge	\$300,290	1827-8
Irish Education	159,681	1826-7
Baptist Missionary	52,486	1827-8
Irish Tract and Book	20,157	1827-8
Scottish Missionary	19,780	1826-7
Edinburgh Bible	14,600	1827-8

For the purpose of presenting, as far as may be, at one view, the whole income of benevolent societies in both hemispheres, we annex the principal societies in this country.

<i>Societies.</i>	<i>Income.</i>	<i>Year.</i>
American Bible	\$170,067	1829-30
Am. Board of For. Miss.	106,928	1829-30
American Sunday-school Union	70,000	1829-30
American Tract	60,210	1829-30
American Home Miss.	53,929	1829-30

American Colonization	20,295	1829-30
American Baptist Missionary	16,661	1829-30
American Methodist	13,128	1829-30
Boston Tract	13,896	1828-29
Gen. Assem. Board of Missions	12,632	1529-30
American Episcopal	10,827	1829-30
American Reformed Dutch	4,604	1829-30

The aggregate income of the Societies mentioned in the above tables is \$2,540,228, and of this sum the British Societies contributed \$2,007,651, and the American Societies \$532,577. If to the above aggregate we add \$160,000 for the Society of United Brethren, and other Protestant benevolent Societies in Germany, France, Switzerland, &c. the whole amount will be, in round numbers, \$2,700,000.

### SUMMARY STATISTICAL REPORT.

*Of the Presbyterian Church in the United States of America, for June 1, 1830.*

Since the last summary view was given, *six new Presbyteries* have been formed, within our bounds; so that the Assembly has now under its care *nineteen Synods*, and *ninety-eight Presbyteries*. The following *thirteen Ministers* of the gospel have, during our last ecclesiastical year, been removed from us by death: viz.

The Rev. William A. Porter, of the Presbytery of Columbia; the Rev. John M. Mason, D. D. of the 2nd Presbytery of New-York; the Rev. Matthias Bruen, and the Rev. Joseph Stibbs Christmas, of the Presbytery of New-York; the Rev. Manasseh M. York, of the Presbytery of Susquehanna; the Rev. Abiel Jones, of the Presbytery of Grand River; the Rev. James Duncan, of the Presbytery of Madison; the Rev. John V. Bovelle, of the Presbytery of Wabash; the Rev. John Patterson, of the Presbytery of Mississippi; the Rev. George G. McWhorter, of the Presbytery of South Alabama; the Rev. Joseph D. Kilpatrick, of the Presbytery of Concord; the Rev. Alfred Finney, of the Presbytery of Tombigbee; and the Rev. William Ashmead, of the Presbytery of Charleston Union.

There are now *Seventeen hundred & eleven Preachers of the Gospel in the Presbyterian Church*, of whom 1491 are ordained Ministers, and 220 Licentiates. Increase (after deducting deaths, &c.) since the last report, 113. The candidates for the ministry in various stages of preparation amount to 228.—Number of congregations, 2158—increase last year 88—Number of communicants, 173,329. increase last year, deaths, removals, dismissions and suspensions, deducted 10,513.

The Funds reported by the Presbyteries as having been collected in our churches which have made *any returns*, are for Foreign and Domestic Missions, \$44,914.—For Theological Seminaries, \$9,643.—and for charitable education purposes, \$126,130—total, \$184,292.

The contributions to the Bible, Tract, Colonization and various other Religious Benevolent Institutions not named above, we presume are not included in the estimate.

## "THE LILY OF THE MOUNTAIN."

A superficial observer of the inequalities of life might suppose that there is a greater variety of human happiness than corresponds with facts. The parade of power, the pride of birth, and the magnificence of wealth, seem to indicate an enjoyment far greater than can consist with the plain attire, the frugal repast, and the humble seclusion of the cottage. This would be a correct inference if the mind could be rendered happy by the parade of external circumstances. But a contented mind is the only source of happiness, and consequently, if "one flutters in brocade," and moves amid the refinements of society, and another is clad in homely attire and occupies the sequestered valley, or the recesses of the forest, it is not certain that this variety of external circumstances furnishes an equal variety of happiness. If God has given to one the luxuries and the honors of life, he has given to another the ornaments of a meek and quiet spirit. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath prepared for them that love him? And is not that peace which flows from a title to the heavenly inheritance superior to all the pageantry of an ungodly world? So I thought when, in the bosom of one of those western wilds with which our infant country yet abounds, I was prompted by humanity, as well as by duty, to visit the lonely dwelling of a poor, afflicted widow. The path that leads to this cottage is over a mountain and through a forest which has never echoed to the axe of the husbandman. As I climbed the toil-some, solitary way, I asked myself, what unhappy beings, rent from the bosom of society, have chosen to bury their sorrows in this noiseless retreat. I had not imagined that I should find so lovely a being as I have named the *Lily of the Mountain*. As I advanced, a little opening presented the cottage sending up its solitary wreaths of smoke. There is a charm when one first emerges from the bosom of the wilderness, and catches the smoke of a dwelling, and hears the barking of the jealous watch dog, which cannot be described, and which can be realized only by experience.

I had now reached the cottage, and stooped to gain admission through the humble door. The building consisted of a pile of logs unceremoniously rolled together in the form of a dwelling, and supporting with more than the strength of Gothic architecture the half thatched roof. There was no chimney, and the smoke was permitted to struggle through the large aperture or to yield to the repulse of an adverse wind and circulate about the interior till it could escape through the interstices of the mansion. The fire necessary to expel the cold from this comfortless habitation had turned to the semblance of ebony, and to the reality of charcoal, the adjacent logs which were made to do the half office of a chimney; and the floor was of native earth, except some pieces of refuse boards, and some flat stones which served chiefly for a hearth. There were no apartments in the dwelling, but a blanket venerable from age, was suspended, as it seemed, for the purpose of half concealing the necessary

domestic business from the couch of sickness and languishing. Some pieces of broken shingles fixed in the opening of the logs served for a shelf, and here were deposited some dusty tracts and an ancient family bible, reminding one of the strength of early associations and of the charm of New-England piety.

But it is time to say something of the inmates of the dwelling. On a mat near the fire lay a son, the support of declining age, with a foot half amputated by an unfortunate blow from the axe. The wound had been dressed by an empiric of the neighbouring settlement; and the patient, left to the care of his widowed mother, was perusing a much worn tract. Near by, upon the only couch, lay the interesting form which constitutes the subject of my narrative. The victim of consumption, she resembled indeed the beautiful, but fading lily. Confined from the sun and air, her complexion had assumed a delicate whiteness, and the slow wasting fever had tinged her cheeks with the most beautiful colour. Her disease had reached that stage in its progress which gives a transparency to the skin, and throws around the female form the loveliness of an angel, awaking those mingled emotions which I shall not attempt to describe, and which excite the earnest prayer, that death, having rendered his victim so pensively beautiful, may relinquish his purpose. With indescribable feelings I drew near the couch of this interesting sufferer. Her expressive eye spoke of happier days, and the raven tresses that lay dishevelled on her pillow seemed to whisper that had this flower, thus

— — — — — born to blush unseen

And waste its sweetness on the desert air,

been transplanted to the parterre, it might have surpassed in beauty and fragrance its sister flowers. But I was anxious to learn the approaching destiny of the *spirit* that animated this form of loveliness. Do you feel that God is just in bringing upon you such great afflictions? "I am not afflicted, and if I were, God is just." But you are unhappy, to lie in this wretched condition? "I am not unhappy; it is better to be as I am now than as I was once, in health, for then I thought too much of the world." If then you are happy, and reconciled to your condition, you must have found something more than the happiness of this world. "I have—that which the world cannot give." "Have you no hope of recovery." "I have no wish to recover." Have you no fear of death? "I am not afraid to die, God is so good that I am safe with him." Yes, God is good, but we are wicked. "Oh yes, (clasping her emaciated hands) I have been so wicked that I do not suffer half so much as I deserve, but Christ is merciful." Have you no fears that you may be deceived? "No fears now—perfect love casteth out fear." Are you not sometimes in darkness when you are in great pain? "I do not think of pain, I am happy, and shall soon go home." There was an effecting artlessness in all she said which I cannot describe, and a promptness which beautifully illustrated the inspired truth, that out of the abundance of the heart the mouth speaketh. I found myself in the presence of one who had learned much in the school of Christ, and who seemed just spreading her wings for the mansions

of rest. Consolation, instruction, sympathy—she needed none, for she had already passed within the veil. I remained silently admiring the pure influence of christianity, while Religion herself seemed to stand bending over her child in all the loveliness which inspiration has arrayed her. This child of affliction (for such without her permission I must call her) had for two years indulged the christian hope. No ambassador of Christ had been here to lead her within the enclosure of the church—no pious visitant had entered the humble dwelling to impart the bliss of christian fellowship. But ministering angels had descended, and she had learned of the Father. Resigned to the lot of humanity, and supported by that faith which is “the substance of things hoped for, and the evidence of things not seen,” she had bid adieu to the world, and was waiting to be called to the abodes of the blessed. The widowed mother too, could plead the promise made to the widow and the fatherless.

Having commended to the Great Shepherd this little group of afflicted, secluded beings, I bade them adieu forever, and as I silently retraced my steps to the more busy scenes of life, I indulged the train of reflections suggested by the scene I had witnessed. The impression which it stamped so indelibly upon my mind I need not describe. There is still a freshness in the scene (for I am relating facts) which can be lost only with the power of recollection. The reader when he is assured that the page he peruses contains no fiction, will make his own reflections, and he will be impressed with the truth that true happiness is found in the humbler as well as in the more elevated walks of life. The gay and beautiful whose attention is devoted to the walks of pleasure, while they pity this afflicted sister of the wilderness, will feel the importance of seeking that religion which supported her in the hour of affliction, and which constituted the loveliness of her character. The pious fair too, who in their sphere of benevolence resemble angels of mercy, will not in their “walks of usefulness” forget the cottage of the poor. The cottage scene will often afford to the benevolent mind a happiness far superior to a visit in the halls of a palace. I love to recur, in my lonely meditations, to the “lodge in the wilderness,” and I would rather visit the solitary grave of this departed saint, (for she now sleeps beneath the shade of the adjacent forest,) and read her rudely sculptured name than to gaze upon “the storied urn and animated bust” of the proudest hero.

CLIFTON.

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### **ON THE GRADUAL AND INSIDIOUS PROGRESS OF INTEMPERANCE.**

No person ever became a drunkard, or a tippler, all at once. The descent to infamy and to hell, upon the fiery stream of intoxicating liquors, though often rapid, is not perpendicular. In almost every case, the progress at first, is slow and imperceptible. Probably not one hard drinker in a hundred entertained the least apprehension of danger, when he began to fall; and not one in fifty

can, upon looking back specify the day, or the month, when he took the first step, in the downward road of intemperance. It requires time to pervert the natural taste; to silence the remonstrances of conscience; to overcome the sense of shame; to extinguish the best affections of the heart; and, with the eyes open, to plunge voluntarily into all the miseries of infamy, poverty, disease, death, and perdition.

It is by degrees that an inordinate thirst for ardent spirits is created. The poison diffuses itself through the whole system unseen and unsuspected. While the unconscious victim cries peace and safety, sudden destruction is coming upon him. Every day adds a new and stronger link to the chain, that is soon to bind him beyond the hope of deliverance. At every step his path becomes more steep and critical. Like a benighted wanderer on the glaciers of Switzerland, he walks upon the brink of destruction, and knows it not. Or rather, he is like a man in a delirium, who should stand and laugh and sing on some loose impending crag of the highest Alps, at the very moment when he is about plunging into the abyss beneath.

This might serve for a hasty outline; but it may be useful, though it should be painful, to pursue the subject further. Let us then endeavor, in a few cases, to trace the insidious progress of intemperance, step by step, from the first excess, to downright and habitual intoxication.

We will begin with one of those invalids, who are gradually and insensibly seduced by strong drink, under the imposing name of medicine. He resorts to the bottle of bitters at first, not because he craves liquor, but to remove some ache, or to gain a temporary relief from debility. He drinks very sparingly once a day, and is sure that it does him good. Soon he finds, that the little, which he has been accustomed to take, does not produce the desired effect, and therefore increases the dose. While under its stimulating operation he feels better, but when that ceases, he sinks lower than ever. Long before the stated hour returns, he is driven, by a kind of unaccountable impulse, to the bottle, by the use of which he once more gains a momentary relief.

In the mean time, he feels, or thinks he feels, a variety of strange spasms and shooting pains, which nothing but his beloved medicine can remove. Under this impression, he after a while uses it so frequently and so freely, that its inebriating effects become apparent to his friends. They are alarmed, and very tenderly suggests to him the expediency of substituting some other medicine. He is confident that nothing will answer the purpose so well, and thinks himself fully authorised, nay bound, to reject their friendly advice. The habit of drinking now increases upon him every day. He is often disguised, and his friends think it high time to remonstrate with him in a more decided tone. He pretends to be astonished, that they should entertain such unkind suspicions; assures them that these suspicions are wholly groundless; that he drinks no more than his health absolutely requires, and wonders how they can be so cruel, as to think of depriving a poor sick man of the only medicine, which

gives him any relief. Thus he contrives to blind his own eyes; and to resist every motive that can be urged to save him from ruin. While he flatters himself that his health is improving his hands are made strong. He wastes all the little strength that he had, and goes prematurely down to the grave, a confirmed drunkard. Or, if he recovers in spite of strong drink it is only to drag out a few months or years of shame and guilt; to be a burden to his friends and a curse to the community. Such, in a thousand cases, is the gradual and insidious progress of intemperance, begun and carried on by using ardent spirits as a medicine.

Let us now trace its footsteps and its ravages, for a moment, along the path of honor and office. Here alas! we shall find many a column, broken and defaced, which once stood strong and towered high; the pride and ornament of the State. Here, also, may we behold the useless fragment of a multitude of inferior pillars, which, while they stood, helped to support the public edifice. None of these, let it be remembered, were overthrown by a single shock. Their foundations were gradually and silently washed away, till they tottered, and at last fell to rise no more. How this catastrophe is produced, it is not difficult to explain. In doing public business men have the temptation to drink almost always before them. Our habits are such, that to avoid being singular, those who would gladly decline, think they must, at least take a little. Here the rivulet, in many cases, takes its rise. Drinking a little once, prepares the way for drinking a little, or rather a good deal more. Liquor is always plenty and is often free; this last circumstance it cannot be doubted, induces some to drink more, than they would feel themselves able to buy. Being once fairly initiated, they find it difficult to refrain. Having had the decanter of brandy always at hand when abroad, discharging their public duties, it is natural to wish for it at home. And when matters have proceeded thus far, the danger of confirmed intemperance becomes great, and the most distressing apprehensions of friends, are too often speedily realized.

Thus, one indulgence, which, perhaps, was merely complimentary, prompts to a second, that to a third, and so on, till the melancholy fate of the victim is sealed. In the mean time, public confidence is gradually withdrawn. The whisper of suspicion gives place to the irresistible proofs of ocular demonstration. "He is not the man he once was," is repeated, by one and another, with a significant look and strong emphasis. To his utter astonishment he finds his character gone before he suspected that it was even tarnished. This discovery accelerates his fall. He throws off those restraints which a regard to his character had imposed, becomes a confirmed sot, is an object of pity and derision while he lives, and goes unlamented down to the grave.

Still further to illustrate the gradual and fatal progress of intemperance, let us seek in the bosom of some happy and respectable family, for an amiable and promising youth on whom the fondest hopes of his parents rest. We will suppose (what alas, too often happens,) that through their indiscreet use of strong drink in the



family, he contracted, even in childhood, too high a relish for the cordial and the sling. Or we will suppose, that his feet first began imperceptibly to slide, at a raising, a ball, a military parade, or, on the fourth of July. Having once begun to drink spirits, he repeats and increases the draught from time to time, without the least suspicion of danger, and is pleased with the exhilarating effects. This exhilaration is naturally followed by languor and he soon learns, when his spirits are depressed, to raise them by the stimulous of ardent spirits.

Yielding to the importunity of merry and insinuating companions, he goes now and then to the tavern, or grog shop. The glass is filled, passes briskly around, and he is urged to partake of its contents. If he declines, or drinks sparingly, he is ridiculed as a lad of no spirit. Again the glass is replenished; again and again he is over persuaded to put it to his mouth. Nor after others have treated him so generously, is it possible for him to get off with honor, till he has called in his glass, and pledged the noisy circle. He goes away heartily ashamed of himself, and resolves never to be found in such company again. But he is again solicited and yields. He is observed to drink more willingly and freely than before, and is greeted with applause. This flatters his vanity, but cannot altogether quiet his conscience. He returns home late. The suspicion of his parents are excited. They inquire where he has been; and, after some attempts at equivocation he is constrained to tell. They tenderly admonish him and he promises never to offend in this way again. A new temptation, however, presents itself, and he is overcome. All this time, he abhors the character of a drunkard; never suspecting that he is becoming one himself. But the dreadful truth begins to appear. His eyes and his face betray him. He grows idle and quarrelsome; answers his parents roughly; and learns to swear and gamble over the bottle, as often as he can find opportunity.

He is, perhaps, secretly carried home intoxicated, from his midnight revels, once or twice. The scene is too much for his doting father and mother. Their hearts are ready to burst with anguish. Half despairing and half distracted, they weep and pray till he comes to himself, and then, in the most earnest and moving terms, set before him the fatal consequences of persevering in his present course. His brothers and sisters entreat him, with many tears, not to destroy himself, and not to rend the heartstrings of those who most tenderly love him. He is deeply affected, promises amendment and forms strong resolutions, which, alas! prove like the morning cloud, and the early dew.

At length his intemperance becomes a subject of public conversation. Many have seen him in the state of partial or complete intoxication. Then it is, that to save his character, if possible, a little longer, his friends invent for him, a variety of excuses; such as that he drank upon an empty stomach; he was very much out of health; he was overcome with cold; or he is subject to fits and fainting. Vain effort to conceal the truth! He has fits, indeed, but they are fits of drunkenness, which become every month more fre-

quent and more public. He is seen staggering away from the dram-shop, or lying senseless on the ground, at noon day. If he is able to get home, he raves like a maniac, or rather like a fiend; curses him that begat, and her who bare him, and imprecates the vengeance of God upon his own head.

Thus he goes on, waxing worse and worse; selling the very clothes from his back to buy spirits; destroying all the faculties of his mind; and *treasuring up wrath against the day of wrath*. He dies as he lived. The grief of his mother is too big for utterance. Gladly would she pour it forth in tears, but cannot. Even tears refuse to come to her relief. His father, trembling with agony, and bending over his grave, breaks out in the heart-rending apostrophe of king David, *O my son, my son, would God I had died for thee, my son, my son.*

Painful as is this view of the gradual and terrible progress of Intemperance, there is at least one other, which is not less distressing. I have seen the affectionate husband, the fond parent, the warm friend, and the kind neighbor, drawn incautiously within the tremendous sweep of this worse than Norwegian whirlpool. For some time he was carried so slowly round its vast circumference, that his friends would scarcely perceive the motion, and he was wholly unconscious of it himself. But at length suspicion ripened into certainty. It became apparent, that every revolution hastened his progress and carried him nearer to the fatal centre. His fond wife, terrified almost to distraction, entreated him instantly to make his escape. He smiled at her weakness, and assured her there was no danger. This increased her alarm; and fain would she have rescued him at the hazard of her own life, but could not. His children stretched out their imploring hands, and his friends made every possible effort to save him, but in vain. At times indeed, he would seem to listen to their entreaties, and feebly to struggle against the current, that was hurrying him to destruction. But at length its whirling velocity made him giddy, and even deprived him of reason. Every moment accelerated his approach to the roaring gulf; and while I beheld, he suddenly disappeared, and I saw him no more!

Let my readers tell, whether they have not seen a man, happy in the bosom of his family, kindly discharging the duties of a husband and father, till that great destroyer, strong drink entered his house, and tempted him to his undoing. His destruction, however, was not accomplished in a day or a month. If he indulged his appetite for liquor too far, he firmly resolved never to become a slave to it. If he drank his morning bitters regularly every day, he was sure that the habit could not be attended with any danger. If he went occasionally to the tavern, it was only to read the newspapers; or if to the dram-shop, he had business there which could not be dispensed with. He always retired early and sober.

But notwithstanding all his excuses and palliations it was apparent, that he had begun to fall. Instead of passing his evenings at home, as formerly, he might be seen hauging about the tavern till a late hour. Private and tender remonstrances were resorted

to, and he promised reformation. He left his dissolute companions, and resolved never to renew the connexion. But neither promises nor resolutions could bind him. He returned to his cups. He neglected his business. His customers called, and not finding him at home, withdrew their patronage. His wife tried every endearing method to withdraw his feet from the path of ruin. He was not yet a drunkard; but it was evident he would be soon, unless something could be done to check his progress, and no effectual means could be devised. At length he came home intoxicated. The distress of his partner and the consternation of his children, may be imagined, but cannot be painted.

When sleep had brought him to himself, most earnestly did she conjure him for his own sake; for her's, and for that of their common offspring, to reform without delay. He seemed to relent; begged that she would forgive him; bound himself by the most solemn promises, and once more revived her hopes. Ah delusive hopes! Unable to walk, he was soon carried home by his companions; slept away the fumes of the inebriating draught; again relented, and again relapsed. Now it was, that he gave himself up to sin with greediness. Now it was, that he might be seen staggering away from the dram-shop, at an early hour of the day. Whenever he went from home, his poor broken-hearted wife trembled to think of his return. His estate was soon all measured out by the gill and the half gill; his family was reduced to beggary; and the boys in the streets hooted at him as he reeled along.

And now, yonder comes that loathsome, self-degraded monster. Behold his bloated face, his eyes swollen and red, and every feature distorted. See him at length feeling for the door of his own house, stumbling over the threshold and entering more like a brute than like a man.

If your heart can endure it, follow him into the house. Behold his children fleeing, and shuddering, as if pursued by a wild beast. Conceive, if you can, what his poor heart-broken wife must suffer, as she sinks down in her chair, and remains speechless. And is this the man, who vowed to love and cherish her in sickness and in health? Is this the husband who was once so kind; the father whose children used to run out to meet him, and welcome his return? O how changed! And by what means? What evil spirit is this that now possesses and is dragging him away to the pit? It is Intemperance. Reader! once he was as free from it as thou art. But he was snared and taken, when he little thought of it; and so mayest thou be. We have seen what he was; we know what he is. He has fallen by little and little. Soon he will die, and while we lament his dreadful exit, let us remember, that he does not perish alone. Thousands of husbands and fathers, in the United States, are now travelling the same road; and, except they repent and reform, of which there is almost no hope, will ere long meet the same doom!

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Let those who have eyes to read, and hearts to feel, seriously reflect upon the views, which I have attempted faintly to sketch, of

the gradual and fatal progress of intemperance, when once it gains the ascendancy; and let them watch and pray against it without ceasing.

Z. X. Y.

### THE EXAMPLE OF CHRIST.

*To the Editor of the Christian Spectator.*

The example of Christ is a high theme of discourse, and matter of most pleasing contemplation. The imitation of that example is a high and difficult duty, and to be urged continually on all who bear his name. The following passage from Barrow's sermon, "of walking as Christ did," has pleased me so much, I have persuaded myself it would please your readers.

E. R.

"Our Saviour's example is especially influential upon practice, in that it was, by an admirable temperament more accommodated for imitation than any others have been; that the perfect copy of his most holy life seems more easy to be transcribed, than the ruder draughts of other holy men: for though it were written with an incomparable fairness, delicacy, and evenness; not slurred with any foul blot, or any where declining from exact straitness; yet were the lineaments thereof exceeding plain and simple; not by any gaudy flourishes, or impertinent intrigues, rendered difficult to studious imitation; so that even women and children, the weakest and meanest sort of people, as well as the most wise and ingenious, might easily perceive its design, and with good success write after it. His was a gentle and steady light, bright indeed, but not dazzling the eye; warm, but not scorching the face of the most intent beholder: no affected singularities, no supercilious morosities, no frivolous ostentations of seemingly high, but really fruitless performances; nothing that might deter a timorous, discourage a weak, or offend a scrupulous disciple, is observable in his practice: but on the contrary, his conversation was full of lowliness and condescension, of meekness and sweetness, of openness and candid simplicity; apt to invite and allure all men to approach towards it, and with satisfaction to enjoy it. He did not seclude himself into the constant retirement of a cloister, nor into the farther recesses of a wilderness, (as some others have done) but conversed freely and indifferently with all sorts of men, even the most contemptible and odious sort of men, *publicans* and *sinner*s; like the sun, with an impartial bounty, liberally imparting his pleasant light and comfortable warmth to all. He used no uncouth austerities in habit of diet; but complied in his garb, with ordinary usage, and sustained his life with such food as casual opportunity did offer; so that his indifferency in that kind yielded matter of obloquy against him from the fond admirers of a humorous preciseness. His devotions, (tho' exceedingly sprightly and fervent) were not usually extended to a tedious and exhausting duration, nor strained into ecstasical transports, charming the natural sense and overpowering the reason; but calm, steady, and regular, such as persons of honest intention and hearty desire (though not endued with high fancy, or stirring passion)

might readily imitate. His zeal was not violent or impetuous, except upon very great reason, and extraordinary occasion, when the honor of God, or good of men, was much concerned. He was not rigorous in the observance of traditional rites and customs, (such as were needlessly burdensome, or which contained in them more of formal show than of real fruit) yet behaved himself orderly and peaceably, giving due respect to the least institution of God, and complying with the innocent customs of men; thereby pointing out unto us the middle-way between peevish superstition and boisterous faction; which as always the most honest, so commonly is the most safe and pleasant way to walk in. He delights not to discourse of sublime mysteries, (although his deep wisdom comprehended all) nor of subtle speculations and intricate questions, such as might amuse and perplex, rather than instruct and profit his auditors; but usually did feed his auditors with the most common and useful truths, and that in the most familiar and intelligible language; not disdaining the use of vulgar sayings, and trivial proverbs, when they best served to insinuate his wholesome meaning into their minds. His whole life was spent in exercise of the most easy and pleasant, yet most necessary and substantial duties; obedience to God, charity, meekness, humility, patience, and the like; and the which, that he might practice with the greatest latitude, and with most advantage for general imitation, he did not addict himself to any particular way of life, but disentangled himself from all worldly care and business; choosing to appear in the most free, though very mean condition; that he might indifferently instruct by his example, persons of all callings, degrees and capacities; especially the most, that is, the poor; and might have opportunity, in the face of the world, to practice the most difficult of necessary duties; love-liness, contentedness, abstinence from pleasure, contempt of the world, sufferance of injuries and reproaches. Thus suited and tempered by divine wisdom was the life of our blessed Saviour, that all sorts of men might be in an equal capacity to follow him, that none might be offended, affrighted or discouraged; but that all might be pleased, delighted, enamoured, with the homely majesty and plain beauty thereof. And in effect so it happened, that ordinary people (the weakest, but sincerest and unprejudiced sort of men) were greatly taken with, most admired and applauded his deportment; many of them readily embracing his doctrine and devoting themselves to his discipline; while only the proud, envious, covetous, and ambitious scribes and lawyers rejected his excellent doctrine, scorned the heavenly simplicity and holy integrity of his life."

From the Southern Religious Telegraph.

### MEANS OF PRESERVING RELIGIOUS LIBERTY.

If the preservation of religious liberty is necessary to secure a general benefit to the community, it is highly important that the means by which this valuable object may be obtained, should be clearly understood. I wish therefore to express my thoughts on this subject. It is so momentous, and, if we may rely on the rec-

ords of history, so difficult, that it demands most serious consideration. I wish to awaken attention, and to aid in bringing patient inquiry to bear on this great concern. It has, heretofore, more frequently roused passion than exercised reason.

The experience of past ages teaches us many valuable lessons, and presents many painful facts in relation to this important matter. It is, indeed, when we look on bygone ages, amazing to see how from one generation to another, man has allowed his fellow to lord it over his conscience. And it rouses at once both pity and indignation, to observe how the great body of the people have tamely acquiesced, while the tyrants of the world have tortured and murdered the men who had courage openly to plead for the rights of conscience. It is wonderful to think too, to what an extent persecution has been *inflicted*, because men would not consent that others should judge for them, and prescribe how they were to worship their Creator.

This nation is the only one on earth, which is trying the experiment of complete religious liberty. Every citizen is bound to do all in his power, that the country and the world may have the benefit of a fair trial. The process has gone on far enough to put one question beyond all doubt—and that is a question of very great importance. It is proved by our experience, that it is for the true interest of religion that it should be free.—This point, at least, is fully settled.

But how is religious liberty to be perpetuated? This is the difficulty. At present, indeed, the state of public opinion is such that no direct attempt to take away or limit the rights of conscience need be apprehended—if there is danger at all—and if not, why the morbid sensibility which is manifested?—it arises from the operation of moral causes, the progress and tendency of which are not apparent. That there is danger from the plans and efforts of real christians in this country, I cannot for a moment believe. But still the affair is one, which calls for vigilant attention I have no doubt. And certainly no reasonable man, who at all understands the subject, can complain of a people's being jealous of their religious liberties.

One general observation on this subject, can scarcely fail to attract the attention of every inquirer. The wonderful facilities of intercourse between all parts of the world have given an amazing increase to the mutual influence of nations. The public sentiment of the world has a freer range, and operates with a more direct efficiency on all parts of human life, than at any former period. And the liberality of our laws in regard to aliens, allows to them the most unrestrained ingress into our country, and intercourse with our citizens. With a freeness and frankness, characteristic of our republic, and indicative of strong confidence in the *reasonableness* of our institutions, all sorts of people, from all countries may come among us, and by speech and the press, publicly and privately, propagate all sorts of opinions among the people. Now as far as wealth, numbers, and power; as far as learning, taste and refinement operate as modifying causes of national opinion, the

preponderance of influence, take the world as it stands, is, immeasurably, against our principles. On our side, we have right, and reason, and our experience as a nation, so far as it goes. If we could have *fair play* in this contest, no one would doubt the result:—for truth is mighty. But what will be the *ultimate* effects of foreign influence, I am not prophet enough to foretell. The thousands and thousands, who come here every year, bring many old habits and prejudices with them. The multitudes will be so great, that in process of time, all the established churches of Europe, will think that they ought to care for their members in the United States; and we shall find the pope of Rome, the Emperor of Germany, the kings of France, and Spain, and Portugal, and England, advancing money to provide for the spiritual wants of their people in the United States. Our own native population, in the meanwhile increases with such rapidity, that adequate provision cannot be made to afford them sound religious instruction. Hence great numbers of our citizens will fall under the spiritual care of foreign priests. And we shall before long see hundreds, yes, and thousands of missionaries, supported by the established churches of Europe, and bound to them by all the ties of interest and prejudice, itinerating in our country, and giving their own peculiar cast to the religious opinions of our people. We shall also witness magnificent displays of religious pomp, and all that splendor of worship, which have been for ages employed to captivate the imagination, and strike strongly on the senses. And who can tell what will be the effect?

Already this work is begun. The things of which we speak are now taking place. And the customary sagacity, the practised skill of those who have long held the mind in bondage are manifested in this whole affair. They have already so gained on the public mind, that they feel, at perfect liberty to pursue their measures without disguise. And as has been already observed, if any opposition is made, even in the way of argument, to the promotion of an exclusive, and intolerant religion, the effort is branded with the odious names of intolerance and bigotry.

It is some knowledge of these facts, which has induced me to undertake this labor; and to state according to my best views of the subject, the most efficient means of perpetuating the religious liberty which we now enjoy.—*To be Continued.*

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## GOD IMPARTIAL IN THE PURPOSE OF ELECTION.

It is objected to the purpose of election, that it makes God appear *partial*, and a *respector of persons*.

*Partial* is derived from the word *part*, and implies a selfish regard to a part, in distinction from a disinterested regard to the good of the whole. A part may either be regarded or disregarded, from a desire to promote general good. We may separate a limb from the body, whose continuance would endanger the body; and on the other hand, all our members may be employed in preserving a single limb, whose continuance it is judged, will be useful to the body. All the regard which we pay to a part is not partiality.

When fire breaks out in a city, they may pull down a certain building, or they may take peculiar pains to preserve a certain building, with a regard to the good of the whole city, and not be chargeable with being partial.

Impartiality, or having no respect to persons, requires that *all innocent* persons should be *justified*; but it does not require that *all guilty* persons should be *pardoned*. Impartiality does not *forbid* that the guilty should be pardoned, when this can be done in consistency with the general safety. If extending pardon to a *part* of the guilty, is more consistent with the general good, than extending it to the *whole*, then this is not partiality. But on the supposition, that extending pardon to the whole of this character, would diminish the happiness of the community at large, it would be a proof of partiality if they were all to be pardoned. It is therefore agreeable to the common sense of mankind, that while a sovereign has no right to put a difference between his obedient subjects, he has a right among his rebellious subjects, to extend his pardons to as many, or to as few, as he shall judge will conduce most to the benefit and prosperity of his kingdom. God is no respecter of persons, because that in every nation, and among all the different classes of society, "he that feareth God and worketh righteousness is accepted of him." God is not partial, because he saves as many sinners, as will promote the best good of the universe. This we know, because it is said, the Redeemer will see the travail of his soul, and be *satisfied*. If God were to save one more than would promote the best good of the universe, this would be a *partial* thing; it would be a regard to the good of a part, in opposition to the good of the whole. God is not chargeable with partiality, because that in determining the *persons*, as well as the *number* of his elect, both men and angels, he is influenced by the most enlarged benevolence. It was not partiality to these individuals, but a regard to the greatest good of the universe, which led him to predestinate *them* to eternal life. If this greatest and most desirable good had required, that *Satan* should have been put among the elect angels, instead of *Gabriel*, it would no doubt have been so done. If the greatest good of the universe had required, that a Saviour should have been provided for the *fallen angels*, instead of *fallen man*, it would doubtless have been so. If God would have been more glorified, and the kingdom of holiness made more perfect, by saving *Judas* instead of *Peter*, then Judas instead of Peter would have been effectually called and prepared unto glory. I thank thee, said Christ, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; Even so Father: for so it seemed good in *thy* sight.

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### MISS FANNY WRIGHT.

This female, delivered a few evenings ago, at the Bowery theatre in New York, a parting address, preparatory to her leaving this country for England. It is characterized by the New York Courier, as "a singular *melange* of politics and impiety,—eloquence



and irreligion,—bold invective and electioneering slang." The theatre was very much crowded, probably three thousand persons being present, and what was the most surprising circumstance of the whole, is the fact, that about one half of the audience were females—*respectable females*.

There was a good deal of theatrical display in her proceedings last Wednesday night. She has, during the year, made considerable improvements in her plan of operations. In opposing the sacredness of the Scriptures, and withholding that volume from the people, she has shown some knowledge of human nature, by substituting something in its place. For the sake of effect, a copy of the Declaration of Independence, in a single sheet, was spread before the lecturer. When she reached that part of her address in which her scorn—and it was bitter enough—was expressed against the Bible, she exclaimed, "This is my text book (slapping the copy of the Declaration of Independence)—this is my Bible—my holy Bible—the holy Bible of American Independence, and must soon be the holy Bible of the whole earth." This was received by a tremendous shout of applause. She boldly and fearlessly avowed that her object was to overturn the present institutions of society; but her means were peaceful. Her weapon to accomplish this was republican education, as she called it. She alluded to the era of 1801, when democracy triumphed, and swore "by the sword of Washington,"—"by the good sense of Franklin,"—"by the democracy of Jefferson," that she would exert her whole energies in pursuit of her object. That object is to make but one class of human beings, and this is to be accomplished by equalizing every man and woman as to knowledge, life, liberty, and the pursuit of happiness. Her notions of the "social state," or marriage, are curiously enveloped in metaphysical terms, but no one can mistake them. She said, so far her success had been equal to her most sanguine expectations. Many of her notions are vague and indefinable; but her bitterness towards priests, clergy, politicians, banks, colleges, and the present order of society, is bold, daring, and palpable enough. She appeared to be quite vain of the effect which she has produced, and at the conclusion said that she would withdraw for a few months, as she now believed she had given the people sufficient impulse to carry on the war themselves. She declaims with vehemence against every thing religious and orderly, and avows her object to be a thorough and radical reform and change in every relation of life—even the dearest and most sacred. Father, mother, husband, wife, son and daughter, in all their delicate and endearing relationships, are to be swept away equally with clergymen, churches, banks, parties and benevolent societies. Hundreds and hundreds of respectable females, by frequenting her lectures, give countenance and currency to these startling principles and doctrines. Nearly the whole newspaper press of this city maintains a death-like silence, while the great Red Harlot of Infidelity is madly and triumphantly stalking over the city, under the mantle of "working men," making rapid progress in her work of ruin. If a solitary newspaper raises a word in favor of public virtue, and

private morals—in defence of the rights, liberties and property of the community, it is denounced with open bitterness by some, and secretly stabbed at by them who wish to pass for good citizens.

When this miserable fanatic in the cause of impiety and indecency, first made her appearance in this country, the universal sentiment she excited was abhorrence and disgust. The moral sense of the community revolted, and rejected her obscenity, as an innocent child would a poisonous snake. Her meetings were obscure, and it was considered deeply disreputable to attend them. Not many people were then found willing to spurn what had been loved by the wise and good of all ages, and sanctified by their veneration.

Unhappily, the pernicious principles of Fanny Wright have spread to a degree to astonish and confound the virtuous. It is obvious that the moral sense which first rejected her doctrines was not strong enough to withstand her reiterated attacks. What was at first repugnance, afterwards sunk into indifference, and finally became zeal in her cause. All that was necessary for success was perseverance in scattering the seed. New-York is not singular in maturing them. In almost any city of equal size, Miss Wright would have found the same materials to work upon. All large cities embrace in themselves the elements of convulsion. She *did* scatter the seed with a prodigal hand, and her success has struck sorrow into the hearts of all good citizens. "Two years ago," say her deluded victims, "twenty persons could hardly be found in New York who would openly avow infidelity;—now we have twenty thousand!"

To the christian, to the patriot, this is a subject for deep thought and pregnant with sorrowful forebodings. Astonishing! that a woman, casting aside the modesty of her sex, trampling upon the most consoling truth, scorning the sweetest and most hallowed ties,—the silver cords of society,—and setting herself up as a gazing stock and party word for debauchees, and vice in all its multitudinous varieties, should exert so great an influence! From a small beginning like this, sprung the revolution that deified a courtesan and made France a hell!

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### THE ALARM AGAIN.

*What do they gain by it?*

It is worth while to look back upon the history of the societies which have been attacked with so much zeal, and see what alarmists have gained in times past by their efforts.

The first considerable attack upon the system of societies was made by Bishop Hobart upon the Bible Society. His friends formed a Bible and Prayer Book Society, as a sort of counterpart to the general Christian Institution. What did they gain by it? Did they stop the progress of the Bible Society? On the contrary they have themselves been obliged to get up an Episcopal press, to prevent the necessity of using Bibles from the National Society.

The Methodist leaders next took the field.—Seizing occasion from an indiscreet word used by a young man, secretary to a small society not even connected with the American Society, they formally declared off, and formed a Bible Society of their own; and

we were expressly told in their official organ, that we should "see what effect the withdrawal of 380,000 church members would have upon these national societies." We do see, and what is it? Why the Bible Society has repeatedly received from individuals, of different denominations, donations larger in amount than their whole net income at the time of the withdrawal, and has been encouraged to attempt the supply of the whole United States at once while the other society, so far from offering to aid in this most noble and disinterested enterprise, even so far as to supply their own destitute, do not even propose to commence the distribution of Bibles, as I understand it, till they can persuade their people to raise them a fund of ONE HUNDRED THOUSAND DOLLARS for the establishment of "a great central press," perhaps so that they can speculate by underselling the old society.

Another attack was made, when the American Sunday School Union petitioned for an act of incorporation. Although enjoying themselves the benefit of a corporate charter, the conductors of the Advocate eagerly seized hold of the most calumnious infidel harangue which was thrown out in the Pennsylvania Legislature, and spread it out before three hundred thousand readers as testimony and fact. What have they gained by it? Have they put down the Sunday School Union, and constrained us all to go to the "Book Room" for our Sunday School Libraries? So far from it the Union has been strengthened till it has undertaken and already raised large funds, to form a Sunday School where it is practicable, throughout the Valley of the Mississippi, and to furnish every school with a good library.

Then there is the Tract Society. One Methodist brother, of lovely name, breathed out his holy soul in a dying effort to secure the co-operation of his own denomination in the great work of disseminating pure evangelical religion by means of religious tracts. But in vain. The whole power of its *hierarchy* has been at times bent against the institution, and even at this late day its *organ* is allowed to call it a Presbyterian Institution, to sound an "alarm" about its tendency, and to stir up the jealousy of Episcopalians, Baptists, Lutherans, &c., by telling them they are cyphers in the concern, it is all Presbyterian, &c. But what have they gained by it? Instead of checking its growth, it has gone steadily forward, until it now sends its monthly tract to more than two millions of people, and before the year closes, besides all other distributions, will doubtless, send to more than SIX MILLIONS.

And so far from making any encroachments upon the integrity or prosperity of any Christian denomination by this result of the societies, it is a fact that every single denomination has been increasing with unexampled rapidity. I think the alarmists, after a few more attempts of this kind, will be prepared to appreciate the counsel of an ancient sage:—"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts v.

THE  
**CALVINISTIC MAGAZINE.**

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

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**THE KINGDOM OF CHRIST**

*Asks no Patronage from the Civil Power, nor can Persecution destroy it.*

From the Rev. Dr. Humphrey's Sermon, preached before the Convention of Congregational Ministers in Boston, May 29, 1830.

The kingdom of Christ is so far from being sustained and strengthened by the secular arm, that hitherto it has invariably languished when constrained to lean upon the civil power. Perhaps it never received a more terrible shock, than it did on that day, when its holy simplicity was eclipsed by the purple of Constantine. At Rome, where pure and undefiled religion once shed abroad its holy light, what is there now but the mere mockery of a name—the blasphemies and mummeries of the man of sin? And in all the States of Europe, where the secular and ecclesiastic powers are united, true religion if not absolutely extinct, is paralyzed and almost stifled by an alliance which she abhors.

The kingdom of Christ is his “church, which he hath purchased with his own blood,” and which in its holiest aspirations asks for none but spiritual munitions for its defence. It wants no Jeffries, nor Star Chamber, to enforce its discipline—no compulsory tithes to support its teachers—no military to extend its conquests or guard its sacred towers. Its preservation and increase do not depend upon bulwarks of stone and mortar, nor upon long training in the use of steel and gunpowder. The loyal subjects of Christ's kingdom shrink instinctively from blood, except when the rage of persecution draws it from their own veins, and then no hero ever watched the crimson ebb with greater composure. Indeed, a very slight acquaintance with the history of Christ's kingdom, from the apostolic age down to the present time, must be sufficient to convince every one, that the very means by which the kingdoms of this world are upheld and wax strong, are most hostile to the growth and spread of true religion. The church has always flourished most, when it has been let alone. And even a dark and frowning sky has been safer for it, than the brightest radiance of any political firmament. How wonderfully has it been purified and enlarged by the fires of persecution! How often have the faithful come up invigorated out of

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great tribulation, while, on the other hand, they have been all but destroyed by the caresses of kings and Parliaments. Thus a bright summer, however delightful to sense, may wither the shrub which had survived the fiercest blasts of winter.

The kingdom of Christ is not like other kingdoms, liable to be subverted by political revolutions. It may feel the shock, and often does, when human governments are overthrown. But it has already survived hundreds of such convulsions, and will survive many more. That some forms of civil polity are more friendly to religion than others, cannot be questioned; but it has flourished under almost every form. And if the church has sometimes been weakened and depressed by the springing up of a new power, hostile to her very existence, she has, perhaps, quite as often been gainer, by the destruction of her enemies and the elevation of her friends. Nor has it seldom happened, when she was giving vent to her darkest forebodings, in the language of Jacob, "All these things are against me," that those very things were all working together for her immediate benefit.

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### "THE FOUNDATION OF THE METHODIST THEOLOGY.

The foundation of the Methodist scheme of theology is, the idea that every man is enlightened by a *supernatural principle of Grace*. "Had man been left just as he was when he fell from God, he in all probability had been utterly unsalvable: as he appears to have lost all his spiritual light and understanding, and even his moral feeling." This is Dr. A. Clarke's opinion of the condition of Adam and Eve after their transgression. He then observes, "As they were, so would have been all their posterity, had not some *gracious principle* been *supernaturally* restored to enlighten their minds, to give them some knowledge of good and evil—of right and wrong—of virtue and vice—and thus bring them into a salvable state." (Clarke's Discourses, p. 77.

Man thus placed in a *salvable state*, is required to improve this *gracious principle*, with the assurance that if it is rightly used, he will receive it in greater, and greater measure, until his regeneration will be effected. The conclusion to which we are brought by this theory is,—that he who wisely uses the *supernatural gracious principle*, secures the salvation of his soul, while he who neglects it, loses its influence and perishes. This is the doctrine we hear from every Methodist pulpit; and while it is proclaimed to be reasonable, and beautiful, ample proofs are sought for in the Bible, and supposed to be found. It is the doctrine, we are told, taught in the Scriptures instead of that of Election.

I shall attempt to shew that this scheme of theology is not true. That it is irrational—and without support from the Word of God.

**K. I BELIEVE IT IRRATIONAL.** It requires us to begin with the belief, that man, *by nature*, is not a moral agent. A moral agent is one who has the capacity to know his duty, and to do it. But, according to Methodism, Adam when he fell, *lost all his spiritual light and understanding, and even his moral feeling*—he had *no knowledge of good and evil—of right and wrong—of virtue and vice*—he was *utterly unsalvable*. Adam, then, in this situation, was not a moral agent. Certainly not. Could God have given any moral command to him? No. For he had lost all his spiritual light and understanding, and even his moral feeling—he did not know good from evil—right from wrong—virtue from vice. Could God have punished him even for his first sin? No. For “He had lost all his spiritual light and understanding, even his moral feeling—he did know right from wrong.” If God had poured his wrath upon his *body*, he would have been as ignorant as a brute what it meant. And if God had attempted to reach his *soul* he could not have touched it—Adam had *no moral feeling*—that is, no conscience. So then it appears that Adam was not only *utterly unsalvable*, but utterly free from obligation, and utterly beyond the reach of moral punishment! And in the words of Dr. Clarke, “As Adam was, so would have been all his posterity, had not some *gracious principle* been *supernaturally* restored to enlighten their minds, to give them some knowledge of good and evil—of right and wrong—of virtue and vice—and thus bring them into a salvable state.” I ask again, would *they* have been moral agents? Wherein would they have differed from brutes? Give a horse knowledge of right and wrong and he is a fit subject of Divine Law. He is a moral agent. Deprive man of this, and he is levelled to the condition of the horse. He is not under law. He is not a moral agent.

The next step in this scheme is equally far from a rational faith. It leads us to think, that the Holy Spirit makes man a moral agent. By some *supernatural gracious principle*, He gives to man *spiritual light and understanding, and moral feeling*; or in the other words of Dr. Clarke, “gives him *some knowledge of good and evil—of right and wrong—of virtue and vice*—and thus brings him into a *salvable state*. Before he receives this *gracious principle*, he is not in a *salvable state*. Although there is an ample atonement, he can know nothing about it. He has no knowledge that he is a sinner.

He has no knowledge of right and wrong. This is the state in which the Holy Spirit finds man *by nature*. Then it is evident the Holy Spirit makes him a moral agent. A moral agent—speaking of man—is a being who has all the capacity to know his master's will and to perform it. According to Methodism, man *by nature* has not this capacity, and it is restored by the Holy Spirit. Or if he has this capacity, it is utterly *lapsed*—utterly useless—until he receives the *supernatural gracious principle*. Adopt either explanation and we are taught by this theology, that the Holy Ghost constitutes man a moral agent by a *supernatural influence*.

Now this is irrational, because, it compels us to believe one of two absurdities. Wicked men after death either *have* this supernatural gracious principle?—or they *have it not*? If they *have it*, then the Holy Ghost abides with them in hell! If they *have it not*, then they suffer eternally without knowing right from wrong! It is impossible to resist this conclusion. And it is fatal to this whole scheme of Methodism. For what man can soberly think that the Holy Spirit abides in lost souls to constitute them moral agents! Or, on the other hand, what man can believe that the wrath of God is visited forever upon beings who do not know right from wrong.

I reject this scheme of Methodism, then, because it is irrational.

## II. IT IS WITHOUT SUPPORT FROM THE WORD OF GOD.

1st. It is contrary to Bible *facts*.—The case of Adam entirely disproves it. Dr. Clarke supposes Adam when he fell was without this *supernatural gracious principle*, and that he had no *spiritual understanding*—no *moral feeling*—or in his other language, had no knowledge of *right and wrong*—*good and evil*. Now I ask; Did Adam know nothing of right and wrong when he endeavored to hide himself from God? Did he know nothing of right and wrong when he attempted to charge his crime upon the woman? When it is said—“And the eyes of them both were opened,” does it not mean the same as when God says—“Behold the man is become as one of us to *know good and evil*?” I may safely say no man can read this history with an unclouded mind, and not be convinced as he goes along that Adam felt he was a sinner, and had his understanding and moral feeling in full activity—had knowledge of good and evil—right and wrong—virtue and vice. Adam then stood in no need of the *supernatural gracious principle* to constitute him a moral agent.

The parable of the rich man and Lazarus is equally opposed to the idea that man without a *supernatural gracious principle*, has

no knowledge of right and wrong. "And the rich man said, I pray thee therefore father that thou wouldst send him (Lazarus) to my father's house, for I have five brethren that he may testify unto them, lest they also come into this place of torment." This rich man certainly knew right from wrong—but had he any *supernatural gracious principle*? Methodists must answer yes, or no. They cannot answer yes—since they do not believe that the influence of the Holy Spirit is given to wicked men in the next world. They must answer no. Then the rich man stood in no need of the *supernatural gracious principle* to constitute him a moral agent.

2d. This doctrine is not sustained by any of those texts selected in its support. The following passages of scripture are the strongest, in the opinion of our Methodist brethren.

Jno. i. 9. "*That was the true light which lighteth every man that cometh into the world.*"

I. Cor. xii. 7. "*But the manifestation of the Spirit is given to every man to profit withal.*"

Titus ii. 11. "*For the Grace of God which bringeth salvation, hath appeared to all men.*"

These verses constitute the corner stone of this whole scheme of theology. It can easily be shewn that they give no support to it.

"*That was the true light which lighteth every man that cometh into the world.*"

Christ is here declared to be the light which lighteth every man that cometh into the world. Methodists and we do not differ about the fact. The question is—How?—How is Christ the light of every man? Methodists inform us that he is the *supernatural light* of every man. That he gives *supernaturally* to every man *moral feeling* or conscience. The words of Dr. Clarke are "It is from this light we have *conscience*."—"This light Jesus as *Mediator*, has imparted to *all men*, in *all ages*, and in *all countries*." The objection to this explanation is obvious at once. It leads us into the absurdity of believing that every *wrong conscience* in the world is the work of the Holy Ghost. For example. A heathen has been taught to believe it a duty to offer his child in sacrifice to an idol. He omits to perform the rite when his religion requires it, and his *conscience* accuses him of having done *wrong*. This sense of having done *wrong* is the *work of the Holy Spirit* according to Methodism! Can this be true? It must be, if *conscience* is the *supernatural influence* of the Holy Spirit.



Take another illustration. Paul "verily thought with himself that he *ought* to do many things contrary to the name of Jesus of Nazareth." It follows then from the doctrine before us, that when he approved of his punishing the saints in every synagogue, compelling them to blaspheme, and giving his voice against them when they were pnt to death,—his *approving conscience* was the *influence of the Holy Spirit*.—Yes, for let it be kept in mind, that according to Methodism, all *moral feeling* whatever—all *sense of right and wrong* proceeds from the *supernatural gracious principle*. Without it, upon their scheme, Paul could not have felt approbation in view of his conduct towards God; and without it, the worshipper of wood and stone could not feel any sense of remorse in the reflection that he had failed in duty to his idol. Certainly that interpretation of this text cannot be the true one, and that theology must be false which attributes all the wrong consciences in the world to the Spirit of God. The Spirit is given to lead us into all *truth*.

But the Bible puts its flat denial upon this interpretation. It tells us in so many words that moral feeling or conscience—the knowledge of right and wrong &c. are not the results of a *supernatural gracious principle*, but are the exercises of our *nature*. "For when the Gentiles which have not the law, *do by nature* the things contained in the law, these having not the law are a law unto themselves: which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." Here then we have the testimony of God that man has the *knowledge of right and wrong by nature*. Methodists say it is *supernatural*. Shall we not the rather credit God?

I might now with great safety leave this text. It does not teach that Christ is the *supernatural light* of every man. It is then of no use to the scheme I am opposing. Here too I might with the same safety dismiss the other texts I have quoted, since the objections which have been stated against the Methodist interpretation of John i. 9, stand with equal strength against their exposition of the passages in I. Cor. and Titus.

The declaration of God that men know *right and wrong by nature*, destroys at once this fabric of Methodism.

But I will consider farther all these texts. I have said there is no dispute as to the fact that Christ lighteth every man. The texts assert nothing more than the simple *fact*. How he lighteth every man, is the question. By a *supernatural gracious principle* or

the Methodists. This idea we have seen is absurd in itself, and denied by Scripture. The question then is still unanswered—How does Christ enlighten every man? I answer, 1st. He enlightens every man *by nature*. He endows every man, when he creates him, with the capacity from whence result Reason, conscience and choice. This capacity is the very *nature of the soul*. And these exercises of the soul constitute the *natural light* of every man that cometh into the world. 2nd. Christ lighteth all who hear the gospel. 3rd. He lighteth all unto whom the truths of the gospel are applied by the Holy Spirit. This is the *How*. In this manner *every man* that cometh into the world is *enlightened* by Christ—altho some in one way, and some in another. But, “Whatever light any man has, he is indebted to Christ for it, whether it be natural or supernatural.” This explanation must commend itself to the common sense of every man, because it is what every unbiassed thinking man would immediately imagine—in harmony with all the circumstances in the history of our race, and in perfect agreement with every part of the Bible.

“*But the manifestation of the Spirit is given to every man to profit withal.*”

This text is supposed by Methodists to declare very plainly the doctrine I am examining. But when it is read in its proper connexion, the plainest mind may see that nothing could have been farther from the purpose of the Apostle than to teach the idea contended for by them. I. Cor. chap. xii. “Now concerning spiritual gifts brethren, I would not have you ignorant.—Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same Lord which worketh all in all.” Paul in this chapter instructs the Corinthians in the truth, that there were diversities of spiritual gifts bestowed, *upon those appointed in that day*, to build up the church of Christ. In this connexion he says, “*But the manifestation of the Spirit is given to every man to profit withal.*” What did he mean by the *manifestation of the Spirit*? The Methodist *supernatural gracious principle*? Not at all. He tells us what he meant in the verses immediately following. “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these

worketh that one and the self same spirit, dividing to EVERY MAN severally as he will."

Here we have the meaning of the phrase *manifestation of the Spirit*. This *manifestation* consisted in the *bestowment of the miraculous gifts* herein enumerated, and in *nothing else*. Who are intended by the words *every man*? Every man in the world? By no means. But *every Man of THOSE possessing the miraculous gifts* just specified. Barely to read the text in its proper place, assures us of this meaning. It can therefore give our Arminian brethren no aid whatever, unless they will contend that *every man in the world* has some one of the *miraculous gifts* herein spoken of.

"For the grace of God that bringeth salvation, hath appeared to all men."

Here too we have a verse which separated from its context may receive the Methodist explanation—for a thousand texts may be taken from the Bible and made to suit any notion;—but read it in its appropriate place and we obtain a sense very different from that of the *supernatural gracious principle*.

Titus ii. "But speak thou the things which become sound doctrine:

1. That the *aged men* be sober, grave, temperate, sound in faith, in charity, in patience.

2. The *aged women* likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things.

3. That they may teach the *young women* to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

4. *Young men* likewise, exhort to be sober minded,—&c.


5. Exhort *servants* to be obedient unto their own masters, and to please them well in all things; not answering again: "Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

*For the grace of God that bringeth salvation, hath appeared to all men.—"*

Paul in this chapter directs Titus in the discharge of his duty as a teacher. He tells him to exhort every class of men—the old and the young—men and women—the master and the servant. Then he gives, in the verse under consideration, the reason why Titus should exhort every class. "*For the grace of God that bringeth salvation, hath appeared to all men*"—That is—to all conditions

of men. As if he had said: The grace of God is not confined to age, to sex, or to rank.—It is fitted and is sent to every grade and condition of men. This I believe is the plain and obvious meaning of the text.

According to the Methodist theology this passage teaches that a *supernatural gracious principle* is imparted to every man in the world.

Now, besides the violence done to the plainest scope and meaning of the passage by such an interpretation, it is shewn to be incorrect by the verses which follow, in which we are told How the grace of God hath appeared to all men, viz: “Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world.  Looking for that blessed hope, and the appearing of the great God, and our Saviour Jesus Christ.” If the theory of Methodism be true, every man in the world is taught to look for that blessed hope, and the appearing of our Saviour. Is this true? Is it fact that every Heathen is taught this? Yes, if this verse is to be understood as authority for the idea that a *supernatural gracious influence* is imparted to every man,—then every Heathen is taught to look for the coming of Christ! But no such hope, no such expectation, exists among the sons of idolatry—nor amongst any who have not heard the gospel;—then the explanation of Methodism is false.

I have thus endeavoured to shew that the Methodist idea that every man is enlightened by a *supernatural principle of Grace*, is not true. First; That it is *irrational*; because it requires us to believe that man is not a moral agent by nature—that he is made a moral agent by the *supernatural influence of the Holy Ghost*, and thus leads us into the monstrous dilemma, of believing either that wicked men after death have the influence of the Holy Ghost in hell to constitute them moral agents!—or that they suffer eternally without knowing *right* from *wrong*! Secondly; That it is *contrary to the Bible*—contradicted by the facts of scripture—contradicted by the express declarations of scripture in regard to the state of man by nature—and unsupported by those passages of Holy writ, adduced in proof of its truth.

In conclusion, I will notice a question which has presented itself all along—why do methodists advocate this scheme? I answer, just to get rid of the doctrine of Election. Jesus asserts—No man can come to me, except the Father which hath sent me, draw him. And this declaration is fatal to Arminianism, unless it can be shewn that God draws every man to Christ. Hence the scheme I have con-

sidered has been suggested. Hence we are taught that *all men* are drawn by this *supernatural gracious principle*.

If then this fundamental doctrine of Methodism be unsound, the whole building reared upon it must fall.—

R.

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### THE FAMILY BOOK-SHELF.

I remember when during my days of boyhood, I was partly compelled to read for want of other employment. When wearied with the round of juvenile sports, or confined to the house by the summer shower, or the snows and sleets of winter, various expedients were devised for the purpose of passing off the tedious hours. All of them at length proving stale, I was often driven, through necessity, to the book-desk for amusement. There the lighter productions were of course first seized upon. We are by nature averse to religion. I did not then know why it was, that I chose an abridged history, a geography, a collection of moral tales, or any thing, in preference to the words of piety. But this was the fact. Nothing impure or demoralizing was to be found in that humble collection. (And I am now thankful that so it was.) In a short time, all the books, not of a religious character, were read to weariness, and my next alternative was a choice from some eight or ten musty looking volumes of Scotch Divinity; one after another was glanced at, and then thrown down—resumed on some future occasion, read for a few minutes, turned over from one head to another, and then cast from me. A crucified Saviour was not to my taste. I could not long endure the dullness of reading merely about the worth of my soul. But in the course of a few years, even from these hasty and brief perusals, to which I had been driven as it were against my wishes, I had learned something. I did not know for twenty years after, that what I had read in these, had benefitted me any. I had been a professor of religion, and had, I trust, been reaping many blessings from my youthful and involuntary researches, for the space of ten years, before I was aware that I had been thus benefitted. I had a knowledge of many of the doctrines of the Bible, but did not pause to inquire when, or where I had first read or thought on them. Shortly after my attention was seriously turned to religion, I had (as millions have) a struggle with the Unitarian Infidelity. My carnal heart called loudly for that soul destroying poison. Through the mercy of God the victory was at length given to me. I did not at the time, or for

some years after, notice critically the means by which my mind was brought to reject that delusion. I can now remember my exercises, and can see that I was aided in this dangerous contest, by a scriptural view of the truth which I read when a boy. I found it in Willison on the catechism. I read it when laying on a bed, during my hours of idleness, (having nothing else to do;) and I never forgot the sentiments, and the Bible proofs of the blessed Trinity there arrayed. I had at the time no wish or intention to retain the ideas presented to me. But during months of vanity and years of wickedness, those truths never forsook me. When a text of Holy writ is once imprinted on the youthful mind, we have not access to memory's tablet to blot it out when we please. We cannot efface it if we wished. I can now look back and observe various advantages which I derived from this reading, slight as it was, for which I would not take the whole world. I am vehemently impelled to the belief that the little family library, where there is one, is to the children of that household, a greater blessing, or a blacker curse, than parents generally suppose.

Where there is anything immoral or unclean in a book, the attention of youth will fix upon it as certainly, and as naturally, as flies seek the most unsound part of a carcass. Reading has a beneficial effect on the young, if we consider it merely as connected with their education. A boy of twelve years who attempts to write a letter, can, if he has looked much into books, shape his sentences into something like the proper form; for he has seen how others express themselves. He has some few words at command; for his reading has furnished them. If he meets with a statement in his grammar respecting the structure of the language he speaks, he is prepared to understand it; for he remembers expressions in the books he has read, which may serve as examples of the fact or principle involved. The reading boy or girl will learn any branch taught at school, other things being equal, with a rapidity far surpassing the child who has never been encouraged to look into a book. Books then, if they contain nothing improper, are an advantage to a family of children. But where they contain that which is not merely innocent, but profitable and precious—what a blessing!!! And how *transcendent* that blessing, should these books not only be filled with valuable sentiment, but so written as to be easily understood, and so written as to captivate the young mind, and lead it on to further, and further progress and research.

To write for children and to shape instruction so as to suit their

capacities, is confessedly a task of no ordinary difficulty. Many have attempted it and utterly failed. Watts has been justly lauded for his efforts; but I think it still must be acknowledged, that that great man only *almost succeeded*. Very often I have taken up a book written for children, and after reading one sentence which was sufficiently simple, and ten which it was evident they could not understand, I have laid it down, ready to deem such an undertaking impracticable. Indeed, until very recently, I did seriously doubt whether important ideas *could* be presented to the child in a style neither low nor inelegant, and at the same time so plain as to be readily comprehended. But that this could be done, and in addition to this, done in such a way as to seize upon the attention and draw on the infant enquirer with eager industry, I never could have believed, if I had not seen it. The publications of the American Sunday School Union strike me as uniting excellencies which I want words to express. Surely the hand of heaven has been in this matter. I am thankful that I am raising a family in an age when such aids are at hand. These little volumes are read and understood by the boy of six years old; and they will instruct the president of a university. They are indeed level to the infant capacity; and they will profit the most learned. He who reads them without benefit and delight must be wofully deficient in the finer sensibilities or the nobler feelings of the heart. It is not enough for me that my children by attending school handle one of these little volumes every week. I am not satisfied that they should enter my house occasionally and then vanish. I must buy them; I wish to have them always at hand—always ready to be picked up by myself or any member of my family, or by visitors. I have long wished to own a truly valuable library, and was unable to purchase one. My means were not sufficient; and it is now in my power; though not by an increase of wealth. The publications of the American Sunday School Union, together with the eight volumes of bound Tracts, are a treasure richer than I once ever expected to possess. I am thankful that I can own such a library. Books calculated to fix the attention, to excite industry, to cultivate the mind, and to better the heart of old and young. Ah! how many professors of religion having rising families, have little else than trash, if no worse, in their houses, who should blush to look at a catalogue of their books,—who have costly furniture; sometimes a carriage; but no books, or next to none. I have been in the houses of those whose property was worth 10 or 20,000 dollars, whose religious library would scarcely furnish you with a day's

employment, if you desired to read;—costing less perhaps than one of their dining-tables, or a suit of clothes; and yet these parents professed to desire knowledge—were pretending to train up their children in the nurture and admonition of the Lord.

If I knew how to call the attention of every professor of religion to the kind and quantity of valuable books in his house, until he or she should blush at the shameful deficit; I would do it. And if they were past shame on this point, I would point at the pitiful spectacle, and direct the public eye thither, until they were made to feel.

N.

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### ON CAMP-MEETINGS.

LETTER FROM A WESTERN TO AN EASTERN CLERGYMAN,

NO. II.

Dear Brother—You desire to be particularly informed respecting the four days' meetings now so generally held in the Western Churches. In this letter I shall attempt to answer your inquiry, and also suggest some reasons why such meetings are desirable, not only in the West, but also in the East, and the North, and the South; in short, that some such method of bringing the gospel to *the whole mass of society* must be adopted before the glory of the Lord covers the earth.

Many ages ago, the Spirit of Inspiration declared that among men, "there is none that seeketh after God;" and we find that experience has verified the declaration up to the present hour. Had Christ commanded his disciples to select for themselves a particular location, and there continue stationary, until all the world should *come to them*, and inquire the way of salvation, the story of the manger, and the garden, and the cross, would have had a very limited circulation in the earth. But the ever blessed Redeemer 'knew what was in man.' He knew *there is none that seeketh after God*—that redeeming mercy must search and find out the sinner, and bring salvation to his door, or he would perish in sin. Therefore said he to the heralds of the cross, "Go ye into all the world, and preach the gospel to every creature." This is the principle, on which the friends of God, and the friends of immortal souls, must continue to act

"Till Christ has all the nations blest,  
That see the light, or feel the sun."

The unrenewed heart is pleased with the distance from God, and has no desire to make that distance less. The arm of the Lord must be made bare, or the soul is undone; and hence every true be-



liever, instead of boasting that the reconciliation of his soul to the Lord was brought about in virtue of pious resolutions that originated with himself, has reason to say in deep humility,

"Jesus sought me when a stranger,  
Wandering from the fold of God."

Now my dear brother let me ask, how is the gospel to be preached to every immortal creature in our beloved country? Look at the state of society in the greater part of the United States, and you will find that the number of those who habitually attend public worship, is far below that of those who do not attend. I speak now of all denominations, collectively, who preach Christ crucified. The number of human beings who habitually absent themselves from the house of God is *much greater* than those who habitually attend. It is so in our larger cities—it is so throughout the country. Go into any of our large cities; estimate the population; consider the number of visitors and strangers always found in cities; then count the churches where the gospel is preached, and the numbers who regularly attend, and the result will be alarming. Go to any of our country villages; estimate the population contained in the village, and around it within the distance of eight or ten miles; then examine the Baptist, Methodist, and Presbyterian churches, and you will find, with distressing frequency, that one third of the whole population do not regularly attend, *any where*, on the ministrations of the gospel. Will the earth be filled with the knowledge of the Lord while one half of the population in christian lands never enter the house of God? It will not. What then can be done to remedy this enormous evil? They will not come to your houses of worship; and if they should attempt to come, your houses of worship would not contain them. You may say, build more. Very good: but something must first be done to work up the whole community to a sense of the necessity of religion, before they can be prevailed on to occupy churches, if they were built to their hand. Forgetfulness of God is the crying sin of the day, with a large portion of our population. "Israel doth not *know*, my people do not consider." O what multitudes throughout our country *forget* God, and go to ruin, without thinking where they are going!

The plan of holding four days' meetings, and camp-meetings, which our churches have adopted in some parts of the western country, promises fairer to furnish a remedy for this great evil than any thing that has fallen under my eye. On the Thursday evening or Friday morning preceding the Sacramental-sabbath, christian families assemble in the grove that has been selected for

the place of worship; there a temporary stand for the preachers of the gospel has been erected, and convenient seats prepared for thousands of people, where the spreading branches and luxuriant foliage of the tall forest trees entirely exclude the rays of the sun. They commence their solemn worship, and continue it day after day. At first the assembly is composed chiefly of professors of religion; but the fact of such a meeting being held, awakens interest through all the surrounding country: the curious, the careless, those who would never think of entering a church, flock to the camp-meeting; and as seats are all ready for their accommodation, they sit down. The minister begins to address them in the name of the Lord—their attention is arrested—and often the Word of God, ‘quick and powerful,’ finds its way to the conscience, and the heart, and

“Those who come to mock, remain to pray.”

When you look over the sabbath congregation at a well conducted camp-meeting, you will see hundreds, yes, thousands, giving silent and solemn attention to the Word of Life, who would have gone down to the grave without the gospel, had the ministers remained in their churches, and no extraordinary methods been employed to arrest the attention of the careless.

It is to be lamented that many who are zealous for the truth, are at the same time opposed to every method that promises to bring the truth before the whole mass of society. They seem to think, that it is unbecoming those who believe the truth as it is in Jesus, to attempt to bring this truth to bear on the whole community. Owen, and Fanny Wright, and those who propagate the most destructive errors may have access to the multitude. They may call thousands together, and labor to poison their minds as long as they choose, but the friends of *gospel truth* must be *cautious*;—they must beware of calling a large concourse together;—somebody *might misbehave*: Let ministers keep always in the inside of the few houses of worship we have; let them never go to the great congregation without a cry, “Oh! Earth! Earth! Earth! hear the word of the Lord!” This might lead to *disorder*. No; let us have three hundred people sleeping in the church, and five thousand *without* the church, ‘without God, and without hope,’ rushing on to ruin, and we ought to be satisfied—make no effort to bring this thoughtless multitude together, and call their attention to God and eternity, for that would look like attempting to “preach the gospel to every creature.” Ah! my dear Brother, the cold, lifeless minister, who opposes every method calculated to advance the Saviour’s king-

dom, is 'the pestilence that walketh in darkness,'—the real Bohan Upas, diffusing a poisonous and deadly influence on all around.

One such minister, if he have influence, or one respectable professor of religion, can do more to oppose a revival than fifty avowed enemies of religion. Satan has sense enough to know who can serve his cause most efficiently, and would rather have one prominent church officer, or one respectable professor of religion finding fault with, and opposing clamorously, every measure employed to wake up the careless, and bring out the thoughtless to hear the gospel, than to have fifty of the profane sons of vanity and lies embarked in the same business. Arnold's desertion of the cause of liberty, and giving his influence to the enemy, did more to discourage the Americans, and invigorate their foes, than would have been done by the addition of many hundreds of fighting men to the British army.

This world is to be filled with the glory of the Lord; all the families of the earth are to be converted to God; and this is not to be effected by new discoveries in religion. No: "The *new light* that men imagine they see, generally turns out to be nothing but a new edition of old darkness." It is not by the introduction of *another gospel* better adapted to the taste of a revolted world, that all nations are to be turned to the Lord. No: The everlasting, unchanging and unchanging truths of revelation, that have come down to us from the Days of Moses and the Prophets, are those which all the world must and will embrace in the millennial day. That GOOD OLD GOSPEL which an ungodly world has so long rejected, hated, abhorred;—that glorious gospel which was to the Jews a stumbling-block and to the Greeks foolishness; and at which through all succeeding ages, unhallowed wit has snuffed and sneered, while the finger of derision has been pointed, and the lip of scorn curled, and the mouth of blasphemy made wide;—that gospel of the blessed God, the advocates of which have been, 'every where spoken against,'—hated of all men, slandered, spurned, murdered, martyred,—yes, that gospel, which like its Author, is the same from everlasting to everlasting, is the appointed instrument by which Jehovah will bring "every knee to bow and every tongue to confess;" but in order to this it must be preached to all men; "For how shall they believe on him of whom they have not heard; and how shall they hear without a preacher?" and I may add, how shall they hear the preacher unless they are brought together where he can have an opportunity of addressing them?

Look at the example of our blessed Saviour. He might have

preached every Sabbath in the Jewish synagogue if he had chosen; but he did not. On one Sabbath he preached in the temple; on another he preached on a mountain; at another time he entered a boat and thrust out a little from the shore, and taught the people from thence; at times we find him in the wilderness, or in the grove, surrounded by many thousands, who had nothing better to set on than the green grass: nor did these crowds come out in the morning from their homes and return the same evening; but they continued together day after day to hear the Saviour's words: at one time we learn that they continued with him three days, where they had nothing to eat; and how much longer they continued on other occasions, when they had made better preparations, we are not told. I have no doubt that while the Saviour designed the miracles that he wrought to confirm his divine mission in the view of all inquirers, he at the same time designed those miracles to wake up the public mind, and excite curiosity, that the people might come together, that he might have an opportunity of preaching to them the Word of God. Accordingly we find, when he began his wonderful works, that "his fame went throughout all Syria! And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." The immense results of the Saviour's ministry to these vast congregations are amongst the things that "are not written" in the New Testament: but doubtless the disclosures of the great day will show that they were worthy of the time and labor thus devoted.

Now if we wish all the inhabitants of our land to feel the blessed influences of the gospel, we must be willing after the example of our Saviour, to bring vast multitudes together, and let them remain together day after day, and preach to them the Word of Life. This must be done; this will be done before all flesh sees the salvation of God.

In this age of benevolent effort, christians and christian ministers are doing much to push forward the Fract Cause, the Bible Cause, the Sunday School Cause, &c. But we have not made corresponding efforts to push forward the *Preaching Cause*—and yet it is by the foolishness of preaching that God is pleased to save them that believe. While we have been solicitous to prepare the way for the salvation of the rising generation by Sabbath Schools, and the education of suitable young men for the ministry, have we done as much for the *present generation* as we ought? Have we employed the ministers now in the field to the best advantage? Without slacking the

hand in any other good work, can we not make a more vigorous effort to save the *present generation*, who are past the period for Sabbath Schools, and who must die, many of them, before the young men now in a course of education can enter the field? Yes, *let a great effort be made to save the present generation.*

I know it has been objected to camp-meetings that they cannot be conducted without noise and confusion: but this is a mistake. I have from early life been in the habit of attending Presbyterian camp-meetings. I do not now remember to have ever seen any difficulty in keeping order by night or by day. I have seen three, four, and five thousand, perhaps as high as six and seven thousand assembled, listening attentively to the Gospel, many of whom you could have brought out to no other place of worship. Some denominations it is true, may have disorder and confusion at their camp-meetings, but if this is a sufficient reason for giving up the system, then give up your meetings in the church, give up your prayer meetings; for some denominations have enormous confusion in their churches, and at their prayer meetings.

The advantages of this system are many. At present I shall mention but two or three.

1. They afford opportunities for christians to become acquainted with each other, and form friendships lasting as life. What am I saying? friendships lasting as eternity! In a city, christians of different families may leave their homes at the ringing of the bell, go to the church and take possession of their different pews, hear a sermon, and when the congregation is dismissed, return home; thus they may attend at the same church for years, and have little, very little acquaintance, and consequently little interest in each other's welfare; and in like manner, those who live in different parts of a country congregation may long meet at the same house before sermon, and leave it after sermon, and have little existing acquaintance or friendship between them. But let those same people come and settle on the ground at the commencement of a camp-meeting, and they will be better acquainted, and form more christian attachments by the time the meeting closes, than they would have formed in many years on the ordinary plan.

2. Camp-meetings give you an opportunity of preaching the gospel to all the community in the neighbourhood, for all will come. But this has been already noticed.

3. The effect on ministers is of great importance. They hear each other preach, and pray, and exhort:—the vast work God has set before them, comes up to view: they see the thousands that

must come to Christ, or perish. They are animated and excited to double their diligence; and so are all christians. But I must close  
Farewell. J. G.

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## THE PARABLE OF THE VINE.

JOHN XV.

How beautiful and how comforting is the idea of Christ's condescending to exemplify the mutual love which exists between himself and all true Christians, under the parable of a vine and its branches. All are dependent on Christ for support, as the branches are on the vine, but more especially those who are his true disciples, since it is from him only that they can derive help in need, comfort in tribulation, and that strength and grace which can support them in trial and temptation. They feel themselves utterly incompetent to do any thing as of themselves; they see that without him they can do nothing. So it is with the branches of the vine: "the branch cannot bear fruit of itself, except it abide in the vine."

Depending on Christ, and relying on his consoling promises, the true christian bears all his trials, however severe they may be, with patience and humility; and instead of repining and thinking harshly of the Author of them, feels confident that they are only testimonies of his sincere love. So, pruning is not a proof of the husbandman's dislike towards the vine—far otherwise; it is a sure test of the tender regard he feels towards it; and as certain as it is that the husbandman will not prune his favorite vines more than is absolutely necessary for them, so sure may we be that our heavenly Father will not send more affliction than is indispensably requisite for us. So far, indeed, is affliction a proof of God's love towards us, that a person who has never felt its sting may with justice fear that he is not one of those who are represented in the parable by the fruitful branches.

But there are some who profess to believe in the existence and power of our God and Father; in that Saviour who in kindness and mercy came down from heaven and died upon the cross, to rescue us from everlasting misery; and in that Holy Spirit without whose regenerating influence no one can be saved, yet whose faith is without works, and therefore dead, being alone. Alas! the very devils do as much as this—"they believe and tremble," but never can be saved.

Those who are thus destitute of true living faith, are represented in the parable by the branches that bear no fruit,—these are "cast forth, and men gather them and cast them into the fire, and they are burned." In like manner, will all those careless sinners, who have been trusting to the mere outward profession of religion (being destitute of the inward fruits) at the last and terrible day of judgment, be collected together, and cast into that "lake which burneth with fire and brimstone," "where their worm dieth not, and where the fire is not quenched."

How important then is it for us to ascertain what is our real

state and character; whether we are merely outward and nominal Christians, who shall in the last day be forever separated from God; or those, who being united to him by a living and vital union, shall never more come into condemnation, but be kept by Almighty power unto everlasting life. If now we are afar from God, and discover our perilous condition, we may yet find mercy if we only seek in God's appointed way; for our heavenly Father promises to give his Holy Spirit unto them that ask him. But if we should imagine ourselves alive, while we are dead, how awful will be our disappointment in that day. God grant that all who are Christians only in name and form, may be renewed by the power of his grace, become living branches of the living Vine, and bring forth fruit unto life everlasting."

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### PRAYING CALVINISTICALLY.

We extract the following from an article in the N. Y. Evangelist under this singular head.

Many years ago, before the Anti-Calvinistic ministers had come out Unitarians, a young candidate preached one Sabbath morning in the pulpit of a certain Calvinistic minister not far from Boston. The minister was pleased with the young man's general deportment and apparent sincerity; but was so little satisfied with the sermon that he did not ask him to officiate in the afternoon. Still he felt an interest and a hope concerning him, on account of his prayer: though he preached an Arminian sermon, he made a prayer that was truly humble and Calvinistic.

On Monday, at parting, the minister told his young friend the reason of his not inviting him to repeat his labors, but begged as a favor, that he would reduce the sentiments of his sermon into a prayer, and address it to God in the closet. This he promised to do, and they parted.

Some time after, the same young man came to the minister on Saturday, and begged permission to preach for him. The minister remembered how he had preached before, and put him off. But he seemed so urgent that he at length consented. So on the Sabbath he again placed him in his pulpit, when, to his agreeable surprise, he heard a sound Calvinistic Sermon.

Coming out of the house, the young man said, "Sir, do you not remember the request that you made of me, and my engagement? That has been the means of greatly altering my religious views. I went to work, as you requested, to turn the sentiments of my sermon into a prayer. But I found that though I could preach Arminianism to the people, I could not pray it to my Maker. I am now a Calvinist."

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TO THE EDITORS OF THE CALVINISTIC MAGAZINE—

Gentlemen—If you think the following extract a suitable article for the Magazine, I would like to see it inserted. It is from Dr. Chalmers' "Astronomical

Discourses"—The sermon on the "Extent of Divine Condescension," from the text—"Who is like unto the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven and in the earth."—Pö. cxiii. 5, 6. These Sermons are designed to meet the Infidel argument, "That since astronomy has unfolded to us such a number of worlds, it is not likely that God would pay so much attention to this one world, and set up such wonderful provisions for its benefit, as are announced to us in the Christian Revelation." I trust I shall always feel grateful for the *privilege* of reading these sermons of that great and good man. The Infidel himself I think would be delighted and edified in their careful and candid perusal. Dr. Chalmers' Evidences of the Christian Religion should be in every Christian Library, and his "Commercial Sermons," also, shewing how a man may be just in his dealings, kind, charitable, affectionate and virtuous, and yet lack the 'one thing needful:' without which he cannot find acceptance with a Holy God.—These are all invaluable works, and greatly do I regret so small a portion of the community are acquainted with them.

A cheap Edition of selections from the works of Dr. Chalmers is now publishing, or has lately been published, containing the articles above alluded to

Yours &c. B. C.

#### EXTRACT.

The Infidel objection is, that

'Such a humble portion of the universe as ours, could never have been the object of such high and distinguished attentions as Christianity has assigned to it. God would not have manifested himself in the flesh for the salvation of so paltry a world. The monarch of a whole continent, would never move from his capital, and lay aside the splendour of royalty, and subject himself for months, or for years, to perils, and poverty, and persecution; and take up his abode in some small islet of his dominions, which, though swallowed by an earthquake, could not be missed amid the glories of so wide an empire; and all this to regain the lost affections of a few families upon its surface. And neither would the eternal Son of God—he who is revealed to us as having made all worlds, and as holding an empire, amid the splendours of which the globe that we inherit, is shaded in insignificance; neither would he strip himself of the glory he had with the Father before the world was, and light on this lower scene, for the purpose imputed to him in the New Testament. Impossible, that the concerns of this puny ball, which floats its little round among an infinity of larger worlds, should be of such mighty account in the plans of the Eternal, or should have given birth in heaven to so wonderful a movement, as the Son of God putting on the form of our degraded species, and sojourning among us, and sharing in all our infirmities, and crowning the whole scene of humiliation, by the disgrace and the agonies of a cruel martyrdom.'

This has been started as a difficulty in the way of the Christian Revelation; and it is the boast of many of our philosophical infidels, that by the light of modern discovery, the light of the New Testament is eclipsed and overborne; and the mischief is not confined to philosophers, for the argument has got into other hands, and the popular illustrations that are now given to the sublimest truths of science, have widely disseminated all the deism that has been grafted upon it; and the high tone of a decided contempt for the gospel,



is now associated with the flippancy of superficial acquirements: and, while the venerable Newton, whose genius threw open those mighty fields of contemplation, found a fit exercise for his powers in the interpretation of the Bible, there are thousands and tens of thousands, who, though walking in the light which he holds out to them, are seduced by a complacency which he never felt, and inflated by a pride which never entered into his pious and philosophical bosom, and whose only notice of the Bible, is to depreciate, and to deride, and to disown it.

Before entering into what we conceive to be the right answer to this objection, let us previously observe, that it goes to strip the Deity of an attribute, which forms a wonderful addition to the glories of his incomprehensible character. It is indeed a mighty evidence of the strength of his arm, that so many millions of worlds are suspended on it; but it would surely make the high attribute of his power more illustrious, if, while it expatiated at large among the suns and the systems of astronomy, it could, at the very same instant, be impressing a movement and a direction on all the minuter wheels of that machinery, which is working incessantly around us. It forms a noble demonstration of his wisdom, that he gives unremitting operation to those laws which uphold the stability of this great universe; but it would go to heighten that wisdom inconceivably, if, while equal to the magnificent task of maintaining the order and harmony of the spheres, it was lavishing its inexhaustible resources on the beauties, and varieties, and arrangements, of every one scene, however humble, of every one field, however narrow, of the creation he had formed. It is a cheering evidence of the delight he takes in communicating happiness, that the whole immensity should be so strewed with the habitations of life and of intelligence; but it would surely bring home the evidence, with a nearer and more affecting impression, to every bosom, did we know, that at the very time his benignant regard took in the mighty circle of created beings, there was not a single family overlooked by him, and that every individual in every corner of his dominions, was as effectually seen to, as if the object of an exclusive and undivided care. It is our imperfection, that we cannot give our attention to more than one object at one and the same instant of time; but surely it would elevate our every idea of the perfections of God, did we know, that while his comprehensive mind could grasp the whole amplitude of nature, to the very outermost of its boundaries, he had an attentive eye fastened on the very humblest of its objects, and pondered every thought of my heart, and noticed every footstep of my goings, and treasured up in his remembrance every turn and every movement of my history.

And, lastly, to apply this train of sentiment to the matter before us; let us suppose that one among the countless myriads of worlds, should be visited by a moral pestilence, which spread through all its people, and brought them under the doom of a law, whose sanctions were unrelenting and immutable; it were no disparagement to God, should he, by any act of righteous indignation, sweep this offence away from the universe which it deformed—nor should we

wonder, though, among the multitude of other worlds from which the ear of the Almighty was regaled with the songs of praise, and the incense of pure adoration ascended to his throne, he should leave the strayed and solitary world to perish in the guilt of its rebellion. But, tell me, oh! tell me, would it not throw the softening of a most exquisite tenderness over the character of God, should we see him putting forth his every expedient to reclaim to himself those children who had wandered away from him—and, few as they were when compared with the host of his obedient worshippers, would it not just impart to his attribute of compassion the infinity of the Godhead, that, rather than lose the single world which had turned to its own way, he should send the messengers of peace to woo and to welcome it back again; and, if justice demanded so mighty a sacrifice, and the law behooved to be so magnified and made honorable, tell me whether it would not throw a moral sublime over the goodness of the Deity, should he lay upon his own Son the burden of its atonement, that he might again smile upon the world, and hold out the sceptre of invitation to all its families?

We avow it, therefore, that this infidel argument goes to expunge a perfection from the character of God. The more we know of the extent of nature, should not we have the loftier conception of Him who sits in high authority over the concerns of so wide a universe? But, is it not adding to the bright catalogue of his other attributes, to say, that, while magnitude does not overpower him, minuteness cannot escape him, and variety cannot bewilder him; and that, at the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter—there is not one individual principle of rational or of animal existence—there is not one single world in that expanse which teems with them, that his eye does not discern as constantly, and his hand does not guide as unerringly, and his Spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention.

The thing is inconceivable to us, whose minds are so easily distracted by a number of objects, and this is the secret principle of the whole infidelity I am now alluding to. To bring God to the level of our own comprehension, we would clothe him in the impotency of a man. We would transfer to his wonderful mind all the imperfection of our own faculties. When we are taught by astronomy, that he has millions of worlds to look after, and thus add in one direction to the glories of his character; we take away from them in another, by saying, that each of these worlds must be looked after imperfectly. The use that we make of a discovery, which should heighten our every conception of God, and humble us into the sentiment, that a Being of such mysterious elevation is to us unfathomable, is to sit in judgment over him, aye, and to pronounce such a judgment as degrades him, and keeps him down to the standard of our own paltry imagination! We are introduced by modern science to a multitude of other suns and of other systems; and the perverse interpretation we put upon the fact, that God can diffuse

the benefits of his power and of his goodness over such a variety of worlds, is, that he *cannot*, or will not, bestow so much goodness on one of those worlds, as a professed Revelation from heaven has announced to us. While we enlarge the provinces of his empire, we tarnish all the glory of this enlargement, by saying, he has so much to care for, that the care of every one province must be less complete, and less vigilant, and less effectual, than it would otherwise have been. By the discoveries of modern science, we multiply the places of the creation; but along with this, we would impair the attribute of his eye being in every place to behold the evil and the good; and thus, while we magnify one of his perfections, we do it at the expense of another, and to bring him within the grasp of our feeble capacity, we would deface one of the glories of that character, which it is our part to adore, as higher than all thought; and as greater than all comprehension.

The objection we are discussing, I shall state again in a single sentence. Since astronomy has unfolded to us such a number of worlds, it is not likely that God would pay so much attention to this one world, and set up such wonderful provisions for its benefit, as are announced to us in the Christian Revelation. This objection will have received its answer, if we can meet it by the following position;—that God, in addition to the bare faculty of dwelling on a multiplicity of objects at one and the same time, has this faculty in such wonderful perfection, that he can attend as fully, and provide as richly, and manifest all his attributes as illustriously, on every one of these objects, as if the rest had no existence, and no place whatever in his government or in his thoughts. For the evidence of this position, we appeal, in the first place, to the personal history of each individual among you. Only grant us, that God never loses sight of any one thing he has created, and that no created thing can continue either to be or to act independently of him; and then, even upon the face of this world, humble as it is on the great scale of astronomy, how widely diversified and how multiplied into many thousand distinct exercises, is the attention of God! His eye is upon every hour of my existence. His spirit is intimately present with every thought of my heart. His inspiration gives birth to every purpose within me. His hand impresses a direction on every footstep of my goings. Every breath I inhale, is drawn by an energy which God deals out to me. This body, which, upon the slightest derangement, would become the prey of death, or of woful suffering, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery. His presiding influence keeps by me through the whole current of my restless and ever-changing history. When I walk by the way side, he is along with me. When I enter into company, amid all my forgetfulness of him, he never forgets me. In the silent watches of the night, when my eyelids have closed, and my spirit has sunk into unconsciousness, the observant eye of him who never slumbers is upon me. I cannot fly from his presence. Go where I will, he tends me, and watches me, and cares for me; and the same Being

who is now at work in the remotest domains of Nature and of Providence, is also at my right hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings, and of all my faculties.

Now, what God is doing with me, he is doing with every distinct individual of this world's population. The intimacy of his presence, and attention, and care, reaches to one and to all of them. With a mind unburdened by the vastness of all its other concerns, he can prosecute, without distraction, the government and guardianship of every one son and daughter of the species.—And is it for us, in the face of all this experience, ungratefully to draw a limit around the perfections of God—to aver, that the multitude of other worlds has withdrawn any portion of his benevolence from the one we occupy—or that he, whose eye is upon every separate family of the earth, would not lavish all the riches of his unsearchable attributes on some high plan of pardon and immortality, in behalf of its countless generations?

But, secondly, were the mind of God so fatigued, and so occupied with the care of other worlds, as the objection presumes him to be, should we not see some traces of neglect, or of carelessness, in his management of ours? Should we not behold, in many a field of observation, the evidence of its master being over-crowded with the variety of his other engagements? A man oppressed by a multitude of business, would simplify and reduce the work of any new concern that was devolved upon him. Now, point out a single mark of God being thus oppressed. Astronomy has laid open to us so many realms of creation, which were before unheard of, that the world we inhabit shrinks into one remote and solitary province of his wide monarchy. Tell me, then, if, in any one field of this province, which man has access to, you witness a single indication of God sparing himself—of God reduced to languor by the weight of his other employments—of God sinking under the burden of that vast superintendence which lies upon him—of God being exhausted, as one of ourselves would be, by any number of concerns, however great, by any variety of them, however manifold; and do you not perceive, in that mighty profusion of wisdom and of goodness, which is scattered every where around us, that the thoughts of this unsearchable Being are not as our thoughts, nor his ways as our ways?

My time does not suffer me to dwell on this topic, because, before I conclude, I must hasten to another illustration. But, when I look abroad on the wondrous scene that is immediately before me—and see, that in every direction it is a scene of the most various and unwearied activity—and expatiate on all the beauties of that garniture by which it is adorned, and on all the prints of design and of benevolence which abound in it—and think, that the same God, who holds the universe, with its every system, in the hollow of his hand, pencils every flower, and gives nourishment to every blade of grass, and actuates the movements of every living thing, and is not disabled, by the weight of his other cares, from enriching the humble department of nature I occupy, with charms and accommodations,

of the most unbounded variety—then, surely, if a message, bearing every mark of authenticity, should profess to come to me from God, and inform me of his mighty doings for the happiness of our species, it is not for me, in the face of all this evidence, to reject it as a tale of imposture. because astronomers have told me that he has so many other worlds and other orders of beings to attend to—and, when I think that it were a deposition of him from his supremacy over the creatures he has formed, should a single sparrow fall to the ground without his appointment, then let science and sophistry try to cheat me of my comfort as they may—I will not let go the anchor of my confidence in God—I will not be afraid, for I am of more value than many sparrows.

But thirdly, it was the telescope, that, by piercing the obscurity which lies between us and distant worlds, put infidelity in possession of the argument, against which we are now contending. But, about the time of its invention, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man with a discovery, which serves to neutralize the whole of this argument. This was the microscope. The one led me to see a system in every star. The other leads me to see a world in every atom. The one taught me, that this mighty globe, with the whole burden of its people, and of its countries, is but a grain of sand on the high field of immensity. The other teaches me, that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon. The other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may lie fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe. The other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that could we draw aside the mysterious curtain which shrouds it from our senses, we might there see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small, as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidences of his glory.

Now, mark how all this may be made to meet the argument of our infidel astronomers. By the telescope they have discovered, that no magnitude, however vast, is beyond the grasp of the Divinity. But by the microscope, we have also discovered, that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard. Every addition to the powers of the one instrument, extends the limit of his visible dominions. But, by every addition to the powers of the other instrument, we

see each part of them more crowded than before, with the wonders of his unwearying hand. The one is constantly widening the circle of his territory. The other is as constantly filling up its separate portions, with all that is right, and various, and exquisite. In a word, by the one I am told that the Almighty is now at work in regions more distant than geometry has ever measured, and among worlds more manifold than numbers have ever reached. But, by the other, I am also told, that, with a mind to comprehend the whole in the vast compass of its generality, he has also a mind to concentrate a close and a separate attention on each and on all of its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unpaired attributes, upon every one spot and corner of the universe he has formed.

They, therefore, who think that God will not put forth such a power, and such a goodness, and such a condescension, in behalf of this world, as are ascribed to him in the New Testament, because he has so many other worlds to attend to think of him as a man. They confine their view to the informations of the telescope, and forget altogether the informations of the other instrument. They only find room in their minds for his one attribute of a large and general superintendence, and keep out of their remembrance, the equally impressive proof we have for his other attribute of a minute and multiplied attention to all that diversity of operations, where it is he that worketh all in all. And then I think, that, as one of the instruments of philosophy has heightened our every impression of the first of these attributes, so another instrument has no less heightened our impression of the second of them—then I can no longer resist the conclusion, that it would be a transgression of sound argument, as well as a daring of impiety, to draw a limit around the doings of this unsearchable God—and should a professed revelation from heaven, tell me of an act of condescension, in behalf of some separate world, so wonderful that angels desired to look into it, and the Eternal Son had to move from his seat of glory to carry it into accomplishment, all I ask is the evidence of such a revelation; for, let it tell me as much as it may of God letting himself down for the benefit of one single province of his dominions, this is no more than what I see lying scattered, in numberless examples, before me; and running through the whole line of my recollections; and meeting me in every walk of observation to which I can betake myself; and, now that the microscope has unveiled the wonders of another region, I see strewed around me with a profusion which baffles my every attempt to comprehend it, the evidence that there is no one portion of the universe of God too minute for his notice, nor too humble for the visitations of his care.

As the end of all these illustrations, let me bestow a single paragraph on what I conceive to be the precise state of this argument.

It is a wonderful thing that God should be so unincumbered by the concerns of a whole universe, that he can give a constant attention to every moment of every individual in this world's population. But, wonderful as it is, you do not hesitate to admit it as true, on the evidence of your own recollections. It is a wonderful thing that he whose eye is at every instant on so many worlds, should have peopled the world we inhabit with all the traces of the varied design and benevolence which abound in it. But, great as the wonder is, you do not allow so much as the shadow of improbability to darken it, for its reality is what you actually witness, and you never think of questioning the evidence of observation. It is wonderful, it is passing wonderful, that the same God, whose presence is diffused through immensity, and who spreads the ample canopy of his administration over all its dwelling-places, should, with an energy as fresh and as unexpended as if he had only begun the work of creation, turn him to the neighbourhood around us, and lavish, on its every hand-breadth, all the exuberance of his goodness, and crowd it with the many thousand varieties of conscious existence. But, be the wonder incomprehensible as it may, you do not suffer in your mind the burden of a single doubt to lie upon it, because you do not question the report of the microscope. You do not refuse its information, nor turn away from it as an incompetent channel of evidence. But to bring it still nearer to the point at issue, there are many who never looked through a microscope, but who rest an implicit faith in all its revelations; and upon what evidence, I would ask? Upon the evidence of testimony—upon the credit they give to the authors of the books they have read, and the belief they put in the record of their observations. Now, at this point I make my stand. It is wonderful that God should be so interested in the redemption of a single world, as to send forth his well-beloved Son upon the errand, and he, to accomplish it, should, mighty to save, put forth all his strength, and travail in the greatness of it. But such wonders as these have already multiplied upon you; and when evidence is given of their truth, you have resigned every judgment of the unsearchable God, and rested in the faith of them. I demand, in the name of sound and consistent philosophy, that you do the same in the matter before us—and take it up as a question of evidence—and examine that medium of testimony through which the miracles and information of the Gospel have come to your door—and go not to admit as argument here, what would not be admitted as argument in any of the analogies of nature and observation—and take along with you in this field of inquiry, a lesson which you should have learned upon other fields—even the depth of the riches both of the wisdom and the knowledge of God, that his judgments are unsearchable, and his ways are past finding out.

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### **PLAIN QUESTIONS TO CHRISTIANS.**

1st. Whose cause do you promote, while you slumber over

the desolations of Zion; Christ's cause, or the cause of the adversary?

2d. What becomes of the plighted vows which you left at the altar of God, when you can see immortal souls thronging the road to *eternal death*, without pointing them to a refuge from the dark and dreary abodes of the damned, or warning them to flee from the wrath to come? Where will the blood of these souls be found at the last great day?

3d. Has the law of Forgiveness recorded in the 18th chapter of Matthew been repealed? If not, do you obey that law? If you do not obey it, then what is the amount of *your guilt* in not obeying it?

4th. The Angel having the everlasting gospel has commenced his flight through the earth. Do you know it? And with what interest do you watch his progress?

5th. With how much complacency, think you, does the Saviour look upon you, when you chant to the sound of the viol, but are not grieved for the afflictions of Joseph? Amos vi. 3, 4, 5, 6.

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#### SECEDING METHODISTS.

A writer in the New York Observer says—"there are eight distinct bodies of Methodists who have renounced Episcopacy, (or the government of bishops) viz: Congregational Methodists, Reformed Methodists, Independent Methodists, Methodist Society, Primitive Methodists, Evangelical Methodists, the Associated Methodist Church, and the African Methodist Society.

In the city of New York there are eleven Methodist congregations independent of the Methodist Episcopal Church.

The Associated Methodist Church\* was organized in Nov. 1828. It is divided into ten conferences, consisting of more than 300 ministers, and, as near as I can ascertain, about 30,000 communicants.

The fundamental difference between this and the Methodist Episcopal Church is, in renouncing Episcopacy, abolishing the office of Presiding Elder, and admitting the right of the church to elect lay members to a seat in the conference, equal in number with their ministers. They are to have a general convention of lay delegates and ministers, to meet in Baltimore next November.

#### AN ASSOCIATED METHODIST.

\*These churches are a secession from the Methodist Episcopal church. A few years ago an attempt was made to have the government of this church so altered as to give the local preachers, and private members, a voice in the exercise of legislative and executive powers, which are now confined to the travelling preachers and bishops.

A memorial and petition for this purpose were presented to the General Conference in 1824, but rejected by that body. Union societies were formed by the friends of reform. The members of these societies were now expelled by the presiding elders and travelling preachers. Being thus cast out they associated themselves together. In 1828 seventeen provisional articles were adopted. A paper entitled "Mutual Rights," is published in Baltimore under their patronage.



## THE BIBLE AGAINST POPERY.

Nothing but the dissemination of a religion, whose base-work is the Bible, will effect the change of mankind—then only will the shackles of the mind be broken, and error be dissipated. The mummeries, the deceptions, and the extravagancies of Popery, cannot exist in the broad sun-shine of intellectual freedom. It is a superstition conceived in darkness, nursed by craft, and matured by ignorance—not only the parent of the most monstrous deceptions, but the occasion of fraud and superstition. Its doctrines and rites are a tissue of error and folly—and consequently its professors and teachers will not allow it to receive any other exposition but such as is given *viva voce* by an interested and biggotted priesthood. Thus, the mind is enslaved, and the moral and physical degradation of the deluded votary necessarily follows.

God in his mercy, has suffered the Holy Volume to be taken from the jealous guardianship of monks and priests, and printed out in the vulgar tongue, for the universal benefit of all mankind. When we then see the stream flowing from the fountain of mercy for the benefit of all, confined to a few, and such men presuming to say, “So far shalt thou come, and no farther,” how can we suppress our indignation at this impious presumption? Ye that would seal up that precious Book of Life—ye that would deny to the poor the blessed gift of such instruction in their childhood, as may enable them to read it, how deep, how damning is your crime in the eye of Heaven? Think only that ye withhold that which Christ has given. To the poor he preached the Gospel. Who are the poor? All who in the sadness of their spirit, or the misery of their circumstances, hunger for the bread of life, and fainting in their weary pilgrimage, thirst for the waters of salvation.

*Protestant.*

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### SPECIMEN OF AMERICAN POPERY.

*To the Editor of the Protestant.*

As I conceive it to be incumbent on Protestants of every denomination in our country to be on the alert, I submit to your consideration, some information which I lately received in the eastern part of Maryland, with regard to popish insolence and tyranny. I was there engaged in preaching the gospel in that district, and was gratified with the statements, which I heard of the Christian and successful efforts of the American Bible Society and its auxiliaries, in circulating the Bible among the Romans. In consequence of reading the Bible, several papists *declined* confession to the priest, which led the priesthood to suspect the cause, and to visit the *delinquents*. On visiting the house of the first, he discovered a Bible on the table, and upbraided the *absentee*, by observing, as he grasped the sacred Scriptures, —“this explains the cause, why you have not been to confession so long; have not I told you that *reading this book will carry your soul to hell?* therefore to prevent this, I commit it to the flames”—and he *cast the blessed volume into the fire!*

Having done this, he proceeded to the house of Mr. Lewis, another absentee from the confessional; on entering the domicile, he perceived a large Bible, which he seized, and having most severely upbraided him, he raised the Bible to throw it into the fire. Mr. Lewis suspecting his design, remarked, "If you throw my Bible into the fire, I will assuredly hurl you upon it, and you shall both burn together." The Massman realizing that Mr. Lewis was in earnest, laid down the Bible upon the table, pronounced his diabolical anathema, and left the house. Some time after Mr. Lewis was taken sick, while his wife continued a Papist; she begged him to send for the priest, but he most solemnly refused, and two Protestant ministers who had visited him in his malady, witnessed his unshaken faith in Christ the Saviour of sinners. Such was the inestimable blessing which he derived from the use of the Bible.

#### BAPTIST.

Not long since, two beloved ministers of the gospel entered our office, one of them most intimately acquainted with Popery as it exists in different parts of this continent, having resided during many years in the midst of benighted Papists. I asked him, how many Papists were there around the comparatively few Protestants to whom you preached? Several thousands. How many of them could read? *Not ten men.* How many copies of the scriptures had those multitudes? *Not one.* Those which I distributed for the Bible Society were all taken by the priest and burnt.—*Protestant.*

Look on Italy, Austria, Spain, Portugal, and the other Popish countries of Europe, where Popery reigns with resistless sway, and what is the state of things—the common people not allowed to read the Bible—a Civil and Religious tyranny bows their necks to the dust, and ignorance, and superstition, and misery, from age to age, is the sad inheritance. But turn your eyes to those countries where the shackles of Popery have been thrown off, and where the light of the Reformation shines, and the Bible is freely circulated and read;—how great is the contrast! The conclusion is inevitable. The Protestant religion embraces all the principles of civil and religious liberty. The Roman religion is nothing but despotism, and ought to be exposed.

#### GREAT CHANGES.

Within the last few months the politician has had much to occupy his thoughts. Since the humiliation of Turkey by Russia, and the delivery of Greece from the iron yoke of Turkish despotism, and the erection of that province into a Sovereign State, our eyes are directed, *1st.* To the refusal of Prince Leopold to accept the Grecian crown. *2nd.* To the death of George IV. and the accession of William IV. (Duke of Clarence, and brother to the late king) to the throne of England. *3rd.* To the conquest and occupation of Algiers by the French, and we hope the final extinction of the bloody piracies of that Mahomedan State which has so long been the scourge of Christendom; and *4th.* To the late astonishing Revolution in France, occasioned, it appears, by

the tyrannical oppressions of the King and Priesthood. It is rarely, indeed, that the history of our world records so many and such important changes in so short a space of time with so little bloodshed. The friends of humanity, and of civil and religious liberty, have much to hope in future from these changes. And while the politicians of this world look no further for the Cause of these mighty changes than to the misrule and tyranny on one side, and the superior sagacity and management on the other, the christian may see the finger of God in all this. That it is by the great God "that kings reign and princes decree justice," "that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will," and that as the set time to favor Zion seems to approach, he removeth from the way that which hindereth the progress of his cause.

The latest arrivals from France, and England, bring intelligence that Charles X. had formally abdicated in favor of his grandson the duke of Bordeaux; that the Dauphin had followed his example; that the duke of Orleans had been appointed Lieutenant General of the Kingdom; that the chambers of Peers, and of Deputies had met, and had been addressed by the Lieut. Gen.; that the provisional Government had gone into quiet and complete operation; that the king had restored the crown, jewels, &c. which he had carried off from Paris, and that he has liberty to retire from the kingdom peaceably. Whether the duke of Bordeaux will be called to the throne in conformity with the wishes of the late King, or whether any other person will be honored with the title of "King of France," not the slightest intimation is given. Various rumours with regard to the Ex-King's future residence is mentioned—some say Italy, others Spain, and others the United States of America.

### THY KINGDOM COME.

Lord! as the rain comes down from heaven, the rain  
Which waters earth, nor thence returns in vain,  
But makes the tree to bud, the grass to spring,  
And feeds and gladdens every living thing,  
So may thy Word upon a world destroyed,  
Come down in blessing, and return not void;  
So may it come in universal showers,  
And fill Earth's dreariest wilderness with flowers,—  
With flowers of promise fill the world within  
Man's heart, laid waste and desolate by sin.  
Where thorns and thistles curse the infested ground,  
Let the rich fruits of Righteousness abound;  
And trees of Life, forever fresh and green,  
Flourish where trees of Death alone have been.  
Let TRUTH look down from heaven, HOPE soar above,  
JUSTICE and MERCY kiss—FAITH work by LOVE,  
Nations new born their fathers' idols spurn,  
The ransom'd of the Lord with songs return,  
Heralds the year of Jubilee proclaim;  
Bow every knee at the Redeemer's name,  
O'er lands with darkness, thralldom, guilt, o'erspread,  
In light, joy, freedom, be the Spirit shed,  
Speak Thou the word! to Satan's pow'r say—"Cease!"  
But to a world of pardon'd sinners—"Peace!"  
Thus in Thy grace, Lord, God, thyself make known,  
Then shall all tongues confess THEE GOD ALONE!

MONTGOMERY.

THE  
**CALVINISTIC MAGAZINE.**

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

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**A WORD TO SERIOUS PERSONS.**

In gospel lands there are multitudes who attend the preaching of the Word, year after year, without embracing the Saviour. Their behaviour may be termed respectful, in one sense, and they look upon religion as that which they hope to possess before they die. They have fancied within themselves, what conversion is; but their idea of it is always incorrect. They have formed a notion respecting a change of heart; but that notion is a wrong one. They have thought, it will be *thus* and *thus* with me, if I ever experience the new birth; but their expectations are different from the truth, and from any thing they ever will feel. If we ask those of this class of persons, who have been brought into the ark, about their case, we mostly find them ready to say, “It was not with me just as I had expected;”—“I have not felt what I was waiting for;”—“Indeed I believe I was looking for something which God has not promised;”—“The plan of salvation, and the offer of mercy, are more simple than I had supposed.” It is not uncommon for such persons to imagine that the greatness of the change consists in some wonderful transformation of the senses, so that creation will wear a different aspect, &c. &c. They hear christians speak of the great change of conversion: and truly, to change the service of Satan for the service of Christ, is a great change. To quit sin and follow after holiness, is a glorious alteration. To have the affections lifted from this filthy earth and fixed on heaven, is a great change. But these persons would make the greatness consist in some preternatural circumstances attending conversion. Oftentimes, instead of calling upon God, or pressing into the presence of the Redeemer, resolving to go “even should I perish”—instead of “striving to enter in at the strait gate,” they are waiting to be overtaken by a *great something*—to be enveloped and overpowered with resistless

feelings of some kind, and thus carried whether they will or not into the kingdom of heaven. All such persons are in imminent danger of a burning hell. We bless God that thousands have been enlightened by the reading of the scriptures. Thousands have been brought to see their mistake by "the foolishness of preaching." Thousands have been instructed and made aware of their delusions, by the blessing of God upon the writings and sermons and experience of holy men who had travelled the same path before them. Dodridge's "Rise and progress of Religion in the Soul," (a book which may be had for 50 cents) was made instrumental in shewing the writer of these remarks, as he humbly trusts, the way to the Saviour's feet. He was tarrying on the plains of Sodom, until almost overtaken by the storm. That book has opened the eyes of a vast multitude with God's grace accompanying it: (would it were in every house and in every hand;) but with all its excellence, it must be confessed, that some theological technicalities is united with his expressions, rendering his meaning difficult to some very young inquirers. There is likewise some prolixity in the first chapters, before he comes to the all important act of enlisting into the army of Christ. I would advise those who think the soul is valuable to get the book and read it several times over, particularly the chapters near the middle. Bunyan's 'Pilgrim's Progress' has been the means of shewing so many what it is to come to Christ, and what a scriptural conversion is, as distinguished from enthusiasm and nonsense, that the disclosures of eternity respecting it must be wonderful. Reader, if you have not read it lately, let me advise you to do it. If you have, let me advise you to reperuse it several times. If you are a professor, read it to help you when you examine whether you are a real pilgrim, or have gotten over the wall into the way. If you are not a christian, you may see there an excellent explanation or illustration of what it is to leave the world and follow Christ. I know not whether I derived most benefit whilst reading it the first or the fifth time.

Some have had the question—"What must I do to be saved?"—answered to their satisfaction in reading Willison's *Sacramental Meditations*. There is precious Bible information there. The minister who would buy that little book and lend it, or prevail on any one else to buy it, would preach a better sermon than he is likely to do in any one hour. Some have discovered what it is to be a christian whilst reading Baxter's 'Saint's Rest,' particularly the chapter headed "How to try our title to the Saint's Rest." Others have been more blessed by reading Buck's 'Young Christian's

Guide.'—Pike and Hayward's 'Cases of Conscience' have also been instrumental in pointing some to the Pearl of Great Price.

These and similar publications have been worth more than the whole world to great multitudes. They would scarcely cost five dollars, and yet how many professors own them not! You may approach that desk, and there is a gilt Shakespeare—a few pretty sentences surrounded with heaps of filth—a few grains of wheat in a mountain of chaff;—and other works of the same cast for their children to read—but where is the *Christian's Library*? Not furnished!!! Yet that man's barns are full—his farm well stocked! Books to help build up the kingdom of Satan, but the interests of Christ's cause are forgotten! O Saviour! thou hast borne long with us!

I would earnestly advise all inquirers who deem their souls valuable, to read, and to read industriously. Sometimes in the sober hours of still retirement, a written discourse will be better understood, and will effect us more, than one delivered from the pulpit. I have mentioned some productions that have been abundantly blessed. Sometimes the simple and sincere remarks of a weak mortal may, with the blessing of God, accomplish that which the more able effort of the learned and good have failed to effect. The ideas of one whose intellect is nearer on a level with our own, are often expressed so as to be grasped more readily than those dropped from abler pens. In addition to the writings I have named, I have a few unadorned sentiments of my own to offer the reader. We often hear, and very correctly, that mankind may be divided into two great classes—Saints and Sinners—Converted and Unconverted. In the latter class—the unrenewed—there are many varieties; some are more, and some are less hardened in sin; some more and some less informed. But of these varieties, I shall speak mainly of the *two*, which are most prominent.

#### TWO VARIETIES.

1st. Some children in christian lands are raised to hear little of God. They never see their parents weep for sin. They grow up ignorant of the contents of the Bible. Such, often, do not know that they are travelling to hell. They think sin consists in theft, murder, or some overt act of enormity; of course they feel as though they were passable characters in the sight of God. With the hardihood of dulness, and the bravery of ignorance, they march on laughing. Here it is evident that we must convince them of *unsoundness*, before we can expect to hear them inquire sincerely after a physician.—They must have some intimation of their danger, before the word *Saviour*, can have any meaning in their ears.

2nd. Not so with the unconverted children of the praying mother. Not so with the offspring of the truly pious father. Not so with the household where morning and evening devotions, Bible instructions, &c. have not been neglected. The Holy Spirit has been in those young bosoms, wicked as they are; and although they know it not, the Sanctifier has accompanied the instruction, and so far moved upon the heart, that those young persons have a kind of dim and indistinct apprehension of their danger; and this is in some cases quite vivid at times. These persons expect to be lost, should they die out of Christ. They hope to have an interest in him at some future day. These have been convinced of sin to a certain extent all their lives; and what hinders them from *taking of the water of life freely?* It is to this second variety in the great class of the impenitent, that I would now address myself.—They are very numerous: almost all who have listened to preaching with any attention, or who have been blest with godly relatives, are in this condition. Sensible, in some degree, that without religion they cannot die in safety—sensible that they have offended God times and ways out of number: yet every one has not the same difficulty; every one has not the same objection; but obstacles and cavils in abundance, beset them all, whenever any thing like a serious purpose to seek the Saviour is formed in the breast.

These difficulties and impediments I now design to consider, at least the most common and prominent of them. Whoever has made it his business to converse industriously with his fellow creatures about the great concerns of their souls, has met with many who would say, "I know religion must be valuable;" "Salvation is certainly all-important;" "I do not feel safe;" "If I knew I should be a christian before another day, it would rejoice me," &c. &c. Although such persons are not aware of a secret unwillingness to accept a Saviour, and although it is true that "what we are willing to receive, doth unto us belong," yet these may be called serious persons, and treated as inquirers:—And to such I particularly address myself.

My dear friend,—Although I have not supposed you to be trembling with any great alarm, or writhing under pungent distress for sin, which many have felt and do feel, yet I have supposed you to be living in the atmosphere of the Bible, near to the people of God, and under the sound of heaven's proclamation to the guilty. I have supposed you to agree without hypocrisy, to the position, that Religion is the *one thing needful*. You have heard that our Redeemer rejects none who apply in earnest to him

for pardon. And you will readily agree that the Saviour cannot speak a falsehood. Now let me ask you;—Why do you delay? What are you waiting for? Is not eternal life worth asking for? Why do you not beg it of him immediately?

Some of your number make the following difficulty: perhaps it is yours.

Objection 1st. “My convictions have not been strong enough; I am not yet sufficiently distressed.”

Christians are always glad to see sinners distressed on account of sin; not that they are thereby any better; but because *he* who does not think he needs aid, can never ask it in sincerity. Christians love to see the unconcerned begin to tremble; not that their alarm or their anguish will move the compassion of God, or change his feelings toward them; but because *he* can never be expected to seek a refuge, who fancies the tempest is not approaching. My dear friend—after living within the sphere of the gospel’s influence until by the favor of the Lord, you are sensible you are a sinner, and that Christ is the only Saviour, you now delay applying to him because you are not distressed. Let me tell you that this distress is the price you wish to bring to him for salvation. There is a spirit of legality, or a leaning to the purchase of the water of life, in the bosom of all the unrenewed, unknown to the possessor. The sinner would be shocked to give such a wish utterance; or to believe that such an absurdity lurked in his soul. But there it is. He does not wish to bring literal money to his hand; but secretly inclines to stipulate for pardon with the price of a few groans, or tears;—a little despair, and a few months of darkness. The prodigal, even after he had resolved to return to his father, hoped to obtain a situation in the paternal mansion by working for it: “Make me as one of thy hired servants.” Oh! let me ask you, will any anguish you can feel, before you trust in Christ, be a holy feeling? No. Will it expiate a single sin? No. Will it, do you think, excite the pity of God? No. He is unchangeably compassionate; but only through a Redeemer. Whilst you delay trusting in the blood of atonement, your distress and groans are of the nature of unbelief and despair; and are as hateful in his sight as any other sin. You are waiting, you say, *for stronger conviction!!* If you are convicted enough to know you need a Saviour, go to him immediately. He will not cast you off. He will not tell you to wait until you have wept and sined a few months longer. He has never told us in his word, *how much* alarm, or *how much* sorrow, or *how much* anxiety we must have before we venture to rely upon



the merits of his death;—There we find it is “Ask and receive;” “Whosoever *will*, let him take of the water of life.” The *measure* of concern is not specified in the Bible; for the plain reason, that if we are sufficiently concerned to apply, we shall not be refused. Suppose a company of defenceless ones standing before the door of a strong fortress, and a truthful messenger tells them of the near approach of a hostile army, how much conviction of danger would be necessary for those without to feel? We can answer, truly, enough to cause them to enter the open door speedily.—Take the offer of Christ then speedily; and if your convictions are feeble, they will do if they are genuine. He will not refuse you pardon, if your sense of sin is deep enough to bring you to ask for it;—if your feelings are all faint, he will cause them to grow if they are of the proper kind. It is the experience of past ages, that those, who after being brought by the favor of God to feel to some extent the need of salvation, have sat down to wait for what they call *stronger convictions*, instead of closing at once with the mercy which is offered them, have found their convictions decrease rather than strengthen. Wait for convictions!! Have you not been convinced of sin more or less all your life? Conviction is not repentance; distress is not godly sorrow. You never will feel toward sin as you should until you look at it in connexion with the true character of a bleeding Saviour, whom you have offended. But we will consider this matter further after we have attended to

Objection 2nd. “I am exhorted to believe in Christ, to come to Christ, to rely upon Christ, to trust in his blood, &c. &c., when I do not know what it is, to confide in him, or come to him.”

By believing in Christ, trusting in him, coming to him, &c. is meant the same thing. Coming to Christ is the new birth—is passing from death to life—from darkness to light. If you were to see the Saviour not far distant from you, clothed in the same body in which he suffered here eighteen hundred years ago;—if he were to bend his compassionate glance upon you, (such a glance as that which looked Peter into tears)—if he were to call your name with that soft heavenly voice which so often blessed the ears of the afflicted in the streets of Jerusalem;—if he were to say to you, “Come to me and you shall have life,” you would then know what was meant by coming to him. There would be no mystery or difficulty, (if your heart were so disposed,) in your going to him, falling before him, and telling him the truth. What would you tell him? You would tell him (if you felt right) that you have deserved hell instead of heaven. What would you ask of him? You

would ask him for eternal life. And if you asked him in a proper manner, it would be that he should have the glory of your salvation; that you might be saved through the merits of his death, and not on your own account. If you asked him in a proper manner, it would be that your salvation might be a *salvation from sin*, and that it might commence *now*. If you did not really wish to cease from the practice of sin, you can see that there would be hypocrisy in your asking Jesus to save you *from* your sins. But suppose you were to go to his feet and tell him that you were by nature, and by practice a poor ruined rebel; tell him that you distrusted your own sincerity, your own stability, and your own every thing, except weakness and vileness; suppose you were to ask him to undertake for you, to give you a clearer sight of your own heart; to give you stronger feelings of every proper character; to put you in the right way and keep you in it: do you suppose he would turn away from you, spurn you, or refuse to listen to your confessions or your requests? He is not altered in disposition since the days of his flesh. He is unchangeable. He did not turn from the crippled sufferer; or from the inquiring sinner then, and he does not now. If you will go into your closet, He is there. If you will go into the silent grove, He is there, and He will listen to the tale of your difficulties, however long. He is ready to grant the favors you may ask, however numerous or valuable they may be. But you say, "If I could see him, I could indeed plead with him." And why can you not plead with him although invisible? I can assure you he will hear as patiently in the one case as in the other. But do you tell me, "If I saw him I could get answers from him, if he were as mild as he was in the days of his incarnation." Let me remind you He has given answers already to all the proper questions you could ask him, and those answers are written down. Every man of truth feels that his deliberate assertions on paper should be as readily credited as his verbal declarations. Christ has told us certain things in his Word; are they not as worthy of our credence, as though we had heard his lips pronounce them. His hand and seal are as much entitled to our confidence, as his conversation with us could possibly be.

ANOTHER QUESTION ASKED.

But you inquire, "Suppose I could go into my closet and ask Christ to save me from my sins, sincerely wishing to fight against them; and suppose I were to ask him for pardon, seeing the fact, that through his vicarious atonement only I could be pardoned; or in other words, having a proper view of his substitutional sufferings

for sin; and suppose I were to plead for forgiveness on account of his death, (having a suitable understanding of the fitness of the work he performed on Calvary, to answer in the room of the sinner's death,) how should I know if I were heard? Would he speak and tell me so?" No, he would not. "How should I then know whether or not my sins were pardoned? Would I see a light as a token? No: these things are not mentioned as evidence of conversion in the Bible. Would I know it by a secret strong persuasion of it being impressed on my heart? or by an unusual joy? or some witness of the nature of inspiration? No; all such expectations are vain; and if felt, are not to be trusted to. They are not noticed as the marks of regeneration in either of the Testaments, but only in the conversations of weak christians or deluded professors.

QUESTION ANSWERED.

The only well grounded hope we can have must be a scriptural one. We must judge from the Bible, if we judge correctly, whether our sins are pardoned. We must get our confidence by fair scriptural deduction, if it is a proper confidence. The christian whose hopes are properly founded can say after the following manner:—"I have been brought to implore life of the Saviour, feeling that I deserved his frown;—and inasmuch as the volume of Inspiration teaches that he turns none away, therefore I humbly hope I am not rejected." Let me here give an illustration evincing what I mean when I tell you we may know from the scriptures when our sins are pardoned, before we see, and without having a personal interview with the king, or hearing the voice of an angel. Suppose you lived a thousand miles from your father; suppose him to be a man of unchanging veracity. Suppose you were to ask for a certain estate belonging to him lying near to you. Suppose he tells you by letter that you shall have it on certain terms, and names them;—you are to quit your profligate course and live on the land, &c. At first you conclude the terms are confining and disagreeable; you refuse. Suppose after a time your views and feelings change, you agree to the terms joyfully. You know before you see your father the land is yours; for he has assured you that the moment you come to the terms specified, in his letter, the estate belongs to you, and you have confidence in his veracity. Now Christ has a letter in the world—certain terms are there specified—they are easy. Indeed the terms are simply acceptance. His veracity is unimpeachable. When you come to his terms you may know from his letter, before you see him, that the estate is yours. As soon as you are willing to take salvation as a beggar takes that

which he could not purchase—as soon as you are willing to be pardoned—not to buy pardon with groans or penance) *but willing to be pardoned*—you may know from the letter the estate is yours;—but take care you do not disbelieve the veracity of the Author of that written message.

This coming to Christ is *believing* on him.

I have supposed, my dear friend, that you believe the truth about yourself; viz. that you are a ruined, polluted sinner. (But you may not feel this as pungently as others, or believe it as vividly as you should, or as you may hereafter.) Now when you believe the truth about Christ, you will have what is denominated Faith.


The truth is, that he is, *first*, an able Saviour, and *secondly*, a willing Saviour. 1st. An able Saviour;—He made the worlds—He is the first and the last. If you mistake his character, you may ruin yourself;—I know not how you can fairly believe in Him if you do not know who He is. Do you believe the truth that he is able because he has paid the great price? “He bore our sins in his own body on the tree.” “He was wounded for our transgressions.” Do you answer, “I know he can save; and I know what he has done will answer in the room of the eternal perdition of those who put their trust in him?”

Let me here remind you that some have been brought by the grace of God to believe, 1st, The truth of their own sinfulness and ill deserts; 2nd, The truth that Christ is able to save to the uttermost. But they have still stopped short of saving faith, for they did not believe the 3rd fact, viz. That he is always willing to save and pardon all who will accept of his mediation, without money, and without price. It is every man’s duty to believe that he is deserving of banishment from God; that he is condemned in the sight of God, &c. for this is true. It is every man’s duty to believe, and to believe immediately, in the remedy. To believe that Christ can interpose his blood and sufferings (with propriety and consistent with justice) between the sinner and everlasting condemnation, for this is true. And lastly, it is every sinner’s duty to believe that Christ is always willing to do this *forthwith*—if we wish it—if we will let him;—that the unwillingness is on our part; that the holding back is always on the part of the sinner;—for this is true. Whenever a sinner, conscious of guilt, asks for pardon on account of the death of the Redeemer, wishing never to transgress again, it is the duty of the wretch to believe that God hears and pardons; and to doubt this is to contradict his condescending declarations.

And now we may inquire, why is it that so many who have long

been convinced of their sinfulness, and who have such an acquaintance with the Bible that they look not for salvation through any other name, still wickedly refuse to believe the last item; viz. the Saviour's entire readiness to pardon—still have no saving faith, for they continue to give God the lie by asking, and asking—and believing *he regards them not?*

The reason is connected with the first objection or difficulty which we considered and promised to glance at again.

They cannot believe that the Saviour is ready to pardon until——until what? Their words are—“*until I come in a proper manner:*”—But the secret meaning is.  “*Until I work upon his feelings by being wonderfully sorry;—or, until I deserve pardon by crying and suffering for it—by being convicted until God takes pity upon me. All this is detestable.—The sinner is here wishing to be his own Saviour. He is saying, “all things are ready”—“except my sufferings.” As soon as I pass through the proper anguish, perhaps God may be melted to favour me.” He is struggling to get his own gloom and groans into the place of the anguish of Gethsemane. He is fancying God “altogether such an one as himself,”—changed to pity by the sight of misery. O mortal! the Redeemer is unchangeably compassionate. He waits for nothing on your part, but that you would let him be your Saviour; that you would ask for his aid to fight against sin,—to strangle your corruptions and evil propensities. Believe the truth, ask for life, and believe that his time is now. He does not love to see a sinner distrust his grace. It is pleasing in his sight for the guilty to venture unhesitatingly upon him. Cowardice in trusting to his blood or relying on his promise, may be called HUMILITY by us, but He calls it unbelief. We do not believe in the true Saviour so long as we think he waits to be pacified by our piteous condition before he will save us.*

**SINCERITY.**—He will have sincerity. That is the proper manner to approach him, really wishing for what we ask. The prayer of hypocrisy cannot deceive Him. I now suppose you to inquire (for the question is a pertinent one) how am I to judge whether or not I am sincere? Let me tell you then, he is sincere, who, when he asks for the pardon of sin, really wishes to *forsake* sin, because it is in itself odious and displeasing to God. You can readily understand that if I were to approach the Lord asking forgiveness for past transgressions, and at the same time secretly intending to live on under the dominion of the same evil practices, I must be a hypocrite. If I insult a friend, and entreat his forgiveness, intend-

ing when it is granted, to act over the same offence, I am plainly insincere: but if I wish never to displease him again, my application is honest. "If then," you say, "I am to judge of my sincerity when I seek the remission of past sins by my desire to sin no more.—How may I judge of the genuineness of this very desire to quit sin and to forsake transgression?"

ANSWER.—We should bring the matter to immediate test. Think of one sinful practice, and ask, "am I desirous to get the victory over that? Am I ready and willing to commence an immediate warfare with it? Am I ready to fight and pray for aid in the struggle to extirpate it? Think of another, and another, until you have gone over the remembered list of your sins; and if there is not one but you can say (so far as you know your own heart concerning it) "I am ready to give that up, and to (at least) endeavor its death, seeking assistance from God;"—then I should hope you really wish for pardon on the terms of the gospel. But if there is a sin, or a sinful practice, concerning which your heart and determinations say "I cannot willingly part with that;" "I must be indulged in this little matter;" "I cannot relinquish that for the sake of Christ and heaven;" then you are still deliberately choosing death. If there is a christian duty which may devolve upon you, in case you take religion for your portion, and in view of that duty, you say, that is too hard: I am not willing to take up my cross in this matter; I really cannot undertake a thing so irksome at the command of Christ. Then you are unwilling to fight the christian warfare: you are not willing to accept of life on the gospel terms. Do not mistake me here;—I do not say that the sun may not seem hot, at times, even to the sincerely enlisted soldier; or that the bowers of Indolence may not look invitingly to him; but it is his wish and his resolve to overcome every temptation: and it is his prayer to be strengthened and enabled to do it. And God will give him the victory. So he who sincerely chooses Christ for his leader, has not yet put off his weak body of flesh. The world, and pleasure, and sin, may tempt, and duty may seem in some sense hard; yet in the strength of the Lord it is his wish and his firm resolve to stamp upon these allurements on the one hand, and never to roll sin as a sweet morsel under his tongue, and on the other hand, if duty seem a heavy cross, it is his fixed purpose, "I will try to lift and to bear it at all hazards: Lord, help me, or I shall fail."

Joy.—Some cannot hope that the Saviour has accepted them because of their lack of joy; or in other words, they cannot believe their sins are pardoned until they have a strong impression that they

are pardoned. This is amazingly absurd. God has not promised that we are to know of our condition by having strong persuasions impressed upon us, but as before stated, we are to judge from the scriptures, and by comparing our cases with the promises of the Bible. Joy belongs largely to some christians, and it is sparingly felt by others. It is felt greatly by many who are deceived. It can, of itself, be no certain test either way; because, whoever takes up the notion, "I am now in favor with God, and right on my way to glory," will feel joy, whether it is true or false. We are not to take up the impression that we are accepted, then, in any other way than by comparing our characters, with the Word of God, and our cases with the invitations of mercy. In some truly contrite souls, remaining sinful, unbelief shuts out the influx of joy.

ILLUSTRATION.—Suppose you were beggared—your family in want, and you were going to jail for a debt of many thousand pounds. Suppose a very rich, and a very amiable benevolent man should tell you, "If you will confide in me, I will pay the debt and relieve you, if you will suffer me to be your sole manager, I will answer all demands," &c. Here you can readily understand that if you doubted his ability—if you thought him unable to pay the demand, his words would afford you no joy. And if you believed in his ability, but disbelieved his sincerity or his willingness, or thought he meant something different from what he said, you could derive no comfort from thinking on his offer. But believe fully, *first*, in his *ability*, and *second*, in his entire *willingness*, and your joys would abound. And here we may remark, furthermore, that if, after the offer had been nobly and frankly made, the good friend, saw that you doubted his willingness or his ability, it would be insulting to his word and character. And although you might give words to your unbelief which would cause it to wear the semblance of humility—saying, "I have not deserved such goodness;" "Surely it is impossible that one whom I have never favored, or benefited should act toward me so disinterestedly, and with such condescending goodness," &c. &c. Yet all this is pride—unbelief, and a kind of assertion that the individual is not altogether as kind as he represents himself. Jesus Christ wills that the sinner should believe him, in all its length and breadth, when he hears the declaration, "Whosoever will, let him take of the water of life freely."

Some young converts have very strong feelings, and an unspeakable joy. Others do not feel as much at the commencement of their pilgrimage, as they do when they have progressed some distance. Some have, at the start, so much uneasiness lest they should be

deceiving themselves, that there is no room left for exultation or unmingled happiness. We can well conceive of one having his face set toward Zion, and travelling on with industry and speed, and still without the comforts of religion in a measure. Suppose one is escaping to a City of Refuge, with the avenger of blood in pursuit. The fugitive is aware that unless he arrives in a given time his life is jeopardized. He is pressing on, in the right path, with breathless eagerness: but owing to the numerous roads and crossings and perplexities of the way there, he is tormented with apprehension lest he should not be in the right track. He may move on swiftly, but without comfort. He may travel right toward safety, but without joy; until he becomes confirmed in the fact that he is not a wanderer, and then he may sing.

**HATRED TO SIN.**—The proper hatred to sin is felt by those who believe in Christ—and those only.—“Faith works by love, and purifies the heart.” A man once informed me, “I believe all that the Bible says of God’s justice; of the danger of delay; that Christ is the Saviour; and in short, what I have heard preached for years: and I, at times, am very uneasy. I am surprised at myself, that I can rest a moment without an interest in Christ;—I would rather have *Religion* than any thing under the sun.” I then asked him why he did not take the Saviour’s offer, and follow him immediately? His reply was: “All my feelings are too weak; and particularly my *hatred to sin*. I cannot venture to trust in Christ unless I had an abhorrence of sin:—have not Christians an abhorrence of sin?” I told him they had—but asked him, “Suppose Jesus Christ, in a body of flesh, were now to enter the room where we sit, and tell you to ‘ask, and you should receive,’ would you ask?” “Ask!” said he, “could any one help it?” “Well, how would you feel?” “I should be ready to go beside myself with joy.” Now tell me, how do you think you would feel just then, when you remembered that for thirty years you had, day after day, insulted that Saviour? “I should certainly feel as I never did before: I should abhor myself, and repent in dust and ashes.” How would you feel about grieving him hereafter? “I should, I think, say, let me be fastened to his cross, rather than offend him again.” I then reminded him that all this feeling would have been the result of believing the truth. In the case supposed, he “believed because he had seen” the Redeemer: but, “blessed are they that have not seen, and yet have believed.” Christ now says on that page, “Ask, and ye shall receive.” This is as worthy of credit as though you



heard the expression from his lips. The farther we progress in the divine life, the more we hate sin.

The conversion of some is strongly marked throughout. Their alarm is great: their distress and apprehension perhaps lasting and gloomy. And when they at last discover the plan of salvation, their raptures are in proportion. (Some have fancied they passed through all this, and were but hypocrites at last. They were deceived.) Others are drawn from the world and into the ark more gently. Their feelings grow upon them more gradually. Perhaps their faith, or repentance, their love to God, or hatred to sin, are like mustard-seed at first—scarcely discernable. N.

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## THE KINGDOM OF GOD.

### A SERMON,

BY STEPHEN BOVELL, D. D.

OF ABINGDON, VA.

Matthew vi. 10.—“THE KINGDOM COME.”

This short but comprehensive petition, is the second in the Lord's Prayer. Our blessed Saviour not only enjoined the duty of prayer upon his disciples, but at their request he taught them *how to pray*. Not only did he enjoin prayer upon them as a duty, and indicate the petitions which it would be proper for them to offer up, but a little before his final separation from them, he taught them that prayer was to be offered in his name. In his interesting interview with them, a short time before his crucifixion, he observed to them: “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

It is through the mediation of our Lord Jesus Christ that the correspondence between heaven and earth is conducted and maintained. No man cometh, or can come to the Father, but by Him. Our most fervent petitions—our most pious aspirations, must be purged from that defilement which cleaves to them, by virtue of his atoning merits, and then, even in their greatest purity, it is indispensably requisite that they be presented in his censer, in order to their acceptance with a holy Deity.

In all our approaches to the throne of Grace, we should always remember how necessary it is that we should rely upon the advocacy of our Divine and gracious Mediator. Unworthy as we must ever feel ourselves to be, if he undertakes to plead our cause we shall have no reason to fear a repulse or a denial; for the intercessions of an advocate so near the throne, must be ever and infallibly prevalent, because Him the Father heareth always. The dignity of his person, his relation to his Father as his only begotten Son, and especially, the infinite value of that atoning sacrifice upon which his

atonement is founded, effectually secure the acceptance of all who approach the Mercy Seat in His name. Coming to our Heavenly Father in this new and living way which he hath consecrated for us through the heavenly intercession of our Blessed Mediator, we may entertain the same joyful confidence with the beloved disciple, John, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, we know that we have the petitions that we desired of him.

In these respects there is laid the surest foundation for our confidence and hope. With filial affiance, then, in the mercy of our heavenly Father, we may ever approach with freedom of speech his gracious throne, and there, at all times, present our united supplications in sure expectation of obtaining that mercy which our Divine Mediator hath purchased for us, and of receiving suitable and daily supplies of grace from the bounty of our heavenly Father, to satisfy our every exigency. And let us, my dear brethren, when we are privileged to draw near to God in prayer, never, never omit the petition—'Thy Kingdom come.'

Our method shall be,

I. To give a brief explanation of the term 'Kingdom,' as used in this petition.

II. Shew what is meant by the coming of the kingdom of God.

III. Point out the obligation we take upon ourselves when we pray—'Thy Kingdom come.'

I. We are to give a brief explanation of the term 'Kingdom,' as used in this petition.

With the abundant means of information which we, in this favored country, enjoy, we can scarcely suppose that even the most uninformed can be at much loss in what sense this evangelical term is to be understood. A few words of explanation, however, may not be unseasonable, or altogether unnecessary.

About the time of our blessed Saviour's manifestation, the phrase, 'Kingdom of Heaven,' was in very common use among the Jews. By this phrase they intended to express that wonderful and glorious revolution in the moral state of the world, which had been foretold by the inspired prophets, and which they were taught to expect, their long-awaited-for Messiah would introduce when he should make his appearance. Under the influence, no doubt, of this prevailing idea, we find the Pharisees on a particular occasion inquiring when the kingdom of God should come. The immediate and precise object of their inquiry, no doubt; was, when the reign of the Messiah, so long predicted by the Jewish prophets, should be ushered in; and at a certain time, from a number of remarkable occurrences, they were led to conclude that the Kingdom of God would immediately appear. John the Baptist, announcing the approach of the gospel dispensation which was just about to open in its full glory upon the land of Judea, exhorted the people who attended upon his ministry, with a pathetic zeal and earnestness, saying, "Repent ye, for the kingdom of heaven is at hand." Several other passages are to be found in the New Testament in which the same

phrase occurs; and in every instance in which we meet with it, it plainly appears from the connexion that the phrase, Kingdom of Heaven, or Kingdom of God,—is to be construed as importing the Gospel dispensation. In every instance it alludes to that interesting period when God should set his King on his holy hill of Zion:—when subjects by the influence of Divine Grace should be gathered to the standard of the glorious Messiah, and when a willing people, numerous as the drops of the morning dew, should swell the joyful train of the followers of God's Anointed Son. It is the Lord Jesus Christ to whom all power in heaven and earth is committed; who by his effectual grace rules in the hearts of his spiritual subjects, and who has engaged by infallible promise to uphold and defend them: yea, in terms of the most positive solemnity he has declared that the gates of hell shall not prevail against those who have taken protection under his banner.

The Kingdom of God is either external or internal. Taken in an external sense, it consists of all those who make a *visible profession* of faith in the Divine Redeemer, the King of Zion: and who are willing to submit to the laws and institutions of his Kingdom. In the internal or spiritual sense, the Kingdom of Christ imports that spiritual dominion which he has obtained over the affections of his people, and that gracious rule which he exercises in their hearts. His dominion over their affections commences from the happy period of their conversion. From the day of his grace when their hearts are subdued to own him as their King, and sweetly determined to embrace him as their Saviour and portion they become his devoted people, and serve him with cordial sincerity in holiness and righteousness from day to day. In the day of the effectual operation of divine grace upon their hearts, their minds were illuminated, their wills renewed, and their affections purified from moral contamination. Then it was that they were made free from sin and became the servants of righteousness. Then they experienced the reality and the sweetness of that word of truth which affirms that the Kingdom of God is righteousness, and peace, and joy in the Holy Ghost. The Kingdom of God in this sense, or in this respect, is within them. It is a spiritual dominion set up and daily exercised in their hearts: and this is, beyond doubt, the noblest and most important sense of the term. When, therefore, we use the petition, 'Thy Kingdom Come,' we should earnestly desire that a work of grace should be wrought in our hearts to dispose us to love, honour, and obey our Redeemer, and that mankind everywhere might be brought under the same gracious influence.

II. We proceed to shew what is meant by the coming of the Kingdom of God.

In general, the coming of the Kingdom of God or of Christ, imports the spread and prevalence of his religion over the earth. The means by which the religion of Christ is propagated in the world, is the preaching of the Gospel. Faith cometh by hearing, and hearing by the Word of God. No means which have ever been employed to enlighten, reform, and save degenerate men, have been found to possess an equal efficacy with the simple exhibition of the plain-

and unsophisticated truths of the gospel of our blessed Saviour. The propagation of the Gospel, therefore, in the different quarters and regions of the globe, is requisite to the enlargement of the church of Christ; or, in other words, to the coming or extension of his kingdom of grace. The faithful preaching of the Word, plain, pure and uncorrupted, which, accompanied by the sacred energy of the Divine Spirit, is made effectual to turn sinners from darkness to light, and from the power of Satan to God, is the external and ordinary means by which the Kingdom of Christ is introduced and established. "For, after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: 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." When the Gospel of peace, truth, and love, shall be propagated throughout the whole earth, or when the Word of the Lord shall have free course and be glorified, then shall the Kingdom of God come in all its glory. Then shall the prophetic stone cut out of the mountain without hands, grow into a great mountain, and occupy the whole extent of the earth. Yes, blessed be God, this glorious, joyful, desirable event is predicted in the sure word of prophecy. It is promised by him who cannot lie.

From the page of Prophecy we learn, that nothing less than universal dominion is promised to the Lord Messiah. "Ask of me," says God to his anointed Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. It has been predicted by an ancient prophet that the dominion of Zion's glorious King when his gospel of peace shall be published among the heathen, shall be from sea even to sea, and from the rivers even to the ends of the earth. To the same purpose are the following predictions of David, the sweet Psalmist of Israel's pious thousands: Enraptured with the foresight of the flourishing state of the Kingdom of Messiah in latter times, he sings in strains sweet as the melody of heaven: "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts: yea, all kings shall fall down before him: all nations shall serve him. His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen." In the prophecy of Daniel we find another express prediction of the glory of Christ's Kingdom in gospel times. In chapter vii. 13, 14. the prophet relates the following remarkable vision, which he had

himself:—"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him. His dominion is an everlasting dominion which shall not pass away; and his Kingdom that which shall not be destroyed." These are a few of those precious assurances of the God of our salvation, so full of consolation to all who love Zion and are praying for her prosperity—so animating to the pious who take pleasure even in her ruins, and are resolved never to cease imploring that the set time to favor her may soon roll round;—those joy-inspiring assurances that God's Kingdom of Grace shall indeed be seen flourishing in its meridian glory; that the happy period is near at hand, when the church which our benevolent and glorious Immanuel hath redeemed with his own blood "shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

But alas! how far does the present state of the world fall short of answering to these magnificent descriptions of God's holy prophets! How many extensive regions of this guilty globe are still enveloped in the thick shades of error, superstition, and spiritual death! How large a portion still remains on which the benign rays of the Sun of Righteousness have never yet shed their healing, vivifying influence! And oh! melancholy soul-chilling reflection! what multitudes who are blessed with all the precious privileges of the gospel, who live under the full beamings of the Sun of Righteousness, prefer the cheerless gloom of dark, hopeless infidelity, and vice, its never-failing attendant, to the sure word of prophecy, and to the joyous, undeceptive, soul-reviving light of the Gospel of peace, by which life and a glorious immortality have been brought to light, and rendered not only probable, but certain. We have yet to mourn that the children of Abraham who have cherished their unbelief for so many centuries are not as a nation seen bowing in cordial adoration to their long-rejected Messiah. Nor are our eyes as yet blessed with seeing the fulness of the Gentile tribes ranging its converted millions under the unfurled banner of our Divine Immanuel. This glorious, happy state of things, blessed be the God of truth and grace, is certainly approaching; and though the signs of the times amongst us are at present gloomy and unpromising, in other parts of Christendom, and in some sections of these United States, christians are making efforts beyond all example of former times to promote the Kingdom of the Redeemer, and as may ever be expected where God's work is pursued with zeal and ardor, their labor in the Lord is crowned with a comfortable degree of success. Sinners by the influences of the Holy Spirit are convicted of sin, and are brought in hundreds to inquire of the ministers of Jesus, 'What shall we do to be saved?' Thousands in heathen lands—yes, thousands, blessed be God, subdued by the invincible grace of Zion's all-conquering King, are seen bowing in joyful submission to the sceptre of his love, and yielding themselves the willing subjects of his laws. This thought may remind us that we proposed,

III. To point out the obligations we take upon ourselves when we pray, "Thy Kingdom Come."

In the use of this petition we do most certainly bind ourselves in the most solemn manner to seek that we may become the subjects of Christ's Kingdom. While the great majority of those to whom the overtures of grace are made in the gospel, seem to feel no tie binding them to take the reasonable easy yoke of Christ upon them, no person who, in the sincerity of his soul, prays in the closet and in the family, "Thy Kingdom Come," can, with any show of consistency, persist in open rebellion against the laws of the Redeemer, or live in the neglect of his proffered mercies. If we use this petition, (and I hope none of us will omit it) let us seriously reflect upon our consequent duty. To us who daily repeat this petition it is something worse than inconsistency, habitually and deliberately to continue under the dominion of the prince of this world. Our own prayers have imposed upon us an obligation which we should dread to violate, to yield ourselves wholly and without delay to the service of our Divine Redeemer. Our duty and our privilege is to join the train of his humble, holy followers; to profess allegiance to him as our rightful Sovereign, and to seek to have our lives conformed to the holy laws of his Kingdom of righteousness. When we say 'Thy Kingdom Come,' we virtually avow our determination to ground the weapons of our impious warfare against the Lord's Anointed, to yield our submissive necks to the easy, pleasant yoke of the blessed Saviour, and to be his loyal devoted subjects while life and being last. We do implicitly invite the King of Zion to take the throne in our hearts and affections,—to cast down all our carnal, selfish, proud imaginations which refuse submission to his authority, and to claim to himself exclusively the full and perpetual possession, use and direction of every member, and sense, and faculty we possess. This is not only the duty we owe to our benevolent Redeemer, but cordially to comply with this duty, and give ourselves up to the service of our Redeemer, would be the direct and infallible method to secure and promote our own happiness. The sceptre which God's anointed Son waves over the souls who dutifully submit to Him, is a sceptre of grace. His yoke is easy, and his burden is light. His service is not bondage, but the sweetest liberty. His subjects are not only the excellent of the earth on account of their worth of character, but they are unspeakably the happiest people that are to be met with on the face of the globe. King David, no doubt, spoke what he knew from his own personal feelings to be fact, when he declared, "Happy is that people whose God is the Lord;" and Solomon, when in terms very similar he affirmed, "Wisdom's ways are ways of pleasantness, and all her paths are peace."

But on the other hand, let it be remembered that even the Prince of Peace holds in his omnipotent hand a rod of iron to crush in pieces his rebellious and pertinaciously obstinate enemies. This ought to be an alarming thought to those who break his laws and then slight his grace. Let stout-hearted rebels have it for their warning, that they cannot harden themselves against him and

prosper. The God of the Universe has decreed, and who shall disannul it, that to the name of Jesus every knee shall bow—every tongue confess. His Kingdom will come, and over all other kingdoms it is destined to prevail. You must either grace his triumphs by your cordial submission, and devoted love to him and his righteous cause, or his vengeance must be signalized by your blood being seen in crimson stains upon his royal vesture. O Brethren! would it not be our wisdom to reflect with solemn awe upon that dreadful power which we can neither escape nor resist! Does not a regard to our own safety and happiness require us without further delay to kiss the Son while we yet behold the sceptre of his love extended, that we may in our own sweet experience prove how blessed a thing it is to trust in him. Let us abandon even this day the infatuated madness of the men who break his bands asunder and cast away his cords from them; and then the period of his coming to assert his sovereign rights will have no terror for us. We shall then rank with the happy company of ransomed sinners who shall find protection under the banner of his grace, our peace shall flow like a river, and the joy of the Lord shall be our strength.

A second duty incumbent upon us in consequence of using this petition, is, that we industriously and zealously employ our influence to bring over as many of our dear fellow-creatures as we can to the standard of the King of Zion.

But here, it may be, one and another will begin to excuse themselves by alleging their want of suitable qualifications for the service. One is in too obscure a station, another is too weak, another is too much occupied with worldly business: so with one consent they all begin to plead,—“I pray thee, have me excused.” The cause I acknowledge is in itself unspeakably important and glorious, but I can do so little to promote it, that, I see no propriety in my making any efforts for that purpose. Brethren, let it be enough for wicked Cain impiously to reply to the omniscient observer of the hearts and actions of men, and ask, “Am I my brother’s keeper?” Am I to defend my brother against harm? Am I to be the guardian and promoter of his safety and his happiness? Yes, this was the part which an affectionate and dutiful brother would have acted, and for neglect of duty in these respects Cain was reprehensible; and we, my brethren, are reprehensible too, when we do not use suitable efforts to secure and promote the spiritual welfare of our brethren of the human family. We may not, it is true, be able to effect much in comparison with some others with whom we are acquainted, but we are not required to do more than we have capacities given us to perform. The utmost that we can do to promote the Kingdom of Christ is imperiously required by the King himself. He requires each of his servants till he shall come to be diligently occupied agreeably to the talents he has given them. This is our obvious duty, and none of us can tell how much good we might be instrumental in accomplishing, if we were only faithful, diligent and persevering in our endeavors. Various means may be employed, and, indeed, various measures are necessary for promoting the Kingdom of Christ. In the church

there are various stations, and to these belong their respective duties, to all of which it is necessary we should zealously attend, each one applying himself to the duties which properly belong to his peculiar station and office. And here we would observe that there is one method of advancing the Kingdom of the Redeemer which is in some measure in the power of the very weakest of his followers. One method there is which the weakest and most obscure disciples of Jesus may employ with as great advantage and success as christians in the highest station, or of the most exalted genius. We have in view particularly my brethren the powerful influence of a holy life. The image of God reflected in the countenance and conversation of the most inconsiderable person in Society cannot be contemplated by the most degenerate men with entire indifference. A truly virtuous and uniformly pious deportment has in it a sacred kind of grandeur which will exact homage from the sons of licentiousness even in cases in which they are not allured by it to imitation. In the very worst of men there is a principle which, in spite of unhallowed prejudices constrains them to acknowledge the excellency of holiness, and to sanction it by their approbation. The conscientious avoidance of all appearance of evil, a strict regard to truth in our speech, integrity, honesty and uprightness in our commerce with our fellow-men, compassion for the miserable, bountifulness to the indigent, indifference to worldly emoluments, pleasures and honours, and on the other hand, a patient endurance of the severest afflictions for Christ's sake and the honour of his religion; these are virtues which the weakest true christian may, through Divine assistance, be enabled to practise, and they are virtues which the most abandoned sinners are constrained secretly to honour. A practical exhibition of these amiable virtues will better explain, and more effectually enforce them, than the most eloquent descriptions, or the most pathetic exhortations where no such example is exhibited. If, then, we do indeed desire that religion should be respected and embraced by our respected neighbours, and by our beloved relatives, the path of duty is plain both to the strong and to the weak. Let the holy, pure, and excellent precepts of Christianity, be drawn out into notice in our circum-spect and pious conversation amongst men, and then we may humbly hope they will be brought to acknowledge that God is in us of a truth, and be induced by our example to embrace that religion which they observe to be productive of such praise-worthy, glorious and happy effects. Let our lives be a comment of the direction given us by our blessed Saviour himself in Matthew v. 14, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." In this way the feeblest follower of our dear Immanuel may do something—may do much to recommend his religion, and to advance the precious interests of His Kingdom of righteousness, joy, and peace.

Another obligation which is binding upon the devout and praying people of God is, to lend that aid to support the interests of Christ's Kingdom where it is already established, and to concert and en-



courage proper and necessary measures for its spread and propagation in every quarter of the earth.

No person can be consistent with himself in saying 'Thy Kingdom Come,' who refuses to contribute as God has prospered him, to the spread of the gospel among all nations, kindreds, tongues, and people. If we refuse to comply with this duty, all our professions of attachment to the cause of the Redeemer must pass for solemn lying and profane mockery. What, my brethren, can it be called but solemnly lying to God, when we pray for the dominion under the whole heaven to be given to his exalted Son, and yet employ neither our influence nor our property to forward and promote the glorious cause?

It is our privilege, my brethren, to live in a land of liberty, and we are blessed, moreover, with—if we cannot say with abundant wealth,—yet, with much more than is really necessary to be wholly applied to our own gratifications. We are exempt, too, from those oppressive exactions of which christians in foreign countries might justly complain. Do we enjoy these distinguishing privileges and advantages, and do we from time to time unite in intreating the Lord to revive his work and extend the conquests of his grace far and wide over the earth, and shall we feel no obligation imperiously binding us to aid, as far as we can, in the support and propagation of that religion, for the prosperity of which our prayers would seem to say we have such a deep solicitude? In places where the Kingdom of Christ is already established, his disciples must support the ministers of his religion that they may be able to make suitable exertions for maintaining and preserving the territory which has been rescued from the domination of the god of this world. True, the cause and the work is the Lord's, but God carries on his plans of grace by the instrumentality of his ministers; and it is one part of his plan, that his praying people should support his ministers, both stationary and itinerant, while their exertions are assiduously employed in promoting religion both at home and in distant regions of the globe. With these rational views of the subject, we think it must appear proper, that all christians should feel themselves bound to contribute to the support of religion. Christians should remember they are making a donation to God, when they minister of their substance for the furtherance of the gospel;—to God who gives them all the goods they possess, and every comfort they enjoy;—to God who loves a cheerful giver, and whose infallible word of grace declares, "He that watereth, shall be watered also himself."

Were we, my brethren, as much concerned as it is desirable we should be, to advance the cause of religion in our own land, we should also feel a disposition to aid in sending the gospel to other parts of the world. Such a disposition manifested by our contributions to the treasury of the Lord, and by our zealous personal exertions to be useful as we have opportunity, would afford the best proof that we do indeed desire the coming of the Kingdom of Jesus. This would be not only praying for its extension; it would be doing what we could to have our prayers successfully fulfilled. In these respects christians of other lands have set before the followers

of Christ in America a glorious example. They have made noble exertions, and much they have accomplished towards evangelizing the world. The light of heavenly truth has penetrated far into the long, long benighted regions of Asia and Africa. Thousands, whose fore fathers half a century ago were immersed in the deepest shades of barbarism and superstition, are at this day walking with joy in the light of the Lord. They have cast their idols, the objects of their blind adoration, to the moles and to the bats, and are now seen bowing with an enlightened and fervent devotion at the name of Jesus, and chanting in grateful, adoring strains, 'Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; hosanna in the highest!'

The blessed revolutions in the moral condition of the heathen tribes have been effected mostly through the zeal, the liberality, and the enterprise of European christians. They have not only said in their prayers, Thy Kingdom Come: Their Missionaries equipped by their bounty, encouraged by their benedictions and their prayers, and supplied by their munificence, have gone into all the world, proclaiming the word of life to men sitting in the region and shadow of moral death. It is owing to these pious, benevolent exertions, that the ransomed of the Lord are seen returning to Zion, with songs of gratitude, and praise, and everlasting joy upon their heads, and well indeed may every sincere lover of the Saviour rejoice to see his name becoming great and glorious among the Gentiles. But let us pause, and each of us seriously enquire what have we done to favour the spread of religion—what have we contributed, to aid in the universal diffusion of the light, and the joy, and the blessings, and consolations of the gospel? If we have done nothing or comparatively nothing, as stubborn fact must compel many of us to acknowledge, does it not behove us speedily to reform? Must we not, in order to be consistent, either desist from praying for the coming of Christ's Kingdom, or manifest greater zeal and industry, than we have ever yet done in the cause of the Redeemer; and contribute more liberally, than we have ever yet done for the spread of the gospel throughout the world. When the second Temple was to be built on Mount Zion, in conformity with the decree of Cyrus, all the people of the land came willingly and with ardent zeal to the work. Joshua and Zerubbabel were principal men and overseers among them, but the labour and the expence did not devolve wholly upon them. Thus should it be amongst christians. All should come with united heart to the help of the Lord against the mighty. Ministers, it is true, being the appointed leaders and overseers of God's covenanted legions should be exemplary for zeal and diligence—they should be remarkable above other christians, for self-denial, for continued prayerfulness, and for the zeal and constancy of their labours: but other christians have also their part to perform. If Aaron and Hur were directed to support the trembling arms of Moses, while he held the consecrated rod that spread desolation in the camp of Amalek, and promised victory to the tribes of Israel, let christians feel it their duty to stay up the hands of Ministers and Missionaries by their favourable

countenance, and their fervent prayers at this day. Amalek is still contending with the sons of Israel, and success will still be found on the side of those who by humble believing prayer make the God of Jacob their banner and their refuge. You must all stand up my brethren to the work of the Lord. It is not enough for the ministers of the gospel and a few other leading characters in the church to employ their effort in this glorious, all-important cause. All the people of the land, all the lovers of Christ and his Kingdom should feel the sacred, solemn obligation, and feel it to be indispensable. But alas! how far otherwise is the existing state of things! How very few appear to feel themselves under any obligation to *do or contribute any thing* to promote the Kingdom of Christ amongst their fellow-men! The great majority, (lamentable to reflect!) are ranged under the banner of Beelzebub. Much talent, and influence, and property are devoted to his interest, and employed against the Lord and his anointed. The opposers of the King of Zion, walk with brazen front, and look with scornful contempt, on every side. Their opposition is characterized by a zeal and systematic constancy which ought to put cold-hearted, niggardly, indolent christians to the blush. Yes, we might well blush, but that there may be no occasion for it let us reform. Let us not only pray but labor with our might,—labor with activity and zeal for the advancement of evangelical religion—for the promotion of the Kingdom of Christ in this land, and let us not grudge to contribute our mite to have the gospel published to all nations, that soon from the rising of the sun unto the going down of the same, the name of the Saviour, whom we profess, may become great among the Gentiles. From the united zeal and exertion of christians in every part of Christendom, the most glorious results might be anticipated. Should all the followers of Jesus in Europe and America rise with one consent to the important enterprize of evangelizing the world, and establishing the Kingdom of Christ amongst every nation under heaven, then indeed would Zion be beheld, 'Fair as the moon, clear as the sun, and terrible as an army with banners.' Then she would soon rejoice to call her walls salvation, and her gates praise. How joyful, how exhilarating to the real lover of Zion such a prospect! O! beloved brethren! let us be more zealous, more liberal,—and then as in that case we consistently may, let us pray, and pray with redoubled fervor and importunity—'Thy Kingdom Come.'

In conclusion, my serious hearers, I would urge you to inquire, what evidence you have to hope that you are the subjects of the King of Zion, or that you have the Kingdom of God within you.

The true spiritual subjects of the King of Zion are a peculiar people, to whom belong peculiar characteristic qualifications.—They have renounced the vile servitude in which they were once held to the god of this world. They have shut their eyes against earthly pomps and vanities, and bidden a resolute adieu to those carnal delights and gratifications in which they formerly found all their happiness. The natural enmity of their hearts to God and holiness has been subdued by the all-conquering power of Sovereign Grace; and every thought, desire, and volition of their souls brought

into sweet captivity to the obedience of Christ. By the grace of their holy Saviour they have been induced to deny ungodliness and worldly lusts, and to make it their constant care and study to live soberly, and righteously, and godly in this present world. They love not the world, nor the things which are in the world, with an inordinate affection. They are a people who have their conversation in heaven, who are daily laying up their treasure in heaven, and who feel the best affections of their souls daily centering on the substantial, refined felicities of that holy world of joy.

“They scorn to seek our golden toys;  
 But spend the day and share the night  
 In numb’ring o’er the richer joys  
 That heaven prepares for their delight:  
 While wretched we, like worms and moles,  
 Lie grov’ling in the dust below;  
 Almighty Grace! renew our souls,  
 And we’ll aspire to glory too.”

By these characteristics, my brethren, prove yourselves. They are plainly such as pertain to all the genuine subjects, or children, of our heavenly King. May these spiritual graces and holy qualifications be in you, and abound.

But what shall we—what must we say to those who know in their own consciences that they have never taken the easy, pleasant yoke of King Jesus upon them? To such we would say, and desire to say with affectionate concern and solemnity, it behooves them to look well to themselves. That great and glorious King whom the Lord, Most High hath anointed, and set upon his holy hill of Zion, but whom they most obstinately refuse to have to reign over them, has gone forth in the greatness of his strength, conquering and to conquer. There is a sovereign decree that he must reign until all his enemies shall be put under his feet. Why then do the heathen rage, and the people imagine vain things? Why do insatuated sinners disobey his laws and spurn his grace? He that sitteth in heaven shall laugh at their unreasonable presumption: The Lord shall have them in derision for their senseless disregard of their own safety. The glorious, omnipotent King who reigns in Zion may be resisted—may be hated—and sinners may league with sinners, saying, ‘Come let us break his bands asunder, and cast away his cords from us;’ but he will most assuredly overcome all his enemies at last. The day of vengeance, the awful hour of retribution is in his heart; and when that terrible period shall have arisen, all his raiment shall be stained with the blood of his implacable, irreconcilable foes. Hear it, O ye heaven-daring, Christ-despising rebels! If ye would escape the insupportable fury of his fiery indignation, there is but one alternative: You must do what you have long and so obstinately refused to do: you must bow to the extended sceptre of his mercy, or be crushed, without possibility of resisting or escaping the weight of his iron rod. ‘Be wise now, therefore, O ye kings: be instructed ye judges, ye great and proud men of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when

his wrath be kindled but a little.' Obey this counsel of mercy—comply, we beseech you, with this urgent, but reasonable word of warning, and your souls will be secure from the effects of his vindictive displeasure, and your happy lot will be to rejoice with his willing, chosen people, in the riches of his bounty, and in the overflowing consolations of his grace. Then your blessed experience will teach you that happy indeed, thrice happy are all they who put their trust in him. Among the wise and happy few who are willing that Christ should reign over them, and rule in their hearts by his sovereign grace and infinite love, in time and in eternity, may each of our souls be found. Amen.

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**HUGUENOTS IN AFRICA.**—The African Repository for August, contains an interesting account of a French Colony, planted in South Africa more than 140 years ago, and consisting now of about 4000 souls. These descendants of the persecuted Huguenots are secluded from the world in a valley of few leagues in extent, through which their hamlets are scattered. These hamlets are each governed by an individual chosen from among the *ancients* of the Church, who is in his turn responsible to another, who in this patriarchal society, is at once the pastor and the ruler of the people, and presides over the whole. The colony is represented as being in a most thriving state—its inhabitants, primitive in their manners, though retaining some affection for La Belle France, and are perfectly contented with the peculiar lot which has separated them from the rest of the world.

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#### GENERAL RESULTS OF MISSIONARY LABOURS.

1. *Missionary Stations.*—Oceanica, 58; Africa, 71; Asia, 163; Europe, 10; America, 240; total, 542.
2. *Ordained Missionaries.*—Oceanica, 53; Africa, 91; Asia, 162; Europe, 20; America, 329; total, 655.
3. *European and American Assistants.*—Oceanica, 66; Africa, 79; Asia, 170; Europe, 25; America, 417; total, 757.
4. *Native Helpers.*—Principally school-teachers and catechists, in all parts of the world, about 2,000.
5. *Communicants.*—The communicants at the Baptist stations in the West Indies amount to about 400 at each station. Taking one quarter of this number as the average at each station in the world, we shall have above *fifty thousand* converts from paganism, —now members of mission churches.
6. *Learners in the Mission Schools.*—The number in Hindoostan, as estimated by an intelligent merchant in Calcutta, some years since, was 100,000. There are now more than 40,000 in the Sandwich Islands. The whole number throughout the world is at least *three hundred thousand*.
7. *Miscellaneous.*—Number of inquirers, who have renounced idolatry, at least *four hundred thousand*. The gospel has been preached at the various missions to at least *four millions of adults*, in ten years past. The number of Mission Colleges and of higher seminaries is between thirty and forty. The number of missionary printing establishments is not far from *forty-five*. There are, on

a low estimate, *five thousand* converts, in a year, at the various mission stations.

8. *Home Missionaries*.—Employed in the destitute places in Christian lands, and regularly commissioned by various societies, not far from *two thousand*.

9. *Bibles*.—Whole number of societies throughout the world, about 4,500; of Bibles, or parts of the Bible, distributed, by the Societies, not far from *nine millions*,—in 160 languages.

10. *Tracts*.—From one hundred and fifty to one hundred and sixty millions of Tracts have been circulated by various Tract and Book Societies.

11. *Sabbath Scholars*.—Not far from two millions throughout the world. *Quarterly Register*.

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### THE AMERICAN BIBLE SOCIETY.

For the benefit of those who are continually throwing out dark insinuations against the management and motives of this society, we give the following brief sketch—an extract from the *Charleston Observer*.

1. *Its organization*.—The American Bible Society was formed on the eleventh of May, in the year eighteen hundred and sixteen. Its sole object is to encourage a wider circulation of the Holy Scriptures, “without note or comment.” It receives a cordial support and co-operation from individuals of all religious denominations.

2. *The Board of Managers*.—The Institution is conducted by a Board of Managers, consisting of thirty-six laymen, one quarter of whom go out of office at the expiration of every year, but may again be elected. Ministers of the gospel of any denomination being members for life of the Society, and laymen of any denomination who are directors for life, have a right to be present, and vote, at the meetings of the Board of Managers. The Board is composed of individuals from different religious denominations; its present members are from the Baptist, Episcopal, Methodist, Presbyterian, Reformed Dutch, Congregationalist, and the Society of Friends. The receipts and expenditures of the Society, and the proceedings of all its committees, officers, and agents, receive the inspection of the Board, at its regular meetings, on the first Thursday of every month. None of the managers, or of the committees appointed by them, receive any pecuniary compensation for their services.

3. *The Officers*.—With the exception of the Recording Secretary, one of the Secretaries for domestic correspondence, and the General Agent and Accountant, neither the Treasurer, nor any other officers, have ever, or do now receive a compensation for their services. The Recording Secretary keeps the records of the Society and of the Standing Committee. The Secretary for domestic correspondence manages the correspondence, and receives letters relating to travelling agencies, to the formation and manage-

ment of Auxiliary Societies, delegations to annual meetings, requests for donations of Bibles, and the reports of Auxiliaries, and prepares the Annual Report. The General Agent and Accountant, under the direction of the Standing Committee, attends to the purchase of paper, superintends and inspects the printing and binding of the Scriptures, and has the care of the Depository and the Stereotype plates; he receives remittances, and executes orders for Bibles, keeps the accounts of the Society, and receives all letters relating to its pecuniary transactions.

4. *Funds.*—The Society is dependent, from year to year, for its resources on its Auxiliaries, and on the voluntary contributions of the friends of the Bible. With the exception of twenty dollars, which was a legacy bequeathed as a permanent fund, and cannot be disposed of, the Society has no permanent funds whatever; nor is it the intention or desire of its managers, ever to amass them. No money is drawn from the Treasury, unless by a specific warrant of the Standing Committee, whose proceedings receive, at each monthly meeting, the inspection of the Board of Managers. A full account of its receipts, and of the objects on which all its monies are expended, is constantly published in its Annual Report, and circulated throughout the land.

5. *Buildings.*—There are two buildings occupied by the Society; the first, containing the Bindery, Depository, Manager's room, and the offices of the Secretary and General Agent; and the second containing the Printing establishment. The first building, including the ground on which it stands, and which cost twenty-two thousand five hundred dollars, was paid for by the contributions of the citizens of New York and its vicinity, made for this specific purpose. The second house was built of money borrowed, and rents to the printer for a sum equal to the interest of the money which its erection cost. No part of the contributions of Auxiliaries has been applied to the erection of buildings; but the funds which flow in from these Societies, are appropriated directly to the manufacture and circulation of the Holy Scriptures.

6. *Bibles and Testaments.*—It is the sole object of the Society to encourage a wider circulation of the Holy Scriptures, "without note or comment." To accomplish this with advantage, Bibles and Testaments are manufactured and sold without profit, so that Societies and members may procure them at the lowest prices. The Society derives no income from the sale of its books; great pains are taken to make them good, and though they might be manufactured at a less rate by using inferior materials, and inferior workmanship, yet the managers have declined putting forth such editions, as of injurious tendency, and no real advantage to the cause. In all Bibles of the Society's make, more labor is bestowed in sewing and binding, than is ordinarily used in books which may externally appear as well. Durability in paper and binding, clearness of impression, and cheapness, are qualities which the managers aim to give to the books published by them.

☞ FACTS WANTED. ☞

The Managers of the American Bible Society say, that they are in want of information, respecting the progress of measures for the "General Supply."

The facts wanted are these:—What States and Counties are already supplied? What ones will surely finish before May next? What number of Bibles will each Society want more than is already ordered? What will each State *probably* want? What number of these wanted can most likely be paid for, and how many will be needed gratuitously? What amount of money can be remitted by each, either in payment for books, or as donations? Facts of the above kind are greatly needed by the Board, in order that they may know how to regulate their printing, and their gratuitous issues, and will soon be needed in order to be embodied in the next annual report. The Agents of the American Bible Society, the officers of Auxiliaries, and other friends of the General Supply, are respectfully requested to furnish the Domestic Secretary of the Parent Society with the above information, as far as they are respectively able.

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### PROGRESS OF CRIME.

Great crimes generally spring from small beginnings, as well as great trees and great cities. The heart grows hard and wicked by degrees, and probably the worst man that ever lived can recollect the time when he shuddered and hesitated at the idea of committing a small offence. Truth should be often impressed on the young.—Say to them, "avoid the appearance of evil," for every time you deliberately do a wrong thing you pour a dose of poison into the heart, which will tend to destroy conscience, and break down the principles of virtue you ought to cherish.

The traveller who put up at the old sign of General Wayne, in Alesbury, some fifteen or eighteen years ago, I promise you, did not leave that house without shaking hands with, and praising somewhat, Montgomery Rosco, the innkeeper's son, as fine a little boy as ever blessed a parent with the full blossoming of early promises. He was so obedient to his parents, so attentive and respectful to strangers, so kind and invariably polite to every one, and withal, he learned so smart at school, that every one loved and admired him.

Few youths ever left home with fairer prospects and with better character than did Montgomery, when at the age of 15, he was sent to Philadelphia and put under the care of a business-doing Merchant that he might get such an insight into the business, as would justify his father in setting him up in a store in Alesbury, for this was the destiny he had marked out for his favorite child. His history is directly in point in establishing what I said at the beginning; and though few may have passed through as singular a complication of circumstances in their way, I am fully satisfied that his, in all its main and general features, is the history of thousands.



I said he was apprenticed to a merchant. It was Mr. Markley, his master esteemed him highly, and placed in him unlimited confidence. For a little while he remembered the kind admonitions of his faithful father of selecting company—was conscientious in the discharge of every duty—and tried, as well as he was able to avoid the appearance of evil. One day, however, he went to a neighbouring store a moment to see a young gentleman and return a borrowed book. His friend, very politely, drew a glass of wine from one of the casks, and pressed him to drink—he did so, and departed.

The next day the same person stopped to see him—he happened to be alone; and the strong desire not to be behind-hand with his new neighbour, overcame the scruples of conscience; and he treated him in turn to a glass of wine. In the hurry of the moment, he did not stop the liquor properly. His master came in, saw the neglect, and inquired—“Montgomery, have you been at the wine cask?” It was an awful moment to him; he dare not pause to think—he yielded to another temptation, and answered tremblingly, “no, sir, I have not.” The old gentleman looked at him most searchingly—then turned and stopped the liquor tight himself.

The next morning the same young gentleman stepped into the store and asked Mr. M. to sell him a cask of such as Montgomery had given him the evening before. Mr. M. looked at Montgomery again, as if to tell the truth next time. The exposure was too humiliating for the high spirited youth to bear. He saw his friend and entreated him to tell Mr. M. that *he* drew the wine himself. His friend laughed and told him he would for an oyster supper. The bargain was struck; he acquitted Montgomery in Mr. Markley’s eyes; but the poor boy was destitute of money. He had already taken some long steps aside. He took another, and resorted to his master’s drawer for money to meet the expense of the supper he had promised.

While they sat in the cellar, to which they had repaired, a gaming board was produced, and he was asked to play for a small sum. The thought struck him that there was a chance to win the money he had taken from his master, and return it. He played and lost. He played again, and again, still he lost.

His crime was now of an alarming character. He became desperate—he took the further sums from the counter, which were necessary to pay what he had borrowed and lost. It was missed—he saw himself liable to be discovered and ruined, and resolved at a single effort to retrieve his character, by procuring the sum deficient, and depositing it in some place where it might seem to have been overlooked.

He rose late at night—entered the store, took two hundred dollars and went to a gambling house, where he was confident he could win the money. He lost every cent. The morning came—Mr. M. happened not to examine the drawer which contained the money himself; and at ten o’clock told Montgomery to carry it to the old bank. Mr. Markley had a large deposit in another bank, and the infatuated youth drew a check for \$200—signed his master’s name to it—presented it—and was detected. He confessed the

whole affair when it was too late: he had intended to deposite the money he thus attempted to draw in lieu of the money lost, and depended on chance to conceal the crime yet a little longer.

Poor fellow! I saw him once afterwards, and with tears in his eyes, and grasping my hand, he said: "I am going to the State Prison, for a sixpenny glass of wine," alluding to the first crime he had committed, and which had led to all the rest.

#### INFIDELITY AND CRIME.

A person for several weeks past has been in the habit of entering the loss of a paper warehouse, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has been since examined, and committed to jail for trial. He has stolen twenty-four reams of paper, worth about \$100. This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at their meetings, which have recently been broken up. Comment is unnecessary.

*Prov. Daily Ad.*

This is what might be expected. Johnson, who was executed last year at New York, for the murder of his mistress, was printer of an infidel paper.

The New Hampshire Observer says that the evidence adduced on the trial of the Knapps showed that they had been long in regular training for the commission of that horrid crime. Richard Crowninshield, it is said, kept a reading room which was furnished with the various *Infidel Publications* of the day. On this subject the Rochester Observer remarks: "We merely notice these facts; that the connexion between Infidel principles and crime may be kept in mind—and further, that the awful crime of deliberate murder is not perpetrated as the first act of depravity. There is a previous preparation, a regular downward course, the gallows is the last step in the progress down to hell!"

To the above we add the following from the London Tract Magazine:—

"John Stratford, who was executed at Norwich, in August last, for murder, confessed his guilt, and with tears, exclaimed, 'I attribute my downfall primarily, to reading 'Paine's Age of Reason,' Cartile's recent works, and the secondary cause to an unlawful connexion with an abandoned woman.'"

A minister who visited him in prison says, "I inquired of him what had been the general course of his life previous to this awful act. He replied that he had maintained a tolerably good character for honesty and fair dealings: that he was formerly in the habit of going to church, and to different dissenting places of worship. I asked him if he had at any period of his life, embraced Infidel principles. I shall never forget his reply, his look, and his manner. The question seemed to rouse him from his torpor. He exclaimed, 'I did, Sir, to my disgrace, to my ruin, and perhaps my eternal destruction.' He said that he had not doubted the existence of a God, but he had speculated and denied the existence of a devil. He had read Paine's Age of Reason, which had been his ruin. I inquired to what conduct these infidel sentiments led, and he replied, 'Of course to Sabbath-breaking, the entire neglect of public worship, and to bad company. Then I became connected with gamblers: Thus my heart was so hardened that I was prepared for the most guilty conduct.'"

The treasury of Vermont never was robbed, till an infidel publication had been issued for some months in its vicinity. Those who are favorably situated would do the country a favor, by collecting facts, illustrating the connexion between infidelity and crime.

#### CHANGES IN FRANCE.

Our readers are doubtless informed of the progress of the great changes in France—changes which have been regarded by all spec-

tators with surprise and admiration. That Popery would receive a blow—Protestantism and religious toleration generally, a reviving spur from this triumph of liberal principles in France, was to have been expected. Late arrivals from Europe which contain news of the definite issue of matters in that Kingdom, bring a confirmation of this hope of the most decisive and cheering kind.

It appears by papers from Paris as late as the 10th Aug. that the Chambers had met—remodeled the Constitution to their wishes—and that the Duke of Orleans was proclaimed on the 8th August *“King of the French,”* under the title of *“Louis Philip I.”* In the modified provisions of the Constitution, the article under which the tyrannical measures of the late ministers were undertaken, has been guarded against future abuse by substitution.

The article respecting Religion, has been altered in a most material and important provision; viz: by *striking out* the declaration that *“the Catholic Religion was the religion of the State!”* The Protestant Churches in France as our readers well know, have of late *“multiplied and waxed exceedingly mighty,”* like the Israelites in Egypt, in spite of a bigotted jealousy, at times as cruel and vexatious as their bondage. And the ever-present hand of the same Deliverer who led them forth, may be recognised in this event.

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#### ERUPTION OF MOUNT *ÆTNA*.

We translate from a Bordeaux paper the following account of the late terrible eruption of Mount *Ætna*, which occurred about the middle of May. The number of lives lost is not stated, but must have been very great.

*N. Y. Jour. Com.*

The terrible explosion which opened several craters of the volcano at once, had destroyed eight villages in the neighborhood of the mountain, to which neither the lava nor the fire ever extended before. All the buildings have disappeared under the heaps of calcined stones and burning cinders, which were thrown from these new openings of *Ætna*. Notwithstanding the frightful detonations which announced beforehand the approach of the catastrophe, the inhabitants of these villages remained quietly in their dwellings, considering themselves safe on the account of the distance, which had preserved them in all preceding eruptions, however violent. In the destruction of these villages and the neighboring hamlets, perished a great many victims, both men and animals. On the 24th of May, the consumed edifices were still smoking, and these unhappy places were inaccessible on account of the heat which was given out from the cinders, stones and lava, with which they are covered. It was not until the eighth day after the disaster, that it was possible to approach for the purpose of affording any succor. But the search was entirely useless. Never was a calamity more terrible, more unexpected, or more general. The shores of Calabria, and some parts of Italy, lying in the current of the wind which blew on the disastrous night, were covered with the same kind of ashes under which the places in the vicinity of *Ætna* were buried. Sicily will long remember this disaster, which has devastated the richest and most fertile country of the world.

THE  
**CALVINISTIC MAGAZINE.**

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

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No. 12.      **DECEMBER, 1830.**      Vol. IV.

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**THE FUTURE DESTINIES OF AMERICA,**

AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

The following discussion, forms the conclusion of the Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, presented at the 21st Annual Meeting, Oct. 6, 1830, and was read in public on the evening of the next day. The Board directed that it should be printed, not only as a part of the Report, but in other ways, according to the discretion of the Committee.

*Peculiar Moral Characteristics of the Present Times.*

Every man of intelligence must be convinced, especially if he be alive to the great moral interests of his fellow creatures, that the character of the times in which we live is very peculiar. Observations of this kind have frequently been made heretofore; and yet there are certain distinctive marks of the present period, unlike those of any period that has preceded it. The same elements of character have often been exhibited, but never before, it is believed, in the same striking combinations.

While the power of united effort has been proved, by numerous and successful labors for the accomplishment of good, a most marvellous tendency has been observed in all sorts of evil to coalesce, for the purpose of resisting truth in all its benign and holy influences. The most heterogeneous materials have been used by the god of this world, in the erection of fortifications for the defence of his empire. The opposition to the gospel is lively, strenuous, and malignant; and shows itself against every attempt to enlarge the limits of the church, and to bring new motives and new hopes to the minds of pagans. Among all the remarkable sights which the men of this generation have beheld, there is nothing more wonderful than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy. Thus popery and infidelity,—the most abject superstition, and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently, in the contest with true religion. All the ingredients of malevolence and impiety range themselves against God and his church, with a precision at least equal to that which

is observed in chemical affinities. No sooner does an enemy of the truth hoist his colours, than all other enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy not less quick and unerring than a natural instinct. So prompt and discriminating a union of discordant elements marks a new era in the moral administration of the world. It is accounted for, at least in part, by the increased efficacy and energy of religion. In former times, the power of religion is seen indeed; but it was principally in the holy lives and self-denying labors of a few individuals, or of those who gave the character to a few small communities. The impious and profane seem not, with all their hatred of religion, to have imagined that it could ever become universal. They felt no apprehension that they should ever be put out of countenance for want of companions and abettors.

The case is different now. Christians have, for twenty or thirty years past, distinctly avowed the determination to labor for the conversion of the world. They have professed a full belief, that the time is rapidly approaching when all men will be brought under the influence of the gospel; when nominally christian nations will be so reformed and purified, that vice, and infidelity, and superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth operating, kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see, that, if this rising influence should steadily increase, all opposition to it must be at last overwhelmed, and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together in one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity. Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them as to threaten their peace and self-complacency, unless they change their course of life, and abstain from things heretofore deemed reputable and proper;—against such an influence their hearts rise with a feeling of most determined resistance. In this way is it accounted for, by the most intelligent and observing Christians of Europe and America, that opposition to the gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting, and abominable, and however accompanied by the grossest immoralities, —every mode of superstition, however debased, and prostituted to become the minister of sin,—will find apologists in christian communities. Even the horrid inquisition, with its annual *auto da fe*, and its host of victims, would appear quite tolerable to not a few among us, if compared with such a state of feeling in the communi-

ty, as should call forth a general expression of concern and compassion for any man who was upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and *looking unto Jesus as the Author and Finisher of his Faith.*

If these views of the present state of things are correct, it is obvious that, as the power of religion shall increase, the opposition will likewise increase, at least in an equal proportion; unless God should see fit to restrain the violence, which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope; perhaps we ought to say, there is abundant reason to believe: that it will ultimately prevail, we are not to doubt for a moment.

*Propriety of looking at the Future Condition of our Country.*

While acting in behalf of a large portion of the christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our Country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success, or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort, by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensations urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Saviour himself reprimands the dulness of those, who witnessed his ministrations, and yet were not able to discern the signs of the times.

It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions which may be made, not without some plausibility, in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of English inhabitants. The *first* of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the *second*, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number, and driven into obscurity; and the *third*, that religion will pervade the land, in the length

of it, and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality of a nation, or rather a cluster of nations consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

*The supposition that the church and the world are to retain the same relative power as at present.*

The first of these suppositions is the least plausible of the three; but still it is the one, which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man who looks back upon it! Most of the members of this Board were born before the commencement of it: and those who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the political world,) our population will have swollen to fifty millions; and in fifty years more, to two hundred millions.

It has been computed after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent in the year 1880, (when the children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the

English language; and in fifty years more, (when some of our grandchildren will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the Divine Government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion, and vast multitudes are vicious and abandoned, diffusing moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of youth and children under their direct control, and exposed to their constant example: and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The Church itself is burdened with many unsound and unprofitable members. There is much, jealousy, suspicion, error, bigotry, and much defective morality, too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigour.

If the proportion between religion and irreligion, is to remain the same, the god of this world will number among his followers, in the United States fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example;—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.



Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economists, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone, from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect at which a good man can look with composure? The appeal is made to christians,—to men who believe that the Gospel is the great remedy for human suffering, and that, where the Gospel is rejected all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs,) and we must multiply every theatre and every jail by sixteen; and in seventy years from that time, every receptacle of evil which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, a period forty years shorter than that which has elapsed since the landing at Plymouth, the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the Church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that in such a vast congregated mass of immortals, four out of five should be not only destitute of religion, but living in such a manner as to obstruct its progress, and limit its influence!

*Supposition that Wickedness is to prevail.*

We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing all the miserable

efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, fightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period, last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living; (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink; for to-morrow we die.*

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principles in their own bosoms? Atheists may talk about liberty, but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally Christian nations, that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to

others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth,—and pre-eminently a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the precursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as propable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes.

Yet this is the very state of things, which multitudes among us are labouring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire, that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter, and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

*Supposition that Religion is to prevail.*

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises, on a Sabbath morning, travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sus-

tained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse not a dissonant voice will be heard. If unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth, we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

*The Bearing of Missions to the Heathen on this subject.*

Is it asked, what has this subject to do with the meeting of a Foreign Missionary Society? Much in various respects. It is perfectly clear to the mind of a contemplative Christian, that efforts made in this country to send the Gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And, if missions to the heathen were to receive no future support from America, what would this prove, but that Christian benevolence was at so low an ebb among us;—that there was so little of primitive zeal or apostolic enterprise to be found;—that nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people? If our domestic missionary societies are to be sustained, they must be sustained by christian benevolence; but wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways the beneficial influence of sending the gospel abroad, is felt in our religious prosperity at home. If, through the apathy of christians, in regard to the condition of the heathen, it should be necessary first to curtail, and then to withdraw, our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

Be it known, then, and felt by us all, that there is no way, in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the Gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive that approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race; or to share the doom of the servant who hid his Lord's money in a napkin. There is no avoid-

ing this responsibility. They cannot hide themselves in dishonorable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations with a distinct, and special, and declared regard to the benefit of future times. Their posterity remember them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

#### *The Sentence of Posterity.*

The moral enterprises of the present day are novel, if not in their character and principle; yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim, "These were the men of the nineteenth century, who came to the help of the Lord against the mighty:—these friends and patrons of Missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thralldom of sin;—these defenders of the Sabbath and all its holy influences;—these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn."

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it—should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements:—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception: if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out,

so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. "These are the men," he will say, "to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build, but were not able to finish, because they were not willing to labor. They put their hands to the plough; but looked back, and were not fit for the kingdom of heaven."

#### *Dependence on Christ.*

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed

"Our high endeavor, and our glad success,  
Our strength to suffer, and our will to serve."

To him we must look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings, and Lord of lords. Knowing his power and willingness to save, we must distrust ourselves only, and, in such a temper, we must apply to him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must as a body, show more zeal and self-denial in his cause, or it cannot advance—that is, it cannot advance according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now in the very harvest time of the world. The individual, who annually gives his few dollars or his few cents, puts tracts into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the gospel among their countrymen.

#### *Consecrated Talent.*

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward, as it now has to offer to a

benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow-men,) than has ever yet been done for the most successful aspirant by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages;—the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the Rocky Mountains, and printed on the same page with Cowper's "O for a closer walk with God," or the "*Martyrs Glorified*" of Watts:—the writer who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the "Saint's Rest," in the library of every family, when our country shall have become thoroughly and consistently Christian;—the Editor of a periodical, or the Agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.

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### NARRATIVE OF THE STATE OF RELIGION,

*And Pastoral Letter to the churches of the Synod of Tennessee.*

DEAR BRETHREN—At the return of another anniversary it becomes our duty to address you. From the brief outline, that has been given us here, we will give you some sketch of the state of our churches.

From the lower Sections of our Synod, advancing eastward, we find here and there an indication of religious prosperity. In the churches of Monroe a full attendance of religious ordinances has been witnessed, and a degree of seriousness among the unregenerate, which cast a ray of encouragement amid the darkness of their prospects, and kindled the hope of happier times. In the churches of McMinn, a stability of sentiment and decorum of behaviour have been gaining ground. In Blount, a church of long standing, tried integrity, and superior numbers, has received recent additions, and been refreshed with the spirit of a pervading anxiety. The churches adjoining, from Knox to Jefferson, have remained, with little apparent alteration. One church in Jefferson, at the celebration of one of its usual solemnities, recently experienced an usual excitement, and a corresponding anxiety was seen.

to attend it, in the non-professing part of the same congregation. From Jefferson to the upper extremity of the Synod, it does not appear, that any highly flattering change has taken place in the churches.

In some of them a dearth of religious feeling and a decline of those graces and fruits of the Spirit, which God has connected with the stated ministry, may be traced to obvious and unequivocal causes. These causes are the removal of their ministers, and that numerous train of circumstantial changes, which is necessarily consequent upon their absence. Within the last year, five stationary ministers have left our bounds for other scenes of labour. Should a similar train of emigration continue without an emigration to fill it up, the consequences to the church will be unspeakably disastrous, and may justly be dreaded, as precursors of an extensive spiritual famine. It may be dreaded, that the members of our churches, with the cessation of the public worship of God, will neglect that in their own families; that from ceasing to hear the truths of the Bible, as matters of incessant inculcation from the pulpit, they will grow remiss in practical godliness; that their children will grow up without religious restraint; that their maxims and habits will be borrowed from the world; that a system of Sabbath breaking, profaneness and impurity of conduct will rear a haggard front of semi-heathenish immorality on ground that is now consecrated by the prayers and tears of a famishing church.

It may be proper here to notice those counties, which are partially, not wholly, destitute of the public means of grace. A church has been formed in Hamilton County, and an interesting train of incidents, at the celebration of a sacrament, accompanied the addition to it of twelve new members. In Tazewell, a new church of twenty-one members has awakened hopes of a thriving and healthy state. Of Lee, very little can be said at present, to gratify the heart of Christian benevolence.

In the state of our church the prospect of her youth is evidently one of the deepest interest. And in that point of view, we have been gratified to learn, that, in many places, a prevailing concern for the cause of Sabbath schools has been reported. Of the seventeen reports handed in for our inspection, fourteen give favorable notices of these precious auxiliaries to religious instruction. In Greene a school had 150 scholars; several in Washington over 100; in Blount eight schools were numbered within the precincts of a single church; in Knox the Union Questions on the Bible have been used in the higher classes, with the manifestation of very happy improvement in biblical knowledge. In some of these schools, as in Blount, Knox and Washington, libraries are reported in a flourishing state, it is deeply to be lamented, that the scarcity of able and self-denying teachers is so great within the bounds of this Synod. Three of the brethren have reported no Sabbath schools. And one instance was specified of a Sabbath school organized by special exertions, which soon failed by the non-attendance of the teachers. A knowledge of the materials, of which Sabbath schools must be made, has, in other places, entirely prevented an attempt to form



them, from a moral certainty of a similar failure. A sense of the want of able Sabbath school teachers must be deeply felt, and must be made a subject of devout and importunate intreaty to God, before we can duly appreciate the precious benefits of Sabbath school instruction, and realize the fact of its universal and efficient operation in our churches. A Sabbath school agent is now before us, wishing to organize Sabbath schools within our bounds, and directed to act agreeably to the very generous proposal of Arthur Tappan of New York, who proposed, to the extent of \$2,000, to give \$5 to every new school in the Mississippi Valley, that would raise \$5 more to found a little library for its own use. But shall Sabbath schools be founded, without a prospect of their continuance? and thus foil this donor in his generous wishes? and can they be formed with a prospect of continuance, without your most vigorous efforts to their aid?

The Temperance interest is one of vital importance to the church and we are happy to announce the fact of its decided advancement. This is the testimony from a majority of our brethren. But a signal instance may be taken from the report of a member residing between the counties of Washington and Greene. In comparing the present with 18 months ago, not one-tenth of the quantity of liquor is used there; some distilleries have ceased; the price is fallen one half; farmers find they can do better without it; opposition to the Societies was, at first, warm, but is now almost entirely over. The cause of temperance, however, as reported by three of our remoter brethren, wears a totally different aspect. Temperance societies are not. Drinking is a matter of universal indulgence. Drunkenness stalks abroad with unblushing effrontery, tramples down the dearest interests of social life, and stifles the finest sensibilities of the soul.

The Bible cause has been brought before us with new urgency for its claims and importance. The American Bible Society are so resolute to redeem the pledge of a former resolution, to supply the whole country by the first of May next, that they will send out Bibles to the requisite amount, and run the risk as to future reimbursement. They only require at present some trusty engagement for the payment of carriage, and for the accurate distribution of them through the country. Agreeably to this very generous proposal, four individuals in Maryville have undertaken to secure the distribution of Bibles in eight counties, as soon as the Bibles shall be received for that purpose. The number of Bibles judged necessary for those counties is 3000. The counties are Sevier, Blount, Monroe, M'Minn, Hamilton, Bledsoe, Rhea and Roane. It is understood, from a member, that the distribution shall be shortly finished in Greene; from another from Claiborne, where three-fifths of the population are ascertained to be destitute, that the Bibles, when received as above, shall be distributed. Others have engaged for the greater part of Anderson. And it is hoped that persons in other counties will be induced, on the application of the agent, to enter into similar engagements for accomplishing this great and beneficent enterprize.

**T**raet Societies during the year have been unusually successful

in most parts of our Synod. And we are happy now to apprise you of the fact, that a Christian Almanac has been prepared at the Society's press, for the following year, adapted to our own geographical location, and lodged for sale in sufficient numbers, at the Depository of Knoxville.

The cause of the Colonization Society has received the addition of six auxiliaries within our bounds; namely, at Maryville, Knoxville, Rogersville, Kingsport, Jonesboro, Blountville. A cause so interesting, in the peculiar form of its benevolence; so benign in the melioration which it promises to confer upon a degraded and insulated fragment of our species; so peaceful and yet sure, in the prosecution of its measures; so free from any angry collision between its highest aims and the immediate legal obligations of slavery; so much blessed hitherto in its infant labours, by the smiles of a righteous and all-governing Providence, has with us a quickened interest, and a heightened cogency of argument, from the departure of a colored member of our own body, from his present residence in the colony of Liberia, from the solicitude he feels, and the hopes he cherishes of its ultimate advancement to the honors of a great and happy nation.

Our brethren from the Cherokee nation have reported the state of the mission there. Native indolence, in that tribe, has, in a great measure, yielded to habits of Christian diligence and industry. Five stations are in the bounds of the Synod. The churches at these are attended on the Sabbath with a seriousness of mind and decorum of behaviour. One thousand copies of Matthew's Gospel in Cherokee, and two editions of a native hymn-book, the first 800 and the other 1400, have been printed, and generally circulated in the nation. The voice of native application in prayer-meetings, is heard leading to the throne of glory the Christian aspirations of these children of the forest. Eighty native children are supported and taught at the expense of the Mission board. Temperance Societies are successful. An increasing attachment to the Missionaries is apparent. The gradual improvement of this people, in every desirable point of view, has become manifest, with additional clearness, during the past year, notwithstanding the calamitous conflagration at Brainard. And our brethren continue to regard this mission with an awakened anxiety and a prayerful interest.

The state of the Churches, as to rapidity of increase, is not at present so flattering, as at some former seasons at which we have addressed you. There is an increasing vigilance in our ministerial brethren, in examining candidates for admission to the churches. A transient impression and a sudden hope seem now to be viewed with a more watchful and patient scrutiny. And hopeful evidences of recent conversion are encouraged to ripen into fuller maturity, before their subject is ranked among the visible members of Christ. The decided Christianity of a few, is thought to be far preferable, for the interests of godliness, to the wavering, or equivocal profession of multitudes, and far more in agreement with the emphatical language of an Old Testament writer, respecting that prosperous state of God's Church, in which "five shall chase a hundred, and a hundred put ten thousand to flight."

Of the religious aspect of the present meeting of the Synod, we remark, with gratitude to the Great Head of the Church, that there are hopeful indications of a word of grace, in several cases. And from the numbers that have desired the prayers of the pious, we may indulge the belief, that many an arrow from the gospel quiver has sped in the energy of converting grace, and marked a trophy for the King of Zion.

In closing this outline, we intreat you to remember, that the latter day predicted is approaching; that an increasing purity of Christian sentiment, a wider range of Christian benevolence, and a brighter illustration of all the practical graces of your profession is demanded by the signs of the times. The church must clear out the impurities of the sanctuary. It must burnish the weapons of the Christian armour. It must be forward and decided in duty, and be ready, like those who look for such things, in all holy conversation and godliness.

ISAAC ANDERSON, *Moderator.*

GEORGE PAINTER, *Clerk, pro tem.*

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### NARRATIVE OF THE STATE OF RELIGION,

*Within the bounds of the Synod of West Tennessee.—Pastoral letter.*

DEAR BRETHREN—In giving a succinct Narrative of the state of Religion within their bounds, the Synod feel that they are under obligations to return humble and fervent thanksgiving to God, for numerous and blessed favours bestowed on them and their labours. Many and varied are the topics, which call for their gratitude to the Giver of all mercies; among which may be mentioned the harmony and affection which continue to subsist among us, and which give sweetness to our communion, and facility to our deliberations. No instance has occurred within the knowledge of Synod, of dissension or collision between any of the brethren; but brotherly love prevails in every Presbytery, and extends its pleasing effects through all our bounds. All the members of our body seem to be animated by zeal for the accomplishment of every object of benevolence and charity, which it is the province of Synod to sustain. We trust, also, that they proceed with united prayers and zealous labours for the diffusion of religious knowledge, and the enlargement of the spiritual Kingdom of Jesus Christ.

With equal pleasure and gratitude the Synod record, that the churches under their care, seem to enjoy and preserve the unity of the spirit, and live in the bonds of peace. Few cases have occurred, within the last year, calling for the infliction of church censures, or which have disturbed the harmony and fellowship of the brethren. Peace is within our gates, and the churches are silently, but steadily advancing in strength of numbers, wherever they enjoy the ministry of the Word.

But while we thus would render thanksgiving to the Head of the Church for preserving goodness and grace, we must lament

with humiliation the fact, that while numbers of unrenewed sinners attend upon the means of grace, and with seriousness and gravity listen to the messages of God, few, very few, instances of active revivals have existed in any of the churches, and none that are extensive. In the churches of Shiloh, Sumner County, and Somerville, Fayette County, there are now pleasing works of grace, in which some have embraced the truth, and many inquire what these things mean? May these prove only the first drops of a coming and plentiful shower of Divine Grace, which shall extend throughout all our borders. Greatly, however, do we fear that the churches, in the calmness of their peace, are settling down upon their lees, and lying in lukewarmness;—that they are forgetting their first love, and becoming indifferent to the salvation of perishing sinners. We would intreat the renewed, anxious, and fervent prayers of all the churches, for Zion, and for us, that our hands may not hang down, and our hearts faint not, while we endeavour, by divine aid, to cultivate the vineyard of the Lord. Let the people of the Lord pray and strive with the Father of mercies, and then shall our hands be strong, and our hearts and tongues engaged, and Zion shall arise and shine in the garments of her salvation.

Though our worshipping assemblies are generally considerable on the Lord's Day, and the hearers duly attentive to the solemn Word, yet with deep humiliation and shame we must declare that in this *christian* land, the christian Sabbath is awfully and openly profaned. Even that day which God prepared peculiarly for man's benefit, and for man to spend more immediately with God, is made the season for greater and more flagrant wickedness. The very mercy of heaven is converted into an instrument of licentiousness. While we mourn over this fearful abomination, we would affectionately enjoin it upon all ministers and christians, by their word, and example, and prayers, to endeavor to correct and remove this great, and we fear, growing enormity.

Believing, as we do, that it is by the word of Truth, that the Spirit of God renews souls into the image of Jesus Christ, and prepares them for a state of usefulness in time and glory in heaven; we rejoice with gratitude and praise to our God, at the great and continuing success of the friends of the Bible.

In all, or nearly all the Counties within our bounds, measures are taken, and in most of them efficient pledges given to supply every destitute family with the Word of God, on, or near the month of May next. But the work is not yet complete, and we would say to all the friends of this cause, onward, in the name of the Lord.

Though we record with pleasure, that among other benevolent operations, Tracts have not been forgotten or neglected, we regret to observe, that in many places, little is now doing to circulate these little messengers of mercy among the people. We hope, it is only because for a time, other great and absorbing objects have occupied the attention of the churches, that this cause seems to decline. In some parts of the church, the monthly distribution of Tracts has been adopted with hopefull success, and evident advantage. Feeling

and knowing from experience, the cheapness and advantages of this method of preaching Christ crucified, we earnestly recommend this cause to all christians in every place.

In most of our churches, where ministers reside, Sabbath Schools have been established, and some of them exhibit a cheering degree of usefulness and success. But we have to lament that in a majority of our churches, they either do not exist, or are in a languishing state. The greatest obstacle to success in these nurseries of the church and literature, seems to be the want of faithful and efficient teachers. Frequently the pupils attend, and wait to receive the drops of sweet instruction, but the teacher who should have dispensed them, neglects to appear, and they go away empty. Cannot this mournful evil be remedied by the churches? Can none be found whose hearts will impel them faithfully and constantly to lead these dear lambs to the great Shepherd? Brethren, try, and try again, before ye give up the hope.

Among the means of doing good to souls, few of those brought into modern use have proved more efficient, or been more blessed of God than Bible classes. We have many blessed results from them in some sections of the Presbyterian Church, and we desire to see them efficiently employed in all the churches of the West. In some few instances they have been brought into partial operation, but seldom if ever have they acquired any thing like their proper strength and efficacy. The churches evidently do not appreciate their value, and it is feared that some ministers do not sufficiently feel the advantages to be derived from them.

The monthly concert for prayer, for the latter day glory of Zion, is one of peculiar interest to the Synod; the consideration of which, they would press upon all who love the name of the Lord Jesus. We gladly record, that in a few of the churches under our care, it is faithfully and cordially regarded; but we are constrained to confess, that in more it is found only to maintain a feeble, and hardly sustained existence, even where the church enjoys the stated labours of the ministry. In still more, it is entirely neglected.

Brethren, these things ought not so to be. How shall the ambassadors of Christ go and preach the gospel to every creature except the church prays for labourers, and those labourers be blessed in answer to your prayers? Can they who have that spirit which was in Christ, be indifferent about the spread of the gospel. It is true many of our churches are weak in numbers,—are scattered abroad, and have but limited means of information on the subject of the churches' missions; but is the command of Christ less binding—his glory less dear, on that account? If your numbers be few, and your means feeble, let your anxiety be strong, and your prayers prevalent, that God would glorify himself in all the earth. It is gratifying to learn, that in some of the churches, the prayers at the Concert are accompanied by direct testimonies of the sincerity with which they pray, and the treasury of the Lord receives their *mite* to send the gospel to the heathen.

In immediate connexion with this subject, we rejoice to learn

that the smiles of heaven continue to rest on the exertions of those brethren who are labouring as missionaries among the Indians on our borders. The cause of civilization, learning and good order are steadily progressive, and an interesting state of feeling on the subject of salvation, is manifested at some of the stations. Shall we, then, who witness these effects of Missions at our very doors, be less awake, and less prayerful for their success, than those who learn it only by the hearing of the ear?

On the subject of the education of indigent and pious young men for the gospel ministry, the Synod feel a lively and grateful interest. They rejoice to observe that upon this subject, many of the churches have acted with vigour and liberality. Institutions of learning intended to facilitate this charity are in progress. Young men of talents and piety are found anxious to receive assistance; and several young men in various stages of preparation for the sacred office, are assisted by the churches. We have not specific information either of their number or their advancement; but we learn that more still desire your aid, whose greatest anxiety is to do good in the name of the Lord. But the work is but begun. Let us not suffer it to languish. Except the church train her children to be shepherds, who shall feed the flock of God? Unless ministers be thus reared, who shall cultivate the extended and extending field that is already open before us?

Synod would also gratefully record the successful advance of the cause of Temperance. In this great reformation, we rejoice, that many of the members of the Presbyterian church cordially co-operate, and regret that there is one found, who withholds his hand from the work of the Lord. Though Temperance Societies are not found in all places within our bounds, and though many decline uniting with them where they are, it is believed that their influence is felt, and that their effects are highly beneficial in all parts of the country. Already much is accomplished; and so much as gives assurance of full success, if we slack not our hands. We would, therefore, recommend to all presbyteries, churches, christians,—to all friends of humanity, promptly to come forward, and hasten the complete victory over that fell destroyer of the human race.

We may add to these particulars, that since our last session, we have received some accessions to our number of ministers,—some increase of members to many of our churches, and a number of new churches have been organized within our bounds. By all of which our hearts are cheered, and we are encouraged to proceed, trusting to the blessing of God, through your prayers. Brethren, why are the special influences of the Spirit withholden from the churches? Are your ministers unfaithful? If so, reprove, and pray for us. Or is it that you cease to struggle in prayer for Zion? Let us consider our ways, examine our hearts, and call upon the Lord . revive his work, and extend the Kingdom of God throughout the world, for the sake of Jesus Christ.

HUGH BARR, *Stated Clerk.*

*Columbia, Oct. 16, 1830.*

**GOD EVER PRESENT.**

*Extract from an exhortation, given the saturday evening before the administration of the Lord's Supper.*

\* \* \* \* \* Yes, Christian brethren, we believe Jesus will be present with us to-morrow. As truly present as if we,—like the two disciples who journeyed with him to Emmaus, and knew him in the breaking of bread,—should see him visibly before us. Yea, he is ever present.—Brethren, do we realize this truth as we should? I fear we do not. And, I am persuaded, it is more difficult to bring home to our minds an abiding belief of this truth, than of any other which exhibits the attributes of God. Nor is it strange it should be so, when we consider how hard it is to believe that, which is so contrary to all we know to be true of ourselves. We find little effort in believing the other attributes of God. We readily believe his existence is from everlasting to everlasting; for, we look backwards and forwards, upon years of time until we are lost in the distance, and the conception thus obtained, obscure as it is, seems to satisfy our minds. We readily believe him possessed of all power; for the Heavens, the Earth, and the Sea, are full of his power. We readily acknowledge his infinite wisdom, and boundless goodness; for we see them in every thing. But we have nothing to help us to believe he is ever present. Power, and wisdom, and goodness, may be displayed around us, and yet the Being who exhibits them be very distant. Here is a watch of beautiful mechanism, and yet he who made it is far away,—perhaps is dead. And so we may speak when we consider all the things which exhibit the attributes of man. Hence we so easily think—nay it is so hard for us not to think,—that God is not present, but from some awful and mysterious distance, manifests to us his glorious attributes of wisdom, and power, and goodness. And hence, christian brethren, we so often dare to forget him—and hence, fellow-sinners, we so often dare to sin.

But Jesus is ever not far from every one of us. With our fleshly eyes we cannot see him. With our dull ears we cannot hear him. With our clayey hands we cannot touch the folds of his garments; still he is here. Sees our every thought. Listens to every movement of our hearts. When we go hence he will go with every one of us; he near us when we pray in secret, and when we lie down to sleep. When we rise in the morning, his ears will be near to catch the morning adoration. When, to-morrow, we come to his table in penitence and faith, he will be present to welcome us. As each future day shall begin, and end, even until the very last

**SUN** goes down, he will be ever with us. When the soul departs, he will hear the last sigh. And when, with spiritual eyes, we shall see him before us in the glory of Heaven, we shall be no nearer to him then, than we are now, seated here in these mortal bodies, and in this house made with hands.

We ought, my christian brethren, to make this thought the source of much good to our souls. If we can believe it alway, how will it fill us with watchfulness. How we shall fear to offend our ever-present Friend, and Brother, and Saviour. How consoling to know he is ever present to help, to comfort, and to bless. Let us then not be faithless but believing.—Inasmuch, however, as we know we are very frail, let us pray continually, Lord we believe; Help, thou, our unbelief.

And, you too, my impenitent hearers, are deeply interested in this truth. It is a delightful thought to the Christian; but it ought to alarm you. God, as your shadow, is ever on the spot. And even in this world, he can make you confess he is near you. When conscience speaks, and despair lifts up her voice, the sinner feels that God is very near him. And you cannot flee from him. Fly from God! The child may fly from his father, and laugh to scorn the feeble limbs of the old man; but God is a different sort of master.—Jonah fled from the presence of the Lord and betook himself to a ship, but the God of the seas was there, in the tempest, and buried him deep under the roots of the Ocean, for three days and nights, until the rebel's soul fainted within him, and he remembered the Lord. Fly from God! The murderer may skulk from the eye of man; but look at him on his midnight bed, when conscience has driven sleep away. When the drop of terror is cold upon his brow—his lips trembling—his hands clenched—his eyes glaring upon the bloody knife, and upon the spectre of the murdered man—his voice muttering that name he had tried to conceal.—Hear that scream of horror—that imprecation—that call upon death as his deliverer from despair—that defiance of hell. Ah! then the miserable man feels that God is there, and His hand is upon his soul. So felt Cain, and he fled from the face of God with the mark upon his forehead. So felt Judas, and he went and hanged himself. Fly from God! Will the bowels of the earth be deep enough? Will the mountain top be high enough? Did one of those old sinners climb up to life, when Noah's ship floated fifteen cubits above the highest hills? or was there a strong swimmer amongst them, who lived, and buffeted the waves, until the waters had subsided? Fly from God! Shall I



cast off this garment of clay, and in disembodied strength rush from the face of God. Alas! whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

If the presence of God is terrible to the sinner in this world, how much more terrible to him hereafter. Surely this tremendous Presence, known and felt, will cause much of the agony that will crush the soul in all that it will suffer in hell. To behold the face of the Holy God forever!—Wicked man, will you dare to look upon it once?—Will you dare to behold it forever? Remember, the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, will hide themselves, in the dens, and in the rocks of the mountains, and will say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. This will be in the judgment day. Then be wise. Be reconciled to God, through the Lord Jesus Christ, that you may see his face in peace. R.

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### SAINTS TO EXCEL ANGELS IN GLORY.

The prospects, which the gospel presents to Adam's children, are wonderful. God has created a great variety of intellectual beings. We read of angels, cherubim, seraphim, principalities, powers, thrones, dominions, &c. &c. all which terms, doubtless denote other orders of intelligent beings, who have been formed by the hand of the Almighty. But among all creatures in God's wide empire, MAN, alone, finds *his nature united to the Divinity*.

In the person of Jesus Christ, humanity is joined to the uncreated Godhead. The second person of the Holy Trinity put on our nature when he came to earth. In our nature he lived. In our nature he received the stroke of death. In our nature he arose from the grave and ascended to heaven. In our nature he now reigns above. And through the long periods of immortality, he will be clothed in the mantle of humanity. This single fact, promises to the redeemed from among men, an elevation in the kingdom of their Father, to which, while on earth, our boldest conceptions cannot rise.

It is clearly held out in the word of God, that those who are ransomed by the blood of the Lamb, will, in the progress of eternal ages, ascend beyond all the angel hosts in holiness, in happiness, and in nearness to the throne of God. The angels are "all ministering spirits sent forth" at his command. They are his *servants*. They were created to serve his Church: and however holy, happy and glorious, they can approach God in no other character than as servants. But of the redeemed, it is declared, that the Lord of glory "is not ashamed to call them *brethren*." They have a peculiar relationship to Christ, that angels have not. They are *his kindred*; and he is their *elder brother*. None of all the heavenly family are thus united to the Divine Being except the followers of the Lamb: and this single fact, I repeat it, promises to the Saints an exceedingly exalted station among the children of their Father.

The same thing appears from the intercessory prayer of our Lord Jesus Christ, where he speaks of the peculiar and wonderfully intimate connexion between him and his children. His prayer is, "That they all may be one, as *Thou, Father, art in me, and I in Thee*, that they also may be one in us. And the glory which thou hast given me, have I given them; that they may be one, even as we are one: I in them, and thou in me." Wonderful petition! Blessed Saviour! how high is the hope which thou hast set before thy people. The Apostle James tells us that God designs the saints as a 'kind of *first fruits* of his creatures.' In Rev. ii. 17, God promises to bestow on those who overcome through the blood of the Lamb, a glory beyond the *knowledge* of all created beings save those who receive it. And in Rev. xiv. 3, we are told that among the anthems of eternity, the song of Redemption is so transcendent, that among all the bright spirits above, none can learn that song but the thousands who are redeemed from the earth.

This truth is also implied in what we are taught respecting the manner in which the perfections of the invisible God are revealed to his creatures. Christ says, "No man hath seen God at any time, the only-begotten Son which is in the bosom of the Father, he hath declared him." "No man knoweth the Father but the Son and he to whom the Son will reveal him." The Apostle asserts that God created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." It is through the Church, then, that the perfections of God are chiefly revealed to other orders of beings. Accordingly the redeemed family of

Jesus Christ is set forth in Scripture as the admiration of all heaven.  
In the beautiful language of the poet,

“Nearest the throne, and first in song,  
Man shall his hallelujahs raise;  
While wond’ring Angels round him throng,  
And swell the triumph of his praise.”

There is a charming imagery used by the sacred writers to set forth the glory of the various orders of holy beings in the dominions of the great God. They are mentioned as brilliant luminaries, reflecting the light that issues from the uncreated Throne. The Lord declares to Job that when he laid the foundations of the earth, “The morning stars sang together, and all the sons of God shouted for joy.” The morning stars were doubtless holy and happy spirits that his hand had formed. Paul says, “There is one glory of the sun, and another glory of the moon, and another glory of the stars; and one star differeth from another in glory.” Daniel, in view of the events of the resurrection day, declares, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as stars forever and ever.” Of the same day the Saviour says, “Then shall the righteous shine forth as the sun in the Kingdom of their Father.”

What a delightful idea does this imagery present to the mind, of the glory of Jehovah’s upper kingdom! On the great white throne is seated the everlasting I AM. Before him are the several orders of Angelic beings, as stars of various magnitude in the firmament of heaven, ever growing in capacity, increasing in brilliancy, from glory to glory, and rising to higher and higher stations before the great Eternal. But the Son of God has been sent on an errand of mercy to a revolted world; and soon, in virtue of his mediation, “a great wonder is seen in heaven.”—On the verge of the celestial horizon new lights are discovered;—stars of uncommon brilliancy begin to appear;—constellation after constellation rises into view. Who are these? These are the companies of Patriarchs, and Prophets, and Martyrs, who have washed their robes and made them white in the blood of the Lamb. They increase more rapidly in brightness and glory. They move in swifter courses up the heavenly firmament. They pass by the shining ranks of Angels, Cherubim and Seraphim, and draw nearer to the Divine Throne. Hark! what music rolls from the triumphant multitude over all the heavenly plains! “Unto him that loved us, and washed us from our sins in his own blood, be honor and glory forever and ever!” Blessed Jesus! are these the travail of thy soul! O give us a place among thy saints when thou shalt make up thy Jewels! G.

## ON CAMP-MEETINGS.

REMARKS ON THE ARTICLES SIGNED "B.," IN THE  
WESTERN LUMINARY.

A writer in the 'Western Luminary' over the signature "B.," has entered the lists against Camp-meetings with great earnestness, and some attempt at argument. Before noticing B., however, it may be proper to observe, that the Camp-meetings in Ohio, which seem to have given him such alarm, were not undertaken without much serious and prayerful deliberation. The ministers of Jesus Christ in that country saw with much concern an immense population spreading over the land, while the regular preaching of the gospel was neglected by at least two thirds of this living multitude. They also saw a deep, dark, blaspheming infidelity, rolling far and wide through the country—scorning at the Bible—cursing religious Tracts—trampling on the Sabbath,—and breathing out bitterness and fury against all that is sacred. They saw that if the deadly pestilence was suffered to spread and extend its pernicious influence a few years longer, not only would our religious institutions be destroyed, but our civil liberties would be jeopardized;—the monster would break down our churches—set up the guillotine, and dip its hands in the blood of the innocent, as deep as did the Infidels of France during the 'Reign of Terror!' They felt that something must be done to arrest the conquests of the enemy, who was 'coming in like a flood;' and the only weapon with which they could successfully oppose him, was, 'the sword of the Spirit, which is the Word of God.' And as the multitudes among whom the plague was raging, could not be assembled in the regular houses of worship, the 'soldiers of the Cross' resolved to *take the field* 'in the name of the Lord of hosts, the God of the armies of Israel.' Preparations were accordingly made, seats in a shady grove sufficient to accommodate a vast assembly, and a 'pulpit of wood' erected. The appointed day arrived, 'and all the people came out by hundreds and by thousands!'—It was a season 'of the right hand of the Most High.' The tide of war was rolled back from the gates of Zion, and trembling was in the camp of the enemy. The Infidel renounced his blasphemy:—the Universalist fled from his refuge of lies:—the grey-headed sinner cast himself at the feet of the Saviour; and infant voices were heard proclaiming 'Hosanna to the Son of David! Blessed is the King that cometh in the name of the Lord!'

Meeting after meeting of this description was held. The even-

lasting gospel was preached—the blessing of God sent down—sinners converted—the church made glad, and heaven filled with rejoicing.

At this period the opposition of B., to camp-meetings made its appearance in the Western Luminary. I have no disposition to waste time in examining what B., is pleased to call his ‘arguments;’ and indeed this would be cruelty after the unmerciful manner in which those ‘arguments’ have already been demolished in the Luminary by ‘ONE ELDER.’ But, as an impression has gone abroad that the articles signed B., were written by an aged and venerable clergyman in the neighbourhood of Lexington; and as there may be some people inclined to think that the *bare opinion* of so aged a minister, after all his arguments are overthrown, is entitled to *some* regard, it may be proper to lay before the public the evidence contained in the publications which show that they could not have been written by a worthy venerable father in the church. What do the public expect to find in an aged minister? I answer, they expect, among other things, the following:—Mature piety, consistency, a knowledge of the word of God, and the history of the Church. Now, if on the examination of B.’s productions it appears, that they exhibit a mournful deficiency in all these particulars, it is hoped the public will not hastily ascribe them to a venerable Doctor of Divinity. Let us examine

1. As to Piety. In the Luminary for Sept. 22nd, B., says: “When taking up my pen, I endeavoured solemnly to lift my heart to Almighty God, that rather than I should write one word against his cause, or his established means of grace, *he would paralyze my hand, and wither my intellect!*” What horrible impiety is this! The man differs from some of his neighbours about the method of promoting religion. He takes up his pen to write against the measures they have adopted; and when taking up his pen, has the awful presumption to call on God to perform a miracle instantly if he is taking the wrong side, or even writes *one word* wrong. Had the Most High in tremendous displeasure answered this presumptuous prayer, what a miserable spectacle would the unhappy man have now been!—*his hand paralyzed,—his intellect withered!*

Before the Reformation, ‘when darkness covered the earth, and gross darkness the people,’ such unhallowed appeals to God were oft-n made with a view to settle doubtful questions. For example; when a person was suspected to be guilty of a crime, and yet it could not be proved, the practice was to blindfold the accused, and cause him to walk among red-hot bars of iron. It was believed

that if he were innocent, God would interpose by miracle, and not suffer him to be hurt. The barbarous practice of duelling had its origin in the same ignorant and impious superstition. It was an appeal to God by single combat; and it was supposed that he would interpose in some miraculous way, and point out the guilty man by causing him to fall before his antagonist. In many other forms were these impious appeals made to God; and it was supposed that in all such cases he was bound to answer by miracle. This wretched folly was banished from the reformed church from its first organization; and it was to be hoped that none could now be found within her pale capable of acting upon it. It appears, however, from the writings of B., that he still entertains these absurd views, and reduces them to practice. He is evidently one who rejects the great doctrine of the Reformation, 'that the Bible is the only rule of our faith and practice, and that it is an all-sufficient rule;' or he would not be presumptuously calling on the Deity to perform miracles to *back him in his duty*. We might address to him the reproof of the prophet to the idolatrous kings "Is it not because there is no God in Israel that thou goest to inquire of Beelzebub the god of Ekron?"

Physicians tell us that old errors in the practice of medicine which have been exploded by all enlightened men for hundreds of years, are found to have come down from age to age, among the ignorant classes of society, and are still lurking there in defiance of all the light of modern science: and from the case before us, it appears that an old exploded superstition can still find in the Reformed Church an advocate. But let no one be so cruel as to suppose that this advocate is a Doctor of Divinity.

2. We expect to find in an aged minister consistency. But B., if he be the clergyman referred to, is inconsistent both in *theory* and in *practice*. First, in *theory*. In his first number he tells us that camp-meetings may be proper in *new settlements*, where people are thinly settled, &c.; and then in a few paragraphs maintains that they are *anti-scriptural*—"entirely of human invention." We are utterly at a loss to conceive where the man found an authority for people in new settlements taking up with *human inventions* and worshipping in an *unscriptural* manner! Secondly, this writer is inconsistent in *practice*, if he be the clergyman referred to; for he speaks of the late revivals in Kentucky in terms of the most exalted commendation, declaring that "if *any thing* ought to awaken the gratitude of God's people, it is such seasons as these." Now those who during that revival conversed with him in private,

heard his public addresses, and witnessed the manner in which he treated ministring brethren who were engaged in that revival, would have supposed that his feelings toward it were any thing but those of unqualified approbation. To suppose him now to have turned about and taken the lead of all others in eulogizing the revival, would be to represent him as acting the part of the old Jews, who persecuted the prophets as long as they were alive, and after they were put to death, with great professions of piety, "built their sepulchres," and said, "O what good men they were!"

3. We expect to find in an aged divine, an accurate acquaintance with the Word of God. But this writer shows that he is grossly ignorant of one of the plainest passages in the New Testament. We must beg the reader to give special attention to the strange logic contained in the following quotation. In order to show that camp-meetings are objectionable because they will engender strife, he proceeds thus: "The Apostle says, 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' Who among us" he demands, "is prepared to violate this precept in its spirit? for these words have all the force of a direct precept. I ask, again, who is prepared to hazard the peace of the church, to violate the above precept of Paul, and wound (if he please) his weak brethren, by getting up camp-meetings? Let them see to it, that they act in conformity to the above precept, and we will have no camp-meetings in Kentucky." Was ever a holy text more grossly perverted? The man would persuade us that Paul has taught that I must not do any thing that my brother disapproves, or at which he will take offence. Then I must not preach on infant baptism;—some Baptist brother would be offended. I must not preach on the perseverance of the Saints;—some Methodist brother would be offended. I must not hold camp-meetings;—some brother that disapproves them will be offended: and I must not refuse to hold camp-meetings, or some brother that is in favor of them will be offended.

In short, instead of taking the Bible as the only rule of faith and practice, I must be guided by the whims and prejudices of weak brethren; and must believe nothing, teach nothing, and do nothing, of which any of them disapproves. Did ever Paul teach such notions as these? Far from it 'as the east is from the west.' The doctrine of Paul may be paraphrased thus: "I know that an idol is nothing. I could eat that which has been offered to an idol without any idolatrous regard to the senseless image. But 'all have not this knowledge.' And if my going into an idol's house and

eating should occasion my weak brother to go and eat with criminal regard to the idol, and thus commit an *offence against God* and endanger his soul, I will not do it. I had rather eat no flesh while the world standeth, than by my example encourage my brother to *offend* the Holy God, and endanger his soul."

We do not charge B., with *wilfully* perverting the above text. We believe that the egregious error was the offspring of pure ignorance. But we must beg an enlightened public not to let down their estimate of ministerial qualification so low as to ascribe such an exposition of Scripture to a venerable clergyman.

4. We expect in an aged minister considerable acquaintance with church history: but on this subject, B., exhibits deplorable deficiency. He asserts that "the New Light Church sprung out of the darkness of camp-meetings:"—alluding to the camp-meetings held in the western States between twenty and thirty years ago. The people called New Lights are nothing more nor less than Arians and Socinians. Had B., taken the trouble to make himself acquainted with church history, he would have found that Arianism sprung up in the church about the year 315; at least twelve hundred years before the discovery of America by Columbus; and Socinianism had spread far and wide through Europe long before there were any European settlements formed on the Western Continent. B.'s reading must be very limited since he supposes that these errors "sprung out of the darkness of camp-meetings" some twenty-five or thirty years ago. These errors neither 'sprung' from camp-meetings, nor were they fostered by them. Those heresies under the more modern and fashionable name of Unitarianism, have had a much wider range in Massachusetts, and even in the city of Boston, where there never was a camp-meeting: also in the province of Ulster in Ireland, and in Germany, than in any part of the Western States. And moreover, in those parts of the western country where Presbyterian Camp-meetings have been kept up for twenty-five years, the New Light Church has no existence. That church is only found in those parts of the country where the Presbyterians either did not hold such meetings in years past, or did not persevere in holding them. Can it be that a venerable minister is so deficient in acquaintance with history, as to make those huge mistakes that appear over the signature of B.?

Finally, as to those meetings in Ohio, christian ministers and christian people who have attended them, have with great unanimity given their voice in their favor. God the Father, Son and Holy Ghost has set his seal to them, by comforting his saints and



converting sinners. And the angels of glory, who rejoice when one sinner returns to God, have rejoiced with exceeding joy at seeing so many hundreds return. On the other hand, Atheists, Deists, Universalists, and "whosoever loveth and maketh a lie," have made wide their mouths against them; and we know that the devil and his angels, who love to differ as widely as possible from the inhabitants of heaven, take sides against them too; but we intreat the public not to put a venerable minister in such unsuitable company, by ascribing to him the writings of B.

G.

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**YE CANNOT DRINK THE CUP OF THE LORD  
AND THE CUP OF DEVILS. COR. x. 21.**

PLAIN TALK, FROM FRD. A. ROSS TO HIS CHRISTIAN BRETHERN;

DEAR BRETHERN,—You will agree with me, I have no doubt, that the Religion we profess, requires us to 'cease to do evil, and learn to do well.' You will also admit that all Christians do in fact strive to honor God, and to do good to their fellow men. You will acknowledge, too, that, although at first, they may be very ignorant of their duty, it is their earnest wish to know what is their duty, and that in most cases the dividing line between right and wrong is plainly to be seen, at least after it is pointed out. With these introductory remarks, I will just call your attention to the subject which Paul brought before the Christians at Corinth, and then enquire, whether a subject very similar is not before you, and entitled to the same decision on your part, with that asked by the Apostle of the Corinthians. If you will read the 10th chap. of I. Cor. you will see that the evil of which the Apostle complains, was one which we may well suppose Christians, of that day, might be ignorant, but which they could easily comprehend, if they wished, after it was explained to them.

*"Ye cannot drink the cup of the Lord, and the cup of devils."* From the context you perceive, that Paul teaches his brethren they could not partake of the sacramental feast, and the feast prepared in honor of an idol; since the one was instituted to God, the other in worship of fiends. How could they hold communion with Christ, and communion with devils? How could they serve God and Mammon? The two things were totally inconsistent.

But why was the idol feast the cup of devils? Was the idol anything, or that offered to the idol anything? Was there anything in an image of gold, silver, iron, wood, or stone so abhorrent to God?

or was the wine and flesh thus presented unclean? No. The idol was nothing—that which was offered in sacrifice to the idol was nothing. What then? Answer; those who worshipped idols, rejected God.—They sacrificed to devils, and not to God. The evil spirit was often the direct object of adoration amongst the Gentiles, and even where this was not the case idolatry fostered the vilest passions, and thus indirectly, and virtually, offered worship to the God of this world. No matter then what the idol signified. A devil in fact—a dead hero—a useful animal—the elements of nature—the heavenly bodies—the seasons—a tree, or a flower—the heart formed by such worship was the same.—It was unholy, earthly, sensual, devilish. It must therefore have been exceedingly plain to the christians of Corinth after Paul's explanation that they could not partake of the feast in an idol temple without giving encouragement to the worship of devils in the Gentiles, and at the same time subject themselves to temptations to the most infamous sins which if fallen into would have been truly the worship of devils in them.

We are taught then by the Apostle this truth: that, *we drink of the cup of devils, whenever we engage in anything which renders service to devils.*

In this christian land the direct worship of evil spirits, since the days of witches have passed by, does not exist, and yet we may nevertheless drink of this cup. Let us then enquire if any of our practices may be considered a rendering of such service. Some of the employments to which I shall allude, christians do not encourage; others they seem to think of doubtful propriety; and still there is a third class to which many professors of Religion give their countenance and approbation. Without intending to submit to you every conduct which might be a fit subject for your meditation in this connection, I will briefly present a few things.

We are told in Proverbs chap. vii. 27. of "Her house which is the way to Hell, going down to the chambers of death:" such houses now exist. Their character I need not describe: It is enough to say that they exhibit one of the foulest features of heathen worship. You will agree with me that those who frequent the Brothel, render service to Satan.

What think you of the Gaming-house? Allow me just to tell you that in some of our cities, these midnight haunts are actually called Hells. Those who frequent them, it seems, see so much wickedness, that even they can find no name so fit as this. I am told these places are sometimes under ground, and approached in

darkness, and in silence, save when a suppressed burst of blasphemy from the losers breaks upon the ear of him who is winding his way to the place of guilt. Here, to prevent detection, and escape the laws of the state, which they are transgressing, masks are worn on the faces, and gloves on the hands, of all who meet, while a curtain partially conceals the figure of the high priest of this iniquitous worship. Here the young spendthrift loses the fortune accumulated by his father after years of toil. Here the clerk, the apprentice, and the journeyman fling away the money they have stolen from their employers. Here too the old man is found giving the sanction of grey hairs to the wickedness of beardless boys. Here you may listen to the laugh of momentary success—the clamor of quarrel—the execrations of reckless drunkenness, or of ruinous loss, and to the groan of despair.—Is not this the service of Satan?

Let us notice next, the Race-field. What have we here? A vast multitude assembled to see two or ten horses lashed and spurred to their highest speed—to bet their money—to cheat each other—to get drunk—to gallop—to run—to shout—to curse and swear, in a ring a mile in circumference. A race-field is, emphatically, the meeting place of rogues. For, although, occasionally, you meet with a man of the turf who may be considered honest, yet the fraternity are knaves. The very name 'Jockey' is synonymous with 'cheat.' Nothing good ever sprung from the race-field—not even a good breed of horses. On the contrary, it is the place where morals are got rid of by wholesale.

If Satan paid his servants well, I know few men who would receive higher wages than sportsmen of this class. The pains they take in their work is astonishing. I happened to travel, not long since, in a public stage coach one dark night, some twenty-five miles with several of these gentlemen; and they were of the very highest grade. To sleep was impossible, for their conversation, entirely about racing, was very animated. Finding I must listen, I tried to profit even by their conversation, all strange as it was to the ears of the preacher. And really, brethren, we who have the christian race to run, for the prize of eternal glory, might have been shamed to see how their knowledge, and their zeal, exceeded ours. It was wonderful the importance they gave to merest trifles. They knew the exact difference between every noted race path in the United States—not only the perfect distance of each, but the kind of soil, whether sand, or clay, or loose mould.—Every undulation in the various tracks, seemed quite familiar. One of these gentlemen owned a race-path himself, which had been long in his family.

It appeared that he had recently measured this ground most carefully, and had compared that measurement with one made by his father, and his grandfather, and it was a matter of much gratification to his friends present, to ascertain that this course had actually neither enlarged, nor diminished itself, in fifty years!!! Every celebrated horse, not only in this country but in England, seemed to be well known. The pictures of several of them, I found, had frequently been painted in the most expensive style of oil colours. And, I am sure, they spent an hour in describing, and admiring, the points, and the performances, and in correctly ascertaining the pedigree, and the offspring, of one *Bet Bounce*, whom I presently ascertained to be an old broken-down race-mare.

I was even initiated into some of the mysteries of the manger, when the horse is in keeping for the field. With amazement I heard of his innumerable curryings, and rubbings—with the hair cloth, the woollen cloth, the brush, and the wet and dry human hand. His various garments—his food, of first, and second, and third bread, (always to be used when three days old,) raw eggs, sweet oil, muskatine, sack, sugar candy, rosin, &c. &c. &c. His fumigations—of olibanum, frankincense, storax and benjamin. His training heats—always beginning with smelling at the weighing and starting posts. His equipment on the day of the race—particularly the patch of shoe-maker's wax to fasten the rider to the saddle! All this was truly wonderful, especially when told in connection with the manner in which the rider is sweated in blankets to reduce his weight; the result of which I found far exceeded all I had heard of Dr. Thompson's patent steaming.

Is the cup of devils drunk by those who frequent the theatre? Undoubtedly. The theatre always has been and always will be immoral. It must be so from the nature of the circumstances which have encompassed, and do, and will surround it. For the pious, and the moral, as a body, have not upheld, and do not, and will not sustain it. The lax in morals and the dissolute, therefore, have always maintained, now do, and will ever maintain the theatre. The performers ever were, now are, and always will be, men, and women of doubtful or worse than doubtful characters.—Frequently they are infamous. The plays which must be performed for such an audience, as I have described, are full of obscenity. They provoke the worst passions. The theatre is as truly the temple of drunkenness, of lust, and blood, as any dedicated to idolatry. The establishment is necessarily a dram-shop. Managers have openly acknowledged that without liquor a theatre cannot be supported. Loose women

constitute a large part of the audience always; and, so far from attempting to keep them away, in most places they are invited to come free of cost, knowing that this will bring a host of abandoned men with them—yea a part of the theatre is fitted up expressly for them and their gallants. One of these women was seen to receive eleven glasses of spirit in one evening at a theatre in Boston. Is not the theatre, then, enmity against God, not subject to his law; neither indeed can be?

4. Of what cup do they partake who patronize the Dancing Assembly? Who are they? They are for the most part those who frequent the theatre, who think it no harm to attend a horse race, and who tell us that cards are an innocent amusement. It is needless to attempt to point out the shade of difference between this employment of time and the others I have mentioned. It belongs to the same class, and its tendency is the same—viz. to destroy religion and virtue.—The simple fact that those who frequent dancing assemblies, think it innocent to attend the theatre, the race-field, and the card-table, is enough. This decides their character. The cup is in their hands.

Brethren, I invite you now to notice THE CUP OF ARDENT SPIRITS. Wherever we have been in our examinations—in the brothel—in the hells of the gambler—on the race-field—in the theatre—in the dancing hall, this cup, has stood in the midst, and we have seen that all who looked upon it were bitten as with a serpent and stung as with an adder. And now my inquiry is, What have Christians—what have you to do with this cup, brethren?

Not one of you will say a christian may visit the house of the harlot. Not one of you will allow that a christian may seat himself at the card table. And you will agree with me he ought never to be seen on the race course. But I fear some of you think a christian may occasionally visit the theatre. I think a still greater number of you tolerate dancing; and I know a larger number yet who take, and allow others to take, the cup of ardent spirit, and drink thereof. The question, then, I wish to present to you, is this:

DO NOT CHRISTIANS WHO USE ARDENT SPIRITS EXPOSE THEMSELVES TO THE WARNING OF MY TEXT, "YE CANNOT DRINK THE CUP OF THE LORD AND THE CUP OF DEVILS?" By the phrase, use of ardent spirit, I mean the making, selling, and drinking it AS AN ARTICLE OF LUXURY.

I have endeavored to shew you that the sense in which the Corinthians drank the cup of Devils, was this:—*They, by partaking of the Idol's feast, rendered service to devils.*—Can this be said of

those who use ardent spirit? I wish your conscientious answer. And that I may help you in your examination of the subject, allow me to remind you of the following facts in regard to ardent spirit, in addition to many other things which you will undoubtedly know.

1. *The use of it when we are in health in any degree whatever, is hurtful.* I hope you will not deny this. For our ablest physicians unanimously tell us it is so. They declare that ardent spirit to a man in health is poison. You would rely upon their testimony if they told you that any particular drug was hurtful; why not believe them when they declare to you the qualities of alcohol, especially since their evidence is injurious to their own interest? They live you know upon our diseases.

2. Ardent spirit creates an unnatural appetite, which in most cases leads to occasional, and to habitual intoxication. Intoxication, you are aware, is a species of derangement. This fact I know you will not deny.

3. Men who drink destroy the happiness of their wives and their children. This you will acknowledge.

4. Men who drink waste their property. This you will admit.

5. Men who drink break every one of the ten commandments. 1 & 2. They worship the bottle. 3. They blaspheme. 4. They violate the sabbath. 5. They hate their father and mother. 6. They steal. 7. They commit adultery. 8. They commit murder. 9. They lie. 10. They covet. You will confess that all these sins are occasioned with awful frequency by the use of ardent spirits. If you have any doubts of this, I refer you to every prison, to every penitentiary, and to every gallows in the United States, and there you will know that all this is true.

6. Men who drink ardent spirit go down to a premature grave. It is estimated that thirty thousand persons die every year in the United States from intemperance!

7. Men who drink cannot be converted to religion, and must perish forever. You never heard of a man who was regenerated by the spirit of God *while he continued to drink.*

8. Ardent spirit is of no use to men in health. Those who have never used it tell us they need it not. Reclaimed drunkards tell us they need it not. The Quakers, who are remarkable for health and longevity, tell us they need it not. The French, as a nation, tell us they need it not.

Now brethren look at these facts. Ardent spirit in any quantity

is hurtful to you when in health. You cannot drink it without imminent danger of becoming a drunkard, and then the steps from bad to worse are these:—The intemperate destroy the peace of their families. They waste their property. They sin in every possible way. They destroy their lives. They ruin their souls.

Lastly, Ardent spirit to men in health is absolutely unnecessary under any circumstances. Tell me, I beseech you, what service to devils greater than this did Paul warn the Corinthian Christians against, when he said, ‘Ye cannot drink the cup of the Lord and the cup of devils? Do you think brethren that Satan rejoiced more over the forty thousand idols of the Gentile world, against which Paul preached, than he does over the forty thousand distilleries in the United States, some of whose fires I fear are kept burning by many of you?’

With these facts before you, and many more besides, how can you use ardent spirit? How can you drink it? or give it to others to drink? How can you sell it to those who buy it to drink? How can you make it for this purpose? Have you any arguments to vindicate your practice? Yes, I know many of you have what you think are arguments. Let me notice some of them:

*It is hard to refrain from offering it to our friends.* I know all habits are hard to break. But when you know the things I have mentioned, and if you do not know them you are to blame, for facts cannot be more fully established; then how can you place your cup upon the table and say to your neighbour, come and drink? How can you tempt him? Yes tempt him. If he is a sober man you tempt him to become a drunkard. If he already loves his bottle, you tempt him to love it more. You say to him is fact, “You shall not surely die.”—And thus you tempt him to death—yea eternal death. Is this Christian hospitality? Is this Christian kindness? Your giving even one glass of spirit may lead to all the evils I have mentioned. Your example—the example of a professor of religion—Brethren it is impossible to estimate the influence of one act of a professor of religion. And remember your influence to do evil is infinitely greater than it is to do good.

*We cannot get our work done without ardent spirit.* This is a very common argument; yea, even amongst you brethren. But I pray you look at the real meaning of it. You profess to *depend* upon God for the good things of this world when you employ honest means of industry. You believe while you thus act he will be a father to you?—will not suffer you to want?—will give you all things which you need.—This is what you profess when the Bible is in

your hands, or when you are in church, and yet, in practice, you say you cannot get your work done unless you pay for it with poison. Unless you do that which you know, or may know, and ought to know, will harm your neighbour. This is just what you say by your conduct. Look at it again. We can't get our work done without whiskey! Brethren, did you ever try? Nay, verily, verily I say unto you, ye have never tried—never honestly tried. Now allow me to tell you that what you say is not true. It is impossible it should be true. Christians cannot get their work done without liquor! I would just as soon believe they could not have it done without oaths and blasphemy. Bad as men are, and although it be admitted that the devil cannot induce some of them to labor without whiskey, God can. What you say brethren is not true. Hundreds—thousands have made the experiment, and know it to be untrue. Nobody ever failed, who honestly made the attempt, and persevered, to procure workmen without liquor. Christians, then, who put in this excuse, to say the least, forget what they profess to be.

*But how shall we get ourselves elected Captains, and Colonels,—to the State Legislature, or to Congress, without whiskey? Indeed, brethrep, I do not know, at least if you live in Tennessee. But one thing I do know, you had better stay at home, and never be called captain or colonel than to sin against God. And I am sure there is no other way in which you can use ardent spirit more destructively and sinfully than this. You attack the morals of society in a thousand places at once. You are undermining in a thousand places the foundation of this happy government. What can we look for but ruin, when a majority of those who vote shall have become drunkards? And is not this the tendency of things when we see in some states in every election, from that of the lowest grade to the member of Congress, carried by the influence of liquor. I have been credibly informed that a professor of religion, who had refused to unite with the Temperance Society, because he was in political life, has been known, since that time, to send home from the muster-ground one hundred men drunk to their wives and children!!! Will you, brethren, continue to help on this work of iniquity? Remember we are guilty just in proportion to the knowledge we have, and the opportunities we possess of doing our duty: and then remember that the light of day has been thrown around the subject now before us. It is impossible then to do wrong, unless we love darkness rather than light. Perhaps the following case is put by one of you:*



*I earn my living by making and selling ardent spirit, and I entered into the business when nobody thought it wrong. What shall I do? The answer is, Change your business as soon as possible. Make great exertions. Suffer loss—but change your business.—God cannot, he will not bless your basket and your store. He will wink at this traffic no longer. Besides, the injury which you fear, will in many cases prove imaginary; and even where you have to sustain any loss, I will venture to say, in most instances, it will not be so large a sum as thousands of christians, not better off than you are, give away to the Lord every year.*

*But if I do not make and sell ardent spirit somebody else will.—* I know that members of the Church have said this, otherwise I would not have mentioned it to you brethren. But I have heard it myself. And indeed what have I not heard from Christians in vindication of the bottle! Is the thing wrong? that is the question. And will a Christian dare to say in the face of God, I will do this wrong thing, for if I do not somebody else will!! This is the plain English of the argument. Why, with this argument in your hearts, I wonder what sin you might not go and commit? Can you tell? But in fact there is nothing too absurd for men to say when they have set their heads, or rather their hearts against the truth. To illustrate this, let me tell you the following fact which I witnessed:—Some years ago, shortly before the mighty movement in behalf of Temperance was made, in a meeting of several ministers of the gospel and lay members, not very far from this, the adoption of a strong resolution against the making and selling ardent spirit was proposed. This proposition was opposed, not only by a Ruling Elder, but by a Minister! And as a sample of the arguments used on that side, take these:—It was maintained, by one, that it was a *sin* not to distil the fruits of the earth into liquor, and drink it. And the clergyman said that so far from its being wrong for *professors of religion* to carry on distilleries, they ought to have the control of the whole business: for as whiskey was a good thing which nevertheless might be abused, distilleries ought to be in the hands of those who would wisely and *conscientiously* manage them!!! This was seriously said and meant. In reply to this, it was urged that if this was so, there were several other employments, less injurious to society than that of the distillery, which Christians had better appropriate entirely to themselves; such as picking pockets, highway robbery, horse stealing, &c. &c. for all these needed to be under the control of *conscientious* men, as much as the business of making and selling ardent spirit. I will only add, that

the brother in question is one of the best men I know. He now thinks very differently, and would, I am sure, just as soon lend his name to encourage any one of the *other honest* occupations mentioned, as the making and selling ardent spirit.\*

*Is not ardent spirit a blessing of Providence?* No, brethren, we have perverted blessings of Providence. Think you, because a pander for the amusement of a lazy French king, converted paste boards into cards, therefore cards are blessings of Providence? Think you because an ingenious smith has fabricated duelling pistols, therefore these weapons of murder are blessings of Heaven? Or think you because you and I have *distilled* vile passions from the constitutional propensities God has given us, therefore we are to say that our malice, and wrath, and envy are his gifts?

*Did not Christ change water into wine?* Yes; but not into whiskey. Perhaps you ask; Is not wine equally injurious to the human constitution and to society? I answer, no. And this I say while I assure you I drink only water myself. Physicians declare that the effect upon the animal system produced by wine, is very different from that occasioned by ardent spirit: and wine drinking countries we know are remarkable for their sobriety. A drunken man is rarely seen in France, where wine is cheaper than cider is with us. Christ, I repeat it, did not turn water into ardent spirit. And it may be as well to add, he did not convert water into such vile stuff as we usually purchase for wine in this country—a miserable composition of poisonous ingredients, as injurious to health as ardent spirit itself. No: the truth in relation to the matter is just this. In Judea wine was made, and when taken in moderation it is a pleasant and wholesome drink. (Ardent spirit, let me mention again, is poisonous in any quantity to the healthy constitution.) Hence, the Israelites were allowed to use wine. Jesus countenanced its use by a miracle,—and Paul prescribed a *little* for the stomach's sake of Timothy.

But as there was danger that this liberty might be abused, we find the scriptures are filled with admonitions, and threatenings, upon the subject of intemperance in the use of wine.—*Ar-*

\*Lest some Eastern man might see this and say, 'How ignorant these Western brethren must be of their duty!'—I will state that in the last Annual Report of the New-York City Temperance Society, the fact is recorded, that a few years since in a meeting of many of the first men in Massachusetts, a resolution in favor of entire abstinence was opposed by one Rev. Dr. amongst many others, for this reason—He had just bought 5 gallons of rum, and prayed to be excused. This certainly was meeting the merits of the question. (It shows how *hard* we are to understand, and slow to believe.)

dent spirit was not made in those days. The strong drink mentioned in the Bible was a preparation of wine, spices, narcotic drugs, &c. and therefore distinguished from their common wine, by the term strong drink. If then the Bible is so full of caution to the Jews in the use of wine, what would it have taught us about ardent spirit do you think, had it been made when the prophets and Christ and his apostles preached. I leave you to judge what would then have been the full meaning of the text, "Woe unto him that giveth his neighbour drink; that putteth the bottle to him and maketh him drunken!" You have then brethren no authority in scripture for using distilled spirit. You have the permission of the Bible to drink real wine, *if there is nothing in the circumstances of society to forbid it.* But it may be wrong for you to drink even wine. Some of the poor who are unwilling to give up the dram bottle will say, if you who are rich drink wine, I will drink whiskey. This to be sure is very absurd, if wine in moderation be wholesome, which is a fact, and if whiskey in any quantity is injurious, which is a truth I wish you not to forget. It is as absurd as if they were to tell the rich, if you have a plumb pudding after dinner I will drink whiskey. Yet this excuse is set up, and it may be easily put down, if wealthy christians will dispense with their wine, to save the weak, under the influence of the example of Paul, who tells us, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21.) And this practice you may continue for a time, or "while the world standeth," (1 Cor. viii. 13.) if duty requires it.

And now brethren once more, how can you continue to use ardent spirit? You never need it when in health. Any quantity is hurtful. The danger of intemperance, and of ruin in this world, and of final destruction in the next is awful. The habits of society do not require you to use it. The business of life does not need it. The Bible pronounces its woe upon you. Can you yet use it? Then you may go to the race-field; you may sit at the gaming table; you may attend, and allow your sons and daughters to attend the ball and the theatre; and you may do any other thing that your soul lusts after. Why not? Not one of these things.—nay all of them together, occasion the evils produced by drink. Nay, take from them their habits of intoxication, and you deprive them of half their abominations. If these have slain their thousands, the bottle has slain its ten thousands.

Brethren—Ruling elders; you would summon before the session

one who had gone to a horse-race, a cock-fight, to the card-room, to the theatre, or to a dance, and would rebuke, admonish, or suspend him. Yes, this you would do; and yet you will permit Mr. A—— a distiller, and Mr. B—— a merchant, to sell their thousands of gallons of liquor every year, and know that day after day they tempt many immortal beings to drink themselves into brutes, yea, put their bottles to them and make them drunken. I have myself seen reeling men drawn up in a line before the door of a merchant, a professor of religion, and the bottle filled by him, passing from mouth to mouth, and yet you would not call Mr. A—— & B—— before the session. No, you would not. Now, brethren, in this matter you strain at a gnat, and swallow a camel.

Again: Mr. A—— & B—— may deliberately make as many drunk as they please, and you think it no harm; but if they drink too much themselves, you cite them to attend the session!!! The devil did no wrong to tempt Eve, and Eve did no harm to tempt Adam—Yes, that is the interpretation put upon this part of the Bible. Well, Mr. A—— & B—— attend your citation. What then? Why you try them for intemperance—they plead guilty—and you are about to censure them.—But, stop—Brethren, you of the session, some one of you at least, drink, *moderately*, as much every day, and don't stagger under it, as will make Mr. A—— & B—— lie flat upon their backs. Now, how can you deal with them for drinking less than you do? What do you say to this plea why judgment should not be pronounced against them?——

I leave this thought with you without saying one word more.——

Brethren, I must now end my talk. I have spoken freely to you upon paper: not plainer, however, than I have preached, and would speak to you face to face.

“Ye cannot drink the cup of the Lord, and the cup of devils.”

Remember, dear brethren, the influence of your example.—Remember, the morality of society will never,—can never rise higher than that of Christians. O let it be seen by all, that our profession of religion is not a name, but is in very truth the evidence of virtue. Let all men see that we not only know what is right, but that we do what is right. Let us not so act that the men of the world may truly say of us, one to another, in the severe words of Jesus: “All therefore whatsoever they bid you observe, that observe and do; but do not ye after their *works*, for they *say* and *do not*.”

## METHODIST BIBLE SOCIETY.

Some three or four years ago, the Methodist Church, as a body, withdrew from the American Bible Society, and established one of their *own*, choosing, as they said, to manage things in their *own way*,—and in order to prepare the public for witnessing a mighty effort in the Bible cause, it was announced that they intended to raise a fund of \$100,000 to be devoted exclusively to that object: and it was also tauntingly proclaimed in the Methodist Official organ, that we should “see what effect the withdrawal of 380,000 church members would have on the National Institution.” The following extracts from the second annual report, will enable our readers to judge of the result of this *mighty effort*.

Extracts from the second Annual report of the Bible Society of the Methodist Episcopal Church.

### NOT A CHARITABLE SOCIETY.

“This Society is organized upon very different principles from most, if not all other Bible Societies. It receives no pecuniary aid from Auxiliary Societies. These auxiliaries are entitled to their funds in Bibles and Testaments, and that at the lowest prices. Neither is it responsible for the printing and sale of Bibles and Testaments. This is done by the Agents of the Methodist Book Concern.”

### THE \$100,000 FUND.

“And to enable the Book Concern to do this, and also to furnish Tracts and Sunday School Books at the lowest prices without intrenching upon the pecuniary resources of that establishment, the publishing fund was proposed. And therefore the managers would again commend that fund to the serious consideration of all the friends of the Bible, and well-wishers to the prosperity and growing success of the institutions connected with the General Book Concern.”

### MERCANTILE COMPETITION.

“In the present day, when so many rival institutions are in operation, supported as many of them are by large donations and an increasing annual income from contributors to their funds, it cannot be expected that this concern can print and circulate Bibles and Testaments, Tracts, &c. on as cheap terms as those others, unless it is liberally supported. It is hoped, therefore, that the interests of the publishing fund will not be forgotten by the friends of this and our other charitable institutions.”

### EXTENT OF OPERATIONS.

“The number of Bibles and Testaments sold to Auxiliary Societies, is as follows:—

Bibles,	-	-	-	3,385
Testaments,	-	-	-	10,370

### PLEGGED AGAINST DONATIONS.

“It is a standing order of the board, that it will not give away Bibles and Testaments, only through the medium of auxiliary societies, except in foreign languages or countries, or to the missionary stations which are or may be under the care of the Missionary Society of the Methodist Episcopal church.”

The question occurs, of what use is this society, which neither prints Bibles nor gives them away—the first being done by the Book Concern, and the other

by auxiliaries? Answer. It serves as an apology for discouraging their benevolent people from aiding the American Bible Society, in supplying the world with the written word of God.—*N. Y. Evangelist.*

#### SPIRIT OF THE REVOLUTIONARY PATRIOTS.

In the year 1777, Congress appointed a committee to confer with the printer, with a view of striking of 30,000 Bibles at the expense of Congress; but it being difficult to obtain paper and types, the committee of commerce were ordered to import, at the expense of Congress, 20,000 Bibles from Holland, Scotland, and elsewhere: and they gave as a reason, that "its use is so universal, and its importance so great." In the year 1780, Congress appointed Committees to attend to printing an edition of the Bible in Philadelphia, and voted that they "highly approve the pious and laudable undertaking, as subservient to the interests of religion, and recommend this edition of the Bible to the people of the United States." In eight successive years Congress voted and kept sixteen national fasts and thanksgivings. On the Committee who reported these bills were such men as Governor Livingston, of New York, —R. H. Lee, of Virginia,—Roger Sherman, of Connecticut,—John Jay, of New York,—Elias Boudinot,—James Madison, afterwards President of the United States. Some of these men signed the Declaration of Independence, and most of them were engaged in framing the Constitution, and knew its true spirit. All these were religious acts of our government, and yet we are told that our government knows no religion.

#### OBITUARY.—(COMMUNICATED.)

On Sabbath morning the 12th inst. at his residence, in Greene County, E. Tennessee, Rev. Samuel Doak, D. D. departed this life in his eighty-third year. He was born in Pennsylvania; brought up in Augusta County, Virginia; educated in part by parson Graham at Lexington, but chiefly by Dr. Witherspoon, at New Jersey College: and afterwards labouring as an instructor of youth and a minister of the Gospel in the Western country, from an early period, without soliciting or receiving aid from any public fund, collected and organized many of the first churches in Western Virginia and Tennessee; founded the first institution in the Western Country: i. e. Martin Academy, afterwards incorporated Washington College. From this fountain, for about half a century, have been constantly flowing out new streams, which have been deepening and widening in their courses, enriching the medical department with men of well-cultivated genius—the bar and the bench, and especially the pulpit with their brightest ornaments—the legislative halls of different States, and of the United States with efficient members: and in short, blessing every department of civil and religious society.

It is believed his usefulness to his country, either as a minister of the gospel, or as a teacher of letters and science, has not been surpassed by that of any other man the United States has produced.

Yet he uniformly declined the acceptance of any distinguished honour for his public services when offered to him—often expressing deep regret that he had done comparatively so little for the honour of him who died to redeem him.

Some thousands of students taught by him, and some thousands of christians rescued, through his instrumentality, from eternal ruin, (some now with him in glory, and others yet on their way thither) will long remember him with grateful emotions. and the inhabitants of the Western and Southern States, will gather fruit from his labours while time shall last—whilst he is, and ever will be, reaping through divine grace, more joyfully a richer harvest in the Kingdom of glory. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Dec. 15th 1830.

#### TO OUR PATRONS,

Circumstances not necessary to explain, having delayed the publication of the present number of the Magazine, we now send it to our subscribers somewhat above the usual size, containing 48 pages. Owing to the distant residence of the Editors from each other and the press, this publication has been subjected to great disadvantage, for some time past—many additional duties thereby devolving on the Publisher, which he was unable to attend to. But we trust it will not be long before an arrangement can be made that will bring the press immediately under the eye of some clergyman qualified to make the Magazine much more interesting and useful than it has ever yet been.

The Trustees of Lane Theological Seminary, have recently elected that eminent Theologian of the North, Rev. Doct. Beecher, President of that Institution, and his removal to Cincinnati is confidently expected. Should this expectation be realized, the Editors of the Magazine flatter themselves that he will unite with them in contributing to its pages and extending the usefulness of this work in future. Under these circumstances we are not entirely certain yet whether the Magazine will hereafter be enlarged at the present price, or published in the present form and size at the reduced terms, mentioned on the cover of the last Number. It is probable there will be other important alterations in the work—that it will embrace a greater variety of subjects—contain a summary of news, &c. &c. making it more interesting to those who take no other periodical or newspaper.

The January Number, it is probable, will not be issued before the last of the month.

At the request of some friends, for the satisfaction of our Agents and Subscribers, and to lessen the burden of our correspondence, we intend in future to publish our receipts Monthly, on the cover of the Magazine.

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