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First President of the American Bible Society

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ERRATUM.—P. 32, &c. for 1 Cor. 14, 15, read 1 Cor. ii. 14, 15.

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JANUARY, 1822.

Communications.

**THOUGHTS ON THE PAST, PRESENT AND FUTURE CONDITION
OF THE JEWS.**

The providence of God unfolds its ample pages for our instruction. Written with the pen of infinite wisdom, it is replete with the richest discoveries of divine truth, and will amply repay the time and pains that may be bestowed on the study of its contents. But while the meanest understanding may find many passages in it level to its comprehension, the loftiest intellect will meet with some so inexplicably mysterious, as to defy the deepest investigation. "Thy way," exclaims the pious king of Israel, addressing his God, "thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

In the history of the Jewish people we find one dispensation of Divine Providence awfully mysterious. In looking at it we shall see light mingled with darkness, mercy and judgment wonderfully combined. If we contemplate it with a temper like that of Paul's, it will be a subject of profitable meditation; and, with feelings of deep humility and adoring reverence, we shall exclaim, as he did, while meditating on this very subject, "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!"

How highly were the people of Israel formerly distinguished! By what a train of miracles were they delivered from bondage, and sustained in the wilderness! Egypt is desolated by judgments; the Red sea opens a way for them; manna descends from heaven to feed them; and water, gushing from the flinty rock, follows them in all their wanderings in the wilder-

ness. Jehovah, with pomp and majesty becoming the occasion, comes down upon Mount Sinai, to proclaim his law; and with infinite condescension enters into covenant with his chosen tribes. Having established them in quiet possession of the promised land, with what care and kindness did he watch over the interest of that singular people! Although he chastised them for their rebellions, yet he protected them against the power of surrounding nations. While all other people were sitting in darkness, they were blest with the light of heaven. They alone were favoured with the instructions of prophets divinely inspired; they alone enjoyed a worship divinely instituted. They alone were made the depository of the oracles of God: to them alone "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom as concerning the flesh, Christ came, who is over all God blessed for ever." Thus highly were they distinguished by the sovereign mercy of Jehovah.

But how fallen through unbelief! Jerusalem, the glory of their land, has for ages been lying in ruins; the Temple, to which their tribes repaired to worship the God of their fathers, has been demolished, and razed to its foundations. No victims bleed upon its altar; no incense rises before its mercy-seat. Dispersed over the face of the world, they are without a priest, and without an ephod. Their whole polity, civil and ecclesiastical, has been overturned. Deprived of their king and their government, they have been subject to the dominion of other nations; and wherever they have wandered, they have for ages been hated by all men, and oppressed by almost every government. Extortion, persecution, and scorn, have embittered their lives. Jehovah has pursued them with his judgments, and deprived them of all the marks of his chosen. The language of his providence is, "Ye are not my people." The veil of unbelief rests upon their minds, so that they cannot understand the writings of their own prophets. Surrounded by the light of divine revelation, they are groping in darkness. They are looking for the coming of their promised Messiah, who long ago appeared, at the time predicted; but they knew him not, and crucified him as an impostor.

How shall we account for the present calamitous condition of this once favoured people? Why has God punished them with such great and long continued severity? For their sins. But for what sins? Idolatry is doubtless a crime of signal turpitude. This in the Jews was a plain violation of their national covenant; and for this offence above all others did the anger of Jehovah often smoke against them. For this offence they were doomed to spend seventy years in captivity. But that period

soon elapsed; and subsequently to their restoration to their own land, at the expiration of that term of punishment, they have been free from the guilt of that great transgression. For what sin then has the Almighty visited this people with such continued and multiplied marks of his great displeasure? They themselves proclaimed it, when before Pilate's bar they cried out, "His blood be on us and on our children." Here is that dreadful crime that has brought on them such desolating judgments, and kept alive the fire of that furnace in which for ages they have been consuming. The blood of the despised, rejected, murdered Son of God has called for vengeance on their devoted heads, and made them a hissing and a scorn to every nation. The prediction of their great prophet and lawgiver has been fulfilled: "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii. Or, in the language of Peter, "It shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." Acts iii. 23. The Jews refused to hear this great Prophet; and, as a punishment of their unbelief, they were ejected from the church; or in the language of our Lord, "The kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof."

But will God cast off this people, the seed of Abraham his friend, forever? Are they doomed to a perpetual excision from his visible church, and forever to be deprived of the rich inheritance of their father? No; blessed be Jehovah, he has designs of mercy towards this unhappy people: for we are assured by the apostle, that although "as concerning the gospel they are enemies for the sake" of the Gentiles; yet "as touching the election, they are beloved for the fathers' sakes." Rom. xi. 28. Indeed, in the very condition of the Jews, we may discover intimations of merciful designs on the part of Divine Providence. What a singular phenomenon have they been in the moral world! Scattered as they have been over all the earth, they still exist every where as a distinct people. They have lost indeed the distinction constituted by different tribes; but they have not lost their pedigree; they can still trace their descent from Abraham. They have mingled with people of every clime and of the most diversified habits, and yet they retain their own peculiar customs and manners, that distinguish them from the rest of mankind. To destroy this distinctive character, the fires of persecution have been kindled, and the sword of despotism drawn; but in vain. Many have perished, and not a few dissembled to save their property and lives. Yet, in every part of

the world, we find Jews, who glory in their descent from the illustrious patriarch. History furnishes no parallel to this astonishing phenomenon. All conquered nations, placed in similar circumstances, have, in the course of a few centuries, lost their distinctive character, and become blended and confounded with their conquerors. But the Jews, in spite of the most oppressive and cruel measures to subvert their faith and customs, have retained both, and every where appear to this day a distinct people.

Is not the hand of Jehovah visible in this phenomenon in the moral world? What but the secret, powerful influence of his wonder-working providence could have prevented this people from being lost ages ago in the general mass of mankind? This signal interposition corresponds with his former dispensations toward them; and it clearly indicates that he has some grand and marvellous purpose to accomplish in regard to them in future times.

What Jehovah designs to do for this people, the scriptures have told us. He intends to bring them again into his visible church, and reinstate them in the enjoyment of their long forfeited privileges, by converting them to the Christian faith; an event that will furnish an illustrious close to the astonishing dispensations of Divine Providence towards this wonderful people. The language of prophecy is explicit on this subject. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Rom. xi. 25—27, 29—32.

It is the opinion too of able expositors of scripture prophecy, that the Jews will be again put in possession of their own land, where they will live as a distinct nation. The passages adduced from the writings of the prophets in support of this opinion appear so conclusive, that it would be difficult to put on them an interpretation that would not warrant an expectation of the return of this people to the land of their forefathers.

The Jews have been singularly obstinate in their unbelief. But to object this, or any other difficulty, against the certain accomplishment of scripture predictions concerning them, were

futile; because the omnipotence of Jehovah is pledged to bring these events to pass. Nothing is too hard for him to effect. Before him mountains sink to plains, and valleys rise. "God, who commanded the light to shine out of darkness," can shine into their hearts "to give the light of the knowledge of his glory in the face of Jesus Christ." It will be as easy for him to convert the unbelieving Jews, as it was to subdue the rebellious and idolatrous Gentiles. At the death of Christ, he rent the veil of the Temple, and exposed to view its hidden mysteries; and, in the appointed time, he will rend the veil that now covers their hearts, and excludes the light of the glorious gospel.

How desirable this great event! What a jubilee will it be in the Christian church! Such an illustrious fulfilment of scripture prophecy will confound the enemies of our holy religion, and implant conviction of its truth in the breasts of the stoutest infidels. Jewish preachers in abundance will rise up, and among them many Pauls and Apollos, to carry the gospel of Christ around the globe, and proclaim to an astonished world the wonderful works of God for them. That great effects will result from the general conversion of this people, is obvious; for the accomplishment of this great event will require a more copious and extensive outpouring of the Holy Spirit than has ever yet been granted to the Christian church; and in this abundant effusion of divine influence, Gentile nations will doubtless participate; so that the work of regenerating grace will be carried on among them with greater power, and to a greater extent, than in any preceding period. Such glorious anticipations are warranted by the language of prophecy. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi. 12, 15.

But when shall this most interesting event arrive? We pretend not to give a definite answer to this question; we only state it as our opinion, that it cannot be very distant. Indeed, recent occurrences seem to indicate that it is drawing nigh. Many Christians who have turned their attention to the study of prophecy, think the accomplishment of God's designs in respect to his ancient people is approaching. A spirit of compassion for them is beginning to influence more extensively the Christian church; societies are forming for the purpose of effecting their conversion; a spirit of inquiry on the subject of the claims of our Lord, as their promised Messiah, is growing among them; and some conversions to the Christian faith have recently occurred, flattering to the hopes of the pious and benevolent.

These are all favourable indications, and ought to inspire our hearts with believing anticipations of the full accomplishment of all the prophecies relative to this extraordinary people.

Providence plainly invites our prayers in behalf of the wandering descendants of Abraham; that the lost sheep of the house of Israel may again be brought into the fold of the great Shepherd, to enjoy the rich pastures he has provided for his flock, and live in safety and happiness under his ever watchful protection. They demand our Christian compassion. Hitherto they have been treated most unkindly and unjustly. They have indeed been obstinate in unbelief; and pursued by the righteous judgments of Heaven; but from neither of these facts can any justification be derived in favour of the contempt and scorn, oppression and cruelty, inhumanity and persecution, they have so often experienced from Christian nations. It is time to redeem the Christian name from this foul stain. It is time for Christians to remember, that they were once the peculiar people of God, and that they are destined to become members of the Christian church. Who will not rejoice in prospect of that blessed day when Jew and Gentile shall be united in the family of Jesus Christ, and live as co-heirs of the same immortal glory? Let us then pray for the coming of that blessed day. Let us pray that the veil of unbelief may be taken from their hearts. Let us pray that the Deliverer may come out of Zion, to turn away ungodliness from Jacob. Let us pray that the day of millennial glory may soon break upon the world, when Jews and Gentiles shall, over all the earth, shout the praises of the great Redeemer.

J. J. J.

LECTURES ON BIBLICAL HISTORY.

NO. VI.

“And the Lord said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.”—GEN. vii. 1—6.

That portion of biblical history which is to form the basis of the ensuing lecture, gives us an account of the *Deluge*, the most awful indication of God's abhorrence of sin that ever was exhibited on this globe. According to the most generally received chronology, this tremendous catastrophe took place one thou-

sand six hundred and fifty-six years after the creation of the world, and in the six hundredth year of Noah's life. In attending to the subject, it will be proper to notice,—first, the excessive wickedness, which rendered so fearful a judgment necessary; secondly, the time afforded to the ungodly for repentance, and the means employed for their reformation; thirdly, the method adopted to preserve a seed to replenish the new world; and, finally, the practical lesson which the whole matter is calculated to impress upon our minds.

When we take into view the great age to which men lived before the flood, we cannot but admit that the population of the world must have increased very rapidly. And, after the apostacy of our race, the growth of wickedness would naturally keep pace with the multiplication of mankind. Adam himself, who lived to the age of nine hundred and thirty years, must have seen a numerous and depraved posterity. The family of Cain, as has been observed in a preceding lecture, were extremely abandoned. Withdrawing from the society of the pious, and neglecting the instituted worship of the true God, they soon became vain in their imagination, licentious in their manners, and, whatever form of religion they maintained, it was no doubt idolatrous. In the descendants of Seth, God had a seed to serve him, a people for his praise, to whom he vouchsafed the oracles of truth, and the influence of his grace. Among these many appear, for a considerable time, to have reproved the works of darkness, and to have maintained a deportment worthy their high vocation. But, alas! how difficult it is, by reason of the depraved bias of our nature, to “keep ourselves unspotted from the world.” The Sethites, called by way of religious distinction “the sons of God,” began, in process of time, to hold converse, and to form intimate connexions with the degenerate offspring of Cain; and, as is uniformly the case, this unwarrantable intercourse with the wicked led to a participation in their evil deeds. Intermarriages with the ungodly are particularly mentioned by Moses, as one cause of that profligacy of morals which provoked the Almighty to demolish the work of his hand by a deluge. “The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.” Thus the professed worshippers of Jehovah, instead of maintaining a holy singularity, began to lose sight of their sacred character, and to indulge their sensual desires, till at length, dropping one distinction after another, they became conformed to this world. The salt of the earth lost its savour. The hands of the wicked were strengthened; piety declined, and sin triumphed. The offspring of these unlawful marriages would, of course, be still more abandoned than their corrupt parents. Many of them were, no

doubt, giants in impiety, as well as in stature. Freed from the salutary restraints of an enlightened and faithful conscience, unawed by parental gravity or religious example, they committed sin with greediness, and ripened apace for destruction.

Let us be thankful, readers, for that measure of Christian influence which prevails in the community where it is our lot to reside. "Evil communications corrupt good manners." Let those young persons, therefore, who have been baptized into Christ, and who hope for heaven through his merits, beware of forming ungodly connexions; especially, let them not be "unequally yoked with unbelievers." "He that is joined to the Lord is one spirit." "But what fellowship hath light with darkness, or Christ with Belial?" But we proceed, secondly, to notice the forbearance of Heaven, in affording to the wicked time and space for repentance, even when the measure of their iniquity appeared to be full. When God saw that the wickedness of man was great in the earth; that every imagination of the thoughts of his heart was only evil continually; that all flesh had corrupted his way, and that the earth was filled with violence; when the divine Majesty was openly insulted, and sin stalked abroad with the most daring effrontery, He who takes no pleasure in the ruin of the wicked, manifested a willingness to wait, and to be gracious. On his announcing the day of vengeance, for the vindication of his authority, he publishes a respite: mercy is mingled with judgment—the warning voice precedes the stroke of justice. "And the Lord said, My spirit shall not always strive with man; for that, he also is flesh: yet his days shall be an hundred and twenty years." During this term of probation, various means were used to bring about a reformation, and ward off the impending storm. Noah, and no doubt other preachers of righteousness, remonstrated; the Spirit strove, and the providence of God gave indubitable signs of approaching judgment. But all to no purpose. Evil men waxed worse and worse; scoffers multiplied; hand joined hand in striving against God; and because sentence against their crimes was not executed speedily, therefore, their hearts were fully set in them to do wickedly. Divine compassion expostulates; the great Lord of heaven and earth, even in taking hold on judgment, for the support of rightful authority, discovers parental pity, and reluctance to punish: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Strictly speaking, it is impossible that God should repent. He is unchangeable alike in his nature and counsels. "In him is no variableness or shadow of turning." His measures are all taken in perfect wisdom, and he is completely self-sufficient; he cannot, therefore, be liable to either grief, or disappointment. The expression before us, therefore, is obvious-

ly used, after the manner of man, to indicate God's irreconcilable hatred of sin, and at the same time to show, that he commiserates the sinner whose punishment is demanded by justice.

The term of probation drawing towards a close, the Lord reveals more clearly his determination to display his power in the utter overthrow of those who continued to despise his grace. But that his purpose of mercy towards the human race might stand fast amidst the wreck and ruin of the ungodly, a seed is to be preserved to replenish the earth, after it shall have been washed by the waters of a flood. The method adopted for this end is the third particular that claims our notice.

“And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.” The ark does not appear to have been formed for travelling, but merely to float on the surface, and afford shelter for its inhabitants, during the prevalence of the waters. By the gopher-wood of which it was composed, is generally understood the cypress, as being the firmest and most suitable, then known, to resist the violence of the weather. Whether it resembled a ship, or was flat-bottomed and rectangular, is altogether undetermined by the sacred historian. But, as it was intended to rise with the gradual rise of the water, and to rest again wherever Divine Providence should see fit, we incline to the latter opinion, as the more probable of the two. Moses gives us its dimensions, as prescribed by God himself. Its length was three hundred cubits; its width fifty, and its height thirty. There were two sorts of cubits in use among the Jews, differing in length about four inches. If we compute the capacity of the ark by the shorter cubit, which was eighteen inches, we shall find it to have been 450 feet long, 75 wide, and 45 high; if by the longer, which was 22 inches, the result would be 547 feet in length, 91 in width, and 54 in height: and its solid contents would be upwards of 2,730,781 feet. The learned and ingenious Dr. Arbutnot computes it to have been a vessel of eighty-one thousand and sixty-two tons burden. When completed and stored with provisions sufficient for its intended inhabitants, Noah and his family, eight in number, were required to enter it, taking with them of every clean beast, *i. e.* such as was allowed to be used in sacrifice, by sevens, either seven individuals or seven pair; and of unclean one pair of every kind.

It is scarcely necessary to remark that land animals only would be taken into the ark, as the others would still be in their native element. But was there room in the ark, capacious as it was, for so vast a variety of animals, together with food

enough to serve them for a whole year? This has been questioned, without due consideration, I apprehend, by some who take the liberty of doubting almost every thing contained in the Bible. We are not prepared to speak, with great confidence, in regard to the room which one pair of all kinds of land animals would occupy. As to those that were used in sacrifice, the number of species was so small, that seven pair of each could have taken up but a small share of room. And the others will not be found, on accurate inquiry, half so numerous, or to need near so much room, as at first view we are liable to imagine. A respectable writer of Great Britain, we mean Bishop Wilkins, has investigated this subject with great care and labour, and he, as well as several other writers that might be mentioned, has made it pretty evident that the ark was amply capacious to answer the end for which it was constructed. One passage in his "Essay towards a Philosophical Character and Language," is worthy of special notice: "The capacity of the ark (says he), which has been made an objection against scripture, ought to be esteemed a confirmation of its divine authority: since in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been contrived according to those wild apprehensions which arise from a confused and general view of things, as much too big, as it has been represented too little." Should any be desirous of knowing how wild and ferocious beasts and birds could be brought within the sacred inclosure of the ark, we would observe, that as notice of the deluge was given more than a century beforehand, Noah may have tamed, or secured them in some way, and had them in readiness, when the time arrived for him and them to be shut in from the general ruin: or, should this be deemed improbable, it will not be denied, that He who gave strength to the lion, fierceness to the tiger, untameable disposition to the bear, and subtlety to the serpent, could with perfect ease incline them to obey his will, and subserve the ends of his holy and all-controlling providence.

It has been made a question whether the deluge was universal, i. e. whether the waters covered the entire surface of the earth. We have no hesitation in taking the affirmative side of the question. The language of Moses is plain and unequivocal on this point. "The waters (says he) prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered; and all flesh died that moved upon the earth; of fowl, and of cattle, and of beast, and of every creeping thing, and every man." These declarations need no exposition, and they admit of no evasion. In-

deed on the supposition of a partial flood, the labour and expense of an ark might have been spared. Noah and company might have removed to a distant region, with far less apparent danger than that which they encountered in the ark. But, in that case, the ungodly would very soon have followed in his train, however much they had derided his faith.

That the deluge was universal, is, we think, rendered indubitable, by the well-known fact, that vestiges of it are to be found in all parts of the known world. In Europe, Asia, Africa, and America, at the greatest distance from the ocean, far beneath the surface, and on the loftiest mountains, marine substances are to be seen, which bear unimpeachable and incontrovertible testimony that the flood was there.

But where, demands the sceptic, could water be obtained to cover the whole earth, fifteen cubits above the Alps and the Andes? In the central abyss, says Dr. Burnet, who fancies the earth resembled an egg, and that its exterior covering was broken at the deluge, and sunk down beneath the prevailing waters. By the agency of a comet, says the ingenious Whiston, who supposes that one of those eccentric bodies involved the earth in its atmosphere, whose aqueous vapours being condensed by the contact, poured down in torrents of rain, which he imagines is what Moses intends by the opening of the windows of heaven. By violent earthquakes, says M. de la Pryme, an ingenious French writer. By the melting of the ice in the polar regions, says the eloquent St. Pierre. But however curious these hypotheses may be, they are far from being satisfactory. Moses mentions two sources whence the waters came, which, we think, are quite sufficient; viz. the extraordinary descent of rain for forty days and forty nights, and the breaking up of the fountains of the great deep. The Almighty is never at a loss for means to accomplish his designs. He who, in the beginning, said, "Let there be light, and light was," and who made the world by the word of his power, could readily furnish water sufficient to drown its inhabitants. The opening of the windows of heaven, and the breaking up of the fountains of the great deep are, in our opinion, strong figurative expressions, intimating the fall of rain unusually fast, and for an unparalleled length of time. It is said, the waters prevailed for a hundred and fifty days; i. e. during that time its depth increased, and the ark rose higher and higher with its elect inmates. Then God remembered Noah, and caused the waters gradually to subside, and on the seventh month, and seventeenth day of the month, the ark, by divine guidance, rested on Mount Ararat, a noted eminence in the mountains of Armenia, between the Black and the Caspian seas, some hundreds of miles north-east of Palestine. Here a delightful scene ensues. The tenth month

showed the mountain tops. Yet, forty days, and the window of the ark is opened. First, the raven is despatched; then the dove, thrice; on her second return she brought in her beak an olive branch plucked off, from which it would readily be inferred that the waters were decreasing; and from this circumstance the olive branch has been used as the emblem of peace by all civilized nations. The three missions of the dove were marked by an interval of seven days; whence it would seem, that Noah and his family observed the weekly Sabbath, and performed special religious service on that day. "And in the second month (i. e. in the second month from the beginning of the next year), and on the 27th day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee: bring forth with thee every living thing that is with thee of all flesh," &c. It appears that Noah was in the ark one entire solar year; for he entered it on the second month of the six hundredth year of his life, and left it the same month of the year next ensuing.

In regard to the truth of the Mosaic account of the deluge, there cannot be a rational doubt entertained by any one who considers, candidly and dispassionately, the mass of evidence by which the fact is supported. On this point we with pleasure give an extract from one of the eloquent Dr. Collyer's Lectures on Scripture Facts: "Had there been no deluge, it were difficult to account for the universal traditions respecting it; still more so, to explain the appearances presented in the face of nature itself. It was impossible for Moses to impose the belief of it upon the Jews, appealing, as he did, to the names found in the line of their ancestors, and fixing a certain era for this wonderful event. Many of them were well acquainted with the contemporaries of Joseph; Joseph with the particulars of Abraham's life; and Abraham lived in the days of the sons of Noah. Now the Jews must have received traditionary accounts of every remarkable event, handed down through successive generations in other channels besides the writings of Moses. Had his history clashed with these traditions, they could not have failed to observe it; and had he attempted to impose a fable upon them, they could not have failed to detect it. And such a detection at the commencement of his history, could not have failed to weaken, in the minds of his contemporaries especially, the authority and validity of the whole." And the writer might have added, that, on this supposition, the Jews would have utterly rejected the mission and writings of Moses, which all the world knows is far from being the fact.

From the fearful manifestation of divine displeasure against sin, which we have been contemplating, we may learn that the

threatenings of scripture, no less than the promises, will certainly be executed in due time: for, although God is slow to anger and of great kindness, and has no pleasure in the misery of his creatures; and although he has set his bow in the heavens, and promised, by covenant, not to destroy the world again by water; yet has he pledged his veracity, that those who discredit his word, outrage his authority, and despise his grace, shall not go unpunished. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalm xi. 6. Reader, there is an *ark of safety*: believe God, come to Christ, and you shall be free from fear of evil. W. N.

BRIEF DISCOURSES.

NO. VI.

A Lecture on the Twenty-fourth Psalm.

BY E. S. ELY.

This psalm is supposed by many commentators to have been composed, and originally sung, at the time in which David brought up to Jerusalem the ark of the covenant from the house of Obbedom. It is indeed admirably suited to that occasion; for the whole multitude may have cried, "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein: for he hath founded it upon the seas, and established it upon the floods." The singers in Israel were divided into companies, who sang both alternately and collectively; and as the procession began to ascend the hill of Zion, some may have chaunted the interrogation, with a spiritual allusion, "Who shall ascend into the hill of the Lord? and who shall stand in his holy place?" while another section of the choir may have responded, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah."

When the procession drew nigh the gates of the city, the multitude may have shouted, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." A portion of the singers posted at the gates may have sung, "Who is this king of glory?" and may have been answered by those who demanded entrance for the ark of the divine presence, "The Lord, strong and mighty; the Lord, mighty in battle." The same scene may have been renewed when they came to the gates of the tabernacle, in which the ark was to be deposited.

“Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in.”

“Who is this king of glory?”

“The Lord of hosts, he is the king of glory. Selah.”

The word SELAH, which occurs only in the Psalms, and in the most poetical part of Habakkuk, was probably used to guide the instrumental and vocal performers in the art of praise. Whether it enjoined an elevation of voice, or resting, or repetition, seems not to be settled by the learned. To all it must have been obvious, that the omission of it in reading in no case affects the sense. It is most probable that the portion of the psalm which intervenes between the first and second *Selah*, was reiterated as a chorus to the solemn song.

If, however, this psalm was, or was not, sung at the removal of the ark to its tabernacle on Mount Zion, it undoubtedly had respect to some scene more sublime and glorious. Let us endeavour to analyze it, that we may derive from it instruction and comfort.

In the *first* place, it asserts the earth and the fulness thereof, the world and them that dwell therein, to be Jehovah's property.

Mankind are prone to think the objects of sense, which they are permitted to use, their own possessions; but our God claims the trees of the forest, the wild fowl of the rivers, the fishes of the sea, and the cattle on all the hills. Yes, he claims man. Our parents, our partners, our children, our domestics are his property. We are not our own. The silver and gold which the miser hoards, or the prodigal scatters, belong to Jehovah. He claims our minds with all their faculties, and our bodies with all their functions. Let us endeavour to fix this truth in our memory, and apply it for the subjugation of all discontentment, when God recalls what he has loaned for a season. Should our nearest and dearest friends be called away from our side; or should we feel a disposition to use any creature of God in a way which he has forbidden, let us check every murmur and rebellious effort, by seasonably reflecting, that we have nothing but sin which we can call our own.

Secondly, the psalm shows, that the property which God has in his creatures, and his title to them, are derived from creation and providence. The earth and all its inhabitants belong to the Lord, for this reason, “he hath founded it upon the seas, and established it upon the floods.” The relation which subsists between a Creator and creature, gives the Creator a right to use the work of his hands according to his own pleasure, and is an essential part of the foundation of moral obligation. Could any being show, that Jehovah had not made him, he would at the same time prove, that he is under no obligation to obey his

will. But the Lord has formed the heavens and the earth; he has arranged and he upholds the oceans and the dry land; he has given man a suitable body and a reasonable soul, and therefore has he a property in them. Do you ask, O ye children of men, with what propriety Jehovah uses you for his own glory, and requires of you submission to his revealed will? The answer is given by Jehovah himself, "I have formed thee." The Spirit of the Lord has given men understanding, feeling, choice, and activity. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." If then Jehovah has made the world of mankind, may he not do what he will with his own? Every intelligent being who has a conscience, approves of the doctrine, when it is presented to him, that a creature ought to obey the will of his Maker. If he made us for his pleasure, it is both our duty and interest to consult his pleasure in all things.

The question here arises very naturally, "Who of God's rational creatures then, does so please him, as that he may expect to stand in the presence of the Lord, and have an everlasting home in heaven?" Who shall ascend, with divine permission, into the hill of the Lord, on which Jehovah manifests himself in love and glory? Who shall stand in his holy place?

Thirdly, the psalm, in answer to this inquiry, describes the character of all those persons, who seek the favour of the Redeemer, and shall enter heaven. Jesus is called Jacob in Isaiah, and in this psalm, because he is the *heel* that bruises the head of the old serpent, and because he like Jacob, in pleading for his people, has power with God, and prevails. "The man that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," shall stand in the holy place in which the gracious presence of God peculiarly resides. Such as this man is every one who belongs to the generation of them that seek HIM; that seek thy face, O Jacob. All the friends and followers of the Saviour, who may expect to be glorious and happy with him for ever, must evince themselves to be, comparatively speaking, men of clean hands, or of pure external conduct; of a pure heart, or of holy thoughts and feelings; men weaned from idolatry so as not to have lifted up their soul unto vanity; and men of veracity and fidelity, who swear not deceitfully. No living man is absolutely of clean hands and a pure heart, for all have sinned; yet all the people of the Lord, when compared with what they once were, and with what all unrenewed men now are, may be said to be perfect and pure. Hence it is said, "Mark the perfect man, and behold the upright; for the end of that man is peace;" and "Blessed are the pure in heart; for they shall see God." Let none, then, imagine themselves candidates for heaven, and in

the way to the holy hill of God, whose external conduct is not free from the impurity, baseness, meanness, and selfishness of the world which lieth in sin. The habitual transgressor of human and divine laws, when he pretends to pray, lifts up to God his hands filled with bribes, with the fruits of oppression, and stained with blood.

Lest, however, the man of mere morality, who is externally honest, from no praiseworthy motives, should think himself a child of the skies, it is added, he must have a pure heart. He must be washed from the filthiness of the flesh and spirit; must be changed in his thoughts and feelings; must be a meek, humble, thankful, prayerful, and benevolent man; he must desire to glorify and enjoy God; he must love and resolve to perform his duty, or he has none of that holiness, without which no man shall see the Lord.

That men may not profess to have clean hands and pure hearts, while they are destitute of piety, the psalm teaches also that all who would enter heaven must abstain from idolatry; must not worship vanity; and consequently must conform to the ordinances of Jehovah. Those who would worship God, must do it in spirit and in truth, according to the revealed will of Heaven. His heart is not right with God, who knows that Jehovah has instituted any mode of expressing reverence and love for himself, to which the will and affections are not disposed to yield a strict and cheerful conformity.

Some, nevertheless, profess to be pure in moral conduct, in heart, and worship, who are ready to say, "Our tongues are our own; and it cannot be criminal to talk for amusement." But remember, all ye who think that you have a perfect right to use the gift of speech without restraint, that if any person bridle not his tongue, and make use of such conversation as tends to edification; if any man utter oaths or vows lightly, without an intention to fulfil them; if any man promises but to deceive, he is not washed from his sins, nor has he any portion in Jacob. Yet, if any one prove himself to be pure in conduct, holy in heart, scriptural in worship, and faithful in speech, he is still incapable of satisfying the demands of the law; and how shall he stand before God?

Fourthly, the psalm teaches us, that Jehovah will bless every renewed man, by conferring on him a justifying righteousness. "He shall receive the blessing from the Lord, even righteousness from the God of his salvation." Every person whose character answers to that of him who seeks the face of Jacob, is a justified person; for so soon as the Holy Spirit renews the sinner, the Judge of all the earth gives him a covenant title to the active and passive obedience of the Son of God for his justification and pardon. Jesus, then, is the God of our salvation. The

benefits which he confers on his people are inestimable! By faith we receive of him a righteousness which the law cannot reject; so that he becomes the Lord our righteousness.

Fired with the thought, the Psalmist exclaims, this Saviour is worthy of being received into the church on earth, into every human heart, and into the highest heavens.

The *fourth* and last part of the psalm, therefore, is a demand for the reception of this God of our salvation. The dialogical form is adopted to give life and spirit to the demand, while it exhibits the dignity of the person who is to be ushered through the unfolding gates. A repetition is used on account of the importance of the subject, that the mind may dwell upon it: and possibly to denote that the Son of man should be received both into Jerusalem on earth, and into the place of his rest and mediatorial triumphs above. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." The natural doors which were to open for the ark of the covenant were probably suspended horizontally, instead of perpendicularly, so that it was most natural to speak of their being lifted up. A demand is here made for the church to prepare the way of the Lord, and receive her Saviour, who at the time of writing this psalm, was to come. The gates of cities were the seats of kings and judges, and hence were used to denote the men of authority: so that the rulers in the church, the elders and princes of Israel, were called upon to receive the King of glory. To such as might demand, "Who is this king of glory?" the Spirit of the Lord has said, though he should appear in the form of a servant, meek, and sitting on an ass, yet he is "Jehovah, strong and mighty; Jehovah, mighty in battle." The Saviour whom the church is called upon to receive, is declared to be God as well as man; to be strong to rule and defend; to be mighty to save, and mighty to overcome rebel legions of men and angels in battle. Receive him, who shall conquer sin, death, and hell, O ye sons of men, for your Saviour.

It is no less the duty of the visible church to receive Jesus now as Jehovah, who comes in spirit, the Conqueror and Redeemer, than it was her duty to receive him when he came in the flesh.

Behold, he stands at the door of the human heart, and knocks for admittance. He calls to the sons of men. Open your hearts to receive the brightness of the Father's glory. Do you ask after his character who demands admission to your thoughts, your affections, and all the secret springs of your action? It is the Lord Jesus, who has a strong arm, to save, or to destroy.

The second demand is probably addressed to the thrones, dominions, and powers, which are the gates of heaven, that Je-

sus in his human nature, returning from his labours, his sufferings, and the silence of the tomb, should be admitted into the immediate presence of the Father. Having finished the work which was given him to perform, having made an end of sin, having brought in a perfect righteousness, and having triumphed over death, he ascended to a company of angels who were waiting for him in the lower skies. These heavenly hosts surrounded him as he went up, and when they approached the holy of holies in the third heavens, demanded in his name, as a conqueror, reception, saying, "Lift up your heads," &c. A glad choir within demanded, to make their returning companions proclaim the God of salvation again, and again, "Who is this king of glory?" The cloud of convoying angels say, "The Lord of hosts, he is the king of glory." In this light, the close of the psalm appears to have been a prediction of the exaltation of Messiah. The heavens have lifted up their everlasting doors, and received our brother, in the character of our representative and precursor. Let us fix our thoughts and affections on him where he is; let us live and die in his service; and then with songs of praise and victory we shall be escorted to his presence, to be like him, and to be ever with the Lord. Amen.

JESUS, THE CHIEF AMONG TEN THOUSAND.

Splendid and imposing crimes have often been applauded by the indiscriminating multitude; and whilst a religious sense of moral obligation, so necessary to true dignity of character, is frequently thrust into obscurity, and esteemed of little worth; culy is engaged in trumpeting the celebrity of political intriguers; in decking the brow of literary pedants, or in fabricating an apotheosis for valorous knights, whose fame is the blood and the tears of the slaughtered and bereaved.

In the estimation of the world, character is dignified by a proficiency in science unconsecrated to the service of God; political art and manœuvring in the cabinet; or intrepidity in the field of rout and carnage.

Man is not a fit subject for high-wrought encomium; his heart the Pandora-casket of every pestilent passion, ready to burst forth into open and brutal violence.

But there is one, whose name was known to Abraham, and whose fame has reached us; whose memorial shines in the grandest movements of nature and soothes in the most beneficent dispensations of Providence; to whose underived dignity the heavens could give no accession, and from whose glory the manger could subtract no lustre; who in his external appearance was man in the humblest sphere of life, yet in his irre-

sistible operations was *God*: "without controversy great was the mystery of his person; God manifested in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory;"—and this is *Jesus*, the "chiefest among ten thousands," at whose shrine homage may tender her offerings and eulogy chant forth her praises.

His name is the charm of the believer's pilgrimage, none other is so loved by the heir of glory, furnishing a theme, to which heaven's fullest and most thrilling quire could not do justice.

To describe him, I would portray under the first representation a lovely youth, in all the glowing bloom of vigorous health; his heart throbbing with ardour, his bosom swelling at the prospect of the stupendous work he was to perform; docile and obedient, under the guidance and control of earthly guardians he remains, until all lesser considerations are absorbed in the mighty one, that he is to be engaged in his Father's business. Then at a humble distance I would follow his footsteps through the spacious courts of Jerusalem's pride and glory, the Temple of God, until I see him amidst the literary pride of his country. The impertinence of youth has no place in his character, yet I behold him, with a resolution disproportioned to his years, his gesture striking, his countenance beaming with expression, beckoning attention. He speaks—every eye is fixed—there is no arrogance, yet he presumes to teach, whilst hoary wisdom and reverend experience regard with mingled veneration and awe the youthful and mysterious stranger.

In this youth, I recognise the visitant, whose introduction into our world was announced by the enrapturing tones of angel music; whose birth-place was lit by the brightest star in "night's diadem."

Presented now to the public, he exhibited a person eminently prepossessing, and a mind which in itself afforded the conclusive evidence of an intimate alliance to Divinity. Here, however, were but the buddings of a glory which, in future years, was to be more fully developed—but the faint delineations of a character, which afterwards shone so conspicuously.

When the period of his seclusion had expired, he was manifested to the world as a moral phenomenon. In whatever point of view we contemplate him, whether as a public or private character, we observe every thing to rivet the attention and to excite the loftiest admiration. In him every moral virtue shone brilliantly; he was tender, merciful, sympathising, intrepid; he possessed none of that sickly sensibility, which could weep over the tale of imaginary distress and recoil from the exhibition of real misery; for to the leprous he was a healer, to the distress-

ed a consoler, to the mourner a friend, to the endangered a deliverer.

Of every possible variety of amiableness of character, in him might be found a lively specimen. Now elevated in sentiment above the reach of finite minds—again condescending to become the intelligible instructor of the most illiterate; now surpassing the sagest of ancient philosophers, in his profound elucidation of ethical science—again familiarly explaining to his disciples the instructive parable. At one time we see him withstanding the doctors of Jewish law, and confounding by his superior wisdom the effrontery of impertinent literati; at another, receiving into his embrace little children to bless them.

Under every varying circumstance of life he exhibited something novel and instructive; evidencing a mind unparalleled in its resources, and nobly directed in its pursuits. He could assume the dignity of a public instructor, and in a moment conciliate the affections, by divesting himself of his awe-inspiring mien, and unbending his mind in the tenderest and most unre-served familiarity of social converse.

He could be terrible, and yet sympathizing; now sweeping the Temple of the profane and sacrilegious, and again bending his tearful eye over the grave of departed friends. With the glance of intuition he could grasp a subject in its full development, his judgment was formed, his stand taken; and when that stand was taken, like the adamantine rock, amidst the lashing of the billows, he was immovable. Threatenings could not deter him, persecutions could not affect him; like the globe we inhabit, though racked with convulsions and earthquakes, his course was uniform and steady.

With a godlike disposition "he loved his enemies, blessed them that cursed him, and prayed for them who despitefully used and persecuted him;" ever inculcating that a spirit of retaliation should be renounced and execrated by the honest heart.

In his noble movements he exhibited a character, in which for ages the piercing scrutiny of friends and enemies has not been able to discover one reprehensible trait. None have been more frequently cited to the tribunal of rigid investigation—none have stood the test so honourably; as a just man, and holy and merciful and good, he has been adjudged and applauded.

In systems of ancient philosophy, which have received such unbounded applause, and which the temerity of impiety has frequently dared to bring into comparison with the gospel; we invariably discover sufficient imperfection in precept and principle to determine the fallibility and limited knowledge of their authors. The most noted of these luminaries, even when glowing in their meridian splendour, have exhibited a dark spot on

their disc; in the moral heavens of heathenism, they were phenomena, but their light was flickering and uncertain—portentous of their final extinguishment.

Without depreciating the merit of ancient sages, our opinion must be, that in the general principles of their philosophy they were erring; in their dogmas trite; in their morals grossly defective. Yet they are popular. Enveloped in the charm of antiquity, they have received the tender of profoundest veneration; their conceits have been commented into sage remark, their quaintness into wisdom, and even their impenetrable obscurities into beauties.

O God! avert thy threatening bolts from the daring fronts of impious moderns, who have compared these men with thy Son, and in the comparison have given them the pre-eminence.

But Jesus framed a system admirable in itself, and of which he was the greatest ornament. In his deportment he displayed firmness without austerity; mildness without effeminacy; heroism without insolence; knowledge without arrogance. The apathy of the stoic, the looseness of the epicurean, the shallowness of the mystic alike rejected; his philosophy was characterized by all that could elevate, ennoble, illumine.

In him we behold a sun, in magnitude and effulgency, scattering the mists from the moral horizon, and diffusing its light over a darkened world.

He assumed the high dignity of a teacher, and his example spoke as loud as his precept; the whole system of his instructions, was but the expression of his own blessed character—but the explanation of himself the glorious model.

In the dissemination of his doctrines, he was mild, persuasive, benevolent; he employed no false colouring to recommend his thoughts; but carrying with them the majesty of truth, they recommended themselves, in the artless language of feeling.

In the scheme of Mahomed we observe every thing congenial to the desires of a depraved heart; we see a sensual life on earth and a sensual heaven; yet this scheme was propagated only at the point of the sword. But in the system of Jesus, every precept is counter to our natural feelings and darling pursuits; yet whilst virtue has a voice, this system must be cherished.

All the voluptuousness and luxuriance of eastern imagery were necessary to recommend the Koran to the grovelling intellect of Musselmen, but the character and doctrines of Jesus are introduced with success to the most enlightened and discriminating by the mere unadorned narrations of illiterate fishermen.

In these narrations we see this wondrous personage, under every modification of character; now in retirement, again in

the glare of public life; his history excites every variety of feeling—we alternately weep and rejoice; are indignant and again sympathize; we venerate, love, and adore; we are carried forward irresistibly; our conclusion is, that the *subject of the biography is God under a mysterious exhibition of character.*

When we reflect on the object of his mission, we must be struck with astonishment and admiration. We behold the King of heaven clothed in our nature and sustaining its infirmities, in order to accomplish the most stupendous plan ever devised by Deity—the most heavenly, that was ever revealed to the fallen creature.

His object was the promulgation of truth, and if ever truth appeared in its native majesty, it was when it fell from his lips—when it was exhibited in his life. He promulgated it, though aware that by so doing he was combating the powerful influence and the more powerful prejudices of a *nation*, and arousing the lion fierceness of an arrogant priesthood. Truth was wed to his soul, and to protect so darling a treasure, he waved his claims to popularity, and denied himself the comforts of even a shelter from the tempest. One grand object he had in view, that was to be attained at every personal hazard; from the pursuit he was not to be allured by the proffer of a crown, nor to be deterred by the threats of the populace.

Such steadiness of resolution brought upon him the execrations of a deluded multitude and the infliction of the most unheard-of sufferings. Yet in these sufferings he shone pre-eminent.

About the expiration of his ministry, dangers thickened, and every presage was given of an approaching tempest, which in its tremendous operation was to sweep excellence from the world, and involve in its perdition the very demons who had conjured up the storm. Here the character of Christ is represented in a new light.

Virtue loses much of its lustre in the sunshine of prosperity, but in the darkness of adversity its brilliancy is conspicuous. Jesus appeared in much magnificence of character, when he was saluted by the hosannas of an enthusiastic populace; but when the plaudits of the fickle multitude were exchanged for the repeated, blood-thirsty demands for his death, he appeared in his more than human character.

A bold and powerful combination is formed; their system is matured; it is supported by the wealth and talents of a *nation*—its object the death of Jesus. These sanguinary vampires, not glutted with the blood of prophets, thirsted for the blood of Immanuel. No scheme of bolder outlines was ever conceived, since the rebellion in heaven, when the prince of fallen angels kindled the flame of war and battled with Omnipotence.

In order to a complete execution of their design they insidiously entered the household of their victim, there to find an instrument for their bloody purposes. Such an one was found; a disciple who had reclined at the table of his Lord, traitorously conspired against the life of that Lord.

Oh! how overwhelming such a circumstance! The mighty spirit of a Cæsar in a similar situation was unable to sustain the convulsive shock. In the senate house he intrepidly resisted the threatening poignards of ferocious conspirators, until among their number he beheld one whom he loved, one whom he had honoured; when enveloping himself in his pierced mantle, he relinquished the contest and his life, with the affecting, heart-bursting complaint, "And thou too, *my son!*" Jesus saw a traitor among his avowed friends, yet still he was unmoved.

Night adds solemnity to sorrow. At the close of the day, when all nature was hushed in repose, we may hear the slow and solemn tread of a little mournful company, which had just risen from the table, at which they had all supped together for the last time. They bend their way to the Mount of Olives, they repair to the garden of Gethsemane, the master retires apart from the rest—but, oh, here language must fail to picture the scene!

From the nature of a covenant engagement, Christ, for the accomplishment of man's redemption, was to endure the consuming wrath of God, and the utmost malice of man. Under the accumulated weight of such misery, we see this wondrous personage, in the garden, bending to the earth! How overwhelming his sorrows! how fierce that agony of soul, which wrung the very blood from his temples! Had he been a mere man, the weight would have crushed him into annihilation, *but he was more than man*. There was a connected series of aggravating circumstances in his misery.

The malady of the sick man is soothed by the watchful cares of a friend, when the taper of midnight casts its sickly lustre around, and pain has driven sleep from his eyelids; but Jesus, when the solace of friendship would have been most grateful, agonized in body and spirit, at the dread hour of midnight, had not one to watch with him *one hour*. Still he is firm!

The darkness of the night is at length partially dissipated by the distant glimmering of torches; the crisis arrives, and Jesus is singled out as the object of pursuit, by a traitorous kiss.

His dignified aspect intimidates his murderers, and his short but kingly declaration "I am he," unnerves them and strikes them to the ground; the opportunity for escape is favourable; yet he spurns it, suffers them to recover, bind him like a culprit, and lead him away.

Do we not see the disciples, superior to any sense of personal

jeopardy, irritated at the indignity shown their Master, and making a noble effort for his rescue? Alas! he beholds them fleeing with the utmost trepidation and panic, and leaving him to his ill-boding captivity—and yet he is unmoved.

To the palace of Caiaphas and the judgment-hall of Pilate he is led, to bear the contumely of that multitude, that had on a preceding occasion hailed with hosannas his entrance into the Capitol. If ever there was a scene that was calculated to inspire the deepest veneration and awe, it was Jesus, in the midst of an armed soldiery, and more sanguinary judges, unmoved and stately in his demeanour, looking on his enemies with a calm yet dignified countenance.

He could endure the revilings and buffetings of the mob, but every circumstance was calculated to destroy the equanimity of his mind. He was in the midst of his foes; there was not one pitying look, one relenting visage; but a marked determination to effect their barbarous designs. At length he descries one, who, partially recovered from the shock at Gethsemane, had followed his Lord to the judgment. But here the only circumstance calculated to soothe, is made an instrument of his increased suffering; for he heard, even at that awful conjuncture he heard, Peter, the most magnanimous of his disciples, who had often boasted of his fidelity, denying his discipleship. His countenance is still unruffled, not even a flash of indignation passes over it; but with a half-complaining, half-pitying look, he melts that denying Peter into tears.

Deserted by his friends, he is left solitary and alone, to contend with his malicious foes! At length, through evidence extorted by bribery, he is condemned by prejudiced judges for an imaginary crime; he listens to the solemn sentence with undauntedness, endures the sharpest scourgings without a murmur, and bears his own cross to Calvary. Will they, oh will they crucify the Lord of glory? They are permitted. Jesus is suspended a spectacle for heaven and earth, inhumanly murdered under the most ignominious circumstances! Do angels weep? here they must have wept. The earth was convulsed, the planets veiled their lustre, the mid-day light was lost in the shades of night. A heathen philosopher, far removed from the scene of action, observing the appearances which an affrighted world presented, exclaimed, as if by a spirit of inspiration, "The God of nature suffers, or sympathizes with some noble sufferer!" Oh it was a scene of startling horror; yet in the very article of death this wondrous personage, turning his languid, dying eyes upon his murderers, then slowly lifting them towards heaven, with heavenly benignity uttered, "Father, forgive them, for they know not what they do:" as one observes,

“If Socrates died like a philosopher, Jesus Christ died like a God.”

The most lauded heroes wither under the grasp of death; their laurels are destined to fade on the tomb; their memorial may remain, but it is like the recollection of a long-past, fevered dream; the grave is the boundary line of their triumphs, the termination of their mighty prowess. But this “chiefeft among ten thousand,” left an imperishable memorial, unclasped the fetters of death, and by an irresistible energy triumphed over the monarch of terrors; he arose, he arose gloriously triumphant, demonstrating that He who permitted himself to be slain, was too powerful a subject for the grave to control.

Such was the eventful life of that wonderful person, who was Mediator, who was God; by his death he consummated salvation, and now heaven is purchased for believers.

And this Jesus, my soul, is the author of thy hopes, the refuge of thy sorrows, the blest pavilion of thy safety, where thou mayest shelter from the tempest!

And is the religion of Jesus a delusion, as some would persuade? Oh, to it have I fled as the only soother of my griefs, as the only earnest of my immortality, and is it a delusion? Then am I content to be enshrouded in its thickest mantle; for if a delusion, 'tis still a rapturous one!

W. M. E.

ON THE ADVANTAGES OF REVELATION.

After St. Paul, in his epistle to the Romans,* has passed a condemnatory sentence, on all that religion among the Jews, which consisted merely in external observances; and has also, put the stamp of divine approbation, on all that religion among the Gentiles, which embraced cordial obedience to God; he anticipates a plausible objection, which he knew, would not be overlooked by a Jewish antagonist. If—such an antagonist would reply—if our descent from Abraham; our circumcision in the flesh; and our exact conformity to the customs and traditions of Judaism; be no more available, than has been represented: and if the Gentiles may secure the divine favour, without such distinctions and conformity—“What advantage then hath the Jew? or what profit is there of circumcision?”†

The apostle's answer was prompt. What advantage? “Much;” said he, in his peculiarly pointed manner. It is not my intention to frustrate the immense kindness of God to His chosen people. The objection proceeds upon a misapprehen-

* ii. 26—29.

† Rom. iii. 1.

sion of my meaning. I do not say that God has done no more for the Jews, than for the other nations of the earth. In regard to advantage and privilege, their pre-eminence is "much, every way." In a remarkable manner they have always been the care of Divine Providence. Among them, exclusively, have been preserved, the true mode and ordinances of divine worship. Among them God established and perpetuated a sacred succession of priests and prophets, to minister at his altar, and declare his will. To them, from time to time, He has manifested His glory; intimated His purposes; addressed the threatenings of His wrath, and the promises of His love. *In every way* they have been more favoured than the rest of mankind.

But their principal advantage remains to be mentioned. Eminently were they exalted above other nations, in every respect; but "chiefly" in this; that while the rest of the world, were left under the control of diabolical superstition or imposture, "unto them were committed THE ORACLES OF GOD."

The high importance, which the apostle here puts on the privilege, of possessing the inspired scriptures, is given to this privilege, in several other texts.—The Psalmist teaches us, that there is no privilege comparable to that of possessing the scriptures, in the place where he says, "Thou hast magnified thy word above all thy name."* The manifestations of thy glory by every other medium, are dim and feeble, compared with those that beam from the sacred page.—Moses leads us to the same estimation of this privilege, by declaring, that those who had only received his Institute, were, on this account, exalted above all other people. "What nation so great, that hath statutes and judgments, so righteous, as all this law, which I set before you this day."†—The prophet, with equal force imparts the same impression, by representing the loss of God's word, as the greatest of all calamities. "Behold the days come saith the Lord God that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea; and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."‡

It is proposed to illustrate a little, the grounds of that pre-eminent advantage, which those who have the Bible, possess above those who have no other instructor, than what has been commonly termed the light of nature.

The immense advantages afforded by revelation, may be in some measure perceived, by comparing, THE MANNER OF TEACHING; AND THE THINGS WHICH ARE TAUGHT, BY REVELATION;

* Ps. cxxxviii. 2.

† Deut. iv. 8.

‡ Amos viii. 11, 12.

WITH THE MANNER OF TEACHING; AND THE THINGS WHICH ARE TAUGHT, BY THE LIGHT OF NATURE.

They are both Instructors. The spacious firmament, and the spangled heavens; the blazing orb of day, and the silent pomp of night; the atmosphere, the clouds, the lightning and thunder; tempest and hail and rain and snow; mountains and valleys; forests and fields; rivers and oceans; and all the living creatures that populate the globe; constitute a wondrous system of tuition to man; present him a portraiture of his invisible Creator; and render, his ignorance a fault; his disobedience without excuse. It were atheism to say, that Nature gives no intimations of the Being and Perfections of her eternal Author.

I. But her MANNER OF TEACHING is vastly inferior to that of Revelation.

NATURE, however important and excellent her lessons, is a *silent* Instructor. Though her "line is gone throughout all the earth," she has "no speech nor language," and her "voice is not heard."* She imparts no ideas by audible or visible signs, by word or gesture. The knowledge she possesses, is inherent in her frame. She shows it only by showing herself. She has no tongue to proclaim her treasures of learning; no pen to write them; no interpreter to unfold and explain them.

REVELATION on the contrary is a *speaking* Teacher. She delivers oracles, and pronounces lectures, and puts a written volume into our hands. She presents her meaning with precision, plainness and power; by the medium of language, the medium by which we exchange thoughts with one another.

NATURE then, places objects before us, but tells us nothing concerning them. If, upon, and within, these objects, there are traces and lineaments of wisdom, the perception of which would instruct and delight him, yet there is no index to guide the eye, no whisper of explanation to assist the mind of the student. But while REVELATION exhibits objects, she also demonstrates their properties; and, in legible characters, and articulate sounds, discloses every thing it behoves us to learn.

From NATURE, therefore, it is obvious nothing can be acquired, but by close inspection, and a process of reasoning. The mind, of its own accord, without solicitation or constraint, must apply itself to the severe contemplation of her works. The penetration of intellect, and the perseverance of industry, are necessary to the comprehension of her unostentatious excellence. There must be a logical deduction concerning the Cause, from the effect; and concerning the Contriver from the contrivance. In no other way, is it possible to gain any information, from a Teacher, whose instructions are to be gathered,

* This perhaps is the true meaning of Ps. xix. 3, 4.

not from words, nor from any express communications of thought, but merely from inspecting objects presented to the eye, without a syllable of explanation. The pupils of Nature, must not merely have the faculty of reason; they must in some degree be versed in the art of reasoning; and be able from proper premises to deduce regular and fair conclusions.

Now there is one important principle hence resulting, which the object of this paper requires us carefully to consider. It appears from the preceding remarks that in order to obtain the knowledge of God from the unaided light of Nature, *the heart must be pure; the disposition holy.*

Man cannot freely do that which he hates. If he hates to apply his mind to the contemplation of any object, he will not, unless constrained, admit that object into his thoughts. If he is averse to reasoning, he must be compelled, or reason he will not. If therefore man *has no relish* for that knowledge of his Maker which may be gleaned from his works, he will not, of himself, make the mental efforts necessary to the attainment of that knowledge.

It requires some exertion to engage the mind, even with objects to which no habitual aversion is cherished. Even those who love the Deity, are often sensible of difficulty in fixing their thoughts, and keeping them fixed, on that full-orbed exhibition of his glory, which the gospel of Christ presents. Is it presumable then, that those who do not love the Deity, (the fact, with respect to every unrenewed person) would undergo that mental toil, which is necessary to gain the knowledge of Him, from the works of creation. Would they pry into the recesses of Nature, and endure the labour of serious thinking, to discover traces of Him whom they hate to retain in their knowledge? What, but some powerfully selfish motive would induce them to submit to this drudgery? And under the influence of such a motive, whither would their reasonings conduct them, but to errors worse if possible than ignorance itself.

The appeal on this subject may be made to fact. Our conclusion respecting the state in which *depraved* mankind would be left, with no other instruction than that afforded by the light of nature, is not merely theoretical. The Gentile world, even as it now is, contains a frightful mass of testimony to its truth. Have the Gentiles grown wise under the tuition of Nature? What though the invisible things of God, even his eternal power and Godhead are clearly *to be* seen in the works of creation; have the Gentiles clearly seen these things? What efforts have they made, to attain that knowledge of God, which is manifested to them in the frame of Nature and the events of Providence? Disliking to retain God in their knowledge, their efforts, as we should naturally expect, have been directed to the object of

hiding from their sight, every trace of the wisdom, power, and goodness, which gave birth to creation; and which are daily displayed in the government of the world. They have learnt, if any thing, from the light of Nature, what is infinitely worse than nothing—to change the glory of the INCORRUPTIBLE GOD, into an image made like to corruptible man; and to birds, and four footed beasts, and creeping things.

But it is not quite fair, to estimate the insufficiency of Nature to teach *depraved* man, from the *present ignorance of the heathen*. Gross as is that ignorance, it would doubtless have been grosser, had not the heathen been instructed by another Teacher. I mean REVELATION. For, some rays of revealed light are every where mingled with those of NATURE. There is perhaps no corner of the world as dark as it would have been, had Revelation been refused to fallen man. Let it be recollected that the first fathers of the race received instruction from Heaven; that though their descendants, loving darkness more than light, forsook the source of knowledge, and immersed themselves in the ignorance of Paganism, they could not entirely dispossess themselves of *revealed information*; that this information they imparted to their offspring, through whose successive generations it has been transmitted; and that, meanwhile, many exertions have been made to diffuse the knowledge of revealed religion. We shall then perceive, that it is not exactly just to estimate the inefficacy of the light of nature, from the present ignorance of the heathen. The estimate would be fairer, if the influence of *traditional* instruction should be ascertained, and subtracted; when perhaps it would appear, that had the human race from the moment of the fall, been abandoned solely to the light of nature, they would have been inferior in almost every respect, to the most degraded savages that now inhabit the earth.

It is more than probable that from the MERE LIGHT OF NATURE, apostate man would have gained no instruction whatever. That light is not *adapted to inform* creatures who having yielded to the enticements of the Tempter, are alienated from their Maker, and enemies in their mind by wicked works.

Its disclosures might have been sufficient, if man had retained that moral rectitude, with which he came into existence: and, since his relinquishment of this, left him still in possession of his reason and conscience; it therefore follows, that, under the sole tuition of Nature, man remains bound to render a sinless obedience; has no excuse for any of his defects; and may justly perish under the infliction of the curse. But while NATURE's teaching is enough to establish the justice of his condemnation, it is not enough to overcome the influence of that depravity which makes him dislike to retain God in his know-

ledge: and as that influence must be overcome, before he will fix his mind on the works of creation, to discover in them the footsteps of the Creator; and, moreover, as that guilty influence, in proportion to its strength, is provoking to God, who, at length most righteously consigns its victims to the dire consequences of its unrestrained control,* how could it otherwise happen than that man, wherever he is left to the mere exhibitions of Nature, should be speedily enshrouded in the blackness both of moral and intellectual darkness.

So ineffectual upon minds estranged from the love of God is NATURE'S method of communicating knowledge.

REVELATION teaches in a different manner, and to better purpose. She does not leave her lessons to be spelled out by close and careful scrutiny. It is not by the sole exercise of ingenuity, and an unprejudiced heart, that her meaning is to be decyphered. It is not necessary to be both morally and mentally faultless, in order to acquire knowledge, under her inculcations. Her instructions are not inwrought in the fabric of creation; to be gleaned by patient and painful investigation from the fields of ether, or the forests of earth; to be drawn down from the stars, or extracted from the bosom of the deep. She has spared us the toil of gathering sacred science, thus by piecemeals and particles, from various and remote regions of existence. Proprietor of the universe, and comprehending at a glance every object and idea, whether existing or capable of existence, her *Gracious* AUTHOR collected and condensed into one mass, all the information needful to our improvement and happiness, and sent her into the world, laden with these incorruptible riches, to impart them to every individual of our race. She does not leave it to the feeble and perverted powers of man, to argue and philosophise himself into the knowledge of things belonging to his peace. She has that knowledge expressed in words, and printed in a book, which is the work of the Eternal Spirit. The necessity of reasoning is superseded; for the proper conclusions are already announced, and that so decisively and plainly, that "the wayfaring man though a fool" cannot remain in total ignorance but by industrious efforts to make himself more stupid. REVELATION merely requires that her pupil be a *rational* creature. Scant as the measure of his intellect may be, she can teach him: she can make him wise; aye, wiser than was ever heathen philosopher or sage; she can give him the knowledge of SALVATION. Is he slothful and dull? she has her lightning and her thunder to awaken his attention. Is he sullen and stubborn? she can set in dread array

* "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient." Rom. i. 28.

the terrors of God, and turn loose upon him an irritated conscience. Is he ready to sink into the gloom of despair? she has her methods of consolation, as well as conviction. Is his mind perverted by prejudice or superstition? she can release him from so hateful a bondage. His errors she can correct; his absurdities she can explode; nor is it possible for depravity in any shape or degree, wholly to resist the force with which she teaches.

In short it is undeniable, that whereas the LIGHT OF NATURE is utterly unsuited, REVELATION was adapted and designed to instruct mankind, considered as fallen and depraved. The former would have sufficed had not the apostasy rendered man averse to be taught: but being thus averse, he would have remained forever in ignorance, had not God in his mercy instructed him from heaven. We pass no censure upon NATURE as though her informations were of themselves scanty and useless; we merely say that these informations are not imparted in *such a manner* as to be efficient for the instruction of minds polluted by depravity. And it is observable that the Psalmist, in the 19th Psalm, where he celebrates NATURE as a Teacher; where he declares the excellence and extent of her instructions; says not a word as to the *efficiency* of those instructions. But when, in the same Psalm, he proceeds to speak of REVELATION, the *efficiency* of her teaching, is the most prominent circumstance spoken in her praise. "The heavens," he observes, "declare the glory of God; and the firmament *sheweth* his handy-work;" but we read nothing concerning the effect of this manifestation. On the other hand, when he speaks of "the law of the Lord," he not only pronounces it "perfect," but refers to the evidence of its perfection: *it converts the soul; makes wise the simple; rejoices the heart; and enlightens the eyes.*

It is not our design to insinuate that REVELATION accomplishes the moral renovation of man, independently of every other influence. We speak of REVELATION merely as an instrument in the hand of God; but we assert that the instrument is admirably suited, and has a potent tendency, to renew our nature; and we deny this, concerning that merely objective manifestation of the Deity, which the works of creation afford.

Christendom abounds with afflictive testimonials of the fact, that REVELATION of herself cannot *change the human heart*. But if she cannot do this, she can, and always does, produce, amazing alterations in the intellectual views, the exterior condition, the notions, habits, and manners of mankind. Why is it that there are no idolaters, even among the most ignorant and abandoned in Christian nations? Why is it that we regard the superstitious practices of the heathen with astonishment and horror?—that when we read, of parents placing their ten-

der infants in the glowing arms of a hideous brazen image, there to writhe and shriek and burn till they expire; of widows giving their live bodies to be consumed with those of their dead husbands; of men, either consenting to be crushed in pieces under the wheels of an idol's car, or exhausting ingenuity to inflict self-torture worse than a hundred deaths;—we wonder how the human mind can have been brought into subjection to such strange infatuation?—Why is it that in all Christendom, the belief of ONE SUPREME BEING exists; that polytheism has no place; that men would be shocked at the idea of worshipping any other God than Jehovah; that Him they all feel bound to worship; and that they understand the nature of the worship which it becomes them to render Him? All in Christendom, it is true, are not renewed. Thousands here, have hearts as deeply corrupt as any of the heathen. But there does exist, a wide and wonderful difference, in their opinions, circumstances, and practices, the sole cause of which is, that the light of revelation is too penetrating and powerful to consist with that monstrous ignorance, into which the god of this world, hath conducted the infatuated heathen. This is the cause that distinguishes, intellectually and morally, Christian from Pagan lands: this is the influence which, in these respects, and, it may be added, in regard to civil privileges and blessings, has, in a sense, raised the former to heaven, while the latter remain the subjects of degradation, which it sickens the heart to contemplate.

T. H. S.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

An Exposition of 1 Cor. 14, 15: connected with Strictures on one or two Chapters of Dr. Griffin's Book on the Atonement, and several other Writers on the same Subject.

The Bible contains a revelation of God, communicated to *sinful men*. Its *immediate* object, was to make known the only plan of salvation which infinite wisdom, justice, and grace devised. Its *ultimate* object is the manifestation of the divine perfections. "Christ Jesus, and him crucified," is the grand centre of scripture doctrines. They invite investigation, and will bear the strictest scrutiny. But they are always exposed, more or less, when, in the investigation of them, men lose sight of the imbecility of human intellect. Relying on the direction of their own reason, they endeavour to make them bend to their individual opinions. In metaphysical workshops they almost always suffer.

For years I have observed, with anxiety, the indulgence of a propensity to subtle and refined speculations on theological subjects. I think I have noticed an unchristian boldness of speculation, connected with a dogmaticalness in laying down principles, a subtlety in making distinctions, and a confidence in drawing conclusions, which savour of much pride and ambition.

The principal errors and heresies which have afflicted the church, have their foundation in the setting up of shallow human intellect, in opposition to the testimony of God. I have often admired the faith of an aged lady, who to the question of an infidel, What! you believe that a whale swallowed Jonah? replied, Yes; and if God had said that Jonah swallowed a whale, I would have believed it.

Men are apt to be carried away, by their own metaphysical speculations and subtle distinctions, till they embrace error under the semblance of truth.

I think I have observed, in men of this description, a spirit that takes fire too soon at opposition—a spirit too irritable—a spirit over-anxious to proselyte to their opinions. And I should be pleased to find that I am under a mistake, in applying these remarks to many who maintain the doctrine of an universal atonement, and that sinners have full power to serve God, while under what is called *moral inability*. It does appear to me, that many who hold these sentiments, attach to them too much importance, and endeavour too strenuously to compel others to subscribe to them.

The doctrine of atonement is fundamental. But I do not believe it necessary to put on much “harness for a conflict with indolence,” to ascertain *what it is*, and whether it is universal or particular.

Ordinary mental powers, sanctified and enlightened by the Holy Spirit, are sufficient to understand the account which scripture gives of the atonement. But to overleap the bounds of scripture representation, and enter the boundless regions of imagination, does, it must be confessed, require more harness than I feel disposed to put on.

That Christ Jesus is a divine person, and that his sufferings and death were vicarious, I consider essential doctrines of the Christian system. But whether the atonement is general or particular, I do not believe so important, as to induce the two parties to put on their whole panoply, and marshal themselves in battle array, resolved on victory, or death, in the contest. It is time this spirit was quenched by Christian moderation.

The question of the *natural ability* and *moral inability* of sinners, I view in much the same light. The line of division between the dependance of creatures, and their free agency, I believe cannot be exactly run by any metaphysical compass.

But the scripture account of this subject seems sufficiently evident for every practical purpose.

On this question, my views will be contained in an exposition of these verses, viz. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things."

The true sense of the term $\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$, has occasioned much disputation. But every plain, honest Christian, of ordinary intellectual powers, would conclude, that Paul meant by a "natural man" one who was *unconverted*.

Jude, speaking of "mockers," who "walk after their own ungodly lusts," pronounces them *sensual* ($\psi\upsilon\chi\iota\kappa\acute{o}\iota$,*) "having not the Spirit." These sensual men were unquestionably in their natural, unconverted state. The $\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$, "natural man" of Paul, appears to be one of the $\psi\upsilon\chi\iota\kappa\acute{o}\iota$, "sensual" men of Jude. "These," said he, "have not the Spirit." "We," said Paul, "have the mind of Christ;" which plainly intimates that the natural man *had not* the Spirit. None but those who are born of the Spirit "have the mind of Christ," and none else have the Spirit. It is hence evident, that as Paul and Jude used the same term ($\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$), the one intended by "the natural man," the same description of men the other did by "sensual," i. e. men unconverted.

James sets the wisdom which "is not from above," in direct opposition to the wisdom which "is from above." To the former he gives, among other epithets, that of "*sensual*," $\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$.† It may be rendered *natural* wisdom, which is wholly destitute of the character of the wisdom which true believers possess, and which is from above.

From the most frequent application of $\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$, I think it evident, that, by "the *natural* man," must be understood, one that is dead in sin.

We find recorded in scripture but *two kinds* of birth, *natural* and *spiritual*. All men have experienced the natural birth. A portion *only* have been born of the Spirit. Of course all men may be divided into two classes, *natural* and *spiritual*. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit."‡ And "they that are after the flesh, do mind the things of the flesh."§ One who is born of the *flesh only*, is "the natural man" whom Paul intended. Such a man is called flesh. And "they that are in the flesh *cannot* please God."|| And Christ declares they "cannot enter the kingdom of God."¶ Flesh and spirit are here opposed, not as body and

* Jude, 19.

† James, iii. 15.

‡ John, iii. 6.

§ Rom. viii. 5.

¶ Id. viii. 8.

¶ John, iii. 5.

soul. By flesh is evidently intended the corrupted nature of men. He that is in the flesh, is unconverted and depraved. He that is born of the Spirit, is regenerated, and made incipiently holy: he is spiritual.

It is hence evident, that the natural man is opposed to him that is spiritual. "The natural man receiveth not the things of the Spirit of God: neither *can* he know them. But he that is spiritual judgeth (or discerneth) all things." However learned and sagacious in human literature, in mere earthly subjects, men, unregenerated, are natural men, and receive not the things of the Spirit, neither can they know them.

By "the things of the Spirit," we are to understand the truths he teaches by *external revelation*, and the knowledge of them which he communicates by *internal illumination*. All the doctrines of scripture, which are objects of that faith which depends *solely* upon divine testimony, are "things of the Spirit," and never could be known until revealed. The creation of the world, the origin of the human race, the introduction of sin, the method of recovery from the ruins of the apostasy, the plurality of persons in the Godhead, the resurrection of the dead, are among the doctrines of revelation, and the "things of the Spirit," of which we could have no knowledge had they not been revealed. Of these truths, merely as speculative, natural men may have considerable knowledge. But of their beauty, harmony, connexion and spirituality, natural men can have no spiritual conception, without the internal illumination of the Spirit of God.

"The things of the Spirit" include, likewise, the exercises of a living faith in Jesus—of genuine sorrow for sin—the holy affections of love, desire, joy, hope, and filial fear, which constitute the new man, as the production of the regenerating and sanctifying Spirit. These are "things of the Spirit of God," which "the natural man receiveth not, neither can he know them."

The import of these expressions next demands investigation. *Δίχεται*, translated "receiveth," signifies also, to perceive, discern, conceive, understand, hearken to; and sometimes to *admit with approbation*. Truths of the gospel, *as speculative*, the natural man may receive, i. e. he may give some *general, indistinct assent* to them: but on account of their spiritual, holy, and excellent nature, he receiveth them not. He is utterly unable to understand, approve, and cordially embrace them. The reason assigned, why he receiveth them not, is his *ignorance*. "They are foolishness to him." They appear inconsistent, uninteresting and unnecessary. To him they do not appear demonstrable by sense nor reason. A man in vigorous health, would deem it foolish and absurd to send for a physician: and the natural man, feeling no symptoms of spiritual disease and

death—having no conception of the evil of sin, of his lost condition, of his exposedness to divine wrath, nor of the necessity of salvation by the blood of the Cross—has no inducement to make application to the Physician of souls. The doctrine of spiritual disease, and remedy by the blood of the Lamb, are, to natural men, insipid and absurd. Hence they receive not the things of the Spirit.

It is added, “neither can he know them, because they are spiritually discerned.” The obvious sense is he cannot know them, while he remains a natural man, destitute of the light of the Spirit, the only medium through which these things can be seen. It would be impossible for a man, destitute of the organ of vision, to perceive the beautiful colours of the rainbow. Equally impossible is it for a natural man, while such, to form any spiritual conception of truths purely evangelical. He cannot “know them, because they are spiritually discerned.” He has not the requisite power of discernment. We always *discern* things, as the way to the knowledge of them.

Avaxpiverai, rendered “discerned,” signifies traced out, examined, sifted, judged between, believed. A natural man cannot trace out, and form a spiritual judgment of the peculiar glory of divine subjects, because he is destitute of the enlightening influence of the Holy Spirit.

Without the light of the sun, no man can see that glorious luminary of day: and, destitute of the light of the Spirit, no man can know the things of the Spirit; he has not the power to discern them, which only can lead to the knowledge of them.

The natural man has the original, constitutional faculties of perceiving, judging, and reasoning about *temporal* subjects, but he has no power to exercise these faculties about *spiritual* things. “No man can say that Jesus is the Lord but by the Holy Ghost.” Any man can repeat this sentence. But there is a sense, in which no man can *say it*, but “by the Holy Ghost.” The meaning seems to be, that no natural man can make an enlightened, spiritual, and sincere profession of the true doctrine concerning Jesus Christ and him crucified, but by the illumination of the Holy Spirit.

“He that is spiritual judgeth all things.” He discerneth them, and forms a just view of them. The spiritual man has not only the faculty, but the power of perceiving, examining, judging and reasoning on spiritual subjects; of approving and embracing them. He has the same constitutional faculties with the natural man; but he has powers of which the natural man is totally destitute. If we consider the term “receiveth,” as involving an act of the will, choosing the things of the Spirit of God, then it is evident, that the natural man maketh not this choice, because he is destitute of the requisite power to choose them.

The objects proposed to his choice are foolishness to him. Here is an abstract term used, which is one of the strongest forms of expression. The things of the Spirit are not only *foolish*, but in the abstract, *foolishness*. He has no spiritual conception of them, nor feeling of heart towards them, which constitute an inducement for his reception of them. The reason here assigned, why he does not receive them, is not, what some would call the want of will, or disposition, but the want of knowledge. It is an *intellectual* inability. It is impossible, according to the constitution of the human mind, for a man to *will* to receive a thing, of which he is ignorant. Knowledge must precede volition. It is true, a natural man has no will, in the language of some men, to receive the things of the Spirit. But this is not the *immediate* reason why he "receiveth them not." He is destitute of the knowledge of them. Hence they are foolishness to him: and this is the reason assigned why he receiveth them not, by Paul, who was a correct philosopher and sound divine.

The sinner's inability to know, approve and embrace the things of the Spirit, is brought fairly into view for a brief discussion. It is *explicitly* predicated of the *intellect*, and by *implication only*, of the *will* and other mental faculties. This inability is called *moral*, in contradistinction from *natural*. But this distinction, and the reasoning upon it, I shall attempt to show, is unphilosophical, and unscriptural, and contrary to experience.

J. F.

(To be continued.)

ON RELIGIOUS CONTROVERSY.

"If it be possible, as much as lieth in you, live peaceably with all men."—**ROM.** xii. 18.

"Blessed are the peace-makers: for they shall be called the children of God."—**MATT.** v. 9.

Few controversies, perhaps, have elicited from the controversialists more angry feeling and indecent expression than those which profess to investigate and maintain religious truth. This circumstance has naturally filled every sober mind with a detestation of such uncharitable and unbecoming writings. Religious controversy now, therefore, is seldom viewed, by the neutral, in any other light than the fermentation of two hostile spirits of opposite parties, which endeavours to work itself off by casting up all the mire and filth which may lie at the bottom of the hearts of the contending disputants.

We confess that we are not astonished, when we read the works of many of those who profess to be champions of the

truth, that such an impression regarding controversy, on religious opinions, should be felt and indicated by the humble and meek followers of the Prince of peace. We do not see that truth can be much benefited by writings which have been penned under the influence of a spirit of fierceness. A mind wrought up to passion can never properly compare and weigh arguments—and therefore must be regarded as ill qualified to determine on which side the truth lies. It is true, if victory and not truth be the object of the disputants, they take the proper plan to throw their minds into a ferment, because, by so doing, they will the more readily confirm each other's prejudices, and may be equally successful perhaps in imposing upon the passions and prejudices of their respective followers. But, if truth, as they respectively profess, be really the object for which they severally contend, then, we suppose, they would be more likely to attain the object of their wishes, were they to enter upon the scrutiny of their subject as friends, and pursue their investigations with calm and dispassionate minds.

This mode of investigation has, however, been very seldom observed by religious controversialists. Instead of proceeding thus, they often rather meet each other like sworn enemies, determined either to conquer or die. The same disposition, therefore, which once led many to the stake, is still exhibited, by not a few, who pretend zealously to maintain what *they* call the *faith once delivered to the saints*. They cannot, they know, in those countries where toleration obtains, deliver their opponents over to the magistrate to be tormented and butchered; but they are determined notwithstanding to pronounce upon them an immediate sentence of condemnation—and, rather than that they should not be put into the hands of some inquisitor, they will deliver them over, in their judgment, to the Prince of darkness to be tormented in the regions of eternal wo.

This conduct plainly shows, that those divines, who so write and preach, would most willingly act towards their opponents the same part which James and John intended to act towards the Samaritans when their Lord told them, that whilst they indicated such a temper, *They did not know what manner of spirit they were of*. Luke ix. 54, 55. The spirit of the gospel then does not authorize such a mode of procedure. It teaches us to warn our brother of the danger which may be before him if he errs in sentiment and principle from what may be considered the correct standard—but we have certainly no authority from the Saviour either to consign any man, on account of his private sentiments, to perdition, or inflict on him any corporeal punishment, provided he does not otherwise disturb or destroy the peace of the district or community where he resides.

This heat of temper in religious controversialists is the more

to be regretted as it has been chiefly manifested in the discussion of those subjects, in theology, which evidently rise above the decision of human reason. Were the points in dispute always perfectly clear and definite, so that there could be no real doubt on which side the truth lay, we should not so much wonder, although a little temper might occasionally be exhibited, by those, on the right side, at the obstinacy of their incorrigible opponents: but, when the topics in controversy are often of such a doubtful and mysterious kind, that each of the disputants, when they carry matters to extremes, may be in error, we think that modesty and forbearance, in such cases, would be features of character equally becoming both.

But as general statements do not carry along with them so much conviction as matters of fact, we shall now in illustration of our remarks introduce two specimens of those subjects which have excited in the Christian world no small quantity of fierce and bitter controversy.

The one, which we shall mention first, is that of *predestination*. To reconcile this doctrine, when carried to extreme, with the free agency of moral and accountable beings, will be confessed, by every considerate individual of our species, to be a task which human intellect is incompetent to perform. On the other hand, to allow that man is an agent entirely free and independent, would be evidently to admit a doctrine which would lead us to infringe in our conceptions on the prerogative of the Supreme Being, who alone can be regarded as altogether self-existent and independent. Nor do the scriptures relieve us of this difficulty: for at one time they speak of man as being entirely influenced, regulated and circumscribed by the agency and power of God—and, at another, as being completely free and capable of originating and directing his own movements and proceedings. This then appears to us to be the fair state of that very dark and perplexing question, which has been the occasion, in consequence of the very injudicious conduct of many of those who have opposed and defended it, of much strife and uproar in the church of Christ. In this strife the folly and pride of human nature are completely displayed. Had the zealous, who have appeared upon each side in this dispute, been more cool and less affected by the prejudices of those masters who have preceded them in the schools of theology, they would have seen cause probably to have been less daring in their respective assertions—and would have also probably been convinced of the propriety of suppressing many of those illiberal and unhand-some epithets which they have so plentifully bestowed upon each other. But disputants seldom come so prepared to those theological contests in which they engage. Hence, in the heat of their contentions on such subjects as that which we have at

present produced, they not unfrequently resemble the conduct of blind men engaged in disputing about the appearance of some particular colour, and, because neither of them know what is its real appearance to one who has sight, they commence immediately a hot quarrel, and buffet each other on account of their respective assertions—when their mutual blindness, regarding the matter in dispute, should have taught them to reflect that both their opinions might perhaps be wrong. We should laugh at the strange conduct of such blind disputants; and certainly we ought to consider that our own conduct is not less worthy of ridicule, when we attempt to determine with unhesitating boldness what is recorded in the archives of heaven and decreed by that God who gives to man none account of his secret matters. It certainly becomes theologians, therefore, to remember, that *secret things belong unto the Lord*—and, that, instead of puzzling themselves and others with unedifying speculations respecting matters which surpass their comprehensions, they would do better, in imitation of the Saviour, when asked, “Are there few who be saved?” to exhort those over whom they may have any influence, “To strive to enter in at the strait gate; for many will seek to enter in (when too late) and shall not be able.” Luke xiii. 23—31.

The other specimen which we shall adduce, is that respecting the extent of the atonement which the Saviour has made. Some contend, warmly, that he has atoned for all mankind: others that he has atoned for the sins only of a limited number. We have never yet been able to discern, we must confess, the good which has resulted or which is likely to result from a dispute of this kind. The scriptures do not appear to us to have decided this matter. They sometimes speak of the results of the atonement in a restricted sense (John xvii. 9. John vi. 37.); and sometimes in a very general and unlimited manner. John xvii. 20. 1 John ii. 2. 1 Tim. iv. 10. What then ought this to teach us? Certainly it should instruct us, that it is the duty of those, who may differ somewhat in opinion on this subject, to exercise towards each other a spirit of candour and forbearance. What is gained by warmth of dispute upon such a subject? Do we know certainly who shall or shall not be saved? Are we not bound then, without dispute and controversy, to preach Christ and him crucified to all—leaving the result of the whole matter to that God who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” John iii. 16.

From these two specimens, which we have now exhibited, we think, it will appear to the discerning part of our fellow Christians, that theologians might have kept together in the bonds of a closer friendship than they have maintained, had

they been more disposed calmly to investigate truth and been less attached to the popular systems of the respective schools in which they have been educated. Had they thus, without any systematic prepossession, gone to the Bible in the character of *new born babes* earnestly desirous to obtain the *unadulterated milk* of the word, and exercised towards each other, in matters of doubt and difficulty, a spirit of candour and moderation, we might probably have had in our libraries fewer systems of speculative theology,—but we should have certainly had in the church of Christ more union of sentiment and more practical piety.

T. G. M.I.

SUNDAY SCHOOLS.

Christians are prone to think that they can do little or nothing in the cause of religion. Those who enjoy the blessings of the gospel ministry in the sanctuary, and frequent seasons of social converse for spiritual improvement and comfort, imagine that they have only to *stand still and see the salvation of the Lord*. We do well to rejoice and give thanks at the remembrance of God's goodness manifested to us in larger measure than to our fathers; still it may be said that the majority care not for these things. The dark ages, viewed in contrast with our own age, gives a kind of false glare to our circumstances, and in a great measure retards the progress of knowledge and holiness. If we turn from the darkness and superstition of the past, and cast our eyes upon the pages of inspiration, it will be apparent that a small part only of the prophetic writings has been accomplished. A time is approaching, when all that have been numbered as *children of the kingdom* at any period of the church, will be accounted *a day of small things: when "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days."*

To produce such an effect what mighty energies are to be employed? Moralists and philosophers can do nothing. From one age to another they have told the sad tale of their own defeat, and at last published to a world in tears their final despair. It is to the doctrines and precepts of Christianity alone, that we can look with any hope. The heralds of the cross deliver their message to men whose minds are preoccupied, whose characters are formed; and those who have been the most successful, have been constrained to take up their lamentation, "*Who hath believed our report!*"—"How small a portion of those who have heard the gospel from our lips, have obeyed its precepts, and have been purified by its spirit:"—*All the day long have we stretched out our hands to a disobedient and gainsaying people.*

Thus one generation after another has passed away, and the good, the pious, and the humane have been labouring to reform a *seed of evil doers*, a people hardened in sin and *laden with iniquity*, while that ancient and divine maxim, "*Train up a child in the way he should go,*" seems not to have been generally regarded.

The period has, however, arrived, when "*Many shall run to and fro, and knowledge shall be increased.*" Schools have been instituted on the Sabbath, for the gratuitous instruction of children in the principles of religion. The growth of the Sabbath school system has been truly delightful; the schools have increased and spread with amazing rapidity. One town has communicated the flame of holy benevolence to another, till the four quarters of the globe can now testify to their happy effects. In our own country, where knowledge is so generally diffused, and the facilities for acquiring information are so abundant, they are found to be not the less needed, or the less salutary. Professing to teach the rudiments of common learning, only that it may be made the vehicle of conviction to the conscience and regeneration to the heart, the employment is sanctified and holy.

In this work little has been done except by associations of young persons. In many places they have encountered the opposition, not only of the men of the world, but of many of the friends of religion and the followers of the Lamb. The prejudice against conducting schools upon the Sabbath has arisen, chiefly, it is presumed, from a mistake as to their ultimate object. As their design has been developed, the objections of Christians have subsided, and they are now, generally, affording the schools their warmest support.

The reports of the "Sunday and Adult School Union" have furnished interesting details of Sunday school operations. They afford the cheering prospect of a glorious harvest. Thousands are in a course of preparation for hearing the *word* preached, and understanding it. The church may look to these institutions as the nurseries where many of her future members are to be reared and disciplined for the labours of the day of her approaching glory.

These reports, also, exhibit the spiritual barrenness of our land. Children, in many places, are almost totally neglected in their education. This indifference about the religious instruction of the rising generation, which so extensively prevails, leaves no cause to wonder that iniquity abounds. It is not the necessary result of increased population, nor is it, as is supposed by many, for the want of more severe and appalling sanctions to our code of criminal jurisprudence. It is because conscience, that vicegerent of Almighty God in the human breast, is not

stored, in childhood and youth, with weapons to guard the heart against the insidious temptations of those already confirmed in habits of iniquity. There would be little need of foreign interference, if parents would instil into the minds of their children, their obligation to God and one another, in the manner prescribed in the holy scriptures, Deut. vi. 7: "*And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*"

Sabbath schools are a happy expedient for supplying, in a measure, the delinquency of parents.

To increase the number of these institutions, a Sunday school mission has, under the direction of the Board of Managers of the "Sunday and Adult School Union," been undertaken. In a tour which the missionary performed through New Jersey and a part of Pennsylvania, he succeeded in establishing about *fifty* schools, and formed several tract societies. He left Philadelphia, on the 22d December last, on a journey to be continued through the states of Delaware, Maryland, Virginia and North Carolina, from whence he will return on the opening of the spring.

When it is considered that a powerful influence is exerted upon the teachers themselves—upon the children, the parents and connexions, we may rationally expect that this mission will produce a greater amount of good, than could be effected by one man in almost any other sphere of labour. E. S.

FOR THE PRESBYTERIAN MAGAZINE.

FILIAL LOVE.

BY WILLIAM B. TAPPAN.

FILIAL DEVOTION! dear the tie,
 That binds the parent to the child;
 'Tis from affection's rich supply,
 The streams of bliss flow undefiled:
 What youthful mind loves not to dwell
 On deeds, which care, parental, prove?
 What child whose bosom doth not swell
 With gratitude, and *Filial Love*?
 If such there be—from haunts of men
 Quick, let the guilty wretch withdraw;
 Fitter to guard the scorpion's den,
 Or wait the cruel tiger's law.

How tender are the hourly cares,
 That with the Mother's love entwine;

How holy are the frequent prayers
 The Father pours at midnight's shrine:
 Filial Devotion! Gratitude!
 Emotions to the bosom dear;
 I would not on that heart intrude,
 Which never gave to you the tear:
 My soul! and hast *thou* daily scann'd
 With equal zeal, His guardian power,
 Whose breath supports, whose bounteous hand,
 Unaided, holds existence' hour?

While day by day, the full supplies
 Thou need'st, are given thee from above;
 Wilt thou not humbly recognise
 In these, a watchful FATHER's love?
 Recipient of heaven's liberal store,
 The pensioner of mercy's throne,
 Wilt thou not contritely adore
 The Source of life, and love, alone?
 Great PARENT? while I intercede
 For daily food, to strengthen me;
 May I with holy fervour plead
 Thy quick'ning grace, to worship Thee.

HINTS TO PATRONS.

This work is designed chiefly to promote a knowledge of the doctrines, precepts and ordinances of the gospel; and thus to favour the interests of the Redeemer's kingdom, by the advancement of personal and practical godliness. Our readers, of course, will not expect to find in it reports of societies, and other religious intelligence, in minute detail. We shall endeavour, however, to give, from time to time, a condensed summary of news concerning the cause of Zion; and, for this purpose, we have taken some pains, and encountered considerable expense, in procuring the best periodical publications of Great Britain, as well as of our own country. Essays on church government, accounts of revivals of religion, and brief notices of literary, Christian and charitable institutions, with occasional reviews, will also occupy a portion of our pages. On these, and similar subjects, we shall be grateful for communications.


This Magazine, like every thing of the kind, is quite dependant on public favour. It is, honestly, intended to be useful; but whether it shall be so, to any considerable extent, will depend very much, under Providence, on the zeal and liberality

of the Presbyterian church. We have numbers and means enough, in our connexion, to support such a work, were we disposed to co-operate. We do not complain; but our subscription list is, at present, scarcely sufficient to enable us to defray the necessary expenses of the publication. A little attention on the part of our brethren and friends, in the several states, might greatly increase the number of subscribers, and thus enable us to appropriate something, yearly, to the missionary cause. What objection can there be to a pastor's gently recommending the work to his flock, provided he judges it likely to promote Christian edification? There is, certainly, none too much reading done in any of our congregations; and, other things being equal, the more our people read and think for themselves, on the subject of religion, the brighter will be our prospects of success in winning them to Christ.

Punctuality in making remittances, though a delicate subject, is nevertheless important. Our bills of expense, in carrying forward the work, must be paid monthly; and we are wholly dependant on our subscribers, for the means of meeting these demands.

These hints are humbly and respectfully submitted. We have, now, to raise our Ebenezer, and say, "Hitherto hath the Lord helped us." We praise God, and thank our friends, for the favour shown to this enterprise thus far. Commending it, for the future, to the blessing of Heaven, and to the kindly regard of our fellow Christians, we take leave, for the present, of our patrons and readers, by sincerely and religiously wishing them a happy New-Year.

EDITOR.

 The Index to Vol. I. accompanies this number.

To Correspondents.

"A Proposal to Christians of all Denominations," "A Communication from their Missionary to the Female Domestic Missionary Society of Philadelphia," and "Christian Kindness," will appear in our next.

FROM THE NEW YORK DAILY ADVERTISER.

DEATH OF DR. BOUDINOT.

Departed this life, at Burlington, New Jersey, on the 24th day of October, 1821, ELIAS BOUDINOT, Esq. L.L.D. in the eighty-second year of his age.

As death has now set his seal on a character pre-eminent for talents, for piety, and for extensive usefulness, a just regard to public sentiment requires that the annunciation of such an event, should be accompanied with at least a short retrospect of the life, and of the leading traits in the character, of the illustrious deceased.

Dr. Boudinot was born in Philadelphia, on the 2d of May, A. D. 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in this favoured land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. Richard Stockton, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the Bar of New Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the revolutionary war, he was appointed by Congress to the important trust of commissary-general of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the president of this august body. In this capacity he had the honour and happiness of putting his signature to the treaty of peace, which forever established his country's independence. On the return of peace, he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present constitution of the United States, the confidence of his fellow citizens allotted him a seat in the House of Representatives of the United States. In this honourable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States, to fill the office of *Director of the National Mint*, vacated by the death of the celebrated Rittenhouse. This trust he executed with exemplary fidelity during the administrations of Washington, Adams, and (in part) of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction; engaged much in pursuits of biblical literature; practising the most liberal and unceremonious hospitality; filling up life in the exercise of the highest Christian duties, and of the loveliest charities that exalt our nature; meekly and quietly communicating, and receiving happiness of the purest kind; he sustained, and has left such a character, as will for ever endear his memory to his friends, and do honour to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease, he was the *senior* member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interest of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the *General Assembly of the Presbyterian Church*, and to their *Theological Seminary* established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of Christian benevolence, he has also very liberally endowed various institutions whose object is to diffuse more widely the light of revealed truth—to evangelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick or suffering poor.

To those of his fellow citizens, however, who are peculiarly interested in the wide circulation of the sacred scriptures, perhaps the chief excellence in the character of the deceased, is the *ardent and affectionate zeal* he displayed in the *Bible cause*. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish the *American Bible Society*—his munificent donation to this institution at its organization—his subsequent liberality to aid in the erection of a *depository*—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the *National Society* ever since he was chosen its President—while they spread his fame through every region of the globe, will consecrate his me-

mory to the hearts of his *fellow citizens* in America, and his *fellow Christians* throughout the world.*

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance; the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the *departing Christian*.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the *LORD JESUS CHRIST*—as the only true ground of trust—while with solemnity and tenderness he commended a dutiful and affectionate daughter—his only child—to the care of his surviving friends; with humble resignation, he expressed his readiness—his “*desire* to depart in peace to the bosom of his Father in heaven;” and the last prayer he was heard to articulate, was—“*LORD JESUS, RECEIVE MY SPIRIT.*”

Testimonial of Affection.—From the Minutes of the Managers of the American Bible Society.

The Board of Managers of the American Bible Society, while, in common with their fellow citizens, they sensibly feel the loss which the Christian community has sustained in the removal, by the death of the Hon. Elias Boudinot, of one of its most valuable members, have reason more especially to lament that which their institution has suffered in being deprived of its venerable president.

When the managers carry back their recollection to the period which preceded the formation of this society, and review the laborious and persevering efforts of Dr. Boudinot to accomplish the interesting object; when they consider the noble example of beneficence which he soon afterwards presented in the generous donation of ten thousand dollars to its treasury, and one thousand dollars since towards the erection of a depository; the unremitted interest, which, under the pressure of acute bodily suffering, and the infirmities of advanced age, he continued ever afterwards to evince in its concerns; his great exertions, notwithstanding the personal inconvenience and pain to which it subjected him, to attend its stated anniversaries; the dignity and amiableness with which he fulfilled the duties of the chair; and the pious and affectionate counsels supplied by his official communications; they deeply deplore the chasm that has been made in their body by this afflicting bereavement. To the will of an all-wise Providence it becomes them to feel unfeigned submission, and to accompany this act of duty with the expression of their grateful acknowledgments to a merciful God for his goodness, in prolonging beyond the ordinary measure of human life that of their illustrious patron; in permitting him to witness the rapid growth and prosperity of the cherished object of his affections; in conveying to his heart the consolations of that blessed book which he had made the standard of his faith and the rule of his conduct; and in enabling him to close a well spent life with the full hope, through the merits of his Saviour, of a blissful immortality beyond the grave. The Board of Managers, would not

* To this account, the editor of the *Missionary Herald* adds, that Dr. Boudinot was chosen a member of the American Board of Commissioners for Foreign Missions, at the annual meeting in 1812. The next year, not being able to attend the annual meeting, he sent as a donation a bill on London for 100 pounds sterling. In 1814, the Board meeting at New Haven, he was present, took a very active part in its deliberations, and showed a very cordial interest in its object. Repeatedly afterwards, when he met with the agents and officers of the Board, he discovered the same warm attachment to the cause. When three Cherokee youths were brought to the Foreign Mission School, in the summer of 1818, they spent a night at his hospitable mansion; and one of them, with his permission, took the name of Elias Boudinot. The same youth, having become hopefully pious in the meantime, not long since made a visit of two or three weeks to his venerable friend, who always took particular delight in every attempt to meliorate the condition of the American Indians.

only derive from these cheering recollections consolation for their loss, but incitement to an increased measure of exertion in that work which so engrossed the affections of their lamented president, and, while they are diligently employed in diffusing abroad the Word of Life, encouragement in seeking to realize for themselves its inestimable benefits.

With the mourning daughter of their deceased friend, for so many years the partaker of his joys and sorrows, the companion of his journeys, and his amiable assistant in well doing, the members of the Board sincerely sympathize; and they respectfully transmit to her this feeble expression of their feelings towards her venerable parent, as evidence of the affection with which they wish to embalm his memory, and the sincerity with which they condole with her under the bereavement she has experienced.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of the Second Presbyterian Church Philadelphia, the annual collection for the Contingent Fund	\$83 32
Of Rev. Dr. A. Alexander, per Rev. H. L. Rice, the annual collection in the congregation of Peaks, Bedford county, Virginia, for same fund	26 00
Of E. Steel, a quarter's rent, for do.	87 50
Of Rev. Robert S. Grier, per Rev. G. W. Janvier, from Toms Creek and Piney Creek churches, for the Professorship to be endowed by the Synod of Philadelphia	46 12
Of Rev. H. R. Wilson, per Rev. T. J. Biggs, subscriptions of individuals in the congregation of Silver Spring, for do.	10 00
Of Rev. William Henderson, on account of the Scholarship to be endowed by the Eumenean Society in the Senior Class of 1821	10 00
Of Rev. Abraham Williamson, per Samuel Moore, esq. for the Scholarship to be endowed by the Senior Class of 1831	6 50
Of Mrs. Jane Keith, one year's interest of the Scholarship to be endowed by the Congregational and Presbyterian Female Association of Charleston, South Carolina	175 00
Total	<u>\$444 44</u>

REPORT FOR DECEMBER LAST.

Of Thomas H. Mills, esq. six months' interest in advance, for the Woodhull Scholarship	\$62 50
Of Rev. Jacob Kirkpatrick, collected by him for the Professorship to be endowed by the Synod of New York and New Jersey	58 00
Of P—— Boyd, esq. the annual collection in the First Presbyterian Church in Albany, for the Contingent Fund	37 18
Total	<u>\$157 68</u>

P. S.—Jan. 2. The Treasurer has just received Ten Dollars, in a letter from a person unknown, commencing, "I have read one half of the Rev. Professor Lindsly's 'Plea for the Theological Seminary at Princeton,' and stop to enclose to you ten dollars for the benefit of that institution. Would I were able to give ten thousand."

NEW PUBLICATIONS.

A. Finley, Philadelphia, has published a neat edition of "The Refuge," by the author of the Guide to Domestic Happiness. Price 88 cents.

Now in press, and will be shortly published, by W. W. Woodward, the "Sermons of Rev. Charles Bradley, of High Wycombe," in one large octavo volume.

THE
Presbyterian Magazine.

FEBRUARY, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

CHRISTIAN KINDNESS.

Mankind are perhaps sufficiently prone to assume a right of inspecting the conduct of one another; but it is seldom exercised with that spirit of charity and benevolence which is recommended by the gospel. With the malignant temper of envy or hatred—with an unchristian indifference to the feelings and the reputation of others, we see even the professors of the meek religion of Christ, judging the actions, and prying into the history of their neighbours; not that they may approve and imitate that which is good—not that they may apply the knowledge of their errors in prudent and private remonstrances for their correction—not that they may employ the generous influence of friendship to recal them to virtue; but that they may blazon their faults to their injury—that they may entertain society at the expense of their good name. Widely different is the genuine spirit of Christianity. Its benevolence requires its disciples to take an interest in each other's character and conduct; but it is only in order to promote their mutual love, and to advance the interests of piety among the great fraternity of believers. This is the import, and almost the literal version, of the passage (Heb. x. 24.) which we translate "*consider one another, to provoke, or excite to love and to good works.*"

Christians, like a band of brothers, should take a deep interest in each other's happiness, and mutually encourage one another in their heavenly course; and living in the midst of the temptations of the world, and of numerous and vigilant enemies, they ought to preserve the purity of their profession unsullied, and take from the adversaries of the gospel every occasion to speak reproachfully of its divine Author, or of his

disciples. For this purpose should they, by counsel, by persuasion, and even by prudent reprehension, endeavour to prevent each other's errors, and to strengthen each other's virtues. But what analogy is there between this duty and that busy and unfriendly spirit, which, alas! is so common, and which is employed so often, only to furnish the materials of idle, and, sometimes, scandalous conversations.

Those who love religion, whose hearts are formed into the temper of the gospel, will delight to receive and impart those mutual admonitions which will contribute to increase their progress in holiness, and which, in particular, will put them on their guard against, or help to redeem them from, those evils, to which, from temptation or from habit, they are most exposed. But to do all this in such a manner as to avoid giving offence, while we aim at doing good—as to conciliate esteem where we are in danger of wounding self-love—as to accomplish the end of the precept, while we are every moment treading on the most delicate and difficult ground, requires infinite care—requires equally soundness of judgment and goodness of heart.

Therefore, let Christians consider and judge one another, with *caution*—with *fairness*—with *charity*—and solely with the view of promoting mutual improvement in the divine life.

1. With *caution*.—Many circumstances must conspire, many qualifications are requisite, to enable us to form a sound and accurate judgment of others, without which, it were much better to suspend our opinions, and impose silence on our tongues. What, Christians! shall we pronounce of what we yet know nothing with certainty, of what we have heard only by common rumour; and that, perhaps, poisoned and inflamed by the breath of enemies? Is this the way to do good or to promote harmony in the body of Christ? Are we disciples of our Master who is in heaven, and cannot we restrain a criminal impatience of judging? Is it so difficult for a charitable mind to presume favourably of the intentions and actions of the brethren, where the most palpable proofs do not constrain us to form a different judgment? Reflect how often a single circumstance, which may be unknown to us, changes the whole aspect of an action—reflect, that it is the prerogative of God alone to judge the thoughts and intents, the principles and motives of the heart—reflect how many pernicious consequences flow from rash and precipitate judgments—and reflect how often you have formerly been deceived, perhaps, and have been constrained to change your judgments of particular men; and does not every thing concur to induce you to pronounce with caution on the characters of your fellow Christians? This is the wise and holy circumspection to which our Saviour exhorts us, when he says—*Judge not ac-*

cording to appearances, but judge righteous judgments. And the apostle Paul—*judge nothing before the time, till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.*

2. Judge of others with *fairness*, and not under the influence of prejudice or passion. A wise and benevolent man will be able to discern the virtues even of his enemies. For, if we so often ask, Who is without his faults? may we not with equal reason demand, Who is there that does not possess some virtues? Candour in acknowledging, and liberality in commending, the amiable or the estimable qualities of our friends and acquaintances, are necessary in order to cultivate in our own breasts that benevolent and Christian temper, which alone can give weight to our counsels, and even procure them access to the heart. Has our Master who is in heaven, made it the duty of his disciples to advise, encourage, and exhort one another? With what sure acceptance may advice be administered, that is prefaced by suitable commendations! How deeply may our counsels penetrate, if they are mingled with kindness, and demonstrate that candour and impartiality, which are not insensible to the merit of our Christian brother! Above all, let us learn to turn our eye inward upon our own faults—let us profoundly examine and know ourselves, and not dare to pull *the mote* out of our brother's eye, till we have cast forth *the beam* which is in our own. Humility in us is the surest pledge of fairness in our judgments of others, as it is of that

3. *Charity* which in the next place should accompany all our decisions. Charity recognises with promptness and ardour all that is good and amiable in our brethren—charity covers a multitude of sins—charity gives the most favourable interpretation to every doubtful action, and to those motives which cannot be known to us. Are their vices palpable and public? Charity endeavours to diminish the scandal of them; it will rather weep over them in secret than be loud in its reproaches and severe in its censures. Is remonstrance or reproof at any time merited? Charity will offer it with that gentleness, that tenderness, and affection, which are calculated to go at once to an ingenuous heart. Has it to deal with rougher spirits or more hardened offenders? Do times, do places, do characters render it useless or imprudent to speak? Charity is silent. But in casting our view round, and *considering* the state of our Christian brethren, and of the church, charity delights especially in encouraging and promoting all those graces and virtues which adorn the profession of God our Saviour. It delights to enkindle, to strengthen and purify those holy fires which unite us to heaven—those kind and amiable affections which unite us to our fellow men, and continually prompt, both ourselves and others, *to love and good works.*

4. Finally, Christians, as the men of the world, the profane and scoffing, consider your imperfections, your falls and miscarriages, only that they may fortify themselves in their sins, and more effectually break from their necks, the galling yoke of religion, do you consider one another's graces, only to strengthen your mutual love. Draw from each other's example, new arguments and incitements to grow in grace—new motives to quicken your progress in the divine life. Reprehend each other's languor in the heavenly course—stimulate each other's zeal—*quicken the things which remain and are ready to die*—and, by bringing together your sacred but languishing fires, strive to rekindle their ardours, till they rise into a bright and fervent flame, and give new life to the whole church. Thus, by mutual communion and conference, on the great subjects of religion and of your eternal interests, endeavour to revive your decaying graces, and to carry to perfection the principle of the divine life in your hearts.

They that fear the Lord, says the prophet, speak often one to another. What can tend more to quicken your own holy affections, or to call forth those of your Christian brethren? *As iron sharpeneth iron, so may a man sharpen the countenance, and enliven the graces of his friend.* And what subjects more sublime or more interesting, can employ the tongues of men or of angels? Speak of the glory and the wondrous works of God; speak of the condescensions and the love of the Redeemer; speak of the wonders which God has done for your soul; speak of the holiness and perfection of his law; speak of the pleasures of duty, and the ineffable consolations of his love; speak of the hopes of immortality, of the rewards of virtue, of the pleasures which flow eternally at God's right hand. Often pour forth your souls in such mutual and happy communications, till your hearts, like those of the disciples travelling to Emaus, in converse with their Lord, begin to burn within you. Then might we hope to see the graces of individual Christians assume a higher tone, and the languid spirit of the whole church rise from that lukewarmness into which it is so lamentably sunk.

Do you say that true piety is modest and retired, but these religious discourses savour of ostentation and hypocrisy? Hypocrites may abuse them; but can any topics be more reasonable in themselves, or more worthy the faith and piety of good men? *Out of the abundance of the heart the mouth speaketh.* When the heart is filled with the glory of God, and the love of the Redeemer—when it glows with the warm affections of true piety—can the tongue be silent? When you see the friend, to whom perhaps you owe the dearest obligations, can you suppress your emotions? When you behold the sublime or beau-

tiful scenes of nature, do you not seek for a congenial mind to whom you may impart your transports? Shall we then be permitted to express the sensations with which sublimity—with which beauty—with which friendship or gratitude inspires the heart—and shall not the subjects of religion more delightfully employ the meditations and converse of Christian friends? Where is an object so sublime as God? Where are beauties so ravishing as those presented to the eye of faith? Where do you owe obligations so profound, so immeasurable, as to the Redeemer of the world? Where are there interests, possessions, joys, so glorious, as those which the gospel opens to you in the hopes of immortality? Then *consider one another, brethren, to incite each other to love and to do good works: and exhort one another daily while it is called to-day.* A.

LECTURES ON BIBLICAL HISTORY.

NO. VII.

“And God spake unto Noah, and to his sons with him, saying, And I, behold I, establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.”—**GEN. ix. 8—15.**

The situation of Noah and his family, immediately after the flood, must have been peculiarly interesting. Preserved by a kind and powerful Providence, in the midst of desolation and death, their bosoms could not fail to swell with gratitude to the gracious Author of their distinguishing mercies. The only survivors of a guilty race, that had been swept from the face of the earth by an exterminating judgment of Heaven, they must have had an impressive sense of the evil of sin, and of the importance of acknowledging God, in all their ways, by a prompt and religious attention to the instituted rites and ordinances of his worship. Accordingly, we find their first act, after leaving the ark, was an act of solemn devotion. “And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.” Nor was this a vain service. God had appointed sacrifices of this nature, as types or significant representations of the Redeemer’s

blood, that rich and never-failing fountain which cleanseth from all sin. And they who offered gifts on the altar, in the faith of the divine testimony, and with a believing reference to the Lamb of God who taketh away the sin of the world, were, in every instance, blessed in their deed and made accepted in the Beloved. Thus it was with Noah, on this occasion. "And the Lord smelled a sweet savour: and the Lord said, in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living as I have done." The Lord's smelling a sweet savour is a figurative expression, intended, evidently, to indicate his gracious acceptance of Noah and his offering. And that this favourable acceptance was vouchsafed, by virtue of the mediation of Jesus Christ, is pretty plainly intimated by the apostle Paul, in his Epistle to the Ephesians, v. 2, where he uses an expression, in regard to the great sacrifice of the cross, substantially the same as that now before us: "Walk in love, as Christ also hath loved us, and hath given himself for us, *an offering and a sacrifice to God, for a sweet smelling savour.*" Let us, then, in all our approaches to God, and in all the services we render him, have respect to our Divine Advocate with the Father, who suffered *once*, the just for the unjust; but who is now exalted at the right hand of the Majesty in Heaven, where he "ever liveth to make intercession for his people." Our best performances are polluted with sin; nor are we warranted, in scripture, to expect the acceptance of our purest desires, or most fervent prayers, save through the merits and mediation of the Lord Jesus. He is our hope. In him the Father is well pleased: and, for his sake, mercy can be extended to the chief of sinners.

The Noahic covenant, which is to be the main subject of this lecture, conveys to mankind several pieces of useful and desirable instruction. It consists in a *promise*, on God's part, confirmed by a sacramental sign and seal of divine appointment. It is a solemn stipulation, that the world shall not be again visited by a universal deluge; that, under the hand of cultivation, the ground shall produce food convenient for man and beast; that the seasons of the year, "seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease, while the earth remaineth." This covenant engagement was accompanied by a command to multiply and replenish the earth, and to regard the life of man as sacred and inviolable. Murder was forbidden, on pain of death. Even a beast that caused the death of a human being was to be slain, as an attestation of God's indisputable claim to be the *sole disposer*, as he is the giver of life; "Surely, your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man; at the

hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for, in the *image of God made he man.*" In connexion with these commands, there was renewed to Noah and his posterity, the grant of dominion over the inferior animals, originally vested in our first parents; and, in addition to this, a right was now *first* given to man to use animal food, *excepting blood*, which was strictly prohibited. "Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things: but *flesh with the life thereof, which is the blood thereof, shall ye not eat.*"

In contemplating this covenant transaction with the new world, the serious mind is strongly impressed with the condescension and benignity of the Creator towards his dependant creatures. As all things received their existence from God, so are they dependant on him for their preservation and well being. The survivors of the deluge may reasonably be supposed to have been painfully apprehensive, that, on the increase of their numbers, and the consequent growth of wickedness, they might be, again, visited by a similar calamity. This fear, if not removed by some express revelation of the divine purpose of clemency and forbearance, would have checked the spirit of enterprise, and greatly retarded their progress, in useful arts, and intellectual improvements. Even their pious affections and religious exercises would, probably, have partaken more of servile fear, than filial confidence, gratitude and joy in the Lord. Behold, then, the loving kindness and tender compassion of the Most High. He has never withheld from mankind the tokens of his goodness. On this occasion, he gave full and formal evidence of his gracious regards for the creatures of his power. The little remnant of his faithful worshippers had devoted themselves to his service by sacrifice and thank-offerings, of which he testified his favourable acceptance; and now, that they are entering on a new world, which they are to people and to cultivate, and where they are to maintain the worship of Him who made heaven and earth, and use their endeavours to promote his truth and honour; and while the desolating expression of his wrath against sin, is still fresh in their minds, he condescends to reveal himself to them, as their covenant God and faithful guardian. He directs them to replenish the earth: and to encourage them, in so doing, and to remove their fears of a second deluge, he assures them, by solemn stipulation, that the earth shall yield her increase to the hand of industry; that there shall be seed-time and harvest, day and night, winter and summer; that all flesh shall not any more be swept away by the waters of a flood: and that they and their descendants, to the latest generation, might have a visible token or remembrancer

of this kind and gracious engagement, the rainbow, or as it is called in scripture, "God's bow in the cloud," was set, or appointed, as the seal of his faithfulness and truth. Whether that beautiful phenomenon, the rainbow, existed and was seen before the flood, or whether it was now produced by some change in our atmosphere, for the express purpose of confirming and perpetuating the remembrance of this covenant, is a question, as unimportant as it is difficult to decide. It is unimportant, because, admitting that it existed *before*, it did not exist *as the token of any covenant between God and man*; and, when once appointed as the seal of Noah's covenant, it would answer that end as completely, as if it had been formed expressly for that purpose. The question is difficult to decide, because, although it proceeds from natural causes, the reflection and refraction of the sun's rays from innumerable drops of rain in a thin cloud, yet so many concurrent circumstances are necessary to its production, that no man, without knowing the alterations which may have taken place in the atmosphere at the time of the flood, or what change may have been made, after that event, in the mode of watering the earth, can prove, with certainty, that the antediluvians ever saw a rainbow. No object, perhaps, on the face of nature, is viewed with more complacency and delight than the *bow in the cloud*. This may be owing, in part, to its rich colours and elegant form, but chiefly, to its religious and appropriate design, as a messenger of good tidings, and a pledge to the world, that the earth and its inhabitants shall not be again visited by a general, or extensively destructive flood. And, I doubt not, that it is from a vague knowledge of this interesting fact of sacred history, received through the medium of tradition, that Homer, the father of epic poetry, takes his fine idea of IRIS, or the bow in the clouds, being the messenger of Jupiter, the Pagan king of heaven. Where it is said, in scripture, that when God looks upon the "bow in the cloud," he will remember his covenant, we are to understand the expression, as used after the manner of man; for God, in whom there is no variableness, needs no remembrancer; he cannot, from the perfection of his nature, forget or fail to accomplish any of his promises. The outward memorials or tokens of any of God's transactions with man, are for man's use and benefit; to remind him of his duty, and to encourage his faith and hope in the divine promises. That this is true, in the case now before us, will not be doubted. When, therefore, we look upon the rainbow, let it remind us of our duty to Him who painted its beauteous colours, and placed it in the cloud as the symbol of his goodness to a dependant and guilty world. Nor let our thoughts be limited to temporal benefits, when viewing this beautiful emblem of the divine benignity. To those who are interested in that covenant, which is

ordered in all things and sure, it conveys a lesson of the highest and most consolatory import; a lesson of hope and confidence in Him whose blood and righteousness secure them from that fearful deluge of wrath that shall, in due time, come upon the ungodly. Hear the word of Jehovah, by the mouth of his prophet Isaiah: "This is as the waters of Noah unto me; for, as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee: for the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." Isa. liv. 9—10.

As an improvement of this article of our lecture, allow us to suggest a few practical reflections.

In the covenant which we have been considering, God claims to govern the world, as well in its physical, as in its moral concerns. The laws of nature owe their efficiency, and steady operation to the constant agency of God. And not to acknowledge this truth, is but little short of practical atheism. The inimitable Cowper has some fine thoughts on this point:

"Some say, that, in the origin of things,
When all creation started into birth,
The infant elements receiv'd a law,
From which they swerve not since. That under force
Of that controlling ordinance they move,
And need not *His immediate hand*, who first
Prescribed their course, to regulate it now.—
—But how should matter occupy a charge,
Dull as it is, and satisfy a law
So vast in its demands, unless impell'd
To ceaseless service by a ceaseless force,
And under pressure of some conscious cause?
The Lord of all, himself thro' all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God."—TASK, b. vi.

Yes; it is God that sustains the earth in its orbit, and causes grass, and bread corn, and all its pleasant fruits to grow on its surface, for the use of man and beast. It is God that gives us the former and the latter rain, seed-time, and plenteous harvests. He it is, that maintains health in our borders, or visits us, as he sees fit, with sickness, disease, and death. He it is, that preserves the ships that convey our friends and our property across the mountain waves, and the trackless deep. He it is, that rides in the whirlwind—that directs the tornado—that lets loose his water-spouts, in such measure, and on such places, as he pleases, to teach men their dependance on his providence, and their obligations to his protecting power, and bounteous munificence. He it is, in one word, that gives us all our

comforts, and removes them from us, at his pleasure. To him, therefore, let our prayers and thank-offerings be continually presented, in the name of Jesus, to whose mediation we owe all our comforts, and all our best hopes.

The partial inundations that often occur are no infraction of the Noahic covenant; as that only engages that there shall not, again, be a universal deluge. "The waters of a flood shall not any more destroy all flesh." Inundations, like earthquakes, pestilence, famine, and war, are the ministers of God's anger, by which he visits and reproveth guilty communities of mankind. But the covenant sealed with its "*bow in the cloud*" secures the world from destruction by water, and constitutes our only authentic assurance of seed-time and harvest, winter and summer, and day and night, while the earth remaineth.

Let us be thankful for the Bible, which among innumerable other precious pieces of instruction, contains this charter of the world's preservation and privileges, till all the designs of redeeming mercy shall be fully accomplished.

The apostle Peter teaches us, that the fashion, or present form of the world is ultimately to be changed, or destroyed by a universal conflagration. "The heavens and the earth, which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men—the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the earth, also, and the works that are therein, shall be burnt up." 2 Pet. iii. 7—10.

It is not certain, however, from this or any other passages of sacred scripture, that this earth is to be utterly consumed, blotted from existence, or even rendered useless, in the great empire of Jehovah. That the time will come when it shall be wrapped in flames, and undergo a purification—be stripped of its combustible furniture, by the action of fire, of which it comprises immense stores in its own bowels, cannot be doubted by any believer in the lively oracles of revelation. Yet, that it may answer a valuable purpose—be the dwelling place of some happy intelligences, after that event, is quite possible; nay, even probable: and the apostle Peter himself seems to encourage an expectation of this kind, when he says, in a subsequent verse of the same chapter, and, in concluding his description of the general conflagration:—"Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness:" verse 13. We do not believe that *annihilation* will ever invade any of the Creator's works.

To conclude: let us try to fix in our minds the true idea of the nature and design of that covenant which we have been considering. That it was not *formally* and *precisely* the covenant of grace, is, we think, plain from these facts—viz. that

there is no mention in it, of any spiritual and saving benefit; that its promise is made not only to all mankind, but to every living thing; fowl, cattle, and beasts of the earth; a scope of promise which certainly does not belong to the covenant of grace.

We think, however, that the Noahic covenant, must be regarded, as having been formed with the world, for its temporal benefit and comfort, in consequence of the mediatorial office and work of Jesus Christ, the Mediator of the new covenant: for all the patience of God, in sparing a world stained with crimes, is to be ascribed to his gracious design of redeeming unto himself, a peculiar people, by the cross of Christ: so that, had not the covenant of grace taken effect before the deluge, there would have been no ark furnished for the saving of Noah and his family; nor any covenant of peace and safety, sealed by the rainbow, to quiet the fears, and gladden the hearts of guilty men. John the Evangelist saw, in the visions of Patmos, a rainbow round about the head of the Son of man, our glorious Redeemer. In *him*, we have that peace of God which passeth understanding. The *bow of his covenant*, perpetually encircles the throne of Heaven; and, when the storms of divine wrath shall sweep away all refuges of lies, they who put their trust in him, and accept the blessings of his grace, shall be safe, and peaceful, and triumphant, world without end.

Whenever we look upon the rainbow, let us recollect, and be thankful on the recollection of the blessed truth, that by virtue of the gracious interposition of Christ, we are placed under a dispensation of mercy, where we not only enjoy the common bounties of a munificent Providence, but have an opportunity of securing "the true riches," an interest in the favour of God, the forgiveness of sins, and the life everlasting through him that loved us, and gave himself for us. Sin has drawn down a curse upon the earth, and inflicted on the children of men most grievous maladies: but there is a fountain opened, in the blood of atonement, whose streams make glad the city of our God. There is a covenant, *well ordered* in all things, and *sure*: a covenant, rich in its provisions, and immutable in its engagements. The gospel of God, our Saviour, unfolds to us the contents of this *divine compact*; and, often, has our faith in its liberal promises, been invited, by the exhibition of its hallowed seals, in the ministry of reconciliation. To this well authenticated instrument of redeeming grace, let us yield consent, and affix our names, and entrust our souls: and, then may we sing with the poet:

" Ere God pronounc'd creation good,
Or bade the vast, unbounded flood
Through fixed channels run;

Bre light from ancient chaos sprung,
Or angels earth's formation sung,
He chose us in his Son.

Then was the cov'nant ordered sure,
Through endless ages to endure,
By Israel's triune God:
That none his cov'nant might evade,
With oaths and promises 'twas made,
And ratify'd in blood.

God is the refuge of my soul,
Tho' tempests rage, tho' billows roll,
And hellish powers assail:
Eternal walls are my defence—
Environ'd with Omnipotence,
What foe can e'er prevail?

Then let infernal legions roar,
And waste their cursed, vengeful power,
My soul their wrath disdains:
In God, my refuge, I'm secure,
While cov'nant promises endure,
Or my Redeemer reigns."

W. N.

CURSORY REFLECTIONS ON THE BENEFITS OF AFFLICTION.

BY A LAYMAN.

"Blessed is the man whom thou chastenest, and teachest him out of thy law."—PSALM XCIV. 12.

Were the inquiry to be put to the man of *this* world, (all of whose hopes and desires are circumscribed by the present life,) who, think ye, is the happiest of mortals? what, in all probability, would be his reply? Would he say, the man whose days are passed in obscurity, in poverty, or in pain? The man whose expectations are disappointed—whose warmest desires are checked by insurmountable obstacles—whose fondest hopes are blasted by unforeseen misfortunes? Would he say, it was the man who had been humbled by adversity—who from having every stream of terrestrial enjoyment poisoned or cut off, had become weaned from the present state, and taught to draw his pleasures from the fountain of *living waters*? Quite the reverse; he would be more apt to say: Blessed is the man who is prosperous and affluent—who has so much of this world's goods, that he can say to himself, "Soul, take thine ease; eat, drink, and be merry: thou hast much goods laid up for many years." Would he not reply: Blessed is the man who enjoys high honour—who sits at the helm of state, and wields the sceptre of empire; who is surrounded with obsequious followers, who are anxious to consult his wishes, and to execute his commands? Would he not say: Blessed is the man whose mind is illumined by wisdom—who, retired from the cares and

frivolities of the world, in seclusion, turns over the pages of recorded experience, gathers the sweets of genius from the pages of history, or philosophy, and possessing a sound mind, in a sound body, pursues the path of life with composure and dignity, calmly awaiting that solemn event which is to close his present state of being, in the hope of being removed hence to some other province in the wide empire of the universe; and there enjoy new pleasures in the more expanded contemplation of the great Creator's works and plans?

Were the question proposed to a *young* man—(whose taste for pleasure was keen, and who had not known, as yet, how transitory and unsatisfactory every earthly enjoyment becomes after a few repetitions)—whose lot on earth, thinkest *thou*, is most blessed? Would he not be apt to reply: *His*, surely, who has the means and the opportunity of enjoying all the pleasures of taste, of the heart, and the senses—who without any restraint can indulge himself in all the fashionable gaieties of life—who, day after day, and night succeeding night, can quaff the full bowl of delicious joy, and, after partial satiety, can again return and riot in all the luxuriance of unlimited enjoyment.

Such, probably, would be the decision of the greater part of mankind whose minds had never been illumined by the beams of *divine truth*. But what says the word of inspiration on this subject? It says not, "blessed are the rich—the powerful—the gay—nor even, blessed are the *healthy*—the patriarch of many days, or the possessor of many friends. But it says—"Blessed are the *poor* in spirit—blessed they who *mourn*—blessed are the *meek*—blessed they who *hunger and thirst after righteousness*—blessed are the *merciful*—blessed are the *pure in heart*—blessed are the *peace makers*, and those who are *persecuted for righteousness' sake*." Such are the characters whom the omniscient Saviour pronounced pre-eminently "*blessed*." And the holy psalmist pronounces *those* "*blessed*," whom the Lord "*chastens and teaches out of his law*."

But possibly it may be asked, how can this be true consistently with the known principles of human nature? How can *suffering* and *happiness* be reconciled? Can that man be happy whose health is impaired by disease—whose friends are taken from him by death, or who is reduced from affluence to poverty? If such be the happiness of Christianity, many will perhaps say—may *I* be allowed an exemption from *such* blessedness!

But let us beware of conclusions formed in haste, or from a *partial* consideration of the subject. Let us look abroad on real life, and reflect on the state of many within our own circle of acquaintance. Have we never witnessed the change in temper and conduct of known characters, which has been produced by a sudden change of circumstances? Have we not seen some

who, when in humble life, conducted themselves with decorum and propriety, when raised by a sudden increase of wealth, elated by the change, assuming airs of superiority, and neglecting the friends with whom they had been accustomed to associate? On the other hand; have we not beheld those whom Providence had blessed with abundance, and who thought themselves, from this circumstance, raised above the common level of their fellow citizens, when stripped of their possessions, by some unforeseen calamity, so *depressed* and *humbled*, as to become more amiable—more courteous, and more useful than they had ever been in the days of their prosperity.

Were we to see a young man, the only son of a wealthy, a fond and indulgent father, who was permitted to follow the guidance of his fancy and passions—who had no check to his inclinations—no control exercised over his appetites; would we pronounce such a young man “happy?” Would we not predict his certain ruin? Would it require the aid of prophecy to foretel his eventual wretchedness as the inevitable consequence of the prostration of all principle? On the other hand, were we to observe a young man, whose ardent feelings were under the control of prudence—whose judgment chastened the impulses of desire, and kept them in due and salutary subjection—who under the guidance of wise and virtuous parents, listened respectfully to their advice—submitted *his* will to *theirs*, and in all his conduct observed the rules of probity and decorum—would we not at once say, “*that* youth is in the true path to honour, esteem, and happiness?” *Blessed* is such a character, even under the *chastening* hand of a wise and affectionate parent—under the “*law*” of wholesome discipline and authority. Still more blessed, however, is the man who is “chastened by his *heavenly Father*,” and who at the same time is “taught out of *his law*.” In the subsequent part of these reflections, these two points will be illustrated and improved.

I. The chastenings of Divine Providence are intended for our benefit, and are calculated to produce this effect when rightly considered. But it will perhaps be asked, “is this their *certain*, their *universal* effect?” This we do not affirm. On the contrary, they have an opposite influence upon impenitent, obdurate, and unsanctified hearts. These convert into poison the most salutary medicines. They grow hard under correction. They abuse the mercies of heaven. Prosperity hardens them—adversity sours them. Do the impenitent and unbelieving live at their ease? They forget God—they think only of indulging their sensual desires; a black ingratitude is the return they make to their Creator for all the blessings he confers on them. Does some severe calamity overtake them? They utter blasphemies against heaven. They

forget its favours and defy its vengeance. Thus every occurrence in life is to them an occasion of sin; and of consequence a means of hastening their perditions. Nothing softens their heart—nothing checks their presumption, or extinguishes the sparks of iniquity that are kindling in their bosoms.

Far different is the case of the true believer. At once *fearing* God and *loving* him sincerely, the devout Christian is deeply impressed with a recollection of all the mercies of heaven. He receives them, not as his right, but as favours. For these he is filled with gratitude. They become new ties which attach him to God—new motives for increased devotion.

In like manner, beneath the pressure of adversity he humbles himself under the mighty hand of God. He adores his chastisements; he turns them to profit. On some occasions he may forget himself—he may wander from the path of duty, and may stumble through weakness. But these remains of sin cannot long prevail over that sincere piety which has struck its roots deeply in his heart. It awakes at the first stroke of affliction. The love of God becomes the reigning principle of his soul. It controls his thoughts, his hopes, and his actions. And who can be in fear for a character like this? He enjoys the favour of his God—he feels confident of his protection. Crosses, sufferings, adversity, nay, martyrdom itself, cannot shake his faith, or jeopardize his salvation. Nay more; all these things are made to turn to his advantage. All these things work together for good to those who love God.

These fruits of affliction we might fairly infer from the *providence* and the *justice* of our merciful Creator. That he watches over the whole system of universal nature—that no event happens without his knowledge and permission through the wide extent of the universe, is a matter on which we are not permitted to doubt. Nor less are we assured that his eyes peculiarly regard the just. If not “a sparrow can fall to the ground without his knowledge, and if the very hairs of our heads are numbered,” then surely no affliction can befall his children without the divine permission; and if so, to what end? Not surely because our heavenly Father delights in the misery of his frail dependant creatures. He knows their frame, he remembers they are dust. Shall not the judge of all the earth do right? Will he adjudge the same lot to the wicked and to the good? Will he make no difference even in the present state between those who serve him, and those who serve him not?

Some difference there must be, and in what can it consist, unless that in the one case afflictions are attended with those inward supports and consolations—those assurances of divine love, in that “perfect peace, which keeps the heart and mind

in the love of Jesus Christ, and in fitting the soul for the higher joys of a future world."

Yes, there is a difference, and a marked difference, in the effects of affliction on the evil and the good.

While the former are crushed beneath the strokes of severe adversity, the latter with a buoyancy which true piety can alone inspire, rise from this vale of affliction with renewed hope, and with more ardent aspirations after a state where the wicked cease from troubling, and where the weary are at rest. They find, by blessed experience, that afflictions are calculated to repress the ascendancy of their passions and appetites; to recal them from wandering after the world, to the path of holiness and virtue; to make them feel their own frailty and defects; to detach them from vain pursuits, and to increase their desire of heaven. These are effects of no inconsiderable value in the experience of the believer. They are blessings which our merciful Father scatters along our path to his mansion on high, and which prove, at once, his *wisdom* and his *love*, in every chastening that he sends.

1. The tendency of affliction is to repress the extravagance of passion and appetite. We are very frail as well as very corrupt beings; and our corruptions are never perfectly subdued in this world. We have "fleshly lusts which war against the soul." Even in the best Christians there is a perpetual combat between the *flesh* and the *spirit*. They are conscious that "in their flesh dwelleth no good thing." "The good which they would, they do not, but the evil which they would not, that they often do;" "they find a law in their *members* warring against the law of their minds, and sometimes bringing them into captivity to the law of sin in their members." "Wretched men," they exclaim with the apostle, "who shall deliver us from the body of this death?" Thanks be to God, they are sure of victory through the Lord Jesus Christ. But by what means is this victory to be obtained? Affliction is the chastening rod that pre-eminently serves to effect it. Our passions are often enfeebled without being subdued. They soon recover their former strength. It is necessary to curb them with a strong rein; and for this purpose nothing is more effectual than adversity. We do not pretend to say that prosperity and piety are incompatible. We sometimes find religion in its loveliest form, among the rich and great. But this state is surrounded with peculiar temptations; to resist which, peculiar grace appears to be indispensable.

Here occasions of sin occur almost daily; and it requires uncommon piety to resist the fascinations of fashionable vice and folly. There are few who are not willing and anxious to encounter those perils, perhaps without a just appreciation of their

danger, and without a just knowledge of their own characters. But our heavenly Father, who knows the frailty of his creatures, in mercy will not expose us to the trial which we ignorantly brave. He knows thy weakness, my brother; he sees that you would suffer shipwreck in the storm which you fearlessly encounter. He sees rocks and shoals hidden from *your* eyes, on which your slender bark might break and perish. He loves you, and perceives that were you to enjoy an uninterrupted course of prosperity, you would be in danger of losing the "pearl of great price." He therefore sends you crosses and disappointments, to check the impetuosity of your passions—to recal you to a sense of your best interests—to guard you from a thousand follies and vices, to which you would have been exposed, and from which you would not have abstained in the circumstances of temptation, to which prosperity would have led you.

A high station would have favoured your predisposition to pride; and riches would have exposed you to luxury, to dissipation and licentious associations. Had your health remained always firm and unimpaired, you would perhaps have forgotten the *giver* and preserver of life. A state of health, always precarious and sometimes impaired—a moderate fortune—a humble station in society, perhaps has been wisely allotted you. With a temper and disposition such as yours, these circumstances have proved an excellent preservative against the vices of your age. Some misfortunes, and some trials have rendered your existence less pleasant; but they have preserved you from a greater danger—the loss of present peace, and everlasting happiness.

S. B.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

An Exposition of 1 Cor. 14, 15; connected with Strictures on one or two Chapters of Dr. Griffin's Book on the Atonement, and several other Writers on the same Subject.

(Continued from p. 37.)

The distinction of the sinner's ability and inability, into natural and moral, has been a subject of controversy; and in the discussion considerable warmth of temper has been exhibited. "The question then about *power* (says Dr. G.), is really a vital one." I have long considered it of some importance, and shall throw into the public stock my sentiments upon the subject.

For years I maintained the affirmative of the question. And I acknowledge that I was influenced by my theological preceptor's opinion, who was decided, and warm, in favour of the

distinction. But a more thorough investigation has convinced me, that the distinction is unscriptural and unphilosophical.

If the distinction is admitted, it will follow, I think, that every power is *partly natural*, and *partly moral*; and then what metaphysical knife can divide them? Or, some must be *wholly natural*, and others *wholly moral*. It will then follow, that a man in the exercise of natural power *only*, can perform moral actions, independent on moral power, or he cannot. If he *cannot*, he has no natural power sufficient for this purpose; for it is a solecism to call any thing a power which cannot be exerted. If he *can*, it is self-evident that moral power is not necessary for the performance of moral actions. But neither is true.

In scripture, a natural man is opposed to a spiritual man. The one is called natural, because depraved; and the other spiritual, because regenerated by the Holy Spirit. But the scriptures nowhere represent the powers of man as natural, in contradistinction to moral. The distinction is therefore evidently unscriptural.

To perform a moral duty, the exercise of all the powers of the soul is necessary. And all these powers are natural, as they constitutionally belong to the soul, and in no other sense. If they are all, and in this sense *only*, natural, and requisite to perform a moral duty, it appears unphilosophical to distinguish them into natural and moral.

Some moral duties require the exercise of corporeal powers. And these powers are natural, as they belong constitutionally to the body. But it would be incorrect to distinguish these powers into natural and moral. Equally incorrect is the same division of mental powers.

The only legitimate division of human powers is into corporeal and mental. The powers of the first class may be called *physical*: the other class of powers may be subdivided into *intellectual* and *active*. And hence our inability is three-fold—physical, intellectual, and the want of active power.

I reject the terms natural ability, and moral inability, as they are used by some writers, because they do not correspond with the above division of human powers, and because each of them seems to be a metaphysical *ignis fatuus*, dancing in the quagmires of some metaphysical heads.

To illustrate my views of the subject, I observe, that to raise a weight, to read aloud, to eat, and drink, are corporeal acts, and, as such, require physical power only. But to eat and drink to the glory of God, as we are commanded, requires the additional operation of the understanding, affections, and will. Here are corporeal actions, to perform which, agreeably to divine law, requires the operation of the mental powers, both intellectual and active. It is hence evident, that the division of these

powers into natural and moral is unphilosophical, and tends to confusion.

Some divines consider the will as the only moral power, and all the other mental powers as natural.

“Moral inability,” says one, “consists only in the want of a heart, or disposition, or will, to do a thing. Natural inability, on the other hand, consists in, or arises from, want of understanding, bodily strength, opportunity, or whatever may prevent our doing a thing, when we are willing, and strongly enough disposed, and inclined to do it. Or whatever a man could not do, if he would, he is under a natural inability of doing; but when all the reason why one cannot do a thing, is because he does not choose to do it, the inability is only of a moral nature.” Here is palpable confusion of language. But the writer evidently considered the will as the only moral power; and all the other powers, both of body and mind, as natural. So far he is easily understood, amidst his confusion and misapplication of terms.

Another writer holds, that the “unrenewed have the natural, i. e. the mental powers of understanding, memory, will and affections.” Thus, in direct opposition to Dr. Smalley, all the powers, the *will* as well as the rest, are natural. And “yet the unrenewed, though they have all the mental powers, have no moral ability to yield spiritual obedience.” This looks, at least, a little like confusion confounded. If the mental powers here enumerated, are all natural, I know not where to look for moral powers, except to the body, unless these powers are each partly natural and partly moral; and the unrenewed have the natural, but not the moral part of them.

There is, in my view, a three-fold source of confusion and error on this subject: the using of terms as synonymous, which are not so—not giving the same signification always to the same terms—and making an unfounded distinction of human powers.

Ability and power are terms of the same signification. But faculty has a different sense, and should never be called a power or ability.

A person may have a faculty, and the requisite power to perform a certain action; and he may have the faculty but not the power; and both the faculty and power may be absent.

These distinctions are accurate, and easily illustrated.

To *eat* is a corporeal action, and requires physical power *only*. But a man has the locked jaw, and *cannot* eat. He has the faculty of eating, but has not the power to perform the action. In this case the faculty exists, but the power is absent. When the disease is removed, he has both the faculty and the power of eating. But if his mouth was shot away, he would

be destitute both of the faculty and power of eating. This inability is physical.

Again: A man has the faculty of perception, and, in certain circumstances, the power of perceiving external objects. By the light of the sun, he has power to perceive objects properly situated. Should he lose the organ of vision, he would be destitute both of the faculty and power of perception. But possessed of the *faculty*, he would not have the *power*, of perceiving external objects in a room perfectly dark. But when the sun shines into the room, he would have power to perceive the objects around him.

Again: To judge and reason, are operations of the understanding faculty. A man may be able to judge and reason about the common concerns of life. But he is perfectly ignorant of the abstruse branches of the mathematics, and therefore cannot judge and reason about them. He has the faculty, but not the power of exerting it in these branches of the mathematics.

An idiot is destitute both of the faculty and power of judging and reasoning. In these cases the inability is *intellectual*.

To call these abilities and inabilities, *natural*, in contradistinction to *moral*, is to set things in opposition, between which there is no legitimate contrast, and leads to confusion and error, when introduced into religious disquisitions.

The want of disposition, or a heart, or will, is the definition of moral inability before noticed, and is strenuously maintained in some metaphysical schools. Here are three terms, of different significations, used as synonymous. Will, is a distinct faculty of the mind. Heart, in scripture, is used sometimes for one distinct faculty, and sometimes for the soul with all its faculties. If, therefore, moral inability consists in the want of will, or of a heart, it consists in the entire destitution of one particular faculty, or of the whole soul, and of all its faculties. And if these are gone, the man has nothing left but the body. And it is well known, that when the soul is gone, the body has no power of any name.

This part of the definition is therefore manifestly erroneous, as it contains a confusion of terms, and involves a complete destitution of all the mental powers.

Neither is the want of disposition moral inability. The disposition is no power at all. Would any man, in his sober senses, call the most skilful disposition of an army, drawn up on the field of battle, the power of the army? The disposition of an army is that arrangement of its divisions, by which it is prepared to exert its physical power upon the enemy.

Disposition is not a power of the mind, and, therefore, the

want of it is not an inability. We do not perceive nor conceive, judge nor reason, love, desire nor believe, choose nor refuse, by the disposition. It is, therefore, incorrect to call the disposition an ability, or an indisposition an inability. It is neither a faculty nor power of the mind.

What then is disposition? Disposition supposes mental powers. But these powers do not suppose a disposition. There can be no disposition without powers; but powers may exist without a disposition. I know not that a logical definition can be given of the disposition of the mind. The description I would give of it is this, viz. a certain *relative state of the faculties* of the mind. It is that state of the mental faculties, by which a person is prepared to take such views of an object, presented to him, as are calculated to excite him to some particular volition. And it is evident that his views of an object may involve a sufficient, or insufficient, inducement, to some particular volition. In the one case the will operates; in the other it does not. And it is hence farther evident, that there may be a disposition which is not followed by an operation of the will. Disposition is, therefore, no power, and the want of it is no inability. And it is not the proximate reason why the will does act, though it never acts without a disposition.

The will never operates, whatever be the disposition, except in consequence of some motive. The want of motive is the proximate reason why the will does not operate. But there never can be, it is true, any motives to excite the will to act, without a disposition to attend to them. And yet it is not the disposition, but the intellect, which furnishes the motives, without which there can be no volition. Motives and volition evidently depend upon the operation of the intellectual faculties, and not on the disposition. The want of disposition is, therefore, unphilosophically called a moral inability. It is no kind of inability.

A good disposition is the result of regenerating grace, renewing all the mental faculties, by which they are prepared to perform their respective functions. And after a person is disposed to attend to the objects which the scriptures present to view, he will have no power to choose, or refuse, without motives furnished by his intellect. In the absence of motives he has no power to will, and there can be no volition, whatever be his disposition.

The want of power to will, is an inability, but not a moral one. I *will* to keep the Sabbath holy. The object of volition in this case is a moral duty. But the operation of intellectual faculties is as necessary to the performance of this duty, as that of the will. We cannot perform it, unless we understand and

approve of it; and to perform it requires volition. And there can be no propriety in calling the intellectual powers natural, and the will moral.

Sinners have, it is said, sufficient natural, but no moral, power, to love God. Then *naturally* they *can* love God, but *morally* they *cannot*.

This looks a little like the balance equally poised. Natural ability is in one scale, and moral inability is in the other, and the balance is *motionless*; the sinner does not love God. A *positive ability* is no heavier than a *nonentity*.

They have natural ability sufficient, but this ability depends, for its operation, upon moral ability, which they have not. A nonentity renders their natural power inert. Nay, their moral inability does, ipso facto, annihilate it.

If a man has sufficient natural power to love God, then in the exercise of this power he can love God, while under a moral inability. If he cannot love God by the exercise of natural power, independent of moral power, the distinction is erroneous, and the sentence which contains the distinction is false, for power that cannot be exerted is no power.

To say a man has sufficient natural power to love God, and if he had moral power, he could perform this duty, is to say, he has a sufficiency of one kind of power, and if he had all other necessary power, he could then love God. This is manifestly begging the question in controversy, and of course illogical.

Mental powers cannot be correctly divided into natural and moral. All the powers of the body are physical, and those of the mind intellectual and active. And there is an obvious distinction between faculty and power.

The faculties have different offices. The mind does not perceive, nor conceive by operations of the will; nor choose by an operation of the understanding; nor love by an operation of either of these, nor by their combined operations, but by a distinct faculty.

It is the province of the understanding to perceive and conceive, judge and reason; of the conscience to approve; of the will to choose; of the faculty of feeling, to love. And this seems to be the natural order of their operations. The disposition, being nothing more than a relative state of these faculties, does nothing. It is no power, and has no operation. It no more excites the mind to action, than the sails, without wind and water, move the ship.

The natural man is ignorant of God, and therefore cannot love him, nor choose him as a portion. He has the requisite faculties, but the mind is so vitiated, that he has not the neces-

sary powers to know, love, and make choice of God. He has, however, all the powers necessary to render him an accountable being. Why then does he not perform the duties just named? I answer, he is totally depraved, and destitute of all the requisite powers to perform them. What then is necessary to enable a sinner to know, love, and serve God? To this I answer, powers, which, as a sinner, he never possessed: powers which he cannot acquire by the operation of any, nor by the combined operation of all the powers he possesses. They are powers of the new heart which is produced by the regenerating spirit. These powers seem to consist in the new perceptions and new relish of the renewed mind.

The change, produced in regeneration, does not include any new mental faculties, but new intellectual views of the divine perfections, and new feelings towards God, which induce the mind to approve and make choice of him as the best portion.

Regeneration heals the disorders of the mental faculties; removes blindness from the understanding, hardness from the feeling faculty, perverseness from the will, and communicates the powers necessary to know, love and serve God.

Such is the constitution of the human mind, that as soon as we perceive the loveliness of an object, we necessarily love it, and if so circumstanced as to be an object of choice, we choose it for a possession. Love does not depend on the will, any more than vision depends upon the ears.

As soon as the sinner obtains a spiritual knowledge of God, he immediately and necessarily loves and chooses him as his God and portion, under the influence of the motives which are furnished by his intellect. And as soon as he understands the laws of God, he esteems them righteous and excellent, and devotes himself to the service of his Supreme Sovereign.

J. F.

(To be continued.)

TRUE WISDOM.

While we are in this state of being, we must encounter difficulties, and struggle with uneasiness. The heart will be often dissatisfied, we know not why, and sigh for, we know not what: our noblest faculty will stand an unconcerned spectator, as if unconscious of its power. In such cases, reason ought to be roused from its stupor, and to a reminiscence of the task to which it is appointed. It should be reminded of the exalted office it holds in the economy of the soul, and made to know the insidious snares and watchfulness of its enemies. But while we labour under the restlessness of discontent, we cannot

take a surer method to recover our peace of mind, than calmly to survey the folly, the unsatisfactoriness of every passion that centres in earth, and of the pursuits that end with our present mode of existence. Suppose our earthly aims were directed to their object by the favouring gale of fortune? Suppose our pursuits should be crowned with all the success that flattering hope assigns them? Yet, impotent, vain and variable as we are, the attainment would not be worth a momentary triumph. While the heart turns on an earthly axis, like this perishable sphere that it loves, it will be variously affected by external influence. At one time it may bear the fruits of gladness, at another be the desert of sorrow. One while the sun of pleasure may rise upon it, and again it will be shrouded in the gloom of discontent. The cause of this is, not only that the human heart is in itself changeable, often deriving its sensations from constitutional influence, but that the objects, if they are earthly, on which it depends for happiness, are all liable to variation and decay.

Under the impression of these circumstances, the heart still feels a void, which nothing can fill, but the unsearchable riches of the love of God in Christ Jesus. It is then religion presents views, where our hope of happiness is fixed on a sure foundation, on one certain event, on the love of Him who pities us, as a father, full of commiseration, who is in himself invariably the same, yesterday, to-day and forever. It is then we see that happiness is not to be derived from the world, or from ourselves, but from Him who loved us, and gave himself to die for us, that our hope of immortal happiness might be secure, when we live in the faith and practice of his pure and undefiled religion to the end. This event, though remote, cannot be altered by any human contingency. Here the heart has a sure foundation, on which it may rest. Without this sure anchorage of the soul amidst the storms of life, we should be tossed to and fro by every tempest of passion, by every wind of fortune and doctrine, the sport of folly and the dupes of fallacious expectation. To this immoveable rock religion directs us, in the hopes of immortality.

If we examine with candour, the principles, operation and effects of true religion, and compare it with every enjoyment that is of an earthly and transitory nature, we may trace the superiority of the wisdom that comes from above. We know from the words of divine revelation we shall exist in another state of being, after our present tabernacle is crumbled into dust. We are confirmed in this exalted hope, by every benevolent purpose of the God of love, through his grace in Christ Jesus, that by faith in his atoning blood, our future existence shall be infinitely happy. In this glorious hope, the interests

of a temporary life are swallowed up and lost. This hope, like the serpent of Aaron, devours the mock phantoms created by the magic of this world, and at once shows the vanity of all earthly pursuits, when the heart rests on them for happiness. Compared with this prospect, how poor, how barren, would every scene of mortal happiness appear! How despicable at the best, yet how liable to be destroyed or lost by every storm of adversity! For are we not exposed to a thousand accidents, the most trifling of which may be sufficient to break a scheme of happiness, however providently laid?

What are those conditions in life that are most eagerly sought or admired? Are they not, the splendour of the great, the affluence of the rich, the voluptuousness of the sensualist, which are generally preferred to true religion?

But are these above the reach of misfortune? Are they exempt from the importunities of care? The exalted station of the great is but the object of envy, of impertinence and pride. Riches create often more wants than they are able to gratify. Were our wishes that lead to these accomplished, we should in the end unavoidably be disappointed. The acquisition for a time might soothe our vanity; but the heart would soon sigh for ease and seclusion; it would envy the peace and content of those, whom pride would call our vassals. If wealth or grandeur then cannot afford us happiness, where shall we seek it? Is it to be found in the cell of the solitary hermit? or does it keep its midnight vigils in the cloister, or watches it the lamp of the learned? Loves it the society of laughing mirth? or does it court the pensive pleasures of meditation? Is it only genuine in the cordiality of friendship? or in the lasting tenderness of married love? Alas! this train of alternatives will not do. Should we shun the troubles of social life by flying to the lonely desert, we would soon sigh for the enjoyment of those things we had fled from and quarrelled with. The strongest mind would not long contain the burden of uncommunicated thought, and the firmest heart languish in the stagnation of melancholy. Ask the solitary scholar, if ever, in his learned researches, he beheld the retreat of happiness. Investigation for amusement is all that he will pretend to; amusement, in quest of which the active powers of the mind are frequently jaded, the understanding enervated by the pains of attention, and the memory oppressed by ideas that can never profit.

Yet perhaps she may be found mingling with society, and swelling the echo of boisterous festivity. Ah! no, the joy of the light footed dance, the bravo! bravo! that dins the ear from the pit, or boxes of the theatre, cannot be called happiness; for the noise of mirth will vanish, like the echo of the

evening; even in laughter the heart is often sad. If in the philosophic entertainment, that feast of reason, we are able to distinguish the elegance of conversation, we shall often be disgusted with the arrogance of pride, or the impertinence of folly: and if not, we may be amused with the scene, but can never taste the pleasure of society. From the tender engagements of friendship and love, we have as little reason to hope for happiness. For the condition of human life is at best so uncertain, that it is even dangerous for the heart to form any connexions that are dear and tender. The tenderness of love lays the heart open to many sufferings, to many painful apprehensions, for the safety of its object, to many uneasy sensations, both from real and imaginary causes. From want of a better remedy, to these ceaseless evils, the wisdom of ancient philosophy taught her votaries to bid a brave defiance to the influence of pleasure and pain. This maxim it urges with unremitting assiduity, without making any allowance for particular tempers or circumstances; without instructing us how to behave under the solicitations of joy or pleasure; how to defend the heart from the inroads of sorrow, or guard against the unseen stratagems of distress.

Under these evils and disappointments, where can the human heart turn, but to the gospel of our Redeemer, which affords the noblest and the safest refuge. With the exalted hopes that it presents to us, the sufferings of the present life ought not to be compared. The pleasures of this divine wisdom, never cloy the desire, nor enfeebles the powers of the immortal mind. In the glorious hopes that the gospel inspires, let us bury every anxious thought, the uneasiness of discontent, and the solicitude of care. Let us by faith obey its precepts, adhere to its promises, and practise the injunctions of the religion which Christ revealed and established, as in this we shall find a happiness and peace which the world can neither give nor take away. A very few years, perhaps a few months, or weeks, or days, may bring us into a state of being, where sin and misery shall perplex no more. Though we have now our bed in darkness and our pillow on the thorn, yet the time draweth nigh, when we shall taste of life without anguish, and enjoy the light without bitterness of soul. At that hour, religion we find our only aid and comfort; when worldly enjoyments recede from our view, love to the glorious Author and Finisher of our faith can give us true happiness. As the day of life is far spent, and must terminate in the moonless night of the grave, let us now watch the seductions of the world, which promises happiness, but can never bestow it. We are momentarily hastening to that scene of existence, where the wicked cease from troubling and the weary are at rest—where hope

shall no more be cut off by disappointment, and where the distresses of time are forgotten in the joys of eternity—where love flows from heart to heart, without the stream from the fountain being lessened by the number who receive its influx, and where real happiness cannot be interrupted.

To this superiority must be carefully connected the proper choice and criterion of a true religion. Amidst the vast variety of religious systems now in vogue, it behoves us to make the proper distinction and prefer the best. Examine, if you can, that which is called the religion of nature—the religion of the Heathen—of the Pagan—of the Mahomedan—their religion too who have set up reason as their deity, through all the intermediate steps of deism, down to that which is gratuitously called rational Christianity. Examine all their precepts and the legitimate practice to which they lead. Take an impartial view of the obscene rites and idolatrous worship of the Gentile nations—the lascivious paradise, and the bloody and tyrannical dogmas of Mahomed—the accommodating tenets and spirit of those who have assumed the name of Christ, yet deny his proper deity, and risk their salvation and future happiness on the critical explanation of a few words; who, to maintain a system, would rob God of justice and holiness, and of the glory of salvation. With these compare the doctrines, the precepts, the promises, the threatening, which purport to be the revelation of the will of God, by Christ Jesus, his only begotten Son and express image, who was made flesh and dwelt amongst us—who came to redeem our fallen race. Recollect his character. Keep a steady eye on the permanent expression of his good will to his followers, in which he lived, by which he suffered, for which he died. What now would you expect from a mind so purely and habitually benign? Is it possible that a heart so warm and wide, could harbour a narrow wish or utter a partial sentiment; could do one act, or assume one prerogative, that would derogate from the glory of God, who sent him down as mediator between him and his revolted creatures? Most fortunately, on this point, the fullest satisfaction is in every man's power. Go search his gospel, the religion God has revealed, and Christ has published to men, for their instruction and belief, to the bottom. Search it not, however, in those artificial theories, which have done it the most lasting injury: not in *their* manner, who assume his name, but overlook his example of humility; who say they believe in the merits of his death, without practising those graces that adorned his life: not in those wild, deluded, and romantic opinions, which, to make us Christians, would make us fools:—But in those writings given by inspiration, containing the history of God's dealings with mankind, and his gospel, which, in the most peculiar and exclusive sense, are the words

of eternal life. Many commentators of this word, appear to be good for little else, than to perplex the head and suppress the ardour of the heart. Do read the scriptures, as you would the last will of some dear departed friend, in which you would expect a large bequest; and tell me, then, in the sincerity of your soul, what you there see to circumscribe the social affections, to depress the risings of benevolence, to check the generous effusions of humanity? Littleness of mind and narrowness of temper, were certainly no parts of our Saviour's character; and there is nothing contained in his gospel which he did not exemplify. Strange that an institution that begins and ends in benignity should be prostituted to countenance the workings of malevolence! should produce animosity between those minds it was intended to unite! But there is not a corruption in the human heart, that has not borrowed, sometimes, the garb of religion.

Christianity, however, is not the less precious to the humble and honest believer, that knaves and hypocrites have so long abused it; for let bigots and sceptics say what they will, it softens and enlarges the heart, warms and fills the mind of the believer, as certainly and as sensibly too, as the sun does the earth. This criterion is as obvious as it is decisive. A steadfast faith in the gospel of the Son of God is always accompanied with an upright and cordial obedience. Whoever would be thought pious without this genuine seal of piety, be his behaviour as starch, and his face as sanctimonious as you will, mark him as a hypocrite. But the man whose bosom heaves with kindness, who would not do or say any thing to hurt his neighbour, whose ruling disposition is to be benevolent and kind, lives under religion's influence. Contemplate the life and imitate the character of Christ Jesus our Saviour. In him we behold a character free from every shade of human weakness, yet softened by every tender feeling; a man of sorrows and severely tried, more amiable than all the sons of men. His religion breathes love and good will to men; no selfish principle, nor any but that which leads to immortal happiness through faith in his blood.

From this heavenly wisdom flow pleasures that are satisfactory, and advantages that are lasting. This descendant of heaven, is the parent of all our virtues, and guardian of all our happiness. Peace and contentment, twin sisters, follow her footsteps. The spirit of God divests the heart of care, and pours on the mind where it enters a flood of light, and joy unspeakably divine. By it the spirits of darkness are dispelled, and an angel band are sent to guard this scene of our mortality. The religion of Jesus, wherever truly known and practised, promotes love and good will among men—heals the wounded spirit—dissipates the gloom of sorrow—sweetens the bitter cup of affliction.

tion—extracts the sting of death, and shields from the law's direful curse, in the awful hour of judgment. Religion raises man above himself—irreligion sinks him beneath the brute. The one makes him like an angel—the other like a devil: this binds him down to every thing that is earthly, sensual, devilish: that opens heaven's portals, and lets loose all the principles of an immortal mind amongst all the glories of an eternal world. There, believer, you may view the regions of mercy without a cloud, unsullied by a vapour, unruffled by storms; where the heaven-born charities of your renewed nature never cool, never change, never die! Ere long, if now united by faith to him, who in your nature is exalted to the throne of the universe, you will break the fetters of mortality, and escape from the brittle cage of confinement, ascend, as with the wings of a cherub, to the throne of God. C.

A PROPOSAL TO CHRISTIANS OF ALL DENOMINATIONS.

Every man's religion ought to regulate his politics. This will not be controverted by any Christian in argument, even though his whole conduct in civil society should be in opposition to the maxim.

It will be agreed too, that it is desirable, in every government, to have rulers who fear the Lord, and are conscientious in the discharge of their private and public duties.

The question now arises, how shall we obtain such rulers? The answer seems to the writer to be obvious. We live under republican constitutions of government, and directly or indirectly, all civil officers, from the highest to the lowest, are created by the election of the people. Among the electors we find a great majority of persons professing the Christian religion; and a majority of votes is requisite to constitute an election. How, then, can any person who is an avowed enemy to Christianity, or who is known to be openly irreligious in his moral conduct, ever secure the honours and emoluments of any office? He must disguise his infidelity, and play the hypocrite, so as to appear friendly to virtue and Christianity; or else, Christian electors must have been unfaithful to their God in the discharge of the duty of their elective franchise. In any case, in which the majority of the legal voters in any electoral district are professing Christians, it is their fault if any but the apparent friends of religion and morality are constituted officers, either of the city, town, county, state or nation, through their suffrages.

It is humbly proposed to Christians of every denomination, to abandon party politics, and come individually to this conclusion, *I will never give my vote for the election of any man,*

to any office, who is, according to my belief, an enemy to Christianity, or a man of bad moral character. If this resolution were formed by all the Christians in our land, not in public meetings called for the purpose, but in the season of meditation and prayer to God for direction in every political duty, we should soon have no more avowed infidels, scoffers, and enemies of true religion, in any office, which is to be filled by future elections.

We should be filled with hope concerning the lasting prosperity of our highly favoured country, if *real Christians* of every name, would but resolve, in the fear of God, *never to vote for any man, of any religious or political party, who was not believed by them to be a friend to the Bible, and a man of good moral character.*

Is such a union of pious men undesirable? Is it impracticable? Would it not honour Christ? Would it not tend to secure the lasting happiness of America? E. S. ELY.

Reviews.

A Retrospect of the first Ten Years of the Protestant Mission to China, (now in connexion with the Malay, denominated the Ultra Ganges Missions,) accompanied with Miscellaneous Remarks on the Literature, History and Mythology of China, &c. By WILLIAM MILNE. Malacca: Printed at the Angli-Chinese Press, 1820. 8vo. pp. 376.

China, with a population, it is said, of more than three hundred millions, may in fact be considered as a "world within itself;" a part of human kind separate from the rest of the species. As this vast empire maintains no foreign alliances, it is necessarily shut out, in a very great measure, from the observation of other nations, as to its manners and laws, its religion and literature. It is true, that much valuable information has been obtained from the writings of the learned Jesuit, Du Halde, from the travels of Barrow, and the two embassies from England to the court of Peking.—But, notwithstanding, very much remains to be learned on all these subjects.

If, as is judiciously remarked, "this empire, in its natural and moral history, in its chronology and typography, in its laws and jurisprudence, in the peculiarity of its manners and customs, and in the antiquity and singularity of its language, presents, without exaggeration, the amplest field on the face of the globe, for the researches of the naturalist, the historian, the antiquary, and the philosopher"—then assuredly the Christian world is under very great obligations to those individuals who

add any thing considerable to the stock of knowledge which we possess of this singular people.

To the benevolent Christian mind, this very populous part of the world presents a scene highly interesting and affecting.

For more than twelve years has a Protestant mission existed in China, and the result of it is presented to us in this volume.

The Rev. Dr. Milne was the associate of the first Protestant missionary, the Rev. Dr. Morrison, who was sent out by the London Missionary Society, and arrived at Canton in the year 1807.

After an appropriate Introduction, in which Dr. Milne shows that "Christianity is suited to and intended for all nations," and that the duty of making it known is recognised in every age—he adverts to the formation of the Missionary Society, and its attention to China.

With the origin and constitution of this society, most of our readers are acquainted; but its enlightened views, and Catholic principles, are so impressively stated by the author, that we are persuaded the following will be read with pleasure by all who love the gospel of our common salvation.

"A just sense of the deplorable state of Pagan nations; a full conviction of the suitableness of the gospel to their condition; a firm persuasion of the truth of the divine promises; and a deep impression of the duty of all Christians to exert themselves for the propagation of divine truth, were the principles which led to the formation of the Missionary Society in London in 1795. Its specific object was, *to spread the knowledge of the gospel among Heathen and other unenlightened nations*; and it was the aim of those venerable men, who assisted in its formation, that its fundamental and distinguishing principle should be such as to admit, not merely of the pecuniary aids and good wishes of Christians of *every denomination*; but also to engage the talents of the wise among them, in the direction of its affairs, and to support the labours of such missionaries as they might severally furnish, in the promotion of its views abroad. They wished that the society should not be either Episcopalian or Presbyterian, Congregational or Methodist, exclusively; but that it should combine all these, without being characterized by the peculiarities of any one of them: therefore they called it *The Missionary Society*. Hence its affairs have always been managed by a Board of Direction, chosen annually from the two established churches of England and Scotland, and from various bodies of Dissenters; and of the labourers whom it has sent forth, some are Episcopalians, some Presbyterians, some Lutherans, and some Dissenters. Thus they are united in the belief of the great truths of the gospel, and in their efforts to promote the diffusion thereof;

but they agree to differ in points of lesser moment, concerning which there never has been, and perhaps never will be, a perfect unanimity in the church."

Such are the enlightened and truly Christian principles upon which this society is founded, and that it is destined to become a most invaluable blessing to the nations of the earth sitting in Pagan darkness, is most abundantly manifest from the success which has attended its labours. It has planted the standard of the cross on every continent and in many islands, and its diffusive benevolence is limited only by "earth's remotest bounds."

For several years, says the author, the Missionary Society was occupied in the organization of missions to Africa, to the South Seas, &c. But no part of the world seemed so deserving of its attention as the empire of China. For notwithstanding various attempts had been made, in different periods of the church, to introduce the gospel into that country, still the thick shades of Pagan darkness hung over its immense population, who to the present hour, have neither tasted the sweets of political freedom, nor beheld the reviving beams of the Sun of Righteousness.

To show the importance of such a mission, and the sense which the society entertained regarding it, Dr. Milne in a concise and luminous manner, states the efforts of former ages to christianize China, and gives a "sketch of the national and religious character of that people." As each of these are highly interesting to the religious community, we are persuaded that no apology is necessary for introducing copious extracts from the work. According to ecclesiastical history, "the first attempts to make known the truths of Christianity in China, were by the Nestorians, who from the fifth century, when the sect arose, to the end of the seventh century, penetrated through the various countries eastward to Constantinople, to Tartary, where they spread their doctrines, and erected Christian societies. In the end of the seventh century, they came into China, where they also established churches." Little more notice is taken of their proceedings for nearly five hundred years after. In the thirteenth century they are said to have had a flourishing church in the north of China, where it still continued to exist in the beginning of the fifteenth century.* In the commencement of the 16th century, Nestorianism is thought to have entirely died away in China.

Dr. Milne appears to doubt the truth of what is stated by Dr. Mosheim and other ecclesiastical historians in regard to this subject, and inclines to the opinion that Christianity was not introduced into China until the thirteenth century, when

* See Mosheim.

the Roman Catholic church made an attempt, rather indirectly, to raise the standard of the cross there.

His reasons for doubting the fact of the Nestorians having introduced Christianity into China, are the following, viz. "The first is, that no authentic Chinese records that I have yet seen, make the least mention of the coming of that sect into China, or of their efforts, doctrines, sufferings, or extinction there. Nor, with the exception of the Stone Tablet of See-Gan, mentioned by some Romish missionaries, have any monuments, inscriptions, remains of old churches, &c. been noticed by any Chinese writer, that I have seen or heard of. The second is, that no part of the Nestorian doctrines, or ceremonies of worship, seem to have mingled themselves with any of the Pagan systems of China; at least so far as I can yet discover."

In the year 1307, the gospel is said to have made so great progress in China, under the Roman Catholics, that Peking was erected into an archbishopric. The names of Francis Xavier, and Matthew Ricci, are well known; the latter laid the foundation of the Romish church in China.

After describing the success which the missionaries met with for years, and the sufferings which they endured, the writer concludes thus: "The Europeans who were the life of the missions, have either died, been banished, or fallen by the hands of their persecutors: and the handful of converts which they had made (for compared with the Pagan Chinese, they were not, in the most flourishing state of the Catholic religion, as one to ten thousand), partly for want of the holy scriptures, and partly for want of living teachers, are falling back rapidly to heathenism."

It must however be observed, that there now exists a Greek church in Peking, at which the "Russian commercial resident and others from that country attend;" but it is not known that this church has made any attempts to spread the gospel among that people.

In the "sketch" which the writer gives of "the national and religious character of China," he evinces an extensive acquaintance with his subject. He traces the history of that nation from its infancy, composed of small states, gradually increasing until (by the conquest of the Tartars, by whom the empire is now governed) it has become a wonder among the nations of the earth.

"It is now, (says Dr. Milne,) 175 years since the present dynasty obtained the government of the whole Chinese dominions. Since then, there have been two national characters in the empire, of a very opposite kind, affecting each other by a mutual reaction. The intrigue and deceit of the Chinese, and the rude courage of the Tartar, unite in what may be consi-

dered the present national character of China: and in as far as this union exists, it will render her more formidable to her enemies, than nations at a distance imagine." Her political character does not appear in a favourable light, if we consider what the writer declares in the following impressive language. "If in her intercourse with foreign countries, China cannot with truth and justice, make all things appear honourable to herself, she makes no difficulties about using other means. She discolors narrative—she misquotes statements—she drags forth to the light whatever makes for her own advantage, and industriously seals up in oblivion whatever bears against her. She lies by system; and, right or wrong, must have all to look well on paper. This view of the national character of China, is not more true than lamentable; especially when we consider, that the character of a nation is formed by the sentiments and conduct of individuals: and that these again are the result of principles taught in the country, or reigning in the heart."

The change from barbarism to that state of civilization to which China has attained was extremely slow. "For it appears from the Chinese records, (says Dr. M.) that as far down as 918 years, B. C. there are instances, in which beloved ministers and slaves were killed at the death of their prince, to bear him company and serve him in the other world. They were barbarians in literature as well as in manners; for they could neither read, nor write, nor cypher.

"In letters, nature itself became their teacher; the first ideas of writing were suggested to them by the impression of the feet of birds on the sand, and the marks on the bodies of shell fish. Their written character continued for a long period, purely hieroglyphic: but after passing through various changes, suggested partly by convenience, and partly by genius, it gradually lost its original form, and approximated to one better adapted for the purpose of government and literature."

It appears, that the arts and sciences have for many years, yes, for ages, made very little progress; nay, according to the representation of the last English embassy to the court of Peking, in 1816, conducted by Lord Amherst, it would seem, that they are declining. If this be so, (and we cannot doubt it,) nothing but the introduction of Christianity on an enlarged scale, can revive them. They are blindly devoted to antiquity, and consider whatever is ancient, as the "prototype" of all that is great, and glorious, and excellent. Notwithstanding the present degraded state of China as to literature and morality and religion, Dr. M. confirms the opinion so justly entertained, that in some of the Chinese writings are found many comparatively correct sentiments on numerous subjects. But at the same time, when the whole picture is fairly exhibited, it pre-

sents to our view a most melancholy representation of the state of such multitudes of moral beings, who are continually passing away to eternity. The following remarks of the author, will give us some adequate idea of the pitiable condition of that people.

“Many striking aphorisms—many correct views of life—many bright and pertinent thoughts, concerning the mutual intercourse of mankind, and the management of business—many useful maxims for the government of families and nations, and for the regulation of the temper in individuals, are to be found in Chinese books; especially those of the sect of Confucius, both ancient and modern. But the good effects of these are in a great measure counteracted, either by the entire silence which they preserve on the subject of the existence and perfections of God, or by the distorted views which they give of his character and government, or by a great preponderance of false principles in general. As we ought not, in judging of the character of a people, to deny what is good in them, so we ought not to run away with a few of their useful maxims, as fair specimens of their creed and conduct. When we perceive, on the attentive examination of the books and prevailing practices of the Chinese, that some of those sentiments which they most value, and which appear most important in the eyes of strangers, arise from false theories of the universe, or are enforced on the principles of astrology, or tie the mind down to earth, and lead the people to idolatry, what judgment can we pass on them? When we behold the best of her rulers, and the most enlightened of her sages, (e: g. Confucius) worshipping any God or no God at all, just as suited time, place, and taste of the age; what shall we think of their hearts, virtues, and productions? Can we suppose these systems capable of directing the bulk of the people to God, which leave their authors to worship the heavens and the earth, mountains and rivers, the gods of the kitchen, and the spirits of the dead? The current of Chinese idolatry widened and deepened as it flowed, by the accession of tributary streams from western and eastern Tartary. Their successive conquerors, along with their national customs, introduced also their national gods and superstitions. At the present time the gods of China are, to use an expression of the sect of Fuh, Hang-hosha-soo, i. e. ‘in number like the sands of Hang river.’ Most of the forms of mythology which make any figure in the page of history, now exist in China; except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India, are all to be found here, though with some slight variations. China has her *Diana*, her *Æolus*, her *Ceres*, her *Escula-*

pius, her *Mars*, her *Mercury*, her *Neptune*, and her *Pluto*, as well as the western Pagans had. She has gods celestial, terrestrial, and subterraneous; gods of the hills, of the vallies, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain, the fire; over the grain, over births and deaths. She worships the host of heaven. She worships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers and offers sacrifices to the spirits of departed kings, sages, heroes; and parents, whether good or bad. Her idols are silver and gold, wood and stone, and clay; carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees; she has set up her idols at the corners of the streets, on the sides of the highway, on the banks of canals, in boats and in ships. Astrology, divination, geomancy, and necromancy, every where prevail. Spells and charms every one possesses. They are hung about the neck, or stitched up in one's clothes, or tied to the bed posts, or goods safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are all idolaters.

“Such,” concludes the writer, “is the state of China. Such, after enjoying the philosophy of Confucius for more than two thousand years! Such, after Roman Catholic Christianity has existed in it upwards of two centuries! Such it was when the mission to China was proposed; and such it is at the present time.”

It is known that Dr. Morrison accompanied Lord Amherst, in the year 1816, to the court of Peking; and it must be gratifying to the Christian community to learn, that the Dr. wrote a short memoir of the embassy, which we hope he will soon publish. From his intimate acquaintance with the Chinese language and literature, and from his habit of close investigation, for a long time, of all that belongs to this interesting people, we may hope, that much valuable information will be presented to the world.

With what unceasing industry the members of this mission have applied themselves to their honourable work, will appear from the fact, that more than 140,000 tracts and catechisms, and portions of the sacred scriptures, have been printed in the Chinese language, besides 20,500 in the Malay. The whole of the Old and New Testaments have been completed, and the pleasing reflection is indulged, that the way is now prepared, for the emancipation of the vast population of this mighty empire, from the oppressive tyranny of the prince of darkness.

B.

Miscellany.

CAUSE OF THE JEWS.

A correspondent in the city of New York, has furnished us with a volume of admirable sermons and essays, on the duty of Christians in relation to the Jews, never published in this country. The same gentleman has kindly promised, for our pages, some account of the rise and progress of the "London Society for promoting Christianity amongst the Jews," which we doubt not will be interesting and useful; a portion of which may be expected in our next number. This subject has not received that attention, from the American churches, to which it is entitled. If we believe, as the Bible teaches, that Israel shall be brought in to Christ, with the fulness of the Gentiles, our prayers and labours of love should be directed to the former no less than to the latter: and the present aspect of Providence seems to indicate that the time to favour that miserable, and too long neglected people, is come.

The following pertinent observations are taken from a sermon contained in the volume just named, by the Rev. Thomas Scott, jun., preached at the Parish church of St. Paul, Bedford, (England,) for the benefit of the Jews' Society. After giving a melancholy, but just picture, of the state of the Jewish nation, the author proceeds, under his second head of discourse, to consider the duty of Christians toward this unhappy people.

"When we reflect on the immense debt of gratitude which we owe to this nation; when we think on all the endearing bonds which must bind the heart of a Christian, to those who are the children of faithful Abraham; among whom arose all those eminent saints, whose examples we admire, and by which we are daily edified; the people from whom we have received the whole word of God; and from whom sprang that glorious Redeemer, who hath rescued us from hell: when, in short, we reflect on all that must make a pious mind love those 'in whom all the nations of the earth are blessed,' we cannot but be astonished to think, that their most lamentable state has scarcely been heeded by the disciples of Christ. In this there has been a most striking contrast between the disciples and their Master. In few things have the bulk of professed Christians shown themselves so far from being like minded with Christ.

"In the midst of all the malice of the Jews, in the prospect of all the torture, which he was just going to endure at their hands, the Saviour could forget his own sorrows, to weep over Jerusalem and the miseries that were coming on her unhappy children! Even in that 'hour and power of darkness,' when all his foes triumphed over him; and he was led forth, amidst the contempt and execration of almost the whole Jewish nation; he endeavoured to turn the lamentation of his few followers from himself to that devoted people: 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.'* Yet these very miseries, over which they were called to weep, have been, and are now, beheld by Christians without concern!

"Even after our Lord's resurrection, when the measure of Jerusalem's ini-

* Luke xxiii. 27, &c.

quity seemed to be filled up, by the murder of the Prince of Life, still he manifested the same regard for this people. His parting charge to his apostles was, 'Go ye into all the world, and preach the gospel to every creature, *beginning at Jerusalem*.' St. Paul, (who followed Christ in this respect as well as others, as closely, or perhaps more closely, than any other man) though the object of his countrymen's most rancorous malice, could appeal to God: I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh.' 'My heart's desire and prayer to God for Israel is, that they may be saved.*' But since that day, Christians seem to have entirely lost the spirit of Christ and his apostle. The Jews have been scarcely thought of, unless to be treated with contempt. Nay, often it has seemed as if the followers of Christ had conceived that they could in no way, so clearly manifest their attachment to his cause, as by retaliating upon this devoted people the cruelties which their fathers exercised upon him, his prophets, and apostles.

"But 'no man hath cared for their souls.' While, at different periods of the church, various plans have been formed for evangelizing the heathen; Christians have been contented to let the posterity of Abraham perish in their sin, at their very doors, without making a single effort to instruct them in the words of eternal life. Their miserable case has excited no pity; for they seem literally to have been accounted '*enemies*' as concerning the gospel.' The prevalent opinion has been that as,

'Outcasts of earth, and reprobate of heaven,'

there was no hope for them; and that it was vain, even to attempt to pluck an individual, as a 'brand out of the burning.'

"We may adore the unsearchable wisdom and justice of the Almighty, who has thus performed his threatenings against 'the people of his wrath.' Yet nevertheless, we ought to, nay we cannot but feel ashamed, when we reflect upon our insensibility and ingratitude. 'Thanks be to God, who hath,' at length, 'put an earnest care for them, into the hearts of his people.' The day of hope seems once more about to visit them who have so long 'sat in darkness and in the shadow of death.' At last Christians begin to be sensible of the debt which they owe to the Jews, and are anxious to know their duty towards them.

"If misery have a claim on compassion: if a people, once 'a holy nation,' but now sunk into the depths of wickedness, be an object of pity: if millions of immortal souls, living without God and dying without hope, be a sight too affecting to contemplate, surely the Christian can never withhold the tear of commiseration from the Jews! There is indeed every thing to make us feel for them. We ought to regard them as a parent in danger of perishing. We have received our very existence, as the people of God, by means of them. Nay, our very privileges and advantages are in some sort the very cause and reason of their misery: 'As concerning the gospel,' says St. Paul, '*they are enemies for your sakes*.' 'The natural branches were broken off, that *we might be grafted in*.' 'Shall we then boast ourselves against the branches?' Shall we think ourselves better than they? Shall we say to an unbelieving Jew, 'Stand by thyself, I am holier than thou?' 'Who hath made us to differ? What have we that we have not received?' Why then should we boast as though we had not received it? The same power which cut us out of the olive tree, which is wild by nature, and grafted us into the true, 'is able to graft them in again if they abide not in unbelief.' The same grace which caused us Gentiles to turn 'to God from idols, to serve the living and true God, and wait for his Son from heaven;' can soften the heart of a Jew, and cause him 'to look to him whom he has pierced and mourn.' And the same righteous severity which cut them off from the church, because of unbelief, will assuredly deal in like manner with us, if, with the name and profession of Christians, we have not the spirit of Christ. 'For, as he is not a Jew who is one outwardly,' so there is much

* Rom. ix. 1, 2. x. 1.

more in being a Christian, than merely 'calling Christ *Lord, Lord.*' 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.' If then we can behold the Jews, in the awful state in which I have described them without pity, where is our love? where is the evidence of our faith? where is the mind, the spirit of Christ? He beheld Jerusalem and wept over it; but we are more of the mind of those who said, 'Rase it, rase it, even to the foundation thereof.*' He came to 'seek the lost sheep of the house of Israel;' but we are unwilling to lend our aid in bringing them back to 'the Shepherd and Bishop of their souls.'

"Brethren, I can form a conception of the possibility of Christians living (as has been the case for ages) in forgetfulness of their duty in this respect; for I have been guilty of the same; but I can entertain but a very poor opinion of the state of that man's heart, who, when his duty is forced upon his attention, when the misery of those, who were once the people of God, is clearly set before him, can 'shut his bowels of compassion from them.' 'How dwelleth the love of God in him? But pity and compassion for their miserable estate is not all that they want, nor all that we owe them. They need our prayers, they need our money, they need our exertions; and we owe all these to them! What would England have been, if Jews had not laboured and prayed for us? What would have been the state of our souls, if Jews had not spent themselves in proclaiming the glad tidings of salvation? In exactly that state, at this moment, are the souls of all the children of Israel. We can in no way pay the debt which we owe to those Jews, who taught us the way to heaven, except by endeavouring to give back the light of life to their posterity, who are now sunk into darkness and the shadow of death. I need not dwell long on this part of my subject; every man, who will but for a moment pause to think, must be conscious, that he is bound to do all in his power, to promote the conversion of this people; who, we know, from the whole tenor of scripture prophecy, will enjoy no temporal, any more than spiritual prosperity, *as a nation*, till they are brought to 'seek the Lord their God and David their King!'

"The value of an immortal soul and the necessity of knowing the gospel, in order to salvation, will bind us to exert ourselves for all; but the Jews have a claim prior to all others. We are 'debtors to the Greeks and to the barbarians;' but not to them as we are to the Jews. To the one we are debtors, because they are partakers of the same nature with ourselves. To the other we are debtors, not only on this ground, but because we possess nothing that is really valuable, which, under God, we have not received from them. They opened the wells, from which we draw with joy the waters of salvation, yet they are now perishing with thirst! They broke unto us, 'that bread which was given for the life of the world;' yet they perish with hunger! 'While we then have enough and to spare,' shall we stand by unconcerned and see them destroyed by the famine of the word of the Lord? If so, let us never more venture to lay claim to the name of *Christians*; for we have lost all that love which is the essential grace of this holy character.

"But I fear that, though none will deny the force of the obligations under which we lie to the ancient people of God; some will be ready to shrink back, from an idea that there is no hope of success in the attempt to convert them to Christianity.

"I am ready to acknowledge, brethren, that there are many circumstances, which render the instruction of the Jews a very difficult undertaking. But, though this ought to make us count our cost, it will not warrant us in declining the attempt. Had apostles and evangelists thus "conferred with flesh and blood; had they refused to go forth among the Gentiles, because of the difficulties that must be encountered in 'preaching the unsearchable riches of Christ;' we might still have been serving dumb idols, or offering our sacrifices to devils instead of worshipping the God and Father of our Lord Jesus Christ.

"The obstacles which we meet with in such a cause ought, instead of depressing us, to call forth our vigour. The more firmly the prince of darkness

* Psalm cxxxvii. 7.

has intrenched himself in his strong holds, the more strenuously ought the soldiers of Christ to exert themselves in attempting to destroy the works of the devil.

"While, however, we are by no means disposed to hide the difficulties of the undertaking, we have reason also to rejoice, that they are not *insurmountable*. Though we allow that there are many discouraging circumstances, there are also others which may afford us abundant encouragement, without delay, to unite our efforts for the salvation of Israel. Experience has already proved that, great as the obstacles are, with which we have to contend; the same means which of old rendered many of the Jewish 'priests obedient to the faith,' are, through the divine blessing, still sufficient to accomplish the same ends. Experience has also shown, that the God of Israel, will not withhold his blessing from the attempts which are made to bring the children of 'Abraham, his friend,' into the way of righteousness. Short as has been the time elapsed since the foundation of that society for which I am to plead, already great effects have been produced. 'Even so then, at this present time also, there is a remnant according to the election of grace.'" At the first anniversary, no less than twenty-five Jews professed their faith in Christ, and were baptized in the name of that Saviour whom, from their infancy, they had been taught to blaspheme."

FOR THE PRESBYTERIAN MAGAZINE.

TWO QUERIES.

Mr. Editor—In perusing the scriptures of truth, I frequently meet with passages difficult to be understood, and such as commentators pass over without sufficient explanation. I am an advocate for the good and wholesome doctrine, "that Christ suffered for the sins of his people;" and likewise a believer in "the perseverance of the saints;" and would therefore request some of your reverend correspondents, through the medium of your valuable Magazine, to answer the two following queries:

First.—In the petition "forgive us our debts as we forgive our debtors," are we not taught to entreat of God pardon for our sins, without any reference to the payment of the penalty, by Christ, in our stead? If I forgive a man who owes me a debt, I do it without having received an equivalent from another; otherwise I attach a wrong idea to the term *forgive*. and if the word *as*, in the text, means *in like manner*, does it not teach, that the pardon is granted to the sinner *freely*, by our Father in heaven?

The *second* question is:—Whether that passage of holy writ, contained in the eighteenth chapter of Matthew's gospel, from the 23d to the 35th verse inclusive, is opposed to the doctrine of the perseverance of the saints; seeing that the king, after having pardoned his servant, revoked that forgiveness, on account of his subsequent evil conduct. I am aware that the entire passage is a comment on the text, "forgive us our trespasses as we forgive them that trespass against us," and may be said to have no reference to the other doctrine; but it is hoped that an explanation will be given which may be satisfactory and useful.

It is solely for information I propose the above, hoping that the humble inquiries of one who seeks for truth, may meet with that attention which it is believed they merit.

DISCIPULUS.

WILL OF THE HONOURABLE ELIAS BOUDINOT, L.L.D.

It is generally known that this distinguished philanthropist has appropriated a large proportion of his estate to religious and charitable uses; and as it must be acceptable to all, and particularly advantageous to those concerned, to

* Rom. xi. 5.

be correctly informed on this subject: the following summary has been obtained, and may be relied on as authentic. The testator gives,

1. The sum of \$200, to be distributed by his daughter among ten poor widows.

2. He gives his daughter fifteen shares in the Aqueduct Company of Burlington, the yearly produce of which she is to distribute among "The Friendly Society of Females in Burlington."

3. He gives \$200 to the New Jersey Bible Society, to be laid out in spectacles, for the use of indigent old persons, to enable them to read the scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the Society established in the state of New York, for ameliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each, or at the option of the said Society, the sum of \$1,000 within two years.

5. The sum of \$2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New York and Philadelphia, and to "the Institution at Cornwall, in Connecticut, for educating the Heathen," respectively the sum of \$500.

7. To the trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth Town, N. J. and the Episcopal Church at Burlington.

8. The testator's library is left, after his daughter's death, to the Theological Seminary at Princeton, N. J.

9. Four thousand acres of land, in Luzerne county, Pennsylvania, to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves—each student not to receive more than \$200 annually.

10. Four thousand acres of land in the said county, to the trustees of the college of New Jersey—from the profits of which, are to be appropriated \$1,000 in the first instance, for the improvement of the Cabinet of Natural History, and the residue for the establishment of fellowships in said college, so that no incumbent however be allowed more than \$250 per annum.

11. Four thousand five hundred and forty-two acres of land in Lycoming county, Pennsylvania, to the American Board of Commissioners for Foreign Missions in Massachusetts, for the purpose of sending the gospel to the Heathen, and particularly to the Indians of this continent.

12. Three thousand two hundred and seventy acres of land in the county of Bradford, and state of Pennsylvania, to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance when necessary, into this institution.

13. To Messrs. Matthew Clarkson, William Woolsey, Samuel Boyd and John Pintard, of New York, in trust for the *American Bible Society*, 4589 acres of land, in the county of Northumberland, and state of Pennsylvania, the profits of which are to be applied to the general purposes of the institution, but especially to sending the gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land, in Centre county, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms—from this fund, a medal worth \$10, is to be given to any person who will undertake the purchase and distribution of the wood gratuitously.

15. The sum of \$5000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New York.

16. The residue of his estate, the testator gives and devises to his trustees;

and among the trusts are the following of a public nature, to be carried into effect after his daughter's death.

1. To the trustees of the college of New Jersey, the sum of \$10,000, half for the use of said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2. To the American Board of Commissioners for Foreign Missions, the sum of \$5000, for like objects, as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connexions, by a codicil, he gives the residue of his estate after the death of his daughter, and after satisfying his specific appropriations, to the use of the General Assembly of the Presbyterian Church, towards the support of such of the members as are of the synod of New Jersey, and whose salaries are insufficient for their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to missionary purposes, or to the use of the two education societies under the superintendence of the said General Assembly. The trustees and executors are—

Mrs. Susan Bradford, of Burlington.

Richard Stockton, esq. counsellor at law, and Samuel Bayard, esq. of Princeton.

Lucius H. Stockton, counsellor at law, Trenton.

Elias E. Boudinot, esq. Newark, N. J.

[*New Brunswick Times.*]

FOR THE PRESBYTERIAN MAGAZINE.

DOMESTIC MISSIONS.

[The following communication from the Missionary was laid before the board of managers of the Female Domestic Missionary Society of Philadelphia, at their last meeting; it is now presented to the members of the society.]

Beloved in the Lord—I have furnished you with some extracts from my missionary journal. These, from the nature of the case, cannot be expected to give a comprehensive view of the work in which we are engaged. They are designed to exhibit the mode of instruction pursued in visiting, together with some of the difficulties and encouragements met with in the course of the work. With this view in most of the cases mentioned in the extracts from the journal, I have endeavoured to state what appeared to be the actual condition of the persons visited, and the subjects, to the consideration of which their attention was called. A few cases thus presented to your view, are considered sufficient for the purpose. They are taken as much as possible in connexion with each other, so as to furnish a connected view of missionary labour in that period during which they occurred. Very many interesting cases have occurred during the course of the year, which must be passed over in silence, since an account of them would exceed the limits which must be prescribed to my communications to you.

In relation to the instruction of those whom I have visited, it is necessary to make one more remark; I have ever felt myself under the most solemn obligation to contribute to the utmost of my power to the real welfare of my fellow creatures, and by so doing, to promote the cause of Christ among men, and not the cause of any particular sect or denomination. I have therefore confined myself to their instruction in the plain and important doctrines of the Bible—such as the depravity of man by nature—the necessity of a change of heart—the nature and evidences of repentance and faith, and the way of salvation through Jesus the Saviour. I have uniformly exhorted them to continue their attendance, if the Lord should restore them to health, at those places of worship where they formerly attended, and, if they had formerly attended no where, I exhorted them to attach themselves without delay to some place of worship where they could in future enjoy the stated means of grace.

I now proceed to give a more comprehensive view of our missionary operations. It is believed that such a view will be given, by stating the weekly routine of duties and mentioning the present state of things, and what appears to be the prospect of usefulness at each of the missionary stations. I preach in the

afternoon and in the evening of every Sabbath in the mission-house near the intersection of Catherine and Sixth streets, in Moyamensing.

Tuesday afternoon is usually spent in visiting families at Moyamensing and adjacent places. In the evening the Bible class recites, and the scriptures are explained.

Wednesday afternoon is devoted to preaching and visiting in the Alms-house. The chapel at that place on the Sabbath is regularly and faithfully supplied from other sources. It is considered an object of the highest importance to send the gospel to those who are confined by sickness to their respective wards, and who are consequently unable to attend the preaching in the chapel. The number of these is great, and their peculiar circumstances are highly favourable for religious instruction. Such instruction can be given them only by preaching, and visiting in the different wards.

Thursday afternoon is usually employed either in visiting at the Alms-house, or in attending to the frequent calls to visit the sick and afflicted in different parts of the city; but when the case is urgent, I attend to these calls whenever they are made. And indeed there is scarcely a week that passes away without my conversing with several persons who in a few days appear before the Judge of quick and dead to answer for the deeds done in the body!

Formerly on Thursday, at present on Friday evening, I attend a prayer meeting among the people of Moyamensing.

The preaching at this place on the Sabbath is now quite well attended. The audience has been and is still somewhat fluctuating. But upon the whole the house is generally well filled, though never to overflowing.

There is at present a greater seriousness than usual prevalent among the people who worship here. About ten or eleven persons appear to be anxiously concerned, and four of these profess to have received a hope of forgiveness. Two of the last mentioned are members of the Bible class. A prayer meeting has been established composed entirely of the female members of this church and of the Bible class. The books contained in the library have been extensively read, and doubtless have been the means of disseminating much important knowledge. Some of them are taken by the managers of this society to the Alms-house, and placed in the hands of the poor in that place. It is much to be regretted that exertions to increase the number of books have almost or entirely ceased.

Could there have been procured a lot of ground for the permanent location of an edifice for the use of the church organized at this station, it would have created an interest, formed a bond of union, and contributed much to its prosperity. But this has not yet been found practicable. Hence the people are somewhat reluctant to attach themselves to it, and are with difficulty kept together.

Were the people who worship here wealthy, this important object could easily be attained without the assistance of others. But they are not, and are therefore compelled to look unto others for aid. But there has been for some time past an unusual appeal to the liberality of the churches from various quarters, and some of them are in embarrassed circumstances themselves. No aid has therefore yet been obtained, and indeed but little can be expected during the present state of things. Perhaps a future period may be more favourable.

Could the church at Moyamensing be built entirely by subscriptions of donation, so that nothing need be paid for the right of a pew, and but a small rent, which even the humblest labourer could afford, annually received for its occupation, it would afford complete relief to the poor in its vicinity; and here a great portion of the poor of this city actually reside. It might therefore be considered as the commencement of a work calculated to contribute to the temporal and eternal welfare of thousands of immortal creatures.

J. H. V. ©

(To be continued.)

A GOOD EXAMPLE.

Extract of a Letter from a young Merchant to a Presbyterian Clergyman in Philadelphia.

"As our Father in heaven has not only preserved me during the past season, but blest my business in a peculiar manner, I feel it my duty to do more than I

have done in promoting his cause on earth, and have therefore enclosed you \$ 50. Knowing that you have sometimes in your family worthy young men, whom you are endeavouring to help into the ministry, I have sent this sum to you for the assistance of such persons, should any be with you who need it. Should you have none at present who need it, put the money into the funds of the Education Society of Philadelphia.

"Painful experience has taught me the uncertainty connected with business, and from the success of to-day I would not calculate on the same to-morrow. Yet I feel desirous, so long as it is in my power, to continue to do something for Him to whom I am so infinitely obligated. Under these feelings I have thought (as soon as my situation would warrant) of supporting some pious indigent young man, till he was prepared for the ministry. On this subject I should like your sentiments, whether individual efforts in this way are as advisable as to place annually, what Providence may enable me to do in the hands of the Education Society. In giving your advice, recollect that I have not much property, and am just emerging from old embarrassments; that I have many claims here and elsewhere on what I have to give away; but you must also remember that my business is good, and I feel willing to trust the Lord with implicit confidence for the future."

FOR THE PRESBYTERIAN MAGAZINE.

THY KINGDOM COME.

WHATE'ER invites us to the throne,
Or brings the contrite, Lord, to thee;
In social worship, or alone,
Still may the supplication be

THY KINGDOM COME.

By MISSIONS let thy Gospel spread;
Let India hear the Shepherd's voice;
Awake the nations from the dead,
Bid islands of the sea rejoice:

THY KINGDOM COME.

By SCHOOLS OF GRACE, where heathen youth,
Gathered from crime, of Jesus hear;
Where stubborn hearts, subdued by truth,
Bestow the penitential tear,

THY KINGDOM COME.

By TRACTS with inspiration fraught,
Blessed messengers to him, afar,
Who 'nighted and forlorn, is brought
To welcome Judah's rising star,

THY KINGDOM COME.

By BIBLES sent to distant lands,
Thy own imperishable word;
Uniting earth in kindred bands,
Spreading the empire of our God,

THY KINGDOM COME.

By all the PRAYERS thy saints below
Have rendered, and before yon shrine,
Of those, that rob'd in glory bow,
O come, and be the victory thine,

THY KINGDOM COME.

By all the LOVE thou didst proclaim
For Him on whom the curse was laid;
Who meekly bore our sin and shame,
Grant thou the plea, for Jesus prayed

THY KINGDOM COME.

W. B. T.

Summary of Intelligence.

UNITED FOREIGN MISSIONARY SOCIETY.

This society was organized, August, 1817, by commissioners from the General Assembly of the Presbyterian Church, and from the synods of the Reformed Dutch and Associate Reformed Churches. Its affairs are conducted by a Board of Managers, who hold their meetings in the city of New York. Its aim is, to send the gospel to the destitute, as extensively as possible: hitherto, its attention has been confined, chiefly, to the savage tribes on the borders of our country. At present, it has among the aborigines of America, four missions, viz. one called the "Union" station, among the Little Osages of Arkansas; one called "Harmony," among the Great Osages of Missouri; one among the Tuscaroras, and one among the Senecas, in the north-western part of New York state. At these several stations there are from 70 to 80 persons employed, including ministers of the gospel, mechanics, farmers, female teachers, and children. The prospect of success, in endeavouring to raise the character, promote the comfort, and save the souls of these hapless immortals, is, upon the whole, encouraging; although a war between the Cherokees and the Osages has retarded the missionary operations among the latter. The latest accounts from the Union station that we have seen, are dated September 29th and 30th. The missionaries then entertained a hope that peace would soon be restored; and, in that event, the Indians had promised to send as many of their children to school as could be accommodated. A school-house and some other buildings have been erected; and the health of the family was better than during the summer. "We are," says the superintendent, "in the hands of the greatest and best of Beings; and though Indians prowl around the forest in quest of each other's blood, we dwell securely."

The Harmony station is fixed about 150 miles north of Union, on the bank of the Medicine river, four miles above its junction with the Osage river. This site was granted to the mission by the Indians in council, August 13, 1821. It is an eligible spot. The land is said to be excellent, and of some extent, including good timber, stone coal, clay suitable for making brick, together with a mill-seat, and a fine spring of water. "The Indians," says one of the missionaries in a letter to a friend, "appear very friendly. They frequently visit us; and we are assured that some of their children will be sent to us so soon as we shall be able to accommodate them. We are within fifteen miles of the Great Osage village."

The Rev. Mr. Crane, in a letter to the domestic secretary of the Board, dated November 17th, gives a pleasing account of the good work of the Lord among the Tuscaroras:

"Our Sabbath school, conferences and prayer meetings, have been regularly attended. The Christian Indians have become more attentive to conferences, and their anxiety for the conversion of others, is evidently reviving; although they do not as yet evince as much solicitude as is desirable. But, among our dear youth, a work has commenced, and appears to be progressing, which promises the most happy results. But a short time since, some of our most intelligent young men were addicted to the most degrading and ruinous vices; and others were distinguished for their levity and their almost inveterate stupidity about their future destiny. Now there are many, whose anxiety for the salvation of their souls is encouraging, and gives us reason to believe that the Spirit of God, is, at least, affording his word, and their consciences some assistance. But there are four young men, now the most intelligent, industrious, and promising of any in the tribe, who are under the most pungent conviction of their sins. In these the sovereign, discriminating grace and power of God are displayed. It is not long since all of them were intemperate. It is but a short time since three of them were seen by myself, reeling with intoxication through the village. Now they are evidently 'inquiring the way to Zion, with their faces thitherward.' Lately they were full of envy, jealousy, and every pernicious passion; now in all our meetings, we see enough to make us exclaim—How these dear youth love one another! The aged Cusick, who has been

interpreter here for twenty years, called at my house a few days since, and in the course of conversation remarked—"I never saw such times in our nation before. All is peace! All are united!"

The Seneca Mission appears to be doing well also; but we are not in possession of any very interesting intelligence from it of recent date.

The maintenance of these missions, it is manifest, must be attended with great care, labour and expense: and, surely they will not be permitted to languish for want of the means of support. If all the congregations represented by the respectable society named at the head of this article, would take up a collection, in aid of its funds, when they meet for prayer, on the first Monday of every month, what a handsome sum might, by this simple means be thrown into the treasury, in the course of a year; and how consistent and seemly it would be, thus to offer our *alms* and our *prayers* together!

We are happy to state, that one of the missionary societies of Philadelphia has recently declared itself auxiliary to the "United Foreign Missionary Society;" and that active measures are now in process for collecting funds and increasing its members. That institution certainly has strong claims upon the prayers and liberality of the three denominations of Christians, by whose order it was formed, and under whose sanction it is labouring for the temporal comfort and eternal salvation of the Heathen of America. May God direct its benevolent exertions, and never suffer its managers to faint, or grow weary for want of countenance and support from their Christian brethren!

THEOLOGICAL SEMINARY AT PRINCETON, N. J.

From a catalogue lately published, it appears that 235 young men have enjoyed the benefits, less or more, of this institution since its organization, August 1812; that of this number eight are known to have deceased; and that the present number of students, including four, who are marked as absent (for a time we suppose) is seventy-five. The list of studies, &c. at the end of the catalogue, we insert for the information of our distant readers:

Third Class or first Year.—Original languages of Scripture—Sacred Chronology—Sacred Geography—Biblical and Profane History connected—Jewish Antiquities, and Exegetical Theology.

Second Class or second Year.—Biblical Criticism—Didactic Theology—Ecclesiastical History, and Hebrew Language continued.

First Class or third Year.—Didactic Theology continued—Polemic Theology; Ecclesiastical History continued—Church Government—Composition and delivery of Sermons—and the Pastoral Care.

N. B. As the course above stated always commences in the fall, that is of course considered the most favourable time for students to enter the seminary.

There are two vacations in the seminary, of six weeks continuance each. The first commencing on the Wednesday preceding the third Thursday of May; and the second, on the last Wednesday of September in each year."

This *inestimable institution*, the common property of the *whole Presbyterian Church in the United States*, has, *even now*, going on ten years since it was founded, but a *bare existence*. Yes, Presbyterians, while the demand for labourers in the great gospel vineyard, is waxing louder and louder, and while Pagan souls are passing into eternity by thousands in a year, we have the mortification to see young men, of hopeful piety and talents, denied the advantages of this school of the prophets, for want of the means of procuring for them food and clothing, while preparing for the work of the ministry.

We hope this seminary will not remain long in its present cramped and embarrassed condition. Four of our synods have passed resolutions expressive of their kind intentions of augmenting its funds, by the endowment of professorships; but let not the *slow movements* of these large bodies towards the accomplishment of their good designs, be regarded as superseding the necessity of individual munificence. Resolutions meant to be executed, but depending on precarious conditions, afford slender ground of reliance in great and expensive enterprises.

AMERICAN BIBLE SOCIETY.

The Managers have, by a unanimous vote, chosen the Hon. John Jay of Bedford, N. Y. President of this Institution, to fill the vacancy occasioned by the death of Elias Boudinot, L.L.D. deceased.

AMERICAN EDUCATION SOCIETY.

From the last report of the Directors of this Institution, it appears, that the receipts at the treasury for the year ending September 30, 1821, were \$13,108, and some cents; that the whole number of beneficiaries assisted by the society since its formation, in 1815, is 321; and that the number now dependant on its funds for support, is about 250.

HOPE FOR SEAMEN.

We learn from the "Evangelical and Literary Magazine and Missionary Chronicle," of Richmond, Va. that a society has been recently formed in that place, for the religious improvement of seafaring men;—a Bethel flag has been procured; a prayer meeting is held every Thursday evening, and worship, on the Lord's day, whenever the attendance of a clergyman can be obtained. Four committees have been appointed to attend the meetings in rotation; and many sailors, considering the comparatively small number usually in that port, assemble every evening, when the Bethel flag is seen waving at the mast's head.

How gratifying to the pious mind, to contemplate the diffusive and benign influence of Christian philanthropy! May the word of the Lord have free course, and be glorified more and more, till the *glad tidings* shall have been preached to every creature!

MOURNFUL EVENT!

The Orphans' Asylum of Philadelphia was reduced, by fire, to a heap of ruins, on the night of the 24th ult.; and, *distressing to relate—twenty-three* of the children perished in the flames! The conflagration took place about two o'clock in the morning. The wind was high, and the cold excessive. Every thing that human agency could do, was done to rescue the *helpless little ones* from the devouring element; but to those that slept in the third story, it was impossible to administer relief: by the time the others were got out, the stair-way was completely in a blaze. This is a dispensation of Providence, to which it becomes us to submit in *silent adoration*. "How unsearchable are his judgments, and his ways past finding out!" "The Lord reigneth; let the earth rejoice." It is true in many instances, what he does we "know not now;" but, if we revere his government and trust his grace, we "shall know hereafter."

A friend has just furnished the following, which may be relied on, and which we insert with pleasure:

The contributions in the city and liberties, for rebuilding the Asylum, amount this day, (Feb. 1st.) to \$12,834. The legislature of the state have granted \$5000, and about \$3470 have been received from other sources; making a sum total of \$21,304.

The family are about removing to a temporary residence, on the south side of Market-street, one square westward of the Centre-engine-house. A new edifice, it is confidently hoped, will be erected in the course of the present year.

NEW PUBLICATIONS.

Letters on Unitarianism, addressed to the Members of the First Presbyterian Church in the city of Baltimore. By Samuel Miller, D. D., Professor of Ecclesiastical History, &c. in the Theological Seminary at Princeton, N. J. pp. 312; octavo. Price \$1.50.

A review of *this admirable work* is in a course of preparation, and may be expected, in part at least, in our next number. In the meantime, let the book itself

be read with candour. It is in the unassuming form of letters; but the subject discussed is momentous. Of the spirit and ability with which the discussion is conducted, we, for the present, forbear giving an opinion.

Scripture Illustrations, explanatory of numerous texts, and of various customs mentioned in the Bible, with twenty-four cuts; published by the Sunday and Adult School Union, and for sale at their Depository, 29 North Fourth-street, Philadelphia. Price 37½ cents.

We designed to have given some quotations from this excellent little volume, with a view of recommending it, particularly to schools and families: but we have only room to say, that we have seldom, if ever, met with a greater amount of useful matter, in so small a compass. It is happily adapted to elucidate obscure passages of scripture, especially those in which allusion is had to ancient usages. The society that have enterprised the publication of this expensive work, deserve well of their fellow Christians for the pains which they have taken to furnish, at a cheap rate, suitable books for Sunday schools and young people generally. The fruit of their labour of love and work of faith is visible now; but it will be vastly more so in the generations to come.

American Poems.—A volume of poems, by William B. Tappan, is in press, and will be published by Mr. J. Crissy, bookseller of this city, early in February.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of an unknown person, who writes, "I have read one half of the Rev. professor Lindsly's 'Plea for the Theological Seminary at Princeton,' and stop to enclose to you ten dollars for the benefit of that institution. Would to God I were able to give ten thousand." For the Contingent Fund	\$10 00
Of Rev. Professor Lindsly, the donation of a lady of Boston, for ditto	10 00
Of Mr. John Workman, in full of his subscription for the Permanent Fund	50 00
Of Rev. E. W. Gilbert, Wilmington, Delaware, for the Professorship to be founded by the Synod of Philadelphia	38 70
Of Rev. Charles Webster, Hempstead, Long Island, for the Professorship to be founded by the Synod of New York and New Jersey	30 00
Of Rev. Dr. A. Alexander, in full of the subscription of Rev. William Moderwell, for the Professorship to be founded by the Synod of South Carolina and Georgia	250 00
The first instalment of the Session of the First Presbyterian Church in Augusta, Georgia, for ditto	50 00
and the second instalment for the Scholarship to be founded by the Female Society in Augusta, Georgia	500 00
Of Rev. Charles Hodge, per Rev. J. V. Henry, the subscription of Rev. George Boardman, for the Scholarship to be founded by the Senior Class of 1819	150 00
Total	\$1088 70

To Correspondents.

"A Visit of Love, translated from Drelincourt, by a layman—an Essay on Affectation—a Review of the Refuge—a Lecture on the first Psalm—and a piece on the Prevention of Pauperism," are received and shall appear in their turn.

☞ All communications intended for a given month, should be in hand by the middle of the preceding month.

THE
Presbyterian Magazine.

MARCH, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

ON OUR DUTIES TO GOD.

The ancient philosophers divided morality according to the principles from which it springs. In modern times, however, those who have attempted a treatise on the offices or duties, to the performance of which human nature is obligated, have spoken of them in regard to the objects on which they terminate. A three-fold division has been made and adopted; viz. Our duties to God—to our fellow men—and to ourselves.

In this essay, my design is to say a few things on the first class. I would not venture to indulge in abstruse and unprofitable speculations, but simply notice a few of the leading duties, as they stand connected with practical piety. That this subject is one of primary importance, must be evident to every mind, after a moment's reflection. Did not God create us? Has he not preserved us? Has he not heaped on our heads the bounties of his providence? And, above all, did he not send his own dear Son to atone for the sins of men? Therefore, it is our place to inquire, with humility and earnestness, what our duties are to our heavenly Sovereign.

1. It is our duty, first to believe with all our hearts, that God exists, that he governs the world, and observes the conduct of the children of men. To the doctrine that there is a Divine Being, almost all men, in this day, seem prepared to subscribe. Few have the brazen effrontery to stand forth, and deny what is recommended to the reason of man by arguments so powerful and convincing. But we fear that many, who thus profess a belief in this fundamental doctrine of every thing like religion, content themselves with mere speculation. Their faith, in the words of a poet,

“Plays round the head, but comes not near the heart.”

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Now such a faith God regards not, nor views as a discharge of the duty we have named. He demands the heart. Men do not consider in how ridiculous a point of view they appear, when they acknowledge the being of God, not by their deportment, but occasionally with their lips, merely in compliance with general usage, or to escape being called infidels. There is a hypocrisy in it, to which a noble mind ought not to condescend. It is falsehood downright. For however true the existence of God in reality is, yet he who doubts or disbelieves it, and still speaks positively of it, violates verity, because his words do not correspond with the feelings and views of his heart. Evidently, therefore, it behoves every person, who yields in public an unwavering assent to the opinion that there is a God, to examine the foundation on which the doctrine rests, the arguments or premises out of which the conclusion grows, and, above all things, to look to God himself for the enlightening influences of his Spirit, that he may not meanly and falsely pretend to believe that, of which he neither knows the nature, nor cares for the importance. O if this were universally done, how much more guardedly would men act; how much more reverently would they use the names of Him, whose throne is Heaven and whose footstool is the earth!

But it is our duty to believe not only in the existence of God, but also in his providence and in his observation of the conduct of his subjects. And here Christians, as well as others, are too prone practically to fail. Notwithstanding that in paying their morning and evening sacrifices, they acknowledge these facts, and, perhaps, at the time feel them, yet in their intercourse with the world and in their daily occupations, how little are they sensible that the piercing eye of Omniscience is discerning their inmost purposes. How few of them manifest the thoughtfulness and heaven-born wisdom of the poor boy, who resisted the solicitation of his father to carry a bundle in his pocket on the Sabbath, by saying, "God can see into my pocket." Perhaps, in the ardour of conversation, they colour too highly a piece of narrative, or they whisper an aspersion of a brother's character, and many other things of a similar nature; all flowing from at least a momentary unbelief of God's omniscience.

Christians are also prone to talk too much of chance, thereby denying the providence of their heavenly Sovereign. But a few will be heard to say, "Such a thing providentially occurred." The rest prefer ascribing it to chance, to accident. Some might attempt to justify this mode of speaking, on the footing of its prevalence. But such a foundation is not firm. Many a bad custom reigns. Besides, with a Christian, conscience should have full operation. Let him familiarize to his mind, the in-

junctions of the Redeemer and of his inspired apostles. Let him then drag, with unrelenting severity, every form and fashion of life and of speech to the tribunal of conscience; try it with rigour, and, if it be found not innocent, refuse compliance. Such a course of discipline, under God's blessing, would soon bring Christians to imitate the manners of the early converts to the faith of the gospel. To the believer, a firm confidence in God's overruling providence is full of comfort. Occurrences around him assume an important aspect, when they are viewed as brought to pass by the finger of his God. All things, he is convinced, will work for good, therefore his soul is at peace. And with humble thankfulness, and tears of joy, will he trace out the dealings of his Father's hand, and thank him for even his severest dispensations, knowing that "tribulation worketh patience, and patience experience, and experience hope."

But this interesting topic, on which much might be said, I must now leave, having already dwelt longer on it than I designed when I lifted my pen.

2. After arriving at the facts of God's existence and providence, reason teaches us that our next duty is *worship*. This assertion needs no proof. And if we appeal to the revelation of God's mind and will, with which he has blessed the world, it with earnestness enjoins the same duty: "Pray without ceasing:" "Worship God." To the acceptable performance of this office, sincerity of heart is of far more consequence than the mode. Nevertheless, both reason and Sacred Writ concur in requiring attention to the manner and matter of our supplications.

It has been asked, "What purpose can prayer answer? God will do his own pleasure, though all men should beseech him to the contrary." As my purpose is to avoid abstruse speculation, I cannot stop to say much on this subject. The efficacy of addresses to the throne of grace is not to be explained. But, in scripture, we are told that the prayer of faith does avail, and we are commanded to offer it. To him who believes the Bible, this should be enough. He credits the doctrine of three persons in the Godhead—can he explain it? No. He believes the union of the divine and human natures in the Redeemer—can he fully comprehend it? No. Therefore, let him believe in the efficacy of prayer, though by him it may be inexplicable. Dr. Witherspoon observes, that it is proper to speak of prayer as having an influence as real in procuring the mercies for which we ask, as ploughing and sowing have in procuring a crop. And it is true that the same reasoning, which is employed against directing our cry to God, might be as forcibly turned against the use of means, in any thing. In consequence, the systems of human affairs would hasten to be dissolved.

Perhaps, however, prayer may be especially important, from

its reflex effect on him who offers it. It reduces him to a state of dependance—it teaches him humility—it makes him feel his accountableness—it spreads a calmness over his mind, and has purifying effect on his soul.

God is therefore to be worshipped; and this interesting and all-important duty should earnestly be recommended to all men.

3. I would name *resignation* as a third duty to God, consequent upon that of worship. This duty can, by no fair means, be construed to supersede the necessity of prayer. To suffer it to do so, would be to give fully into the absurd doctrine of fate, as taught by some of *Zeno's* disciples. We must pray; but being convinced of our own short-sightedness, we are not always to expect an exact answer to our prayers. God knows more than we; and when he refuses our requests, we should ascribe it to his infinitely superior wisdom, and be calmly resigned. A heathen philosopher said, that men when praying to the gods, should always use this petition: "O Gods! the things that would be injurious to us, do not grant, even if we desire them." Shall Christians be less resigned than that heathen? Perhaps a believer can have no stronger proof of his adoption, than what is afforded by a holy and calm resignation to the will of his heavenly Father, as manifested by his dealings towards him.

4. The last duty, to which I will now advert, is devotedness to the promotion of God's glory. This is of immense consequence, and flows naturally from the due performance of the others. To treat it fully would require limits much larger than those assigned to this essay. It includes devotedness of talents—of estate—of body—of all. It requires that every favourable moment should be seized for speaking a word for the Saviour—for performing a charity—for administering reproof—and for consoling the children of God, under the hidings of his face. It demands constant reflexion of Christian light, to the end that God's name may be glorified in the earth. It requires our becoming all things to all men, like the apostles, that thereby the salvation of some may be secured. It leads us, in fact, to view ourselves as in no sense of the words our own, but as having been bought with a price, and of course bound to the constant service of Him who purchased us.

These are a few of our leading duties to God. The enumeration is very incomplete. The remarks that have been dropped are very trite, but not, on that account, the less true or momentous. Perhaps this observation may be hazarded, that he who will diligently discharge the duties above specified, will not fail of attaining to immortality, holiness and peace, beyond the grave, *through our Lord Jesus Christ.*

ROBERT M. LAIRD.

LECTURES ON BIBLICAL HISTORY.

NO. VIII.

“And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.”—GEN. ix. 24—29.

In pursuing the thread of sacred history, in these lectures, we cannot expatiate largely on every fact that occurs in the inspired narrative. It is our aim to select the most important events, and deduce from them such practical lessons as they seem designed to convey. But every thing connected with the history of Noah, is interesting and instructive. He was six hundred years an inhabitant of the old world—was preserved, with his family, during the space of three hundred and sixty-five days, on the surface of a boundless ocean, to repeople the new one—and, though far from being a spotless character, he was a man whom God delighted to honour. He had been a witness for the truth, a preacher of righteousness, and an eminent example of faith, to the antediluvians. After the deluge, his religious services were graciously accepted; and with him, as a second progenitor of the human family, the Lord condescended to form that remarkable covenant, sealed by the “bow in the cloud,” which constitutes the world’s charter, while the earth remaineth, for seed-time and harvest, summer and winter, day and night, and for its preservation from destruction by the waters of another flood. It will not be amiss for us, therefore, before we take leave of his history, to notice, briefly, two or three things which took place towards the close of his life, and in which he had the principal agency.

We are taught by Moses, that soon after the covenant transaction which formed the subject of our last lecture, Noah began to cultivate the ground; that he planted a vineyard; that, on a certain occasion, he became intoxicated, and that by his indecent appearance while in this state, he drew on himself the mockery and derision of Ham, one of his own sons. In this affair, we may read the frailty of human nature. The best of men are liable to be overtaken in a fault; and all have need to pray continually, “Hold thou me up, and I shall be safe.”—Some interpreters of scripture, eager to defend the character of the father of the new world, allege that he must have been ignorant of the inebriating quality of wine; and, had this conjecture but a moderate degree of probability in its favour, we

should certainly be disposed to acquiesce in it, as a decisive exculpation of the man of God, from the foul charge of drunkenness. But it seems unlikely that the use and effects of wine were unknown in the world for upwards of sixteen hundred years; especially in a part of the earth so favourable, in point of soil and climate, to the production of the grape. It is observable, also, that the planting of a vineyard was one of the first branches of agriculture to which Noah directed his attention; which shows pretty plainly, that he was not unacquainted with the useful product of the vine, and can hardly be supposed to have been ignorant that the juice of the grape, when taken immoderately, would produce intoxication. These obvious considerations compel us to admit his criminality in this matter. It were equally uncandid and uncharitable to suppose that he was henceforth a habitual drunkard. From his general character and conduct, we are bound to hope that this was the only instance in which he was overcome by that disgraceful and ruinous sin. And those persons who indulge freely in that abominable vice, and appeal to the conduct of righteous Noah, as affording an apology for their base and wicked practice, do but trifle in serious concerns, and sport with their own deceivings. "No drunkard shall inherit the kingdom of God:" the mouth of the Lord hath spoken it! In the treatment which Noah received from his sons, on this unhappy occasion, children and youth may take a useful hint, in regard to the duty which they owe to parents. The conduct of Ham was infamous; and showed a mind equally wanting in delicacy and filial reverence. A tender regard for the honour and happiness of an earthly parent is a sentiment, which in the scale of moral duty, stands next in order to that of religious reverence for the Great Father of Spirits. A child may see, and lament in secret, the errors of a parent; but to take occasion from his faults to revile him, or to expose him to public scorn, is a crime against nature;—a heinous offence in the eyes of the God of nature, and an unequivocal indication of a bad heart. Shem and Japheth appear in this instance to have been dutiful sons; though there is no reason to conclude that they either approved or connived at a father's sin, they endeavoured, with commendable delicacy, to protect his honour and screen him from popular contempt. Go children and do likewise. You are under obligations to your fathers and mothers, which you can never fully discharge: while you obey their commands, shield them from reproach, and minister to their comfort, without violating any of the divine precepts, you perform a sacred duty, and may hope that God, for Christ's sake, will bless you in your deed.

But it may be thought, and has indeed been more than insinuated, that Noah on his recovery from the ill effects of his

wine, evinced a spirit of revenge and bitterness unworthy of a pious father, in the sentence which he pronounced on his sons and their respective descendants. Let us look dispassionately at this transaction. We are not bound to defend every act of every good man, whose name we find in the Bible; but we are bound to do justly and judge righteously. The Sacred Scriptures, unlike the fictions of ancient poesy, or the senseless dreams of modern romance, present us with no sinless characters, save that of Jesus Christ. We have here a faithful record of human nature, always frail and prone to evil, except when prevented and redeemed by the grace of God.—But, we verily think, Noah was not blameworthy in this matter. It is well known that one of the early modes of predicting the character and destiny of families or nations, was that of a father's valedictory and solemn address to his children; of which, we shall have occasion to notice some instances in the sequel of these lectures. Of this nature, as we think, is the sentence now in question. We are not obliged to believe that Noah, immediately on awaking from a fit of intoxication, proceeded to pronounce on the character and future fortunes of his sons. The sacred history is very concise, and therefore, considerable time may have elapsed between events which seem to follow one another closely in the narrative. The patriarch was now an aged man; his sons were about to leave him, that, in conformity to the divine purpose, they might improve and replenish the earth. He calls them about him, and moved by the Holy Ghost, utters in their hearing a prophecy of a most extended and comprehensive kind, to the fulfilment of which, age after age and century upon century have borne uniform and decisive testimony. "Cursed be Canaan; a servant of servants shall he be unto his brethren." The name of Ham is not mentioned in the curse at all. How will you account for the omission, on supposition that the patriarch was influenced by a principle of revenge? Would he pass by the offender, and vent his passion on a grandson, who, so far as we know, took no part in the base conduct of his father? To us, this really appears incredible. It is then a prediction uttered in the name of God; and the event proves that it respects the posterity of Ham, in general, and the family of Canaan, in particular. The Canaanites were subdued or extirpated by the Israelites, the descendants of Shem. And the Phenicians, the Sidonians, and Carthagenians, the posterity of Ham, were oppressed and subjugated by the Greeks and Romans, the children of Japheth.

The unhappy sons of Africa are the offspring of Ham; and that they have been for ages subject to the will,—the misrule,—the avarice and tyranny of Japheth,—the inhabitants of Europe and America, cannot be doubted. The blessing of Shem has

been realized, in the fact, that his posterity comprised the church of God for many ages,—and of him, “as concerning the flesh, Christ came,”—the glory of Israel, and the light of the Gentiles. God has enlarged Japheth.—To his family, have been assigned an extensive portion, and some of the choicest spots of the habitable globe. Besides several districts in Asia, his children occupy the whole of Europe and both Americas. And by the gracious triumphs of Christianity, first propagated by Jesus and his apostles, of Jewish descent, Japheth has been made to dwell in the tents, and to worship the God of Shem. “There never has been a son of Ham,” says the venerable Mede, “who has shaken a sceptre over the head of Japheth. Shem has subdued Japheth, and Japheth has subdued Shem; but Ham never subdued either.” There may have been some small exceptions; but, in general, Ham has been pretty uniformly the servant of his brethren of the other branches of his father’s family. Of the four greatest empires that ever existed, *viz.* the Assyrian, Persian, Greek, and Roman, it is remarkable, that the first and second belonged to Shem, and the third and fourth to Japheth. And at the present time, while America, Europe, and a part of Asia are free, powerful and independent, Africa is the common mart of the world for slavery and trafficking in human flesh. Noah does not then deal out his curses and benedictions to his sons from passion or spleen. As the Lord’s prophet he foretels a state of things in relation to them, which, for wise reasons to be unfolded in due time, shall continue for a season; but it shall not continue always; mercy’s remedy is destined to have a wide extension; the grace of our Lord Jesus shall reign through righteousness, where sin has abounded. When the heathen are given to Messiah, for his inheritance, and the uttermost parts of the earth, for his possession, Canaan shall cease to be a servant of servants. Man shall no longer doom his fellow-man to bondage, because he finds him defenceless and guilty of a coloured skin. All shall know the Lord,—be free in Christ,—and love as brethren. O come the blessed period! when the millennial light of the Sun of Righteousness shall spread its cheering rays over the whole face of this great world, so long the abode of sin, and the scene of human wretchedness and crimes! Come, speedily, the bright and the promised day, when all people and kindreds of the earth shall dwell, with sweet accord, in the tents of Shem;—when all flesh shall see the salvation of our God, and triumph in redeeming grace, under the universal reign of Christ, the Lord and King of Zion! But this is a digression from our subject. We are pressing upon the closing scene of the patriarch’s life: “And Noah lived, after the flood, three hundred and fifty years: and all the days of Noah were nine hundred and fifty years; and he died.”

He had lived long, and shared largely in the care and distinguishing bounties of Heaven. He had an antediluvian constitution, and therefore attained to a greater age than any other inhabitant of the new world; which he lived to see extensively peopled, and overrun, a second time, with idolatry and every evil work; for he must have continued till near, if not some years after the time of Abram's birth, in the year of the world two thousand and six. He had experienced enough of the sorrows of this life to make him willing, through grace, to exchange it for another of brighter, holier, and more cheering prospects; and though we have no account of his dying exercises, we may conclude, from his general character, from the tokens of divine favour shown him at sundry times, as also from the divine testimony respecting him, that his latter end was peace. Readers, you and I must die also. Nor can we count upon centuries, or even half-centuries; our days are as an handbreadth, in comparison with Noah's nine hundred and fifty years. The time of our sojourning is calculated by scores, and generally limited to three and a half of these scanty periods. Three little words, "*and he died,*" will quickly close the history of the longest liver among us. Good God! on what a brief and precarious term depend the infinite interests of these our deathless souls! "So teach us to number our days, that we may apply our hearts unto wisdom."

Readers, this melancholy subject is often pressed upon your serious consideration in the ministry of reconciliation, and in the providence of God, not to diminish or disturb, but to secure your happiness and peace. The magnitude of the subject is a sufficient reason for its frequent recurrence. Happy for you, if after all that you have seen and heard of death, you shall be prepared to die in hope and comfort! Ministers of the word who visit the sick, and often stand about the bed of the dying, have, of all men, the best opportunity of appreciating the importance of being furnished for passing that "bourn whence no traveller returns." We see persons die in a great variety of circumstances: some stupidly;—some in fear;—some in despair, refusing to be comforted;—others in peace, triumphing in Christ, as the resurrection and the life. The dying often preach to us, and make us feel the duty of preaching to the living. Ah! how many we have heard, with their latest breath, lament their neglect of the great salvation, during their day of grace: but we have never heard any one say, that he had thought too much on the subject, or been too diligent to secure the heavenly prize. It is natural and becoming, therefore, for the pastor who regards rightly the worth of a soul, to feel solicitous that the people of his charge may be ready to give up their account to God, with joy and not with grief. Now, readers, your nature is de-

praved; of this you have unequivocal evidence from the Bible, the Lord's sure word of testimony; from the history of the world; from your own observation, and from the faithful dictates of conscience. Without a new heart and a right spirit, therefore, it is plain you are not fit for heaven; and, if not fit for heaven when death lays his cold hand upon you, your souls will be lost forever to God and to happiness. The dissolution of the body is a small matter compared with the death of the soul,—called in scripture, the second death,—that *deathless death*, that *eternal succession of deaths*, shall we say, inflicted by the worm that never dies, and the fire that is not quenched. Now the gospel of the grace of God points you to a refuge; not from death temporal, for that is inevitable, nor is it terrible to the good man, because it is a transition from earth to heaven; but this gospel points you to a refuge from the *second death*, the *death eternal*: “Christ in you, the hope of glory; Christ the way, the truth, and the life; Christ the propitiation for our sins, and the Lord our righteousness.” Have you fled to this refuge? Have you laid hold of this hope set before you? Some of you have, through grace, we cannot doubt. But have you all? All souls are alike precious, considered as the subjects of eternal weal or wo. If the gospel is to be preached to every creature, should not every creature regard it seriously, and accept the remedy which it offers, against the otherwise fatal malady, sin? Do you not all expect to die? Indubitably. When? “Ye know neither the day nor the hour.” Noah lived nine hundred and fifty years, “and he died.” But none of you can expect to live one hundred years; many of you not half that time: but what if you should, by reason of uncommon strength, attain to five score years? Death would be as awful then, should it find you in your sins, as it would be to-day. Seeing then, there is no discharge in this war, what is your hope for the world to come? Do any of you indulge the comfortless, the debasing belief in annihilation; that the grave is the end of man, soul and body? Annihilation is an atheistical phantasm. There is not a particle of evidence, either in the *lively oracles*, or in the wide field of nature, that any of God's creatures, whether matter or mind, shall ever be utterly blotted out of being. Is your hope of acceptance with God founded on your good works? What then will you do with your bad works? Or, if you believe the Bible, how do you interpret that passage; “By the deeds of the law no flesh shall be justified in his sight?” Are you saying in your heart, with Felix; “Go thy way for this time?” or, with the sluggard, “A little more sleep, a little more slumber; a little more folding of the hands to rest?” Ah! this is the sin that slays its thousands. Many, it is to be feared, permit the pilferer, *procrastination*, to steal away their time,

day after day, and year after year, till the season of grace expires, and the impassioned exclamation bursts from the bosom of despair, "The harvest is past, and the summer is ended; and we are not saved!" O let us listen heedfully to the voice of divine mercy, urging us to give all diligence to make our calling and election sure: "Behold, *now* is the accepted time! Behold *now* is the day of salvation!"

"There is a time, and justice marks the date,
 "For long forbearing clemency to wait;
 "That hour elapsed,—the incurable revolt is punish'd."

W. N.

FOR THE PRESBYTERIAN MAGAZINE.

BRIEF DISCOURSES.—NO. VII.

The Contrast; or, the Righteous and Ungodly delineated.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous: But the way of the ungodly shall perish."—PSALM I.

In this psalm, the contrasted characters of the righteous and the ungodly are intelligently delineated. The former is illustrated by the similitude of verdure and fruitfulness. The latter, under the symbol of unprofitable chaff, is exhibited as possessing neither bloom nor stability.

I. The righteous man, or Christian, is represented as averse to sin and attached to holiness. He is *blessed* of the Lord; for he "*walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*" Neither the conversation, pursuits, nor honours of the ungodly are to him sources of joy or interest. He has sweeter communion, hallowed employments, sacred pleasures, and he aspires to superior honours. "*His delight is in the law of the Lord; and in his law doth he meditate day and night.*" His understanding is enlightened, and his judgment, taste and volitions are under the influence of divine grace. He perceives beauty and harmony in the lively oracles of God. He finds such excellency in God's word as to engage his devout attention. Whilst he is taught his natural poverty and ignorance, he discovers that the word of God is able to supply all his wants. He has proved the insufficiency of other sources. They do not

present to him what is adapted to satisfy immortal desires. But the word of God opens to his view treasures of wisdom, and it points him to an immortality of rational employments and celestial bliss. It assures him that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Does the world frown?—Through the medium of God's word a ray of heavenly hope enkindles joy in his soul. Is he the child of adversity?—In his trials he discerns his Father's hand, and, with filial love, returns from his wanderings, and realizes the protection of a Father's arm. Is he prosperous in the world?—The benefits of which he is the recipient he considers as covenanted in Christ. He compares his present possessions with the promised inheritance; and, whilst the favours of Heaven excite his gratitude, he contemplates the superior value of incorruptible riches. He reflects that earth is not his permanent rest, and regards the import of the solemn injunction, "Occupy till I come." Is he the object of Satan's malice?—He finds that the word of God is a weapon of divine temper, and is powerful; nor does he fear, in the cause of Christ, with the sword of the Spirit and invested with the armour of God, to advance even to the ground which the enemy has invaded, and instrumentally rescue captive souls from the dominion of the prince of darkness. The word of God animates the Christian warrior by the assurance of the immediate presence and favour of the Captain of his salvation, in the person of the Beloved of his soul. Jesus speaks peace to his mind, and sweet serenity pervades his bosom. The word of God is to the Christian a perpetually flowing fountain of sacred delights, to which he continually resorts for refreshment. It furnishes him with "acceptable words for the breath of devotion to waft to heaven."

The righteous man is compared to a luxuriantly prolific tree: "*He shall be like a tree planted by the rivers of water.*" "There is a river the streams whereof shall make glad the city of God." That river is the precious word of God. The Christian, to whom the law of God is delight, and who continually meditates therein, will undoubtedly flourish. "*He bringeth forth fruit in his season.*" The sacred scriptures testify of Christ; and he who will search the scriptures, with meekness and docility, must become "wise unto salvation." He will "grow in grace and in the knowledge of Jesus Christ, whom to know is life eternal." He will bring forth fruit unto holiness. His practice will comport with his profession.

"*His leaf also shall not wither.*" His conversation and conduct will evidently flow from the grace of God in his heart. God's law will be the rule of his life. He will endeavour to honour the cause of Christ by holiness of life; and will strive

to "have his conversation as becometh the gospel of God." A sweet savour will characterize his intercourse with men. His words will be well chosen, and his sentiments such as are expressively symbolized by the fadeless leaves of an ever-blooming tree. For "the words of the pure are pleasant," and "the words of wise men are gracious."

The same symbol,—a prolific and ever-verdant tree, whose leaves are salutary,—exhibits the Lord Jesus Christ, in the New Jerusalem, as the source of spiritual life and health to all nations. So the practical Christian is as a tree, whose balmy odour and nutritious fruit afford refreshment to the weary, famished sinner, who seeks for spiritual food. Beneath the shade of its foliage, and solaced by its fragrance, the pilgrim's soul is revived. The Christian is unlike the fruitless fig-tree, which, accursed by Christ, soon withered away. The true disciple of Jesus will show his love for his Lord, by his endeavours to bring others to him, that they also may be healed, and partake with him of the grace of life.

"*And whatsoever he doeth shall prosper.*" According as the Christian seeks counsel of God, and acts agreeably to his word, so will he prosper in all his pursuits. This will generally be manifest to others; but if it shall not always be obvious, and though the wicked may appear to prosper in the world, nevertheless, the end will confirm the truth of this position; for "all things work together for good to them that love God." The Psalmist was once much troubled in spirit on this subject; but returning to his spiritual exercises, he was taught of God. Through the medium of his devotions he learned the equitable result.

II. Our attention is called to the character, progress, and perdition of the ungodly. The Christian has present substantial enjoyment in the assurance of God's friendship, and, in prospect, a state of unspeakable blessedness. And these are secured to him by the immutability of Jehovah's word. Having this comfort and this hope established on so firm a foundation, it is his privilege to "live as seeing Him who is invisible." For being dead to sin, "his life, which is spiritual, is hid with Christ in God; when Christ who is his life shall appear, then shall he also appear with him in glory." But,

"*The ungodly are not so.*" The process of the sinner's becoming a "vessel of wrath fitted to destruction," is given by the Psalmist in his negative description of the righteous. The novitiate in iniquity hears, and, at first, with some degree of timidity, acts agreeably to the counsel of the ungodly. As soon, however, as he is initiated into the way of sinners, he becomes more bold. The restraints of a religious education and filial duty are weakened. He associates with the ungodly in all their wicked devices, until finally he is hardened in transgression,

and is an adept in vice. Serious reflection is excluded from his mind. He is unwilling to retain the knowledge of God; therefore he presumptuously sets at nought the law of the Lord, and scorns the precepts of the Most High. "He sets his mouth against the heavens, and says in his heart, he would there were no God!"

But in the judgment of God he is condemned: and in the day of righteous retribution, his expectations shall perish, and his hopes, as "chaff upon the mountains," shall be driven away by the tempest of divine wrath. "*Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*"

When the Lord Jesus Christ shall come to judge the world, "the dead both small and great shall stand before him;" "then he shall call to the heavens from above, and to the earth, that he may judge his people; gather my saints together unto me, those that have made a covenant with me by sacrifice." The ungodly shall also awake from the sleep of death; but, "to everlasting shame and contempt." They shall be reunited with their guilty spirits, and receive from their judge a recompense "according to the deeds done in the body." They will be distinguished from those who shall have made the law of God their delight; and although they may have congregated with them in ordinary circumstances on earth, a final separation will then take place; and, with dismay and consternation they will for ever agonize under the pressure of the "wrath which they shall have treasured up against the day of wrath and revelation of the righteous judgment of God." This will inevitably be the result, for "on the wicked he will rain snares, fire and brimstone, and an horrible tempest; and this shall be the portion of their cup."

However Christians in this life may be objects of scorn to the ungodly; and however afflicted in their persons, nevertheless their foundation standeth sure.

But though the wicked *seem* to prosper, all that they here possess, will but increase their future misery, "*For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish!*"

Application.—The subject is calculated to excite in the Christian's bosom, the most lively hopes, and to enkindle his zeal for the glory of God. It should be to him an incentive to sincerity and diligence in every evangelical privilege and exercise. For saith Christ "herein is my Father glorified, that ye bear much fruit." It should prompt the disciple of Jesus to the constant search of the sacred scriptures, with respect for the apostolic injunction, "as new born babes, desire the sincere milk of the word, that ye may grow thereby."

It ought also to alarm unconverted sinners. It presents to those who possess nothing but what is termed negative good-

ness, or merely an aversion to sin in some of its most odious forms, the danger of resting satisfied in their refuges of lies—of slumbering in a state of exposure to the snares which are set for their total destruction. Negative goodness is positive rebellion against God's government, for "all unrighteousness is sin." There are many who profess to respect religion. But it is such a religion as will not interfere with their schemes of worldly aggrandizement, or plans of carnal pleasure. They have no relish for that piety which is characterized by a life of devotion to God;—that piety, the possessor of which is distinguished by his love of prayer,—holy communion with God in retirement, and the diligent and serious study of the sacred scriptures.

"Wicked men and deceivers" are the emissaries of Satan. They are elevated by the adversary to "the seat of the scornful." As teachers of unrighteousness they assume the disguise of an angel of light; and "they speak great swelling words," which are full of blasphemy. They practise the most specious arts to ruin the unwary. They exhibit the fascinations of freedom from the restraints of a pure and heavenly religion; and, like the serpent, allure their fluttering victim to the jaws of death. But the voice of wisdom cries "My son, if sinners entice thee, consent thou not!" Meditate on the word of God, and you will become wiser than the corrupt teachers who inculcate sentiments, the adoption of which "drown men's souls in perdition!" The grace and knowledge of Christ will qualify you to distinguish between truth and damnable delusions, so that you will account the enemies of the cross, though they speak with the eloquence of an angel, but as "sounding brass and a tinkling cymbal;" though they shine in the sphere of popular favour with the lustre of Lucifer before his degradation, you will contemplate them as "wandering stars, to whom is reserved the blackness of darkness for ever!" "Ponder the path of thy feet, and let all thy ways be established." And let both your prayers and your deportment express the desire of your heart, "Gather not my soul with sinners!" * * *

Philadelphia, January 23, 1822.

FOR THE PRESBYTERIAN MAGAZINE.

An Exposition of 1 Cor. 14, 15; connected with Strictures on one or two Chapters of Dr. Griffin's Book on the Atonement, and several other Writers on the same Subject.

(Continued from p. 71:)

To illustrate my views of the subject, of the two former papers, a little farther, let us consider the faculties and powers of

Adam, before the apostacy, in relation to his Creator as an object of love and choice.

Suppose his Maker had not revealed himself to Adam when he was first brought into existence. Could he in the exercise of his understanding faculty, have known God? Could he have had any conception of his moral perfections? He could perceive the objects around him, and judge and reason concerning them. He could walk, touch, smell, hear, taste. But what am I? How came I into existence? Why do I exist? What is the name, and what the character, of him who made me? These questions he could ask, but these questions he could not answer. He, doubtless, had a disposition, and a *holy* one too, to know how, and by whom, and for what, he was brought into being. But it is evident that he could neither know, nor love, nor make choice of an unknown God. And what character shall be given to this inability? Shall it be called natural, or moral? Adam had all the mental faculties and powers necessary to constitute him a rational and accountable creature. But he had no power to know nor love his Creator. Call the powers, necessary for these purposes, natural, and he had them not; call them moral, and he was destitute of them.

Knowledge is predicated of the intellect only. Hence Adam's *inability* to know God was *intellectual*. Neither could he love his Maker. And as love cannot be predicated of the will, nor of the disposition, his *inability* could not be the want of will, or disposition to love his Maker. Of course his inability could not be called moral, even according to the opinion of some metaphysical writers.

The proximate reason, why he could not love his Maker, was his ignorance. The remote reason, was the want of motive to rouse into operation the faculty of love. Made perfectly holy, he must necessarily have loved his Creator, and chosen him for his portion, upon the revelation of himself to his creature man. He was doubtless thus exercised towards God as soon as he knew him. He had all the faculties and powers of a holy being, and possessed, of course, a holy disposition. But he had no ability to know, and love his Creator, though he had a holy disposition. His inability therefore to love God was no indisposition. When the proper information was communicated, Adam loved his Maker, and devoted himself to his service. He then had not only the faculties, but all the powers of knowing, loving, choosing, and obeying, his rightful Sovereign.

But by one prohibited act, his mind became depraved, and all his faculties vitiated, in a way no mortal can explain, so as to be divested of all power to love, and yield acceptable obedience to his Creator. His original faculties remained, though depraved, but the requisite powers to exert them, towards God,

were lost. These powers seem to be parts of the constitution of human nature, which cannot be very logically defined. The power of perceiving objects seems to lie, *somehow*, in the light of the mind, by which they are perceived. When the light, by which they are perceived, is withdrawn, the power of perceiving them is gone, though the faculty of perception remains.

The power of choosing, seems to lie in the intellectual views the mind has of motives to volition. In the absence of objects, from the view of the mind, we cannot perceive them: and here is a want of intellectual power. In the absence of motives there is no inducement to choice, and of course there cannot be any. And here there is a want of active power. To call the one natural, and the other moral inability, is palpably erroneous.

Enveloped in the darkness of sin, a man, though possessed of the faculty, has no power to form any conception of the holy image of God; and of course, though he has the faculty of volition, has not the power of choosing God as the supreme good.

Destitute of divine illumination, the unconverted man has not the power of knowing the things of the Spirit. Hence they are foolishness to him. And as long as they thus appear to him, he has no power to receive them. Such seems to be the sense of the passage under investigation.

It is hence evident, that the natural man is destitute of every species of power, requisite to know, love, approve of, and receive the things of the Spirit.

The distinction, therefore, between natural and moral ability, and natural and moral inability, and the affirmation, that unconverted men have sufficient natural, but no moral ability, to love and serve God, is unscriptural and unphilosophical. It is likewise contrary to experience, as I shall make it appear.

They have all the original faculties and powers necessary to constitute them accountable, and qualify them for their worldly concerns. But for the performance of duties in a holy manner, so as to be acceptable to God, they have not one requisite power. Faculties, disordered by sin, they have, but powers, for such obedience, they have not. Such is the fact, to which experience bears testimony.

It will then be asked, how can God justly demand obedience, and where is the justice of punishing sinners for what they cannot perform? My answer shall be *laconic*. If I could not satisfactorily answer these questions, I should decide in the affirmative upon the testimony of God. The Scriptures, every where, represent men as *dead* in sin, and *entirely helpless*, not *sufficient* even for a *good* thought.

In his state of innocence, Adam was able to render perfect obedience, to all the laws of God, and to perform every act of worship, in a holy and acceptable manner. But by one prohi-

bited act, though he retained all his original faculties, he lost all his powers for holy obedience. His nature and faculties, in a way inexplicable, became depraved, and that depravity despoiled him of all his mental powers to yield acceptable obedience to his God. And yet God did not lose his right to demand obedience. He did demand obedience, which Adam was unable to perform. Of this, we have an unanswerable argument, in the provision of a Saviour to perform that obedience in the law-place of Adam. He was nevertheless blameable. For the breach of one positive precept, he lost his ability to obedience, and this could not possibly vacate his Maker's claim upon him.

By virtue of their connexion to him, as a covenant head, all his offspring came into existence, with their faculties vitiated, and destitute of all the powers requisite for holy obedience. They are *sinful beings*, and on *this ground alone*, they are blameable.

“By one man sin entered into the world, and death by sin; and so death passed upon all men, *for that all have sinned.** Waving all notice of the criticisms upon the words *ἰσ' α̃*, in this place, it is evident to every man of *plain good sense*, that Adam's offspring, have all *sinned, in him, somehow*, so as to become *sinner*s; and as depraved *sinner*s they are blameable. For where there is no sin, there is no guilt, and can be no death. But “death reigned—even over them that had *not sinned* after the *similitude* of Adam's transgression.”† Infants are here manifestly intended, and they are represented *as sinner*s, though they had not sinned *wilfully* as Adam had done. Men are, therefore, born *sinner*s, and are of course, by nature, “children of wrath.” And because they are *sinner*s, they are blameable, and not for the absurd reason, because they have sufficient *natural power*, but have no *moral ability*, for obedience. They have no kind of mental power, in the exercise of which they can love and serve God. They are *sinner*s, and hence guilty. They are destitute of divine illumination, and have no power to know “the things of the Spirit.” And yet they are blameable for their ignorance. “My people are destroyed for lack of knowledge.” There is then a sin of ignorance, and the whole blame of the people, *here mentioned*, is charged upon their *intellect*, and not upon their will, nor disposition. “We will not have this man to reign over us.” These men were punished for a sin charged upon the will.

Men are blameable for all their sins, whether they arise immediately from the intellect, or the will. It is manifest that the whole man is depraved, “his finger nails” not excepted. Our corporeal faculties are depraved, and our physical powers enfeebled. We cannot exercise them with all that vigour, and ease,

* Rom. v. 12.

† Id. 14.

that Adam could before he fell; nor with all the force and facility we shall be able to do, when our powerful bodies shall rise from the grave, and be "fashioned like unto the glorious body of Christ."

Our mental faculties and powers are depraved. We cannot judge and reason, with all that perspicuity, ease, and perfection, even in common affairs, as Adam could in innocence, and as saints will do, when their souls shall be united to their bodies, after the resurrection.

That the will is depraved, I believe, all allow. And that the intellectual faculties are depraved, is evident, or there is no meaning in many scripture expressions. "The ignorance that is in them—the common people sin through ignorance—having the understanding darkened—grieved for their blindness of heart—my people are destroyed for lack of knowledge:" all these expressions imply blame; and the blame is evidently predicated of the understanding.

The truth is, sins which arise from the intellect, or will, or conscience, or affections, all involve guilt. For our sins we are blameable.

Hence I think it evident that men are born sinners, and as such, they are blameable, and God may justly punish them. And it is also evident that they have not one power necessary to perform obedience acceptable to God. And yet God can justly demand obedience, and punish them if in default.

A command does not necessarily involve the idea of power to obey *in fallen sinners*. Obedience is represented under the metaphor of a debt. And that unconverted men are *wholly unable* to pay the debt of obedience, which they owe to God, is manifest from one of our Lord's parables. And yet it was *undeniably just* to cast the debtor into prison, and confine him there, till he should pay ten thousand talents, when he possessed *not one farthing*. His inability to perform his duty, did not render it unjust to demand the performance of it, nor to punish him as a defaulter.

A demand for performing the duty of paying a debt, among men, does not necessarily suppose a man able to pay his debt. And no one considers that *entire insolvency* ever vacates the creditor's right to demand payment, or the debtor's obligation to pay his honest debts. Neither can the loss of power, to obey God, through the apostacy of Adam, annul his right to demand obedience of us, nor render it unjust to punish in case of default.

Said Christ to the man who had a withered hand, "stretch forth thy hand." This man could no more, by any power he possessed, stretch out his hand, than he could lift a mountain

from its base. And yet it was his duty to obey the mandate of the Lord Jesus.

“Make ye a new heart,” is the command of God. But a sinner can as easily create a world, as create his heart anew in Christ Jesus. Nevertheless he is bound to obey the command of God, and he will punish all who die unrenewed.

But I admit that the commands, and invitations, of scripture, do imply some powers in unconverted men. Though enfeebled, the sinner has physical powers to read the Bible, to carry him to the house of God, and to hear the gospel preached. And he has intellectual powers to meditate upon what he reads and hears; to reflect on the scripture-representation of his awful state, and on the tremendous denunciations of divine wrath against sinners; to judge and reason upon what his condition will be, if he dies impenitent. These things are calculated to rouse his attention, to make him feel, and to excite him to cry for mercy. When thus excited, there is encouragement to hope that God will send his Spirit to create him anew in Christ Jesus, and give him the power of repentance, of faith, of love, and of new obedience. Till the Spirit regenerates the heart, though alarmed, and crying for mercy, the sinner is spiritually dead, and totally destitute of the powers requisite to repent and believe, to love and serve God.

Powers, in the nature of things, evidently *precede* disposition, though they do not always *suppose* a disposition. It is impossible to have a disposition towards an object till we have some intellectual views of it. An understanding somewhat enlightened must precede a disposition. And there can be no choice until the object appears under the character of some good, though there is a strong disposition towards it. But as the disposition is only a relative state of the mental faculties, it cannot be called a power of the mind, nor the want of it any species of inability.

The sinner under the convictions, which precede regeneration, is disposed, and feels anxious, to be saved. But he has not the requisite powers to embrace the Saviour. He has nothing but a speculative knowledge of Jesus. He feels guilty and lost, and has a disposition to attend to the things of the Spirit which belong to his peace. His mental faculties are now in that relative state which I call disposition. But arrived only at the verge of the twilight which precedes the spiritual morning, he has no spiritual perceptions of the lovely character of Jesus. To him, Jesus, though he seems necessary, does not as yet appear precious. Hence he has not the power of embracing the Saviour. He reads, meditates and prays, but feels lost and helpless. He is conscious that he has no power to believe.

Destitute of the grace of faith, he, in the strictest sense of the term, cannot believe in Jesus. And yet he feels a strong disposition to embrace the Saviour. But after the Spirit renews the sinner, the Sun of Righteousness shines into his mind, and in this light he perceives the loveliness of Jesus, and this loveliness presents sufficient inducement to volition. He now has intellectual power to know Jesus, and active power to embrace him, and therefore he believes.

Such is the experience of plain, unmetaphysical Christians, as far as I am acquainted with them. And this experience refutes the sentiment under investigation.

Thus I think I have proved that the distinction of mental powers, into natural and moral, and that sinners have natural, but not moral, ability, to render acceptable obedience to God, is unsupported by philosophy, and scripture, and experience.

That the distinction is used by some writers, and in daily conversation, I readily admit. I once advocated the sentiment. But the use of it, is no certain proof of its correctness. What is more common, in the polite and fashionable world, than the sentence, "He is not at home?" But is it true?

I cannot, is common, in regard to a thousand subjects. But when designed to communicate the idea of what is called moral inability, I would pronounce it a metaphysical falsehood: and no logic nor metaphysics can demonstrate it to be any thing else.

The substitute I would propose is simple. Away with *I cannot*, from the vocabulary of Christians, in the metaphysical sense that some men use it, and insert, *It is not convenient*.

The strictures shall be reserved till another occasion. I have given only the outlines of my views on this subject, which are intended for publication in another form, at some future period.

J. F.

FOR THE PRESBYTERIAN MAGAZINE.

AN ANSWER TO THE TWO QUERIES PROPOSED BY DISCIPULUS,
AND PUBLISHED IN THE LAST NUMBER.

The first query is thus expressed: "In the petition 'forgive us our debts as we forgive our debtors,' are we not taught to entreat of God pardon for our sins, without any reference to the payment of the penalty, by Christ, in our stead? If I forgive a man who owes me a debt, I do it without having received an equivalent from another; otherwise I attach a wrong idea to the term *forgive*; and if the word *as*, in the text, means *in like manner*, does it not teach, that the pardon is granted to the sinner *freely*, by our Father in heaven?"

This query consists of two distinct questions, one respecting

our conduct in prayer ; the other relating to the conduct of God in dispensing pardon. They rest on very different grounds.

In reply to the first branch of this query, we submit the following remarks.

That Jesus Christ did die in the stead of his people, and thus endure, in their place, the penalty of the law, is plainly and fully asserted in the sacred scriptures. "I am the good shepherd : the good shepherd, giveth his life for the sheep." John x. 11. "For he hath made him to be *sin* for us, who knew no sin ; that we might be made the righteousness of God in him." 2 Cor. v. 21. "Christ hath redeemed us from the *curse* of the law, being made a *CURSE* for us." Gal. iii. 13. "Who his own self *bare our sins* in his own body, on the tree, that we, being dead to sins, should live unto righteousness." 1 Pet. ii. 24. But on this point it is unnecessary to insist, because it is conceded by the author of the queries. He admits the fact ; but asks whether we are not taught, in the petition he quotes, "to entreat God to pardon our sins *without any reference to the payment of the penalty*, by Christ, in our stead."

This being taken for granted, that Christ actually paid the penalty due to us on account of sin, it follows as a necessary consequence, that God has respect to his atoning death, when he remits sin to any of the human race ; for it would be an absurdity, utterly unbecoming the wisdom of the divine government, to admit of the vicarious death of Jesus Christ for the redemption of sinners, and yet dispense pardon to them without reference to that great sacrifice which was appointed for the express purpose of rendering the bestowment of this invaluable blessing consistent with the honour due to the law and justice of God. Accordingly we find it attributed, by the inspired writers, to the satisfaction of Christ. "He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. "In whom we have redemption, through his *blood*, the *forgiveness of sins*, ACCORDING TO THE RICHES OF HIS GRACE." Ephes. i. 7. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for *Christ's sake* hath forgiven you." Eph. iv. 32.

Now, as it is a fact that God has reference to the atonement of Christ, in the remission of sins, and actually does bestow this blessing for the sake of Christ ; and as he has plainly revealed this fact, can it be doubted, whether *we* ought to have reference to the propitiation of our blessed Saviour, in seeking the remission of our offence ? The great medium through which this and all other benefits are conveyed to us, is distinctly made known ; and shall we pay no regard to that medium ? The illustrious harbinger of the Redeemer cries in our ears, "Behold the Lamb of God, which taketh away the sin of the world ;"

and shall we turn away our eyes from this all-attractive object? This were to oppose the very design for which the propitiation of Christ is exhibited: for speaking of him, the apostle says, "Whom hath God SET FORTH to be a *propitiation for sin*, through *faith* in his blood, to DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS that are past, through the forbearance of God; to declare I say, at this time, his righteousness; that he MIGHT BE JUST, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. In this delightful passage, we are taught both what respect God has to the death of Christ in remitting sin, and the respect which we should have to that astonishing event. Jehovah we see has made an exhibition of this propitiation for the purpose of showing forth his *righteousness* in bestowing on sinners a full and complete pardon of all their transgressions, and to demonstrate to the world, that, while he restores rebels to his favour, and blesses them with a title to eternal life, he is still a *just*, as well as a merciful God. We are also taught, that, if we would obtain the forgiveness of our sins, *we* must look by faith to the *blood of Christ*; or to change the metaphor, and use his own language, if we desire to secure to ourselves eternal life, we must "*eat his flesh and drink his blood.*" John vi. 54. In the whole of our Christian race, it behoves, as the apostle teaches us in Heb. xii. 2. to be "*looking unto Jesus, the author and finisher of our faith;*" and in compliance with the exhortation of Jude, (v. 21.) we are to be looking for the *mercy* of our Lord Jesus Christ unto eternal life."

If then we are to have such continual respect to the merits of Christ, it can hardly be supposed that this reference to him is to be laid aside while we are engaged in the solemn duty of prayer. Then, while presenting ourselves before a holy God, if ever, we need to look to this mercy-seat. How can we endure the brightness of his glory, unless we behold it attempered to the weakness of our vision in the face of his Son? If we forget that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them;" 2 Cor. v. 19; if we forget that he can receive the vilest offender to his favour, through the propitiation of his Son; what encouragement can we have to pray? Forget the sacrifice of Immanuel in prayer! How is it possible? Can we address Jehovah, and not remember that glorious Mediator through whom we derive the inestimable privilege of approaching to a throne of grace? Is it not our duty to praise God for his marvellous love in giving his Son to die, "that whosoever believeth in him should not perish, but have eternal life?" Is it not our duty to thank God, that, through the propitiation of Christ, he is righteous, while he remits sin, and just when he justifies him that believeth in Jesus? Is it not our duty to plead with God to grant us the remission

of our sins, in this way so illustrative at once of his mercy and of his justice?

But the querist feels a difficulty arising from a petition in the Lord's prayer. It is this: "Forgive us our debts, as we forgive our debtors:" and he grounds on it this question: "Are we not taught to entreat God to pardon our sins *without any reference* to the payment of the penalty, by Christ, in our stead?" After what has been said, we may at once conclude, that we are taught no such thing in this petition; because, if this were fact, then one part of scripture would contradict another. But not to rest our answer here, we observe, that, to any one inspecting the petition, it will be evident that it says not a word about the payment of the penalty due to our sins, by Christ; and consequently that it does not, in plain terms, prohibit a regard to that which it does not even mention. The whole difficulty then that presents itself to the view of the Querist, in looking at this petition, seems to arise from the *omission* of an injunction or direction, to pray for pardon with a reference to the atoning death of our Redeemer. But it ought to be recollected, that we are not to expect to find in any single page of the Bible, and much less in a single sentence, the whole system of a Christian's faith and duty. The entire prayer, although admirably constructed, yet does not exhibit a *complete directory* for the duty of prayer. While we regard it as a special rule, we believe, as we are taught in our Shorter Catechism, that "the whole word of God is of use to direct us in prayer;" and that if we had no other information than what may be derived from this admirable form, we should not know how to perform this important duty, in the way in which Christians are taught to perform it. If we look through this directory, we shall find not one word of *thanksgiving*; and shall we conclude from this omission, that thanksgiving is not to be mingled with our petitions? Let the apostle answer. "And whatsoever ye do in word or deed, do all in THE NAME OF OUR LORD JESUS, *giving thanks* to God and the Father BY HIM." Col. iii. 17. "Pray without ceasing. In every thing *give thanks*: for this is the will of God IN CHRIST JESUS concerning you." 1 Thes. v. 17; 18.

Look at it again, and you will find it contains no direction to pray *in the name* of Christ; it does not even mention his name; and shall we infer from this omission, that we are not to pray in the name of Christ? He himself, in a subsequent part of his ministry, explicitly taught his disciples their duty in this particular. "In that day," said he to his disciples in his farewell conversation with them, "ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name*, he will give it you. HITHERTO ye have asked nothing in my name; ask and ye shall receive, that your joy may

be full." John xvi. 23, 24. "At that day ye shall ask in my name." ver. 26.

Through Jesus Christ we have access by one Spirit unto the Father:* and it is as plain as words can make it, that it is our duty to pray to God *in the name* of Christ. Now, what is meant by praying in the name of Christ? Certainly, not barely mentioning his name in prayer. We are not to expect that his name will operate as a *charm*; and that God will hear us merely because we repeat the name of Christ. It prescribes a duty, the performance of which requires intelligence and faith. To pray in Christ's name is, to acknowledge that we derive the privilege of approaching the throne of grace, through his mediation; it is to render affectionate thanksgiving to God, for the work which he undertook and accomplished; it is to rely upon his atonement and righteousness, for the acceptance of our person and services; it is to look for every blessing, as coming through him the appointed channel of saving mercy to sinful men; it is, in short, to regard him as our great *High Priest*; by the blood of whose sacrifice we have boldness to enter into the holiest, to the very mercy-seat of God, and by the fragrance of whose all-prevailing intercession, our polluted services of prayer and praise, may ascend as a sweet smelling savour to Jehovah. Heb. x. 19—22.

In the SECOND BRANCH of the Query, the author assumes different ground. He has respect to the conduct of God in dispensing pardon. His question is founded on the supposition, that the acceptance of the payment of the penalty, by Christ, is inconsistent with the notion of a *free* forgiveness of sin. "If I forgive a man," he observes, "who owes me a debt, I do it without having received an equivalent from another; otherwise I attach a wrong idea to the term *forgive*: and if the word *as*, in the text, means *in like manner*, does it not teach, that the pardon is granted to the sinner *freely*, by our Father in heaven?" By the term *freely* is manifestly conveyed the idea, that God, in granting pardon, has no respect to the satisfaction of Christ; and that if he had respect to it, the favour granted would not be properly a *forgiveness* of sin.

In the reply to the first branch of this query, it has been shown, that remission of sin was procured by the blood of Christ; that God certainly has respect to this precious blood when he bestows the favour; and that still it is styled *forgiveness*. John in his first epistle, (chap. i. 7.) expressly asserts, that "the blood of Jesus Christ his Son cleanseth us from all sin;" and yet in the 9th verse he says, "If we confess our sins, he is faithful and just to *forgive* us our sins, and to cleanse us from all

* Ephes. ii. 18.

unrighteousness :” and in the 2d chap. ver. 1, 2, he encourages us under a sense of guilt, and inspires us with the hope of obtaining the forgiveness of sin, in answer to prayer, by reminding us of the *intercession* and *atonement* of Christ: “If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous : and he is the propitiation for our sins.”

In the apprehension of the sacred writers, this mode of granting pardon and salvation to sinners, so far from derogating from the mercy of God, or lessening the obligations of those who receive the blessings, greatly increases the one, and unutterably magnifies the other. “In this,” says John, “was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation for our sins.*” 1 John iv. 9, 10. In the same strain, Paul celebrates divine love to sinners, which he considers as surpassing every other exhibition of love: “But God commendeth his love towards us, in that, while we were yet sinners, CHRIST DIED *for us.*” Rom. v. 8. In these encomiums on the love of God, the apostles only copied after the example of Christ, who had before said in his conversation with Nicodemus, “God *so* loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John iii. 16.

Now, as the sacred writers teach the doctrine of the *forgiveness* of sins, and inform us that the blessing is granted in consideration of the satisfaction of Christ; and as they represent the love of God, in bestowing this and other benefits of salvation, as surpassing every other exhibition of love and mercy, and transcending all praise; if we only allow them, while writing under the inspiration of the Holy Spirit, to have understood the language they used, we must indubitably conclude, that the forgiveness of sin, through the medium appointed by infinite wisdom, is *perfectly FREE and gratuitous.*

The sinner has done nothing to merit it; he has forfeited every claim to mercy; he deserves everlasting punishment. It was not his wisdom that found out the plan of redemption; he did not provide a Saviour; nor did he even sue for mercy. Christ died for him, while an obstinate rebel. The infinite wisdom of Jehovah devised the amazing scheme of salvation. God himself provided the Mediator between Heaven and earth; and appointed his *own Son* to that painful office. From his *own Son* he exacted the penalty of the law; and when all the demands of justice were thus answered, he, in mercy, offered forgiveness to sinners. But who accept the all-gracious offer? Not one of our rebel-race, till God subdues his rebellious heart by his grace, and makes him willing to take what, till that moment, he

had refused. Is there not grace, infinite grace in all this? Is not forgiveness, thus granted, perfectly *free* and gratuitous?

But the Querist asks, "If I forgive a man who owes me a debt, I do it without having received an equivalent from another; otherwise I attach a wrong idea to the term *forgive*." Certainly, in pecuniary transactions, the acceptance of an equivalent, and the forgiveness of a debt, are utterly inconsistent; and equally certain would it be, if, in the petition referred to, the term "*as*" meant "*in like manner*," without an equivalent, that "pardon is granted to the sinner *freely*," that is, *without an equivalent*, "by our Father in heaven; forgiveness for the sake of Christ's satisfaction would not, in this sense, be *free*. But we have seen this cannot be the meaning; because it would militate against the plainest instructions of scripture in relation to the mode in which Jehovah actually does bestow remission of sin. It simply means that we cannot expect forgiveness from God, unless *we* grant forgiveness to our fellow creatures. The import of the petition in the mouth of one who uses it acceptably, is, we conceive, this: "Father I forgive my debtors; therefore, be thou pleased in mercy to forgive my debts."

Between a pecuniary debt and a debt contracted by sin, there is a resemblance in this particular, that both impose an obligation of payment. The man who owes money is bound to satisfy the demand of his creditor; and so the sinner is bound to satisfy the demands of divine justice. But, in other respects, there is a great difference. The parties, in the two cases, are widely different. In the one they are two private individuals; in the other, a creature and his Creator: and consequently the relations are immensely different; in the one, the relation of two private persons; in the other, the relation subsisting between offending man and the Sovereign Lawgiver and Supreme Judge of the universe. A creditor is obliged by the laws of his country to receive payment, unless he intends to remit his claim, whether it be tendered by the debtor, or by his friend; and the law of God binds him, in certain circumstances, by that love which it requires us to entertain for our neighbour, to forgive the debt, when the debtor is unable to pay it. But Jehovah is bound by no law to accept of the payment of the penalty of sin, by any except the offender himself: and were it possible for a sinner to point out one who was able and willing to become his substitute, and make full satisfaction for his guilt, his Sovereign might refuse to accept of the substitute, and insist on payment from the transgressor himself. The payment of a pecuniary debt, whether made by the debtor, or by another for him, is followed by an immediate release from all the claims of his creditor: but the effects of the payment of a penal debt, by a surety, can be controlled by the pleasure of our great Sovereign,

who has a right, on accepting of a surety, to prescribe what conditions in relation to the application of his vicarious work, as to the number to be redeemed, and the time and circumstances of their becoming participants in its benefits, he may deem most conducive to the glorious purposes of his moral government over the universe.

From these remarks, it will be seen, that, if it had been possible for our fallen race to have devised a plan for their redemption, and to have found a surety, who was competent to effect their salvation, it would have been an act of signal grace in our offended Sovereign to have accepted of his mediation. But when we consider that this was utterly beyond their power, and that the whole contrivance originated in the unsearchable wisdom of God; that HE discovered one able and mighty to help a ruined world; and that the person, from whom he exacted the vast debt of justice, was none other than his *own co-equal Son*; how immensely great appears his grace, and from what a boundless ocean of love must it have flowed! In respect to the sinner, forgiveness is perfectly *free*; for, so far from offering an equivalent for his debt of 10,000 talents, he offers *nothing*.

The analogies between human and divine transactions are always faint and defective. But let us suppose a number of subjects in a kingdom, where the monarch has full control over its treasury, to be indebted to the public, and after prosecution by law to be thrown into prison. The king hears of their situation; he pities their distress; he determines to release them. But he is unwilling the public interest should suffer by the exercise of his compassion; he therefore directs his son to take out of his private purse what may be necessary to extinguish their debts, and to pay it into the public treasury; and then to release those unfortunate men. We ask, is there not as much, and more favour shown to these subjects, by their monarch, in this exercise of generosity, than there would have been, if he had at once discharged them, at the expense of the public? The king of the Locrians enacted a law, that the adulterer should lose both his eyes. His own son was the first offender convicted of this abominable crime. What a struggle now ensued between the integrity of the *magistrate* and the feelings of the *father*! He wished to save his son from the dreadful punishment of blindness; but justice forbade him to spare the culprit without satisfying the demands of the law. In these painful circumstances, he adopted the resolution of maintaining the integrity of the judge, and yet of gratifying the heart of the parent. He directed one of the eyes of his son to be taken out, and then gave up one of his own. In this way the honour of his law was upheld, and the certainty of the execution of its penalty upon all transgressors established. Who is not con-

vinced, that, in this transaction, there was a more illustrious display of parental love, than there would have been, if yielding to the weakness of a father, he had forgiven his son, at the expense of the just claims of his law ?

Had it been consistent with the glory of Jehovah's moral government over the universe, to remit sin without a satisfaction to the demands of his law and justice, there would have been grace in every bestowment of this blessing. But, as such a mode of forgiveness was inadmissible, and the whole race of man would have perished forever, unless the Monarch of creation had been willing to part with the Son of his bosom, and subject him to the deepest humiliation and the most dreadful sufferings for sinners, in order to open the way for an honourable exercise of mercy to them; can it be doubted for a moment that the bestowment of forgiveness to rebels, who have done nothing to merit this, or any other favour, is the highest demonstration of the love of God to his creatures, and the richest display of pardoning grace, that it is possible for created intelligence to conceive? The apostle, who gloried in nothing but the cross of Christ, always dwelt with rapture on this subject. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit. iii. 4—7. This will eternally be the theme of the redeemed, who will for ever sing: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him *be* glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

J. J. J.

(*To be continued.*)

FOR THE PRESBYTERIAN MAGAZINE.

ON AFFECTATION.

"Be not wise in your own conceits."—ROM. xii. 16.

Affectation may be defined, an attempt to appear in a character, which we have no title to assume. It is nearly allied to vanity; and springs, generally, from a defective or bad education.

This weakness, it may be observed, very often appears in the conduct of those, whose mental improvement has not kept pace with the increase of their wealth. Such characters often become dogmatical in their opinions—and overbearing in their manners

—and exhibit, by their whole behaviour, such an appearance, as might lead any ordinary observer to conclude, that they imagine they have attained to the perfection of knowledge and wisdom ; because, by the favour of Providence, they have been enabled to scrape together a little yellow dust.

Such instances of affectation, as that, which we have now adduced, it must be allowed, are frequently to be met with among mankind.

To what then can we attribute the assumed characters of those individuals who so behave, but to the disparity which exists between the state of their minds and that of their external possessions ? Had their knowledge grown with their fortunes—and their principles and passions been under the government of reason, purified by the influence of a sound religion—we might naturally have expected, that they would have presented to the observer, features of character very different from those which they now display.

But those, on whose character we have now been remarking, are not the only individuals, in whose behaviour, the influence of a bad education has been instrumental in producing the *silliness* of affectation. The early education of those, who are born to the enjoyment of possessions, which may have been procured to them by the industry of their ancestors, not unfrequently begets, in their character, this moral blemish. The prospect of the wealth, with which, in youth, they are flattered, causes them to hear, with indifference, that instruction which would improve their minds ; and to bear, with impatience, that discipline, which would teach them to govern their tempers and to observe that decency and decorum, in their conduct, which become the society and sphere in which they are destined to move. This circumstance allows them to grow up in ignorance—and this ignorance causes them to assume a character and *affect* a behaviour to which they certainly can have no real claim. Although ignorant, they affect to be wise ; and very often in the plenitude of this their folly, they pretend to treat those subjects of which perhaps they have scarcely ever heard, in such a way, as to impress others with the idea, that they are too familiar to them already, to merit from *them* any thing like a serious attention. Hence, such persons conceive themselves too wise to appear often in any of those places of instruction, where they might be informed, or reminded of their duty ; and when they do present themselves in such places, they take care to affect such apparent contempt of the exercises of the worshippers and the communications of the preacher, as to convince those, who observe them, that they come there, more with a view to grace the assembly with their *dignified* presence, than to be benefited themselves by any thing which they might see or hear.

But there is another class of men, who seem to fall into the *weakness* of affectation, whose education, in some respects, may be viewed as far superior to that of those whose character we have just been considering. The men, to whom we have now allusion, are those, who affect the name and character of philosophers. These investigators of nature imagine, or at least seem to imagine, that because they can speak fluently about secondary causes and laws of nature—and can use a few ponderous sounds, which are not familiar to many of their fellow men, they have a kind of right to pour contempt upon that system of divine truths, which is said, by its Author, *to have been preached to the poor*. This system, they would have us to believe, is too unphilosophical to engage the respect of their superior intellects. Had its author been more of a philosopher and less of a divine, they would have regarded his communications as more deserving of their notice. But, he speaks too little of physical laws, and too much respecting the immediate agency of God—his mysterious revelations surpass too far the comprehension even of the *wise*—and his moral doctrines and precepts come too close home upon the consciences of the self-righteous—to entitle *him* to any eminent place among the respectable masters of modern science. Hence, those, who conceive themselves to belong to the class of such scientific masters, naturally consider themselves as entitled to a far higher place in the school of wisdom than Him, who seems, in their estimation, to have claimed to himself, *unjustly*, the high distinction of being *the Light of the world*.

It is clear, however, that those philosophers, with all their affected wisdom, give us but a very poor substitute, in their systems, in room of the Christian system, the progress of which they so zealously oppose. Take from their moral systems all that they have borrowed from the Bible; and you will leave a sad blank behind. They pretend, by their moral philosophy, to give light to the world: but, were they to think, for a moment, on the source whence they have obtained their information, they would find that, like opaque bodies, they were merely reflecting a borrowed light. The rays, which Revelation has shed around us, have given to the modern sceptic an advantage and superiority which the ancient moralist evidently did not possess. Is it not strange, then, that those, who have thus benefited by Christianity, should pretend to enlighten the world by systems, which are calculated to operate as extinguishers of that very light, by the enjoyment of which, we have risen so far superior in our moral disquisitions to the sages of antiquity? These ~~modern~~ ~~reasoners~~, it would seem, wish, like some wise politicians, to promote anarchy and disorder in men's minds, in order that

they themselves, in the midst of the darkness and confusion, may rise to notice and distinction.

That this is the fact, with regard to many of those noted philosophers, who have endeavoured to extinguish the light of the gospel, without being able to substitute any more luminous lamp in its place, there can be no real doubt. We find, in their reasonings, that they care little for candour provided only they can make an impression, on the minds of their readers and hearers, favourable to that side which they espouse. We have a complete confirmation of this remark, in the philosophical works of David Hume, esq., who is considered a champion in the school of unbelievers. This philosopher evidently attempts nothing more, in many of his disquisitions, than merely to cast a dark mist over that path which Christianity has illuminated. He doubts and resolves—resolves and doubts, until he makes the path, through which he pretends to lead his disciples, so dark and intricate, that it is impossible for them to grope their way. When he has thus raised a cloud around them—thrown an abundance of dust in their eyes—and extinguished entirely the light which they formerly enjoyed—he lays himself back in his easy chair—smiles at their simplicity and perplexity—and tells them with an affected good humour:—

“The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate scrutiny concerning this subject. But such is the frailty of human reason, and such the irresistible contagion of opinion, that even this deliberate doubt could scarcely be upheld; did we not enlarge our view, and opposing one species of superstition to another, set them a quarrelling; while we ourselves, during the fury and contention, happily make our escape into the calm, though obscure, regions of philosophy.”—(*Natural History of Religion, last paragraph.*)

The development, which this shrewd philosopher thus makes, may be regarded as a clew to explain many of those mysteries which appear in the conduct and proceedings of many of those wise and learned men who affect to glory in a religious scepticism. They love singularity: because, they conceive it, in some instances, attracts towards them the notice of their fellow creatures. They wish to envelop themselves, like a certain *priesthood*, in a cloud of mysterious darkness-- that they may impress upon the ignorant the idea, that they have more information and wisdom than they really possess. That system, therefore, which gives to the poor, who embrace it, more real wisdom than philosophers, without it, can boast of, cannot be to them an object of very high admiration. It is their wisdom, consequently, to depreciate, as much as possible, its merits; that they may have an opportunity of laughing at the perplexities of the human

race—and enjoy the satisfaction of telling them, that, in some imaginary paradise, called “the calm regions of philosophy,” they may enjoy a respite from all their wanderings, and all their woes.

May we not, then, justly say, that those, who thus boast of their wisdom and sport with the dearest interests of mankind, display in their conduct and character a great degree of affectation? They certainly arrogate to themselves a character, which they are forced themselves to acknowledge, they cannot support. They tell us, that the Christian system is absurd;—but they only show us its absurdity, by informing us, that all is darkness when it is taken away. Would they not, therefore, have shown their wisdom more, to have been silent respecting the merits of this system, until they were capable, by more brilliant discoveries, of substituting a better in its room? We assuredly owe them very little gratitude for attempting to extinguish the small taper by which we were endeavouring to find our way to heaven; and then ridiculing us when they have thus tried to leave us in the dark. We shall allow them to enjoy their little triumph; but think it safer, in the mean time, to trust our comforts and future hopes to Him,—who was *meek and lowly in heart*—and who never made any pretensions, nor assumed any character, which he could not support,—than take their systems for our guide, which appear only, like *ignes fatui*, to lead their followers into quagmires, dangers and death.

We might adduce many more instances of affectation than those which we have now exhibited, but deem these sufficient to show, that our education and circumstances of life, if not properly regulated and directed, will be very apt to lead us into the folly of assuming, from the love of distinction, a character to which we have no real claim; and, therefore, one, which does not at all become us, and which we may not possess ability to support. This should be a warning to us all, carefully to examine ourselves, that we may be capable of knowing our true state and character; and be led, in consequence, to adopt that kind of conduct and behaviour, which best becomes us. The love of praise, we allow, is natural,—but, notwithstanding, it requires, like our other passions, to be properly guarded and governed. It is for want of attending to this, that so many appear to be betrayed, by their education and circumstances of life, into the assumption of an affected behaviour. They form false judgments respecting that which is really amiable and praiseworthy in human conduct and character; and are, therefore, led to adopt a species of manner which, in them is fictitious; and which is, on that very account, least likely to secure to them the commendation of the worthy and judicious, whose good opinion is alone deserving of being coveted.

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This surely proves, then, the importance of our endeavouring to add to all our other acquisitions a correct knowledge of ourselves and of that which is truly lovely and amiable in human conduct. This would prevent many, we have no doubt, from becoming *trifling* and *absurd* in their manners—from sporting with and abusing those Sacred Writings, which have given to us, respecting our origin and destinies, the best information which has yet been obtained—and would be the means of teaching them, perhaps, the necessity of erecting judicious seminaries of learning—and countenancing places of public worship—that the affectation of ignorance,—the vanity of a false philosophy,—and the profanity of irreligion may be banished, as far as possible, from the abodes of men.

T. G. M^r.I.

PREVENTION OF PAUPERISM.

A man risks his popularity, when he dares to write or speak plainly on the subject of pauperism in our country. This proves the benevolent *dispositions* of our fellow citizens, but does not evince their discernment and discretion. Charity should be expansive, but not without discrimination. We ought to relieve the wants of the poor, but not of all the poor indiscriminately and perpetually. The Great Author of all real benevolence does not pursue such a course himself; for by his providence, *while the hand of the diligent maketh rich*, the sluggard and the spendthrift are reduced to want. As a general rule, the sober, honest, and industrious prosper under the smiles of Heaven, while the intemperate, dishonest, and idle are driven away in their iniquities. *If a man will not work he should not eat*, through the misguided tenderness of individuals, or the inconsiderate liberality of the public. Were any one perishing at our door, we ought to feed him, unless we had satisfactory evidence that he would not work; but so soon as we know that any one's sufferings are the result of voluntary idleness, we ought to say, "from the heart we pity, while we blame you; but it is the command of God, that you should be left to starve." This course of conduct, if generally adopted in relation to all sturdy beggars, would soon bring them to industry.

When persons profess to be willing to work for their food, it is well to try them; and we should find most commonly, that the most clamorous vagrants would soon belie their professions. The writer has tried the experiment, more than once, on a stout, able-bodied applicant for help, who told a piteous tale of wanting work, and of suffering nearly to starvation; and he found that the impostor would not split wood for an hour to gain a day's subsistence. He went off, saying that he could get his living at an easier rate.

That Quaker was much to be commended, who paid a poor man, for carrying wood into his garret, and then back again into his cellar, because he had no other employment for him, and would not give him half a dollar, as a premium upon idleness and beggary. If men are engaged in labour, whether it be of any intrinsic importance or not, they will be likely to keep out of harm's way, during the time of their employment; for the adage is indisputable, that "the Devil always finds work for idle hands." I have frequently admired the wisdom of those persons, to whose care is committed Newgate in Connecticut, for furnishing full employment to all the convicts. Any prisoner who cannot conveniently work at some trade previously followed, must learn to make nails; and any one who will not perform his task is deprived of his food in proportion to his negligence. The convict who performs more than is required, earns something against the day of liberation. A man, who had once lived by *the trade of preaching* in a very irregular way, thought it more convenient to ride, than walk, in his *itinerant labours*, and therefore stole a horse: he was committed to the above-named State Prison; and subjected to the uniform and unbending system of this house of correction. He was compelled for a time to make nails; but never having loved any other labour, than that of vociferous, unpremeditated talking, he refused to perform his task. Hunger soon convinced him that this would not answer, unless he could plead some better excuse for laziness than indisposition to work. He would not make nails; and it was harder still to live without food; and so he amputated his left hand on the block which held his anvil. An unwise policy would now have given him bread, and time enough for meditation, and rest; but these *Yankees*, still believing, THAT MEN SHOULD WORK OR NOT EAT, compelled the quondam itinerant to spend his appointed hours of toil in pouring a given quantity of sand through a funnel. If he came short in his work in the sand, on any day, his bread was curtailed in proportion. I should be glad to see some invention of this kind introduced into our Prisons and Alms-house; for until our paupers are compelled to perform as much labour as they are able for their subsistence, they will increase among us, and double, in all probability, every ten years. Our city accommodations for the poor will always be fully occupied, so long as the public provides for the continuance of idleness and vice. Build another palace like the one in Spruce street, and it will soon contain a thousand new paupers.

But here it will be demanded, ought we to turn all the poor out, and shut up the Alms-house? Far be such a thought from every mind! No; but let this benevolent institution afford shelter to lunatics and idiots, to the blind and the lame, to sick

people of good character, and to very aged persons incapable of much work, whose relatives are unable to support them. Let it also receive orphans, and those worse than orphan children who have neither father nor mother, though they are living, to own them, and let it retain, instruct, feed, and clothe these foundlings, until they are old enough to be bound out to service. These children might then be good for something to society, and our forehanded farmers would be willing to have them indentured to themselves.

Such as these constitute most of the paupers that inhabit some Alms-houses in the country: but these institutions in our large cities are principally filled with a very different sort of characters. In the spring, all whose diseases are drunkenness, idleness, extravagance, improvidence, laziness, lust, and the righteous curse of unchastity, ought to be turned out with an assurance of not being received again, or assisted while living out of the house, until a thorough reformation in morals and some unavoidable incapacity to earn their bread shall be established by competent witnesses from the neighbourhoods in which they may have lived.

It is to be hoped, moreover, that after the present season of cold weather is past, the poor will be publicly warned not to expect a provision of wood from the Guardians in future, unless their sobriety, honesty, and industry can be clearly proved by unimpeachable witnesses, for at least six months before application is made for assistance. This would compel the poor to lay up some store in the *Fuel Savings Fund*, before the time of need.

The preceding remarks have been elicited, by a perusal of *The Fifth Report of the Society for the Prevention of Pauperism in the City of New York*; a well written production; which is as applicable to Philadelphia as to any other place. It should be read by our fellow citizens in general; and especially by the Councils of this city, the Guardians of the poor, and the members of our State Legislature; and its maxims of sound policy ought to be adopted as soon as possible.

E. S. ELY.

FOR THE PRESBYTERIAN MAGAZINE.

HENRY MARTYN.

Mr. Editor—The following extracts from Sir Robert K. Porter's travels in Georgia, Persia, and Armenia, respecting Henry Martyn, suggested the stanzas which accompany them. As the extracts have never appeared in any religious publication in this country, they will doubtless be acceptable to your readers.

“At Shiraz,” says Sir Robert, “Mr. Martyn dwelt nearly a

year; and on leaving its walls, the apostle of Christianity found no cause for 'shaking off the dust of his feet' against the Mahomedan city. The inhabitants had received, cherished, and listened to him; and he departed thence amidst the blessings and tears of many a Persian friend. Through his means, the gospel had then found its way into Persia; and as it appears to have been sown in kindly hearts, the gradual effect hereafter may be like the harvest of the seeding."

"The attentions of my host were so unwearied that I never could forget I was in the house of the near kinsman of the two noble Persians, Jaffier Ali Khan, and Mirza Seid Ali, who had sworn the warmest personal friendship to our 'man of God,' for so they designated Henry Martyn! When the weather became too intense for his enfeebled frame to bear the extreme heat of the city, Jaffier Ali Khan pitched a tent for him in a most delightful garden beyond the walls, where he pursued his translation of the scriptures; or sometimes in the cool of the evening, he sat under the shade of an orange tree, by the side of a clear stream, holding that style of conversation with the two admirable brothers, which caused their pious guest to say, "That the bed of roses on which he reclined, and the notes of the nightingales which warbled above him, were not so sweet as such discourse from Persian lips."

In orange groves on Shiraz' plains,
A Christian pilgrim taught:
Two Persian princes heard those strains,
With sacred science fraught.

With anxious eagerness they heard
The heavenly truths he told,
Recorded in that HOLY WORD
Revealed to saints of old.

Their rising doubts soon disappear'd,
Their difficulties ceased,
And while he calmed each trembling fear,
Their humble hopes increased.

Then, as the dawn began to break
Upon their mental night,
Their tongues with holy rapture speak,
And hail the rising light.

Sweet were the banks of roses spread
Around his cool retreat,
And sweet the orange o'er his head,
Which shelter'd from the heat.

O sweet the mellow plaintive song
Of lonely nightingale:
And sweet the perfume swept along
By every spicy gale.

Far sweeter to that pilgrim's ear,
Than sensual pleasures all,
Sweeter from Persian lips to hear
Such heavenly accents fall.

And would'st thou know that pilgrim's name?
 Let Persia's clime declare;
 There 'tis embalmed—its highest fame
 In pious tears and prayer.
 Thy memory, ΜΑΡΤΥΡ, long be dear
 To every Christian heart;
 Long may thy bright, but short career,
 A love like thine impart.
 O might thy sacred mantle fall,
 And, with it, double grace
 On missionary heroes all,
 Who run thy Christian race!
 O, then, not Persia's sons alone,
 Would know and feel the Word;
 But the wide world its truth should own,
 And bow before the Lord.

K.

Review.

Letters on Unitarianism; addressed to the members of the First Presbyterian Church, in the city of Baltimore. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary of the Presbyterian Church in the United States, at Princeton. Trenton: printed by George Sherman. 1821. pp. 312. Price \$1.50.

When the "pestilent heresy" which "walketh in darkness" under the guise and name of *Unitarianism*, was spreading its deadly influence in various parts of our country, we do think it was highly reasonable to expect, that the antidote would be furnished by the professors of our Theological Seminaries. They, in our opinion, were called on *professionally*, to render this service; because it especially belongs to them to endeavour to preserve, in the religious community, a healthful state of mind in relation to Christian doctrine. And we exceedingly rejoice, that the event has corresponded with the expectation and opinion we have intimated. Professor STUART of *Andover*, with a promptness worthy of his piety, and a manifestation of talent highly honourable to his intellectual powers and literary attainments, took the lead in this necessary, but unpleasant service. He was soon followed, and very ably supported, by his brother professor, Dr. Woods; who not only maintained the ground previously defended against the assailing foe, but carried the war vigorously into the enemy's country. His "Letters to Unitarians," and his "Reply to Dr. Ware's Letters to Trinitarians and Calvinists," manifest an acuteness of discrimination, with a scope, and closeness, and force of reasoning, rarely

equalled. We verily believe that no unprejudiced man can read the publications of these able writers, on the subjects in controversy, without being convinced that argument and scripture are clearly and conclusively on the side of orthodoxy. We only regret that the former of them saw fit to abandon one point—the eternal generation of the Son of God—which we think he ought to have strenuously maintained, and which is so maintained in the letters, the review of which forms the subject of this article.

Dr. Miller, it appears, was dragged into this controversy; a circumstance, however, which he assures us he does not at present regret; and in which, as having occasioned the publication of these letters, we are confident the friends of true religion, throughout the United States, have reason to rejoice. He whose prerogative it is to bring good out of evil, has often so ordered it, that a bad book has called forth a good one; and that thus the truth has been much more firmly established, in consequence of the very attempts which have been made to subvert it.

Dr. Miller's sermon at the ordination of his young friend and pupil, Mr. Nevins, as the pastor of the First Presbyterian Church in Baltimore, was printed at the request of the hearers. The printed sermon contained a few sentences which roused the wrath of a puissant "Unitarian of Baltimore," who, in the true spirit of a man who is "fierce for moderation," has been pelting Dr. Miller ever since. We have heard a humorous friend proposing a question in the rule of proportion, thus—if the Unitarian of Baltimore takes nine months to answer twenty lines in Dr. Miller's sermon, how long will it employ him to answer the octavo volume now published? Dr. Miller replied to the first intemperate address which was made to him in the "Unitarian Miscellany;" and confiding in the intimation given by the editor, that he would publish answers to the articles which should appear in that work, sent the reply for publication. But it could not be printed in the miscellany—it was too long: it would occupy too much space: it would not please his subscribers. Nevertheless, if Dr. Miller would print it, at his own expense, and trust the circulation of it with this candid editor, he would promise to send a copy of it, along with the miscellany, to each of his subscribers. Dr. Miller, not choosing, it would seem, to put some thousand copies of his reply at the disposal of this courteous gentleman, published and disposed of it himself. These facts have been, for some time, before the public. The sequel may be learned from the Dr.'s introductory letter "to the members of the First Presbyterian Church in Baltimore." He begins thus:

"CHRISTIAN BROTHERS.—A train of events, as unexpected as unsought by me, has led to the present publication. When, in the course of the last year,

my ardent desire to promote your welfare, and my affectionate respect for your young Pastor, prompted me to consent, on the day of his Ordination, to address you from the pulpit, I little thought that obloquy and controversy were to result from the service of that day. But so it has happened. Some of your Unitarian neighbours have deemed it proper to make me an object of repeated attack, and my sermon on that occasion a subject of protracted and tedious discussion. I have seldom been more surprised than to find, that a few plain sentences, which were delivered under the impression that they contained nothing more than what was universally understood to be the sentiments of the Orthodox, should give such deep offence, and lead to so much waste of ink and paper. Nor can I yet account for the fact, but by supposing that the Unitarians in the *United States* are determined to make the experiment whether they can write themselves into notice and importance, and in prosecuting this experiment, resolve to let nothing, however trivial, escape their animadversion. If this be their plan, I make no complaint of its operation on me. I am not certain that any thing which has occurred, is to be, for a moment, regretted. On the contrary, a consciousness of having done my duty, has cheered me under the past; and if the following pages should prove in any degree useful to you or your children, I shall have reason unfeignedly to rejoice in what was, in itself, by no means desirable to a lover of peace.

"But, although the circumstances alluded to, have certainly given occasion to the present address, and have served to create, at once, an interest in your prosperity, and a freedom in approaching you, which I might not otherwise have felt in the same degree; yet I hope you will not consider these Letters as intended to answer any thing which has been recently published against me or my Sermon, by the 'Unitarian of *Baltimore*.' My account with that writer has been, long since, on my part, finally closed; and it is by no means my purpose to open or review it. Whatever may be the case hereafter, my resolution, as yet, remains unshaken, not to take the least notice of any thing from that quarter. And to this resolution I adhere, not merely because it has been once formed and announced; but also because the writer who has honoured me with so much hostile notice, has, happily, conducted his attacks in such a manner as to render defence altogether unnecessary.

"My object in writing at present is your benefit. It is to put you on your guard against a system of error, which I have no hesitation in considering as the most delusive and dangerous of all that have ever assumed the Christian name. This system its advocates in your neighbourhood, are endeavouring to recommend and establish with a zeal worthy of a better cause. From the pulpit and the press, by the formal volume, the humble pamphlet, and every variety of exhibition that ingenuity can devise, they are endeavouring to make an impression on the public mind. In every direction, and with a profusion of the most lavish kind, they are daily scattering abroad their instruments of seduction. Probably in no part of our country out of *Massachusetts*, do these poisoned agents so completely fill the air, or, like one of the plagues of *Egypt*, so noisomely 'come up into your houses, your chambers, and your kneading troughs,' as in *Baltimore*."

From this extract it appears, that these letters were intended for the *immediate* benefit of the people to whom they are addressed. But doubtless their author had more extensive views in committing them to the press; and for ourselves, we deliberately think that no publication of equal importance, has lately appeared in our country. We did urgently need a *manual*, embracing the leading ideas in relation to this subject and controversy; a manual perspicuous in its method, judicious and sound in its matter, and interesting and popular in its manner. Some of our junior clergy needed it, our reading and inquisitive youth greatly needed it, and indeed our people at large much needed

it. And here they have it. Here, in the compass of a few hours reading—and very pleasant reading too—they may see a fair, and pretty full statement, of this whole controversy; about which they have heard so much, and of the details, merits and tendency of which, many of them have understood but little.

The author of these letters tells us, that it is his “purpose to treat, in a very cursory manner, a few points in the controversy, chiefly practical.” But we are glad to find that he has gone far beyond what this modest annunciation of his purpose would lead us to expect. His letters, indeed, do not, and from their limited nature could not, bring forward the great mass of scriptural authority, in regard to the controverted doctrines. Yet they do exhibit as much scriptural authority, and as much lucid and conclusive reasoning, on nearly all the great points in controversy between Trinitarians and Socinians, as we think necessary to satisfy and settle any mind, which is really open to the influence of truth: they also expose, in a just and striking manner, the destructive tendency of the Socinian heresy; they give a clear historical view of the light in which it has been regarded and treated by the real Church of Christ, from the apostolic age to the present time; and they show in what manner the subjects of this awful delusion ought now to be viewed and treated, by all who would sustain, with purity and consistency, their Christian character and profession.

Although these letters are controversial in their character, yet they are written with a spirit which we highly approve and admire. They maintain the truth with firmness and decision, but without acrimony. This we were led to expect, from the former publications of the author; and our expectation has, in no degree, been disappointed. Dr. Miller takes the ground, openly and unequivocally, that the Socinians are not to be considered as Christians at all. For this we think that the friends of vital piety throughout our country owe him their thanks, and their cordial support. There has, in our judgment, been among us a degree of *sinful delicacy*, in regard to this point. To us it seems that fidelity to our Master, attachment to essential truth, and even the benevolence which we ought to feel toward Socinians themselves, all require the distinct and practical avowal, that those who have imbibed this heresy have no just pretensions whatever to the Christian name or character:—That the ground they occupy is altogether as dangerous as that which is taken by those who profess, in the most unqualified manner, that they are Deists. Indeed, as the Socinian has a bolster for his conscience which the avowed Deist has not, we consider the religious state of the former, as really more dangerous than that of the latter. But while the author of these letters places this matter on what we believe to be its right footing, he has, in our

apprehension, shown much candour and Christian meekness, in the manner in which he has done it; and in no instance, so far as we can discern, has said any thing merely with a view to irritate, or to recriminate.

It is difficult in any controversy, and most of all, perhaps, in religious controversy, to keep completely within the limits of the maxim—*suaviter in modo, fortiter in re*. Nay, we think it not easy to ascertain the exact degree of warmth, and even of apparent severity, which may not only be lawfully indulged, but sometimes even demanded by duty, when a doctrine is in controversy which is fundamental to the whole Christian system. They who can speak of errors in religion which are believed to sap the very foundation of a true believer's faith and hope, and the prevalence of which are considered as absolutely ruinous to the souls of men, with as little interest as that which they would exhibit in discussing a matter of abstract science, or of metaphysical speculation, are not, in our opinion, to be either envied or imitated. When a man pleads a cause which he and others deem to be of the highest importance, is he not always and rightfully expected to show that he is much in earnest; that his feelings as well as his understanding are deeply enlisted in all that he says? And what cause can pretend to compare, in point of importance, with that which is believed to involve the destinies for eternity, happy or awful beyond conception, of a multitude of immortal beings? Does not the New Testament show us, by striking examples, that there are some occasions, on which the language of severity, in its strongest expression, is lawful and proper? * We not only admit, but wish ever to keep in mind, that it should always be apparent, in the Christian advocate, that he has no personal hatred of those whom he opposes: That he would rejoice to reclaim them from their errors, and then to embrace them as brethren: That he says nothing merely for the sake of wounding their feelings: That his solicitude is, really and solely, to prevent the mischief, both to themselves and others, which they are labouring to effect. But the temper and manner here indicated, is perfectly consistent with the most plain, and earnest, and decided avowal, of the *whole truth*. It is consistent with making that truth not only palpable, but pungent. It is consistent with saying much that certainly *will*, and certainly *ought*, to wound the feelings of the advocates and propagators of destructive errors.

Can a man, who retains any measure of sensibility, avoid feeling pretty keenly, when a book is written which he is satisfied

* Let the following passages be carefully considered, with a reference to this point. Matt. xxiii. 13—39. Acts iv. 8—12. v. 29—33. vii. 51—54. xiii. 9—11. 2 Cor. xvi. 22. Gal. i. 6—9. 2 Pet. 2, throughout; Jude throughout. There are many others of similar import.

will make the most of those who read it believe that he is a sophist; that his religious creed is a tissue of falsehoods; that he has justly forfeited his claim to the Christian name and character; that he is hastening to perdition himself, and drawing after him all who shall receive and rely upon his doctrines. None will affirm that such a man as this can never appear, and if he actually appears, benevolence itself must admit that it is very desirable that a book should be written, to make the public think of him in the manner that has been stated. And painful feelings must *unavoidably* be the consequence. For suppose the man to be convinced of his error—and a proper exposure is most likely to convince him—then he will be wounded to the very soul, by seeing the mischief which he has done, or attempted to do. And if he be not convinced, he must be of a peculiar make, if he experiences no unpleasant sensations, when he recollects that many will view him as the abettor of a system productive of the most awful consequences. In a word, convince the public that any set of men, whether designedly or not, are employing all their faculties to injure mankind in their most precious interests;—that they are propagating delusions which will seal the perdition of those who embrace and continue in them;—and it is folly in the abstract to suppose that these men will not suffer in their feelings. They must be without feeling, if they do not. Now the advocates of the orthodox Christian faith do honestly and firmly believe, that the writers of Socinian books, and the industrious propagators of Socinian doctrine, are exactly such men. It is, therefore, hopeless to expose them, as they ought to be exposed, without giving them pain.

We have a little enlarged on this point, because we think we have heard some well meaning people talk weakly about it; and because it is one which Socinians are always pressing, in such a manner as to make it serve their own views, and disserve the cause of truth. Holding, as the most of them do, the entire innocence of error, they can discourse about it with great calmness; especially when by doing so they think they can gain an advantage in an argument; and they affect to wonder, that those who believe their tenets to be destructive to the souls of men, cannot feel and talk as they do. We shall see, however, whether this system of calmness and moderation will bear the test, to which these letters will certainly put it. If those even tempered controversialists show no restiveness, if they manifest no *angry* feelings, if they write nothing like the first address of the "Unitarian of Baltimore," we will really give them credit for a better spirit, than we have ever yet believed them to possess. But, on the contrary, if they attempt to empty on Dr. Miller all the vials of their wrath, we shall have proof positive, that their moderation, and gentleness, and kindness, are reserved for other

subjects and occasions, than those in which the concerns of this life—their reputation and influence in society—are involved. We intend to look well to the result of this experiment, and we hope our readers will do the same.

When reviewers really wish a book to be read throughout, we suspect that they sometimes defeat their own purpose, by giving large and numerous extracts from it. We think we have ourselves, in some instances, obtained what we thought a pretty good general view, both of the subject and manner of an excellent publication, from a review; and have, in consequence, neglected to purchase and read the book itself. Now, it is our sincere and earnest wish that the letters before us should go, without any abbreviation, into as many hands as possible. We should be glad, indeed, if every family in our religious connexion could possess a copy of them: and we are also certainly willing that the families of other denominations should be as well supplied as our own. It is not our intention, therefore, to insert extensive extracts in our magazine; at least we shall not do this, till some time hence. The present article will be concluded by exhibiting the contents of the volume, as given by the author himself. In a subsequent number of our miscellany, we may perhaps go over these letters a little in detail, give a few extracts, and add some remarks of our own on the general subject. But for this we are not to be considered as pledged.

The matter of Dr. Miller's letters is to us so interesting in itself, that we should have received it with avidity, in any tolerable mode of communication. But he, we think, possesses more than a common share of the talent—and a most happy talent it is—of giving interest to almost any subject which he handles. That he has given it to the subject of these letters, we happen to have evidence more decisive than that afforded by our own feelings or opinion. We know a young lawyer, by no means devoted to religious speculations, but possessing good taste and a love of sound reasoning, who has affirmed, that after beginning to read this book, he was unable to give a close attention to any thing else, till he had read it carefully through. We hope that many of his brethren of the bar will make the same trial, and find the same result.

The style of these letters possesses the same general character—perhaps somewhat improved—with the former publications of our author. It is easy, neat, flowing, and remarkably perspicuous. We have observed but a single passage, in which there appeared to us any obscurity; and in that an attentive reader will have little difficulty to ascertain the sense of the writer. We could point out a number of slight inaccuracies,

—“quas aut incuria fudit,
Aut humana parum cavit natura.”—

But no book, of any length, is without these. The common reader, if not told by a critic where to find them, never perceives them at all. Our author will, probably, correct some of his own in a future edition;—for a future edition, and more than one, we hope to see.

The typography of the volume before us is very handsome; and in the style of execution in which it appears, it is a cheap volume. But we suggest, with deference to the author, that a still cheaper edition, which might notwithstanding wear a creditable appearance, would probably be more acceptable to a number who may wish to read his book, and who ought to read it.

Agreeably to the intimation already given, we now close our review, with stating the contents of the volume which has been the subject of it.

LETTER I. Introductory remarks—Zeal of Unitarians to propagate their opinions—Design of these Letters—Attention to the subject earnestly requested—Leading articles of the Unitarian Creed—The present no sectarian dispute—Importance of the points in controversy.—p. 9—35.

LETTER II. Prejudices cherished by many against Orthodoxy—**FIRST** Prejudice, that Orthodoxy is austere and repulsive—Considered, and an attempt made to remove it—**SECOND** Prejudice, that Orthodoxy lays too much stress on opinions—Shewn to be unfounded—Unitarians have, at different times, made themselves equally liable to this charge—**THIRDLY**; the spirit of Orthodoxy is a persecuting Spirit—Refuted.—p. 36—70.

LETTER III. Subject continued—**FOURTH** Prejudice—against every thing Mysterious in Religion—Examined, and shewn to be unreasonable—Danger of adopting it as a general principle—**FIFTH** Prejudice—The authority of Great Names—This plea wholly unsound, and unscriptural—So far as it has force, proved to be more in favour of Orthodoxy than of Unitarianism.—p. 71—110.

LETTER IV. The Scriptures the only rule of faith and practice—Testimony of Scripture decisive in favour of Orthodoxy—The Early Fathers equally clear in support of the same—Barnabas—Clemens Romanus—Polycarp—Ignatius—Irenæus—Theophilus—Justin Martyr—Melito—Athenagoras—Tatian—Clemens Alexandrinus—Andronicus—Tertullian—Minucius Felix—Origen—Cyprian—Dionysius of Alexandria—Novatian—Arnobius—Lactantius—Gregory Thaumaturgus—Athanasius—Martyrs worshipped Christ.—p. 111—148.

LETTER V. Subject continued—Testimony drawn from the Heresies of the first four centuries—Cerinthians—Ebionites—Marcion—Theodotus—Artemon—Noetus—Praxeas—Paul of Samosata—Arius—Macedonius—These heretics denied the name of Christians—Their Baptisms pronounced void—Testimony of Pagans—Pliny—Hierocles—Celsus—Lucian—Witnesses of the Truth—Paulicians—Waldenses—Wickliffites—Hussites—Reformers—Remarks on this testimony.—p. 149—190.

LETTER VI. Unitarians reject the inspiration of the Scriptures—Difference between them and the Orthodox with respect to the proper office of Reason in examining revelation—Objections to the Unitarian principle on this subject—Quotations from Unitarian writers, shewing that they really act upon the principle ascribed to them—Specimens of Unitarian exposition—Consequences of this mode of expounding the word of God.—p. 191—234.

LETTER VII. Truth to be tried by its practical influence—Objections to Unitarianism on this ground—Unitarianism disposed to deny or conceal its principles—Indifferent to truth—Hostile to the exercises of Vital Piety—Deficient in yielding support and consolation in Death—Unfriendly to the Spirit of Missions—Every where more agreeable to Infidels, than any other system which bears the Christian name.—p. 235—278.

LETTER VIII. Objections likely to be made by Unitarians to the foregoing statements—Answer—Advice with respect to the proper manner of treating Unitarians—Reasons in support of that advice—Concluding Remarks and Counsels.—p. 279—312.

Summary of Intelligence.

FOREIGN INTELLIGENCE.

Extract of a Letter from a Gentleman in London, to his Friend in Philadelphia, dated November 23, 1821.

“ Dr. Pinkerton paid a visit lately to this country from St. Petersburg, which led to new measures for carrying on translations and editions of the Holy Scriptures in that quarter. Drs. Paterson and Henderson had proceeded as far as Astrachan, when lately heard from, and were about to visit the Missionary establishment in the neighbourhood of Mount Caucasus, before passing down the shores of the Caspian.

“ The state of affairs in Turkey has, for the present, interrupted the prosecution of the work at Constantinople. The Greek Archimandrite, who was engaged in it, was still in safety, when last heard of; and it is hoped that he has been enabled to escape to a place of greater security. Humanity mourns over the sad scenes of barbarous ferocity which have been, for some time past, presented in that dark quarter of the earth, once blessed with the light of divine revelation, and prays that the passing events may be mercifully overruled to dispel the thick darkness, in which its inhabitants are enveloped, by introducing the light and purity of Christianity. The signs of the times encourage us to hope that the period may not be far distant when the influence of the false prophet shall be brought to a perpetual end, and this delusion, also, pass away before the bright rising of the Sun of Righteousness. A general union amongst Christians of all denominations for imploring the outpouring of the Spirit from on high, may shortly afford an indication that the set time to favour Zion is fast approaching. In various parts of the world a peculiarly favourable impression seems to be made, on this important subject; and connecting the various events that are taking place, in very distant and remote parts, we are encouraged to look for still greater things, in the downfall of the empire of satan and the extension of Messiah's kingdom on the earth.

“ Within two or three years past, a *Home Missionary Society* has been established here, which promises very beneficial effects in penetrating dark and obscure villages which are, in many quarters of our land, still unblest with the gospel ministry. County associations, also, come in aid of this society in discovering the unenlightened spots, and facilitating the communications. Of late there is a great addition to the means of public worship, in the establishment, by the erection of many churches, for which a *million sterling* was, some time since, granted by parliament; and, as there are continual accessions to the Evangelical preachers, in the church, a way is thus provided for the more extensive diffusion of divine truth. O! that devout and importunate supplications may be more generally excited in connexion with the various external means, now in active operation, in our respective countries, and in other parts of the world, for the accompanying influences of the Holy Spirit, which *alone* can render them effectual, and make this moral wilderness rejoice and blossom as the rose!”

FROM THE MISSIONARY HERALD.

PALESTINE MISSION.

Extracts from Mr. Parson's Journal while at Jerusalem.

Feb. 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before 5 o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a

few minutes arrived at the house of Procopius, to whom I had letters of introduction.* The servant at the door informed us, that he was in the church for evening prayers. Without a moment's delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place, where, it is supposed, stood the cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the church of St. Constantine, and is the place to which all the bishops, (five in number,) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity, becoming so holy a place.

INTRODUCTION TO PROCOPIUS.

After service of thirty minutes, I returned, and presented my letters to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the holy scriptures. They replied: "We believe the Protestants to be our friends." In a few moments, I was conducted to the room, which had been put in readiness for me, by the request of the Russian consul. It is near to the holy sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening, we read from the Greek Testament the account of our Saviour's sufferings and death, and endeavoured to consecrate our rooms to Him, who here gave his life for the world.

FIRST SABBATH IN JERUSALEM.

Feb. 18. At an early hour, I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say: "Cause me to know the way, wherein I should walk; for I lift my soul to thee."

After breakfast, Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade me welcome to all the privileges of the monastery. The day passed with great tranquillity. At three o'clock, went to the Greek church, and heard selections read from the Psalms of David. In this city, the pious psalmist breathed out his soul to his God, and to our God. Here he wept for sinners. "Rivers of water run down mine eyes, because they keep not thy law." His prayers are registered in Heaven, and will be had in everlasting remembrance.

(To be continued.)

NEW PUBLICATIONS.

R. P. & C. Williams, Boston, have just published an edition of "Venn's Sermons," three vols. in two, on a new pica type and handsome paper. Reviews of these sermons may be seen in "The Christian Observer," vol. xiv. p. 26, vol. xvii. p. 655.

Anthony Finley, Philadelphia, has in press, and will publish in a few weeks, "A Brief Account of the Rise, Progress, and Present State of the Theological Seminary of the Presbyterian Church in the United States, at Princeton (N. J.), including the Constitution of said Seminary, &c."

* Those of our readers, who have observed the operations of the British and Foreign Bible Society, will recollect, that Procopius is the agent of that noble institution, and takes charge of the sale and distribution of the Scriptures. As he is also an assistant of the Patriarch of Jerusalem, and himself president of all the Greek monasteries, it is a peculiarly auspicious circumstance, that he is heartily engaged in the Bible cause. [Editor of the *Missionary Herald*.]

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of Robert Balston, Esq. the donation of Mr. James Black, for the Contingent Fund	\$1 50
Of Mr. John M'Mullin, his third instalment for the Permanent Fund	10 00
Of John Stillé, Esq. in full of his subscription for ditto	100 00
Of ditto, his first and second instalments for the professorship to be endowed by the Synod of Philadelphia	100 00
Of a female communicant of the Sixth Presbyterian Church in Philadelphia, for the same professorship*	50 00
Of Rev. George Reid, two instalments of Rev. Thomas Alexander, Salem, S. C. for the Professorship to be endowed by the Synod of South Carolina and Georgia	100 00
Two ditto, of Robert Means, Esq. Beaufort, S. C. for ditto	100 00
Mrs. Wm. Irvine, Mount Zion, S. C. for ditto	40 00
Mrs. M'Bride, Salem, S. C. for ditto	60 00
Salem Union Auxiliary Society, for ditto	51 00
Received same time, of Mr. Reid, \$25, from the Salem Union Auxiliary Society, for the Education Society of the General Assembly, which was paid to the treasurer of that society.	
Of Rev. George Reid, two instalments of Wm. Wilson, jr. Esq. Johns Island, S. C. for the same Professorship	100 00
Two ditto of James Legare, Esq. same island, for ditto	100 00
One ditto of Miss Eliza Grimbball, Charleston, S. C. for ditto	50 00
One ditto of Mrs. A. Flinn, of ditto, for ditto	50 00
One ditto of John Grimbball, Esq. of ditto, for ditto	50 00
One ditto of Mrs. S. McIlhenny, of ditto, for ditto	50 00
And in full of the subscription of Mr. John Hoff, Charleston, S. C. for a scholarship	50 00
Of Mr. Nathaniel Concklin, per Mr. Krebs, for the scholarship to be endowed by the Eumenean Society	20 00
Of Mr. Samuel D. Henderson, from the Female Cent Society of Chambersburg, Pennsylvania, for the Students' Fund	18 50
Total	\$1101 00

To Correspondents.

Several valuable communications have been received, which shall be inserted as soon as we can find room for them.

The length of two or three pieces in this number, which could not be divided without injuring them, has excluded several short articles of intelligence, and has also obliged us to postpone the balance of two communications, which were given, in part, in our last number.

* The benevolent donor of these \$50 says, "After reading in the Presbyterian Magazine, for this month, a short notice of the wants of the Theological Seminary at Princeton, N. J., I cheerfully send you the enclosed fifty dollars, which you will please add to the fund which the Synod of Philadelphia are endeavouring to raise, for the endowment of a professorship in that important and useful institution."

THE
Presbyterian Magazine.

APRIL, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

HISTORICAL REMARKS ON THE LORD'S SUPPER.

It is generally known that the Presbyterian Church differs from some other denominations, in her views of the Lord's Supper, and in her mode of administering it. It is proposed, in the following paper, to give a very brief sketch of the history of this ordinance, chiefly in reference to these points of difference. Other points will not be noticed; not only for the sake of brevity; but also because there is, concerning them, little diversity either of sentiment or of practice among Christians.

The Lord's Supper has been sometimes said to be the gospel epitomized and embodied. It does, indeed, present to the eye of faith, a lively, striking, and practical *synopsis of evangelical truth*. And it will generally be found to be a delightful and edifying ordinance to the communicant, just in proportion to the degree in which the divinity and atonement of Christ, and the doctrine of justification by faith in his blood, are dear to his heart. And, on the other hand, just in proportion as professing Christians, either disbelieve the divinity and atonement of the Saviour; or, while they acknowledge them in words, make little of them in practice, will the Lord's Supper, either lose its interest altogether, or be turned into an idol, and become itself an object of superstitious worship, instead of serving as a memorial of spiritual blessings, and a medium of approach to the proper object of worship, of confidence, and of supreme love. The truth of this remark is at once confirmed and exemplified, by the *Socinians* on the one hand, and by the *Papists* on the other. With the former, the holy communion loses almost all its meaning and its value, because all the great truths which it presupposes and represents, are denied.—With the latter, while they speak much of the merits of Christ, the humble and simple

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memorial is transformed into a *sacrifice*, and considered as invested with an inherent efficacy which the Spirit of God never taught.

As long as the Lord's Supper held that place in the church which Jesus Christ and his inspired apostles assigned to it, it was indeed a "feast of fat things." The pious, in the apostolic age, regarded this ordinance, not as a *sacrifice*; but as a *memorial* of one:—not as a *talisman*, which carried with it a charm to every communicant; but as a precious *sign* and *pledge* of spiritual blessings:—not as a *mystery*, fenced about with terror; but as a feast, to be enjoyed with gladness and thanksgiving. Then the disciples never thought of the bread and wine being transformed into the real body and blood of Him who sat at the head of the table, and invited them to eat and drink in remembrance of himself. They had been long accustomed to use bread and wine as *symbols* in the Passover; and as *symbols* they, no doubt, understood them to be used in the ordinance of the Supper. When the Saviour said to his disciples concerning the bread, *This is my body, broken for you*; and concerning the cup, *This cup is the New Testament in my blood; this do in remembrance of me*—they, doubtless, understood him to institute a memorial, not only of his sufferings and death; but of HIMSELF;—of all that was glorious in his person;—of all that was tender, interesting and constraining in his love;—and of all that was precious in the benefits which he was about to purchase by his blood. And, accordingly, to this delightful memorial, his humble followers came, from time to time, cherishing a deep sense of their own unworthiness; looking to Christ as their righteousness and strength; glorying in his cross; and dedicating themselves anew to his most blessed service. There was then no dispute whether the Saviour was to be adored as a divine person, or whether he had offered himself up as a vicarious, atoning sacrifice for the sins of his people. All who were considered as *Christians* regarded Christ and his work, in this point of view, and approached the holy Supper as a memorial of him in this character;—as a badge of discipleship—and as a means of drawing near to him, and receiving from him spiritual nourishment, and growth in grace. Then there were no controversies whether the bread ought to be leavened or unleavened; whether the wine ought to be mixed with water or not.—The Christians of those days had more important subjects to discuss than mere circumstances and ceremonies. They were days of gospel simplicity and piety.

But it was not long before this simplicity gave place to human invention and corruption. And to these abuses, it is more than possible that the very piety of the early writers and preachers, might, in some instances, have led. Feeling the Lord's Sup-

per to be a most precious ordinance, and a great privilege, they were accustomed to speak of it in strong language. This language, in about one hundred and fifty, or two hundred years after the apostles, falling in with a decline, both in knowledge and piety, began to be misunderstood and abused. The abuse of *terms* soon led to the perversion and misconception of *things*: until, at length, almost all traces of the true knowledge and impression of the Lord's Supper were banished from the minds of the great body of professing Christians.

The first departure from the simplicity of the gospel, on this subject, seems to have had a respect to the *nature* of the ordinance. The highly figurative and often overstrained language in which some of the early fathers spoke of it; the manner in which they expressed themselves concerning the sacramental bread and wine; concerning their consecration by prayer; and concerning the blessings to be expected in receiving these consecrated symbols, led their less pious, and more superstitious successors, to adopt the doctrine of an *opus operatum*, or *inherent efficacy* in the ordinance, in all cases in which it was regularly administered. One speaks of the Lord's Supper as "a most tremendous mystery;"—as "a dreadful solemnity;"—as "something terrible to angels;"—as "a mystical table." Another speaks of it as "a table whose very utensils and coverings were not to be considered like things inanimate and void of sense; but as having an *inherent sanctity*, and to be *worshipped*, as having something of the same majesty with the body and blood of our Lord." After reading language of this kind, which may be found in a number of writers who were greatly distinguished in the fourth and fifth centuries, no one will wonder that the sacrifice of the *mass*, the elevation of the *host*, the folly of *transubstantiated* bread and wine, and the worse than folly of *kneeling* and *adoring* them, not long afterwards followed.

This progress in superstitious views, led to another step in grossly superstitious practice. As early as the fourth century, the Lord's Supper was administered not only to *infants*, but also to the *dead*. It began to be deemed so essential to salvation, that if any had not partaken of it while alive, the sacred elements were thrust into their mouths after death; and the people were persuaded that the efficacy of this use of the sacramental symbols was unfailling. There was, indeed, a connexion, and, if the expression may be used, a kind of miserable *consistency*, between this practice, and the doctrine of *purgatory*, and of *prayers for the dead*, which, about the same time, began to come into vogue.

There is no doubt that the *posture* in which the Lord's Supper was first administered and received, was a *recumbent posture*; that is, reclining on the left elbow, as the practice was at

common meals. This practice in eating began among the eastern nations, and was afterwards introduced among the Romans. It was chiefly used at their principal meal, called *supper*, which was, in fact, almost the only one that was conducted in a very formal, luxurious, and social manner. Their other meals were less formal, and were often taken sitting, or even standing. But the *supper* was always taken in the reclining posture. This posture, it is agreed on all hands, was the one in which our Lord and his apostles attended on the first dispensation of the Sacramental Supper. How long this practice was retained in the church, after the days of the apostles, we are not informed. In the second and third centuries, we find the *standing* posture in use in receiving this ordinance. It is quite certain, however, that *kneeling* at the Lord's Supper was altogether unknown in the primitive church; because, among other reasons, for several centuries after the first, we know that it was accounted unlawful to kneel at all on the Lord's day, as being a posture wholly unsuitable for a day of thanksgiving and rejoicing, and only proper for a day of *fasting* and *humiliation*. But when *transubstantiation* was brought into the church, about the eleventh or twelfth century, *kneeling* at the Lord's Table, or at the *altar*, as the language was, came in with it: and by all Protestants, when they rejected *that error*, kneeling ought also to have been laid aside. I say this, not with the smallest disposition to condemn those who think proper to kneel, in receiving the pledges of a Saviour's love. I have no doubt that many who conscientiously adopt this posture, are as far as ourselves from adoring the symbolical elements. But I make the statement, because there is no doubt of its historical verity; and also for the purpose of vindicating the practice of the Presbyterian Church, in reference to this point. I can truly say, Mr. Editor, that it has given me unfeigned pleasure to see Episcopalians and Methodists kneeling at Presbyterian communion tables; not because I had any doubt that the primitive posture was a different one; nor because I had any disposition to adopt their opinion or practice, with respect to this matter: but because I was gratified to see that real Christians who thought and acted differently about modes and forms, could yet cordially come together, and seal their love to each other, as well as to their Master, at his own table.

In the primitive, apostolic church, administering the Lord's Supper *in private*, to the *sick*, or those who found it inconvenient or impracticable to go to the place of public worship, seems to have been unknown. There is no trace of any such thing, that I have ever seen or heard, to be found. In the *solemn assembly*. ALONE, it would seem, were the memorials of the Saviour's death and love dispensed. In its very *nature*, as

a COMMUNION, it is a SOCIAL ordinance. But, as early as toward the close of the second century, we find evidence that superstitious notions on this subject, had begun to obtain currency in the church. *Justin Martyr* tells us, in his first *Apology*, that after the presiding minister or bishop, had set apart the bread and wine by prayer, the deacons distributed them to the communicants who were present, and *carried them to those who were absent*. Nay, in a century or two afterwards, we find that this miserable superstition had so awfully gained ground, that the sacramental symbols were not only sent, in small quantities, by ecclesiastics, to the members of churches who were absent, as it would appear, from any cause; but they began, after a while, to be sent to the sick, and to other absent persons, by *laymen*, and even by *children*, as carrying with them an infallible benefit. Thus we find *Eusebius*, from an Alexandrian ecclesiastic, relating the story of a certain old man, called *Serapion*, who, having apostatized in a time of severe persecution, was excluded from the communion of the church, to which he could not be restored, notwithstanding his earnest entreaties for that purpose. But, some time afterwards, being seized with a violent illness, of which he died, he sent one of *his grandsons* for a priest, "who being sick, sent him the *sacrament* by a child." "*He gave unto this youth,*" says *Dionysius*, of *Alexandria*, whom *Eusebius* quotes, "*a little of the sacrament, directing that it should be moistened, and put into the old man's mouth, that he might the more easily swallow it. His grandchild being returned, he steeped it, and poured it into the sick man's mouth, who having, by little and little, let it down, presently gave up the ghost.*" It was even customary to take pieces of the consecrated bread, moistened with the wine, on *long voyages and journeys*, to be received at intervals, according to the caprice, or superstition, of the bearer; or to be imparted to others, as circumstances might dictate. From this the transition was natural and easy, and soon followed, to the practice of carrying a portion of the *sacrament*, as it was called, about the person, as a kind of *amulet*, to keep off evil, and applying it, in cases of wounds and diseases, as the most efficacious of all medicines. The bread and wine were frequently applied in the form of a plaster, in almost all kinds of disorders; and, before the close of the fifth century, some serious and eminent ecclesiastics began to talk of their efficacy, when properly applied, to give sight to the blind, hearing to the deaf, and even life to the dead. And for this purpose, they were sent every where, in small portions, and made the subjects of superstitious use in a thousand ways, some of them of the most ludicrous character, if the facts were not too humiliating to admit of ridicule.

It is a knowledge of the early and monstrous abuses, to which

this superstition led, as well as a persuasion that there is nothing in the Bible to give it the least countenance, that makes Presbyterians so reluctant to administer the Lord's Supper to the sick and dying in private. They suppose that every thing which tends to nourish superstition, is mischievous and criminal. They have no doubt that administering the Lord's Supper in private to those who are supposed to be near their end, will infallibly lead the common people to consider the ordinance as a kind of *viaticum*, or passport to heaven. They think, too, that the professions and promises made by persons who consider themselves as dangerously ill, are seldom to be relied upon; that there is hardly any monster so profligate as not to feel visitings of compunction, and a disposition to take refuge in some form of religion, when he supposes himself to be near death; and that, therefore, to administer the Lord's Supper to all persons in such circumstances, who desire it, would be to prostitute the most solemn ordinance of our holy religion. But if it is not to be administered to *all*, who, in such cases, *desire it*, who is to draw the line between those who ought to be indulged, and those who ought not? How hard, even in the most painfully suspicious cases, to withstand the entreaties of the dying patient himself, as well as the tears and solicitations of relatives and friends, perhaps equally ignorant, and unfit to judge? How much better to let that solemn transaction, which we commonly call making a public profession of religion, take place in circumstances more favourable to proper deliberation, and in which the individual himself, as well as those around him, may have more satisfactory evidence, that the step which he takes, is the result of cordial, affectionate choice, not of terror only!

But, it may be asked, are there no cases in which these objections ought to be yielded? What shall be done in the case of one who has had no convenient opportunity of making a profession of religion while in health; but who has become truly pious in his last illness, and earnestly desires to confess Christ before he leaves the world? Or, what shall be done in the case of one who has, for a considerable time, maintained an exemplary Christian profession; but who, having been long detained from the house of God by sickness, desires, once more, to enjoy the precious privilege of commemorating the dying love of his Saviour? Is it wrong to indulge him?—I answer; such cases, viewed by themselves, and apart from the general principles which ought to regulate ecclesiastical conduct, may appear to be attended with little difficulty, and to present a very plausible, and even strong plea. But, if we carry the symbols of the Saviour's broken body and shed blood to *one*, who expresses an *earnest desire* to repair the negligences of his former life, how can we forbear to carry it to *all* who express the same desire?

And besides; if we so far countenance the *necessity* and *inherent efficacy* of this ordinance to salvation, as to administer it to any on a dying bed; how shall we prevent the mischief of this superstition gaining ground in the minds of thousands, and, at length, tempting many to depend on the ordinance itself, instead of cleansing by the blood of Him who instituted it? The moment we open a door to that which is in itself wrong; although the mischief of the first act, and of a few successive similar acts, may be but small; yet we know not where will be the end, or how to calculate the ultimate mischief.

Therefore, though I could easily state a case, in which I might suffer myself to be prevailed on to take a few friends to the house of a dying believer, and administer the communion, to a sort of "*church in his house*," assembled for that special occasion; yet I never have, in fact, met with a case which I thought warranted me in departing from my general and fixed rule on this subject. I do not blame those who have thought and acted otherwise; but have no doubt that this is the most scriptural and safe course. "The beginning of evil, is like the letting out of water."

The Lord's Supper continued to be administered *in both kinds*, i. e. the wine as well as the *bread*, until after the rise of *transubstantiation*. When men became blind and perverse enough to adopt the gross error, that these symbols were, by the prayers of the officiating priest, changed into the real body and blood of the Saviour—many allied errors naturally followed in its train. If the consecrated bread were really and literally the body of Christ, it was not bad reasoning to conclude, that, as every body contains that portion of blood which is appropriated to it; so the bread alone must include the body and blood; that is, the sacrament is complete in the bread only. Accordingly they *did* reason and conclude thus. Many corrupt ecclesiastics began to withhold the cup from ordinary communicants, nearly two hundred years before the Council of *Constance*, which met in the early part of the 15th century. They endeavoured gradually to reconcile the public mind to this mutilation of the ordinance. But it was not until the meeting of that Council, that so daring and impious an innovation received the sanction of the whole Church, accompanied with an anathema against all who opposed it.

It is as instructive as it is curious, to notice the *reasons* assigned by the members of the Council of *Constance* for withholding the cup in this ordinance from the laity. One is, that in carrying the consecrated cup, to the sick and dying, in places remote from the priest's residence, through forests, and over hills, there would be great danger of *spilling the blood of Christ*. Another is, that if the wine were kept by the individuals who

received it, for weeks or months together, as the bread was, it would *turn sour*. A *third* was, that those who wore *long beards* would find it difficult, if not impossible, to drink out of any cup, without some of the contents lodging on the beard, and being lost. A *fourth* was, that some could not drink wine, and that such, if the cup were necessary to the sacrament, would, of course, hazard their salvation. A *fifth* was, that when great numbers communed together, it would be necessary to have *very large vessels* for the wine, in which case, it would be difficult to lift them, especially by old and paralytic men. A *sixth* was, that in a time of epidemic sickness, it would be peculiarly dangerous for large numbers of people to drink out of the same cup. But the most important of all was, that if the common people should communicate in both kinds, they would think that the body and blood of Christ is not *entire* in the species of *bread*; which would give occasion to great heresy.

Thus, when men cease to be guided by the scriptures, they are "in endless mazes lost."—Let us be thankful that the great Head of the Church has cast our lot in an age, and a land in which the pure light of the gospel steadily shines; and in which we have been preserved from some of those gross errors, which operate, with peculiar force, to enthrall and darken the human mind. Let us carefully study to make the *scriptures* "the man of our counsels," on this, as well as all other subjects pertaining to gospel faith and practice. Whenever we depart from what is known and acknowledged to have been the apostolical model, it is impossible to foresee the mischief which may eventually result from the deviation. Those who first countenance it may be pious men; nay, the evil may gather strength, and proceed to a considerable extent, before it becomes wholly incompatible with piety: but as *errors*, as well as *truths* are connected, it may finally lead to evils of which no one can estimate the injury, or see the end.

It is not a sufficient justification of any such departure from the primitive model, to say that no harm is *intended*; that the motive is pure; that there is no design to countenance the abuses and corruptions into which others have fallen. When this plea is made sincerely, it may show that the guilt of those who make it, is not so great as that of some others; but it by no means exculpates them. To depart, knowingly, from the infallible rule of faith and practice, with the hope of benefiting either ourselves or others, by so doing, is to fall into that miserable, and solemnly proscribed error, of *doing evil that good may come*.

When the pious fathers of the church, under the notion of conciliating the enemies of the truth, and drawing them into the family of Christ, adopted what they thought the *innocent cus-*

toms, both of Jews and Pagans, they little thought what mischief they were doing. They, in some measure, gained their primary object; but it was at the expense of loading the Church with errors, and with uncommanded rites and ceremonies, under which she has groaned from that time to the present.

A Friend to Gospel Simplicity.

LECTURES ON BIBLICAL HISTORY.

NO. IX.

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth. And the Lord came down to see the city, and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."—GEN. xi. 1—9.

The precise time when the events related, in this portion of sacred history took place, cannot be ascertained; but it is highly probable, that they occurred within two hundred years after the deluge, and during the lifetime of Noah. Peleg, the son of Heber, and great grandson of Shem, was born about one hundred years after the flood; and we are told, that in his days the earth was divided; and, to commemorate that event, he received the name Peleg, which signifies division. But this name may have been given to him, prophetically, as was the name of Noah, and several others, before the event occurred, which it was designed to commemorate. And, as he lived two hundred and thirty-nine years, we may fix the date of the dispersion, which is said to have taken place "*in his days*," any where within the limits of his lifetime. It is generally fixed about one hundred and fifty years after the flood. At this period mankind must, on the most moderate computation, have increased, to several thousands; so that there was no want of hands to undertake the building of a city and tower, as has been suggested by certain writers, who affect to know more than Moses, about the early history of the world.

Several things, in the passage before us, are worthy of special notice. In our remarks, we shall pursue the order of the inspired historian.

In the first place, we are informed that, at this time, "the whole earth," *i. e.* all mankind, used one common language, and were of one speech. Every fact, related in the Bible, is consistent with the whole, and, when considered seriously, tends to confirm our faith in the entire volume, as an inestimable treasure of revealed truth. Admitting that mankind, except a single family, were swept from the earth by a universal deluge, as Moses teaches us, in the preceding pages of his history, it is perfectly natural, at the distance of a hundred and fifty years from that catastrophe, to find this favoured family, and their descendants, using one common form of speech. Whereas, on the opposite supposition, that men had lived many generations in different states of society, and in distant parts of the world, it would be difficult to believe that there was but one language in use among all nations; for it is undeniable that the lapse of time,—different forms of civil government,—the influence of climate on the organs of speech, and other causes, will produce great changes, both in the matter and form of language. But whatever diversities of this kind may have obtained in the antediluvian world, it is reasonable to suppose that Noah and his offspring, living, as they did, in much the same habits, and in the same quarter of the globe, would, at least for three or four generations, be all of the same language, and use, essentially, the same forms of speech.

But what particular language was it, that was now in universal use? On this question there is a diversity of opinion; and, like many other unimportant inquiries, it is difficult to solve, with any degree of certainty. Our limits will not allow us to notice the pretensions that have been advanced for several of the oriental tongues. The claims of the Hebrew appear to deserve the preference. This was the language in which Moses wrote;—and, from the significant import of most of the proper names, in the Pentateuch, or first five books, in the Old Testament, it seems probable that this was the tongue spoken by Adam, and in which he gave names to the inferior animals, when they were brought to him, for that purpose, at the creation. And, as men lived to a great age before the flood, language would not, then, be liable to such rapid changes as take place in modern times. There were but little more than a hundred years between the death of Adam and the birth of Noah; which makes it highly probable, that if the Hebrew was the language of the old world, it was also the only one in use, by Noah and his family, till the confusion effected, by divine interposition, on the plains of Shinar.

From the mountains of Armenia, where the ark rested, at the termination of the deluge, the people seem to have moved towards the south-east; and, as the land of Shinar lay south-

ward from Mount Ararat, somewhere within the limits of the country afterwards called Chaldea, they must, in approaching it, have "journeyed from the east," as Moses states. On those once beautiful and fertile plains, watered by the river Euphrates, they resolved to found a city, adorned with a magnificent tower, which should be the seat of empire,—the centre of their extending settlements,—and the emporium of wealth. The materials used for constructing these mighty works, were brick, instead of stone, and a sort of slime, called bitumen, which abounded in the place, and which served as cement. Their design, in building a *city*, is sufficiently obvious. Heretofore, they had been kept together by the ties of fraternity, as also by motives of self-defence from the encroachments of wild beasts, and by the use of one common language. But, on finding their numbers increase rapidly, it was natural for them to think of erecting a METROPOLIS, or point of UNION, whence they might extend their settlements, and to which they might return, as occasion required, for the purposes of trade, and the adjustment of any disputes which might arise, in relation to their property.—But their object in constructing a *tower*, whose top should reach to heaven, or as the expression imports, *to an extraordinary height*, is not so easily determined. Some writers suppose it was intended to be a refuge, in case of a second deluge, or extensive inundation. Three considerations render this conjecture improbable: First; had this been their design, they would have chosen, as the site of their tower, not a *valley*, or *plain*, but a *mountain*. Mount Ararat, or some other neighbouring eminence, would have placed them more out of the way of destructive floods, than the low banks of the Euphrates. Secondly; they had received express assurance, by covenant, from God himself, that the earth should not, again, be destroyed by water;—and that too, within so short a period, that it could not have been forgotten; especially as the memorial of it was repeatedly brought to their view by the *bow in the cloud*. And, thirdly; the expedient was inadequate. A pile of brick and slime could not long stand the violence of the waters of a flood; and, even if it did, it would afford a retreat for but a small proportion of their number.

Nor is it likely, that this *tower* was intended, either for idolatrous purposes, or for making astronomical observations; though, we believe, it was converted to these uses, in after ages; when, with some modification, it became the temple of Belus, and served as a *philosophical observatory*.

In the consultation which they held, on the subject, two motives are suggested, for undertaking this stupendous work;—The first is, the *proud ambition* of rendering themselves famous—of leaving behind them a memorial of their wealth and power.

"LET US MAKE US A NAME." This is a motive which has always had too much influence on man, ever since his apostacy from God. These *Babel-builders* were more concerned for the honour of their *own name*, than for that of *their Maker*. The same unworthy principle has done many foolish things, and produced great mischief, in the world. It has often wrought faction in the state, and schism in the church. It has written volumes of controversy, in politics, morals, and religion. It has erected palaces, mausoleums, and pyramids. It has fought duels, and broken the peace of many families. Bursting asunder the bonds of brotherhood, it has revolutionized nations, and turned the world into a field of blood. The other motive is couched in these words: "*Lest we be scattered abroad upon the face of the whole earth.*" They wanted a sort of pharos, or beacon, that might be seen at a vast distance, and by which they might regulate their movements, in gradually extending their settlements out from the *Metropolis*. It may, also, have been intended to answer some useful purpose to the shepherds, in attending their flocks, on distant mountains; and who, by the frequent migrations which they were obliged to make, for the sake of good pasturage, might, otherwise, have been at a loss to find their way to the capital. All this appears, at first view, harmless and laudable enough. But, then, it is to be remembered, that this project of *keeping together*, and of forming one great and absorbing empire, was in direct opposition to the design and express command of God, that they should disperse, in companies, and replenish the earth. And this design of Providence was evidently wise and good. Thorns and briers were now every where springing up; wild beasts were rapidly increasing; a vast extent of the earth was uncultivated,—while one small portion of its surface was overstocked with people; which must soon have given rise to contests about its produce. A dispersion would remedy these evils:—there was room enough; and extended culture would afford not only a more easy subsistence to the same number of people, but would conduce much to the multiplication of the race, and the peace of the whole. Furthermore, God knows what is in man. He knows that absolute power cannot be safely entrusted to mortal hands. When once acquired, it is liable to be maintained by oppression and cruelty. It seems, therefore, to have been his benevolent purpose, from the beginning of the world, that there should be several distinct kingdoms among men;—that they should be distributed into different nations, and live under different forms of government. That, instead of a universal monarchy, there should be an opportunity afforded of maintaining a balance of power;—and that there should never be wanting an asylum for the oppressed, or a retreat for persecuted piety. And who

does not perceive, and admire the wisdom and benignity of divine providence in all this? "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Ps. cvii. 43.

"And the Lord came down to see the city and the tower which the children of men builded." This passage, like many others in the *sacred volume*, is to be understood as spoken after the manner of man, and in condescension to our inability to comprehend the mode in which a spiritual being operates. The infinite God is every where present, at all times. There is no escaping from his notice,—no fleeing from his spirit. When he is said, therefore, to come specially to any place, or people, the meaning is, that he there *manifests his presence and displays his power*, in an extraordinary way. From its being said here, that the city and tower were builded by the children of men, some have supposed that Noah, and the few pious of Shem's family, who were like-minded, took no part in this wild and wicked project. And this is far from being an improbable supposition; for, even before the flood, the ungodly were called the *children of men*, and the pious were distinguished by the honourable title of the *Sons of God*. It appears, however, from the next verse, that the measure was generally approved, and helped forward by those present. "And the Lord said, Behold the people is one, and they have all one language." That is, they are united in design, and their common form of speech, by which they can readily carry on an interchange of ideas, favours the execution of their purpose. "And now nothing will be restrained from them, which they have imagined to do." This expression conveys a reproof, and indicates the necessity of divine interposition. The meaning we take to be as follows: If these people be permitted to go on with this device of ambition and folly, they will take encouragement, from thence, to outrage my authority—to disregard my commands in other matters; and, in following the vain imaginations of their own hearts, they will commit all manner of iniquity, with greediness, and bring upon themselves and their children, swift destruction. "Go to," therefore, saith the Lord; "Let us go down, and there confound their language, that they may not understand one another's speech." Here, as in the phraseology used, in regard to the creation of man, we have an intimation of a plurality of persons in the ADORABLE GODHEAD. "Let us go down," is a phrase which seems to indicate pretty strongly, what is fully and unequivocally taught in the New Testament; viz. that GOD the FATHER, SON, and HOLY GHOST, is the only proper object of religious homage and adoration. This is indeed a great mystery; but, to our mind, it is not more mysterious or incomprehensible than is the *eternity or omnipresence* of the DIVINE BE-

ING, which, it were *blank Atheism*, not to believe and acknowledge.

“So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, *i. e. confusion*, because the Lord did there confound the language of all the earth.” Thus we see, the confounding of their language, was the means of arresting the visionary scheme which these men of Shinar were bent on carrying into effect; and, in their dispersion, the purpose of Jehovah triumphed over the evil devices and proud designs of man.

But if it was necessary that these people should be scattered abroad upon the face of all the earth, why did God take *this method* to effect their dispersion? Jehovah does his own work in his own way; “and let all the earth be silent before him.” He might have opened his water-spouts upon them, or commissioned the fires of heaven to consume them and their works of vanity; but he is slow to wrath, and delights in mercy. He meant to show that he regards what is done on earth; and, in this measure of his righteous government, he has furnished to future generations, a memento of his power and providence, as touching the affairs of men, in that diversity of languages, which continues till this time, and which will, probably, continue till the end of the world. But would not the dispersion have taken place, in time, without any miraculous influence? Yes; but not, in all probability, without wrangling and bloodshed. How many languages, then, were produced? No more than were necessary to answer the purpose contemplated. We are not to suppose an entire confusion, so that no two individuals could understand one another. It seems likely that each family, or tribe, had its common form of speech. But whether there were *three, sixteen, or seventy-two*, we are not informed, and it were idle for us to inquire. The Hebrew continued in the family of Shem, in the line Heber, from whose name the language, probably, took its designation; and his descendants, in the line of Abram, were called Hebrews. But were the people of Shinar driven away from their projected seat of empire, with precipitancy, and in wild disorder? Moses has not said so:—nor is it credible. God is a God of order. Though the tower ceased to rise, time was, doubtless, afforded for an orderly departure from the scene of folly and discomfiture. But we must conclude. The facts recorded in this portion of Biblical history, are corroborated by several profane and foreign writers. The fable of the giants making an attempt upon the gods, in heathen mythology, doubtless owes its origin to an obscure tradition respecting the tower of Babel. The substance of what the ancient Pagan historians say on this subject, is, “that a huge

tower was built, by gigantic men, at Babylon—that there was then but one language among mankind—that the attempt was offensive to the gods—and that, therefore, they demolished the tower, overwhelmed the workmen, divided their language, and dispersed them over the face of the whole earth.”

One practical lesson is fairly deducible from the theme of this lecture; and that is a lesson of humility and submission to God. The Creator unquestionably governs the world in righteousness. All his commands are just and good. He knows what is best for us. He has taught us our duty, in the lively oracles; and we cannot slight his authority, or despise his grace, with impunity. “Wo to him that striveth with his Maker!” Though hand join hand, the wicked shall not go unpunished. Let us not, therefore, spend our time, or waste our strength, in *Babel-building*. “He builds too low, who builds beneath the skies.” Lay up treasure in heaven. Secure a place in the house not made with hands. Instead of attempting, like the men of Shinar, to make *yourselves a name*, be zealous for the *honour of GOD’s name*, and he will take care of you, as in the life that now is, so also in that which is to come. Renounce the world, the devil, and the flesh. Forsake your sins;—believe in Christ;—obey his gospel;—walk as he walked;—repose your undivided confidence in him; and when the workers of iniquity shall read their folly, by the light of eternity, in the ruins of their *Babel-schemes* of happiness, you shall be safe, and live to participate in heaven’s *highest, sweetest, loudest anthem of praise*, to Him that sitteth on the throne, and to Jesus, the mediator of the new covenant, who loved us, and washed us from our sins, in *his own blood*. Amen. W. N.

FOR THE PRESBYTERIAN MAGAZINE.

A Synopsis of the External State of the Church, from the commencement of the Sixteenth Century, to the death of the Emperor Charles the Fifth.

About the thirteenth century, the power of the Roman pontiffs arrived at its meridian. They had usurped the appellation of Christ’s vicegerents upon earth; exercised the right of pardoning sins; and arrogated, in consequence of their pretended infallibility, the decision of all theological disputations. They had dethroned monarchs, absolved subjects from their allegiance, and conferred royalty on whom they pleased.

During the fourteenth and fifteenth centuries, however, numerous causes co-operated to accelerate the declension of papal tyranny. Of these the following were the most conspicuous:—1st, The writings of the celebrated Wickliff. He published

theological tracts, in which were inculcated the doctrines of the Reformation; he exposed the flagitious conduct and irreligious lives of the monks and clergy; he translated the scriptures into the English language, disseminated copies as extensively as circumstances would admit, and exhorted his countrymen, though in direct opposition to the papal mandate, to read the same. 2d, The grand schism of the west. At that period two, and afterwards three popes, each claiming infallibility, and denominating his opponents usurpers, rendered it extremely difficult, if not impossible, for the strictest Catholic to ascertain to whom obedience was due. 3d, The revival of literature. 4th, The art of printing. These with other similar causes Jehovah used, to emancipate mankind from worse than Gothic darkness—to produce the Reformation.

About the commencement of the sixteenth century, Cæsar Borgia, of infamous memory, filled the papal chair. His whole life was a tissue of cruelty, debauchery, and licentiousness. Deplorably corrupt must the members of the church have been, when such a character was advanced to be the head: for however attractive her exterior might have been, within was a cage of unclean birds.

Borgia was succeeded in the pontificate by Julius the Second; but, like all his predecessors, his principal object was the aggrandizement of popish domination. Under him the state of the church continued the same, the vilest superstition and grossest ignorance being universally prevalent.

Julius was succeeded by John of Medicis, who, on his accession to the papacy, assumed the appellation of Leo the Tenth. He was generous, affable and benevolent, easy and familiar in his manners, and a patron of the liberal arts. But notwithstanding these accomplishments, "Leo the Tenth," says Hawsel, "appears to have been an infidel, if not an atheist." Be this however as it may, in the whole catalogue of Roman pontiffs, we are unacquainted with the name of a single individual, who was eminent for piety or vital godliness.

Leo, having expended the treasury of the church in rewards to men of learning, in luxury, and profusion, and being then employed in erecting St. Peter's cathedral, had recourse to an expedient, than which none could have been better calculated for supplying his exigencies. This was the *sale of Indulgences*, a spiritual merchandise which had been invented by Urban the Second, in the eleventh century, as an equivalent to those who enlisted in the expedition for the recovery of the Holy Land. The Roman pontiffs therefore, asserted that for a pecuniary compensation, they could remit the most enormous and atrocious crimes. This prerogative they claimed as being the representatives of St. Peter, and having in their possession the works of supererogation, and the infinite merits of Jesus Christ.

Leo, emboldened by these pretensions, directed his legatès to select agents capable of distributing these inestimable blessings. After due investigation, the distinguished honour was conferred on the Dominican and Franciscan monks.* Having therefore been invested with such an extraordinary privilege, they extolled, in the most exaggerated language, the supernal efficacy of indulgences. The following specimen of the abilities of one, will perhaps exhibit a just idea of all the mendicant salesmen:—"He could exceed all wants, supply all deficiencies, and cancel all crimes. He boasted his ability to save even the ravisher of the blessed Virgin herself; and affirmed, that HE, *John Tetzel*, had rescued more souls from hell and purgatory, by these complete nostrums of indulgences, than ever St. Peter himself had converted to Christianity by his preaching."†

Such blasphemous assertions, equally repugnant to reason and revelation, were successfully opposed by Martin Luther, professor of theology, in the university of Wittemberg. Extensive learning, persuasive eloquence, heroic intrepidity of mind, and an invincible attachment to truth, were some of the characteristics of our venerable reformer: and which were absolutely necessary for an enterprise so arduous and perilous.

Luther's opposition, on this occasion, exasperated Tetzel, and all the partisans of Rome. The most distinguished orators displayed their eloquence, in defence of this Catholic tenet; and actuated by the most vicious malignity, earnestly solicited his holiness, to commit the audacious heretic to the flames. But although Luther, with his usual intrepidity, disproved their arguments, yet he appealed to the Pope, on the subject in debate, and consented to submit to his decision. He flattered himself, that the abuse of the sale of indulgences was to be imputed, rather to the indiscretion of the instruments entrusted with the commission, than to the employer: and supposed that as soon as he should be acquainted with all the particulars of the transaction, so far from considering the appellant censurable, he would either revoke, or modify, the power which had been committed to them. But Leo thinking, perhaps, that nothing detrimental to the church could result, from the doctrine of such an inconsiderable monk, took no cognizance of the matter, until his most strenuous exertions were totally incapable of suppressing it.

The indignant pontiff having at length become alarmed, at the rapidity of Luther's progress, cited him to Rome to answer

* Two regular orders of mendicants instituted in the beginning of the 13th century: the former so denominated from Dominic, a Spaniard, the inventor of the bloody Inquisition; the latter from Francis of Assisi, an Italian, his infamous co-operator.

† Haweis's Church History, vol. 2. p. 67.

for his "new and dangerous opinions." But that citation was revoked, in consequence of the intercession of Frederick, elector of Saxony, and the decision of the case was referred to Cajetan, at Augsburg, a Dominican monk, highly celebrated for his skill in all the intricate mazes of scholastic theology. Luther had hoped for a candid examination of the subject, and expected to signalize himself in this controversy, with a monk of such acknowledged erudition: but the haughty legate acceded to neither of these requisitions; he commanded him to renounce his doctrine as erroneous, and submit to whatever punishment his holiness might please to inflict.

Such dictatorial authority was not congenial to the mind of the bold reformer. He replied that he could not retract opinions, which he was confident, were in accordance with divine revelation: but mentioned certain universities, to whose decision he was willing to submit. But Cajetan continuing inflexible, and Luther convinced that no arguments however cogent, or conclusive, could have any influence over his mind, after appealing to a general council, he privately retired from Augsburg, and was taken under the protection of his faithful patron the elector of Saxony.

Leo had probably expected, that Luther would immediately submit to the imperious dictates of Cajetan, but finding him immovable, he directed (Miltitz) another legate to proceed to Saxony, and terminate in an amicable manner, if possible, a controversy which portended the most alarming consequences. Miltitz by his artful address, and conciliatory manners, obtained such an ascendancy over the mind of Luther, that he promised for the future to be silent on the subject, if a similar obligation should be imposed on his adversaries. All past criminalities were mutually forgiven, and the deadly wound appeared to be healed.

During these commotions which happened in Germany, the same causes were productive of the same effects in Switzerland. The conduct of the Franciscans, who were appointed for the distribution of indulgences in that country, was exactly similar to that of Tetzl and his infamous associates in Saxony. Having arrived at Zurich, they met with formidable opposition from Zuinglius, dignitary of that place. This eminent personage, who was superior to Luther in learning, and more scriptural in his opinions, conducted his undertaking with such success, that in a short period the Romish ritual was in a great measure abolished in Switzerland, and a formula of doctrine and discipline, more consonant to the primitive church, substituted in its place.

The Catholics supposed that Luther's reconciliation with the Roman pontiff would be permanent; but an unexpected dispu-

tation with Eckius, a zealous Romanist, on the authority of the Roman see over the consciences of men, disconcerted all their precautions, and eventually made the whole fabric of the established church to totter. Luther's argumentation on this subject, was considered by Eckius as totally derogatory to the honour of the holy see. Impelled, therefore, by the most implacable hatred, and seconded by all the Dominican order, Eckius represented to his holiness, the extreme impropriety of permitting so dangerous a heretic to remain any longer with impunity. Leo, in consequence of their solicitations, immediately issued a bull of excommunication against Luther; his writings were ordered to be burned, and he was commanded within sixty days to retract his errors; otherwise he should incur all the punishments usually inflicted on the most obstinate heretics.

Luther was filled with wrath and indignation, at the reception of this extraordinary intelligence. He therefore resolved, henceforth, to renounce all obedience to the pope, whom he denominated the Man of Sin, or Antichrist, as mentioned in the revelation of John. And in order to give all possible publicity to such a resolution, he summoned all the professors and students of the university of Wittemberg, before the expiration of the sixty days, and in the presence of a numerous assemblage of spectators, he, by the hands of the public executioner, committed to the flames, the pope's decretals, together with the bull of excommunication; a retaliatory measure, probably, adopted in consequence of Leo having ordered his writings to be burned. "Thus the die was cast," and all accommodation was for ever terminated.

Luther's separation from the Romish communion, was not without mature deliberation. After the strictest examination, that worship, discipline, &c., which he had implicitly believed, were found to be a complication of error, idolatry, and superstition. He therefore adopted the determination of forming a church more conformable to the apostolic precedents, whose doctrine would be clearly deducible from the holy scriptures. In this laudable undertaking, he was faithfully assisted by Melancthon and Carlostadt, together with other characters highly distinguished for their literary acquirements. Their success was commensurate to their highest expectations; for multitudes of the common people embraced the reformed religion, and even some of the German princes, who protected its propagators from the virulent machinations of their enemies. The church having been new modelled, an interesting era in ecclesiastical history commenced, which was productive of incalculable advantages, both to the moral and religious world.

We have already observed that papal Rome, previous to the commencement of the reformation, by a regular succession of

well concerted usurpations, had arrived to universal empire; and so formidable was her power, that a denunciation of excommunication made the haughtiest monarch tremble on his throne. That such an immense fabric, which had occupied so many centuries in its erection, should be partially demolished by an obscure Augustin monk, is eminently calculated to fill every rational mind with wonder and astonishment. Luther, however, was only an instrument appointed by God, to punish that *queen of cities*, because she made all nations drink of the wine of the wrath of her fornication. But, notwithstanding his unexampled success, there were some exceptionable traits in his character. In his memorable disputation with Tetzal and his associates, respecting the sale of indulgences, he publicly declared, as we noticed above, that he would accede to the determination of his holiness; but when the pope interfered, and gave judgment against him, he would by no means acquiesce to his decision. The abusive and scurrilous language which he used against his adversaries, and his burning the pope's decretals, together with the bull of excommunication, were more agreeable to a revengeful spirit, than to the dictates of the meek and lowly Jesus. "He was a man, a sinful man, a man of like passions with other corrupted creatures; exposed to peculiar provocations, and of a temper naturally irascible. Let those who blame him avoid his mistakes, and imitate his excellencies."

JOHN A. GETTY.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

The Substance of a Sermon, on the Church and her Government, delivered twenty-eight years ago, before the Presbytery of —.

The name of the Presbyterian church is assumed from the form of her government, which her members believe to be of divine original. A discussion of this subject will, therefore, coincide with the title, and design, of this periodical publication.

The foundation of the sermon was this: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. xii. 4, 5.)

"Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ep. v. 25—27.)

And having purchased a peculiar people, at the expense of his blood, he appointed various means, in the use of which they might be trained up for the heavenly inheritance. Hence "when he ascended up on high, he led captivity captive, and

gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Ep. iv. 8. 11, 12.)

By the *body of Christ*, here, and by the *one body in Christ*, the mystical body, or church of Christ, is evidently intended. And as the church is composed of different members, so, to each member, Christ has assigned a particular place, and granted suitable gifts and graces. Every member should occupy his proper station, and exercise his own function; and not invade the province, nor usurp the office, of another. These principles are stongly inculcated in the passage under investigation, where a comparison is drawn between the *human* body, and the church, the *mystical* body of Christ. In the human body each member has a distinct position, and distinct office. The eye is to see, the ear to hear, the foot to walk. So, in the mystical body of Christ, each member is to occupy his own place, and perform his own relative duties, for the good of the whole.

Here is a foundation for an inquiry concerning the nature of the Christian church, her members, and their particular offices.

This subject is very familiar, but not well understood by Christians in general, though it is important, and demands serious and attentive consideration. I shall give the result of my investigation.

The whole subject might be proposed under these interrogations, namely:

What is the scripture signification of the term church? What are her distinctive attributes? What constitutes church membership? What qualifications should be required of adults for admission to the ordinances of the gospel? What is the government and discipline of the church? For what objects hath God established a church in the world?

But these interrogations open a field of discussion too extensive for my present purpose. On some of them I shall touch lightly, and some I shall wholly omit. The first and fifth shall engage my principal attention.

What is the scripture signification of the term church? The term church is equivocal, having different significations, in its application to different subjects. In regard to its etymology, I only remark that it signifies *call out of*, and denotes a separation of some persons from others, who assemble together for some particular purpose. A very disorderly and tumultuous collection of persons, is recorded under the appellation of church. "Some therefore cried one thing, and some another, for the assembly, *ἐκκλησία*, or church, was *confused*." (Acts xix. 32.)

By some expositors, with whom I concur in opinion, it is taken, metonymically, for a place of public worship. "When ye come together in the church." (1 Cor. xi. 18.) It is used in this sense by Origen, Tertullian, and other fathers of the church. I understand by the term, the rulers, or representatives of the church. (Matt. xviii. 17.)

But in its peculiar acceptation, *church* is taken for a religious assembly, which is called from the rest of the world, by the preaching of the gospel, and associated together for the public worship and service of God, including their infant offspring. The church is frequently distinguished into *invisible* and *visible*. The former, embraces the whole number of the elect, that have been, and shall be, collected, into one body in the upper world. The latter, includes all, of all ages, and in all places, who profess the true religion, and have visibly dedicated themselves to God in covenant, with their infant offspring. The appellation *Catholic*, or general, is given to the church. In this extensive sense it is used, when Christ is said to be head *of the church*, and head over all things *to the church*. Policarp, when seized by his murderers, prayed for the "*Catholic church* throughout the world."

Dionysius Alexandrinus calls the persecuting Emperor Marianus, "a warrior against the *Catholic church* of God."

The church seems also to be taken for the collection of a number of *particular churches*. Of this description was the church of Ephesus, and the church of Jerusalem. In this sense it is used by Cyprian, who mentions, in the singular number, "the church of God in Africa and Numidia."

But from local circumstances, from diversity of languages, and of nations, Christians must, by necessity, be separated and formed into small societies, which are denominated *local*, or *particular churches*. But all these churches, however distinguished by name, or separated by form, are only so many branches of the same universal church. They are members of the same mystical body of Christ, and candidates for the same glorious immortality.

The necessity of the visible church takes its rise from the plan of salvation. Sinners are to be called by the preached gospel, separated from the world, and trained up in the use of prescribed means, under the influence of divine grace, for the heavenly inheritance.

The distinctive attributes of the church are, unity, spirituality, sanctity, visibility, and perpetuity. On the last named attribute of the church, I simply remark that the church of God, from its first establishment, after the apostacy, until the consummation of all things, is *radically*, and *essentially* the same, under every dispensation of mercy. On this ground, we sup-

port, beyond the possibility of refutation, the doctrine of infant church membership, and infant baptism. And this is one strong pillar in our church government and discipline.

In regard to the *visibility* of the church, I also briefly remark, that she was first thus distinguished by a permanent *sign* and *seal*, when located in Abraham's family. The covenant was made with Abraham, and the church established in his family, a considerable time before the appointment of circumcision, the first instituted sign and seal of the covenant. Signs and seals are not necessary to the *existence* of the church, but they were appointed to render her existence *visible*. Neither are they signs and seals *of the church*, but *of the covenant* which is the foundation of the church, and to be administered to persons who are antecedently members of the church. Membership must, in the nature and order of things, take place prior to its visibility. Persons must first become members of the church, before the sacraments can be administered to them. Unless these principles be admitted, the church, established in Abraham's family, and which continued the same church till the day of Pentecost, never contained any females, for none of them were ever circumcised.

Yet God had a church in the world, rendered visible by other means, as I shall show, long before the time of Abraham. And by different ordinances the church is now made visible. Signs and seals may be applied to a part, or to all the members of the church, according to the will of the Supreme Legislator.

What is the government and discipline of the church? An answer to this question shall be my principal employment.

Government consisteth in the disposition of authority and power in regard to public affairs. And it involves the idea of officers, whose province it is to exercise that authority and power, and other distinct persons over whom they are exercised.

Discipline consisteth in the infliction of proper censures upon the disobedient.

The principal object of my present inquiry, is to ascertain what officers Christ has appointed for the government of the church.

The church must be governed, either, 1st, by all the adult *male* members, in conjunction with pastors; and then there are no *ruled*, except females and baptized children: or 2dly, by all the adult male and *female* members; and then where are the *ruled*, if all are *rulers*? or 3dly, by ministers *alone*: or 4thly, by ministers in conjunction with elders, who are not ministers. I leave out deacons because, though they were *officers*, they never exercised the function of *rulers* in the apostolic age.

The inquiry is, who were the *ordinary ruling* officers in the Christian church?

"We have," said Paul, "many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." And he adds, "Having then gifts differing according to the grace that is given to us, whether *prophecy*, let us *prophesy* according to the proportion of faith; or *ministry*, let us wait on our *ministering*; or he that *teacheth*, on *teaching*; or he that *exhorteth*, on *exhortation*; he that giveth, let him do it with simplicity; he that *ruleth*, with diligence." (Rom. xii. 6—8.) Another catalogue of officers is this, "First *apostles*, secondarily *prophets*, thirdly *teachers*, after that *miracles*, then gifts of *healings*, *helps*, *governments*, diversities of *tongues*." (1 Cor. xii. 28.) "And he gave some, *apostles*; and some, *prophets*; and some, *evangelists*; and some, *pastors* and *teachers*."

It is hence evident that the members of the church have different gifts, and different offices.

The word office, *πρᾶξις*, is a relative term, and signifies an act or operation; something done, or to be done. The church consists of many members, who are required to perform different duties. Some are parents, and some are children, who have different degrees of capacity, and knowledge, for the performance of different duties, and the enjoyment of different privileges.

But we no where find, in any one passage, a complete enumeration of the offices which the members of the church sustained. We must collect a detailed account from several partial catalogues. Upon examination we find apostles, prophets, pastors, teachers, evangelists, ministers, bishops, deacons, rulers, miracles, gifts of healing, helps, governments, diversities of tongues. And we read of one that "giveth," of another that "exhorteth," and of another that "showeth mercy." By several of these terms, the same office is intended. And the most of these offices, if not all of them, the apostles performed. The apostles prophesied, preached, taught, did the work of a bishop, of an evangelist, of a deacon, worked miracles, healed the sick, spake with a diversity of tongues, ruled, and in addition, ordained.

But we do not find that any other set of men performed *all these offices*.

Office is a generic term, and does not always involve the idea of authority and power to *rule*. Pharaoh's butler was restored to his *office*. (Gen. xli. 13.) "Their *office* was to distribute unto their brethren." (Neh. xiii. 13.) The term deacon, in the original, is applied to Christ, (Rom. xv. 18.)—to the apostles, (1 Cor. iii. 5. Col. i. 23.)—to any of the disci-

ples of Christ. (John xii. 26.) But the *special* office of a deacon was, according to the original appointment, to distribute, from the funds of the church, necessary supplies to the poor members. Said the twelve apostles, "It is not reason that we should leave the word of God and *serve tables*." (Acts vi. 2.) To "serve tables," was manifestly to afford relief to the poor from the common funds of the church, which were laid down at the apostles' feet. This service the apostles at first performed. But the complaints of the Grecians, "that their widows were neglected in the daily ministrations," gave rise to the order of men who are called deacons. The original of ministration is *διακονία*. This ministration was *διακονεῖν*, to serve tables, i. e. supply the poor from the funds, which the apostles seem to have done.

But when the poor were multiplied, and it required much more time and trouble to supply their wants, the apostles could not perform this service, and their own peculiar work. Hence the necessity of having elected, and appointed, certain men for that express purpose. And I think no one can show, from scripture, that deacons, *as such*, ever performed any other office. There is no evidence, that I have seen, to show that they preached, or ruled, or handed round the sacramental elements. Some of them performed the office of a preacher, and one of them is called an evangelist. But when they performed these works, they ceased to perform the office of a deacon. Not as deacons, but as *evangelists* and *preachers*, they gave "themselves to prayer, and the ministry of the word."

Elder is likewise a generic term, and applied to persons advanced in years, and that both to men and women. Aged persons, male and female, are called elders. (1 Pet. v. 1. and 2 John, i. and iii. 1.) But it is also an *official* term applied to men, in the church, who exercise the authority and power of rulers. Apostles, and ordinary ministers of the word, were called elders, because one of their offices was to govern.

Some of the offices in the apostolic age were *extraordinary*, and in time ceased. The ordinary and *occasional* officers in the church, I suppose were four; pastors, elders or bishops, teachers, lay-ruling elders, and deacons, *two* classes of which, *only*, exercised the function of rulers. The same men were called pastors, elders, and bishops, and they had a five-fold office, namely, to preach the gospel *authoritatively*, to teach, to administer the sacraments, to rule, and to ordain. As, *ποιμνίτες*, pastors, they fed their flocks; as, *ἐπίσκοποι*, bishops, they took the oversight of them; as, *πρεσβύτεροι*, elders, they exercised rule over them.

The office of teachers, I suppose, was under the inspection of pastors, to instruct young converts in the first principles of

the gospel, to encourage and comfort them. This seems to have been *occasional*, to be exercised in the unsettled state of the church, where pastors could not do so much of this business as was necessary. They did not preach *authoritatively*, nor rule, nor administer the sacraments.

Missionaries, at this day, find such teachers necessary, and employ them to great advantage, to teach the first rudiments of Christianity.

The same persons are said to *preach* and *teach* in a variety of passages. And if *preaching* and *teaching* are not the exercise of distinct offices, the inspired writers must be charged with a tautology calculated to produce a confusion of ideas. "Jesus went, *teaching* in their synagogues, and preaching the gospel of the kingdom." (Matt. iv. 23.) "Being grieved that they *taught* the people, and *preached* through Christ the resurrection." (Acts iv. 2.) "They ceased not to *teach* and preach Christ Jesus." (Acts v. 42.)

Teaching cannot be considered, in these places, as exegetical of *preaching*, nor vice versa. *Preaching* and *teaching* were the exercise of two distinct offices, both of which were performed by some individuals at different times: but one of which, *only*, was performed by others. The same persons, sometimes, simply *taught*, and at other times they preached *authoritatively*. Others taught, but never preached. A pastor, performed both offices. Teachers, only one. This I think evident from their history. But it would divert me too far from my present purpose to argue the case any farther.

I shall endeavour to show a difference between *preaching* elders, and *ruling* elders; and prove that the government of the church was committed to these two classes of elders conjointly and exclusively. This ecclesiastical court we denominate the church session.

Office is a public charge, and evidently a relative term. It must therefore involve the idea of service to be performed by some persons, for others who are not in office. In all forms of civil government there is a line of distinction drawn between *rulers* and *ruled*. And in the nature of things it must be so in ecclesiastical governments. On these obvious principles the government of the church has always been founded.

I do not intend, however, to insinuate, that the "*powers of the session spring from the people, as in the social compact.*" They do not, but they are given by "*the great Head of the Church.*" The members of the church have no agency in forming and establishing her government. They must associate on the principles, and under the government, which her Lord has dictated in the holy scriptures.

The church of God never was governed by the great body

of her members before the Christian era. And she was not so governed, in any of her branches, till long after the apostolic age. To make all the male members, or all these in conjunction with females, rulers, is subversive of the fundamental principles of good government, and proper subordination. And the pastors never governed the church as her *exclusive* rulers.

That the government of the church is committed, by her great Head, to ministers and a select number of men called ruling elders, I shall argue from analogy, from the government of the Jewish church, and from the New Testament scriptures.

(*To be continued.*)

AN ANSWER TO THE TWO QUERIES PROPOSED BY DISCIPULUS
AND PUBLISHED IN THE NUMBER PRECEDING THE LAST.

(*Continued from page 125.*)

The reference to the satisfaction of Christ, both by Jehovah in dispensing forgiveness of sin, and by the penitent in asking it, does not belong exclusively to the Christian dispensation. It has been connected with every economy of divine grace established for the benefit of this sinful world. The principle has been brought into full view, since the advent of our blessed Redeemer; but it may be discovered in its operation, amid the shadows that obscured the condition of the church, before he came, as the Sun of Righteousness, to chase away the darkness that still limited the vision of his people.

The way of salvation has certainly been but one and the same from the beginning of the world. It would be absurd to suppose that believers under the present dispensation are redeemed by the precious blood of Christ, but that the pious under preceding economies were redeemed by a less, ~~posay~~ sacrifice: for if one less costly than the death of the Son of God, could have sufficed for the salvation of those who lived before his advent, it would doubtless have been sufficient for our salvation; and consequently his humiliation and sufferings might have been dispensed with, and the world would never have beheld that amazing spectacle—the exhibition of which was commenced in the stable at Bethlehem, and finished on Mount Calvary. “For,” says Paul, “if there had been a law given that could have given life, verily, righteousness should have been by the law.” Gal. iii. 21. And again, “If righteousness came by the law, then *Christ* is dead IN VAIN.” ii. 21. In that memorable passage adduced in our former paper, this apostle tells us, that “God hath set forth” his Son to be “a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are *past* ;” that is, the sins of those who had lived

and died before the manifestation of Christ to the world by his incarnation and death. And in language still plainer he teaches us the same truth, in his epistle, to the Hebrews: "For this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the *first testament*, they which are called might receive the promise of the eternal inheritance." Heb. ix. 15.

It follows then that, as the death of the great mediator between heaven and earth was intended for the benefit of those who lived before, as well as of those who have lived since the occurrence of that astonishing event, and was designed as the propitiation for all the sins that ever have been, or ever will be, forgiven to sinful men, God in dispensing pardon has, in all ages, had respect to the all-sufficient price, by which it was purchased by his Son, for all who believe in him. This lamb of God, "without spot and blemish," by whose "precious blood sinners are redeemed, was foreordained," Peter tells us, "before the foundation of the world." 1 Pet. i. 19, 20. In the book of revelation he is called "the Lamb slain from the foundation of the world." Chap. xiii. 8.

Nor is it to be doubted, that the pious in former ages had a reference to this mode of salvation in the worship of Almighty God. In respect to light shed on this subject, there is indeed a great difference between them and us. They had the shadow, but we have the substance of divine things. But as from a well painted picture we can form some conception of the objects represented; so the pious of former ages were enabled, by the shadows and types by which heavenly things were exhibited to them, to form some, though, in comparison with ours, obscure conceptions of them. Their imperfect knowledge made them pant for clearer views. "Many prophets and righteous men," said Jesus to his disciples, "have desired to *see* those things which ye see, and have not seen them; and to *hear* those things which ye hear, and have not heard them." Mat. xiii. 17. "Of which salvation," says Peter, "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified before hand *the sufferings of CHRIST, and the glory that should follow.*" Pet. i. 10, 11. "Your father Abraham," said Jesus to the Jews, "rejoiced to see my day; and he *saw* it, and was glad." John viii. 56.

From these passages, as well as from many promises and predictions concerning the Messiah, that might be quoted, it is manifest, that pious men, before his advent, had some knowledge of Christ, and of the design of his coming. Indeed the first promise of the seed of the woman, who was to bruise the

serpent's head, graciously given to our first parents, shed some rays of light on this mysterious and glorious subject. And that they were taught to have respect to him in their worship, is plain enough to satisfy any humble and inquiring mind. The Jews had their high priest. On the great day of the atonement, (after having offered the appointed sacrifices,) he carried the blood into the most holy place, and there sprinkled it several times, and burnt incense; while the people were praying in the court of the temple. What was the meaning of all this? That it had a meaning, and that it was typical of the work of Jesus Christ, is certain; for an inspired writer has, in the 9th chapter of his epistle to the Hebrews, explained it as referring to him. It is true the Jews were unable to understand the meaning of this typical transaction, as perfectly as we do; but still they might have easily learnt from it this general truth, that they needed a mediator to intervene between God and them, to render their worship acceptable to infinite purity. The same truth they were taught, by the numerous sacrifices that were offered, from day to day, on the altar at Jerusalem. It was "not possible that the blood of bulls and of goats should take away sin." Heb. x. 4. Multitudes, indeed, it is not to be doubted, did rely on their sacrifices as sufficient to make a *real* atonement for their sins. But this fact no more proves that the pious and enlightened among the Jews placed such a reliance on them, than the reliance which multitudes, under the clear light of the gospel, place on their good deeds, proves that pious and enlightened Christians expect to be justified by the merit of their own works. The continual repetition of the same sacrifices was designed to represent their insufficiency. Heb. x. 1—3. And still more plainly were the Jews taught this important truth, and to look to the grand sacrifice typified by them; as appears from the quotation made by the writer of the epistle to the Hebrews, on this subject, out of the 40th Psalm: "Wherefore, when he cometh into the world, he saith, sacrifices and offerings thou wouldst not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. x. 5—7.

To the sacrifice to be made by their Messiah, the pious under former economies looked, whenever they offered their sacrifices and their accompanying worship; and expected to be accepted of God, for the sake of that future provision which the Saviour was to make for their salvation, when he should come into the world. It was the faith of Abel, looking through the type to the antitype, that secured divine approbation to him; while the frowns of the Almighty lowered on the unbelief of his brother: "By faith Abel offered unto God a more excellent

sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh." Heb. xi. 4.

Why did the Jews in their prayers, from every part of the land, and every country in which they might reside, look toward the temple, but because the temple contained the *ark* and the *propitiatory* types of Christ. By this practice the pious were taught to have continual respect in their worship to that grand sacrifice that was in due time to be offered for sin.

We have detained our readers too long on the first query of DISCIPULUS; we proceed to reply to the second. It is thus expressed: "Whether that passage of holy writ, contained in the eighteenth chapter of Matthew's gospel, from the 23d to the 35th verse inclusive, is opposed to the doctrine of the perseverance of the saints; seeing that the king, after having pardoned his servant, revoked that forgiveness, on account of his subsequent evil conduct. I am aware that the entire passage is a comment on the text, 'forgive us our trespasses as we forgive them that trespass against us,' and may be said to have no reference to the other doctrine; but it is hoped that an explanation will be given which may be satisfactory and useful."

In explaining types and parables, a judicious commentator will consider their design, and not attempt to draw resemblances from every accompanying circumstance. A neglect of this rule would lead to a wild and visionary interpretation. There are points in which the resemblance between the type and the antitype will not hold. On the annual day of expiation among the Jews, two goats were used; the one sacrificed, and the other sent away into the wilderness, denominated the scape-goat. Levit. xvi. The first represented Christ suffering and dying for our sins; the second represented him rising from the dead for our justification, and thus bearing them completely away. But it would be absurd to conclude, from the circumstances of two goats being used, that we have two Saviours. In no other way could the two parts of the Redeemer's work have been better exhibited. All the types were imperfect in shadowing forth his excellence.

The serpent lifted up in the wilderness, for the relief of the Israelites stung by the fiery serpents, was a type of Christ. But in one circumstance, it is manifest, the resemblance does not hold. Those who looked to the serpent were completely healed of their disease; but sinners who look to the great antitype have the cure only begun; which is to be carried on to perfection, by a continually repeated application to the same sovereign remedy. Similar discrepancies might be pointed out in relation to other types.

The same rule is to be applied in explaining parables. Every

circumstance is not significant. Some are employed as the mere dress of the picture. In examining a painting, we look, not at the dress, but at the countenance, to discover the likeness of the original. The dress is often the result of mere fancy. So in examining a parable, to discover the truth exhibited by it, we must look at its great design, and not imagine that every particular in it has its corresponding truth. In the parable recorded in Luke xvi., an *unjust* steward, when his Lord demanded an account of his stewardship, and had resolved to deprive him of his office, is represented as providing for himself in a most iniquitous manner, by alienating his master's goods in favour of his debtors; and yet our blessed Saviour *commends* him as acting *wisely*. Now, in interpreting this parable, it would be absurd to extend the Redeemer's commendation beyond his manifest design; for he does not commend the *injustice* of this man in defrauding his master, and recommend an imitation of such iniquitous conduct; but only commends the *wisdom* with which this man acted, on his own *base* principles, to secure his own selfish end; and exhorts his disciples to act with as much wisdom, on *upright* principles, to promote their best and highest interests.

So, in another parable, recorded in Luke, xviiiith chapter, an *unjust* judge is represented as yielding to the importunate applications of a poor widow, and redressing her wrongs, not to satisfy the claims of justice, but merely to get rid of her importunity, and to avoid being wearied by her repeated entreaties. Yet on this parable is grounded this declaration of our Lord: "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Now, it is manifest there are several points, in this parable, in which no resemblance can be found. God is not an unjust judge. God is never wearied by the believing applications of his people; nor does he ever grant their request to get rid of their importunity, or to avoid any trouble. The simple design of the parable is to exhibit the efficacy of importunity, and to show, that, as it can prevail with an unjust mortal, so it can prevail with a holy God.

These previous remarks have prepared the way for removing the difficulty of DISCIPULUS, in regard to the parable to which he refers. It can be done, it is believed, in few words. What was the design of this parable? It was intended to teach the necessity of our forgiving our offending fellow creatures in order to our obtaining forgiveness from God. The substance of the parable is this: a certain king, after forgiving an immense debt to one of his servants, who was unable to pay it, revoked the grant, in consequence of the cruelty of this servant to a fel-

low servant, who owed him but a small sum, and delivered him to the tormentors till he should pay all that was due unto him. The parable is closed with this solemn declaration by our Lord: "So likewise shall your heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Mat. xviii. 35. The question is, how far does the procedure of God in dispensing pardon accord with the proceedings of this king? This king forgave a debt *unconditionally*, in consequence of the utter incapacity of his servant to pay it, without any reference to an *equivalent*. But God, while he *freely* forgives the sinner, who is utterly unable to satisfy the claims of justice, yet forgives on account of the *satisfaction* of Jesus Christ. This king, after remitting it, exacted the debt, and threw his servant into prison. Here we apprehend he exceeded his right; for although this wicked servant deserved punishment on account of his cruelty to a fellow servant, yet the king, as he had, by remitting the debt, freed his servant from obligation to pay it, could have no right afterwards to demand payment. His subsequent claims on him for the debt, and delivering him to the tormentors, was an exercise of despotic power: and although our feelings may incline us to applaud his severity toward a hard-hearted wretch, who had shown himself unworthy of the favour that had been kindly bestowed; yet his conduct cannot be reconciled with the principles of justice. In this particular, then, we can find no parallel in the proceedings of the kingdom of heaven, which always accord with the principles of justice; and consequently the question whether God forgives sin *conditionally* or *absolutely*, must be determined, not by a reference to this parable, but by other testimonies of sacred scripture. All that we can learn from the parable, is, the great truth, that, if we do not forgive others, God will not forgive us. No argument, then, can be drawn from this parable against the doctrine of the perseverance of saints in grace.

In conclusion it may be proper to cite a few passages of scripture on the subject of divine forgiveness; from which it will appear that God never revokes the pardon which he has granted to believing suppliants. "Blessed," says David, "is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. xxxii. 1, 2. "I have *blotted out*," is the gracious assurance of Jehovah to Israel, "as a cloud, thy transgressions, and as a thick cloud, thy sins: return unto me; for I have redeemed thee." Isaiah xlv. 22. "I even I, am he that *blotteth out* thy transgressions for mine own sake, and will *not remember* thy sins." Chap. xliii. 25. "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Heb. viii. 12. "Verily,

verily, I say unto you," is the solemn declaration of our Lord, "he that heareth my words, and believeth on him that sent me, *hath* everlasting life, and *shall not* come into condemnation; but is passed from death unto life." John v. 24. "There is, therefore, now, *no condemnation* to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit," (Rom. viii. 1,) is the conclusion which Paul draws from the masterly reasoning by which he had established the great doctrine of free justification, through the imputed righteousness of Jesus Christ, received by faith. And shortly afterwards, when he had reviewed the privileges and blessings of believers, under a full conviction of their perfect safety in Christ, he utters his bold and triumphant challenge: "Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that dieth, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. Such is the encouraging and animating language of holy scripture on this important subject. When God forgives a believer in Christ, he does it *freely, fully, and irrevocably.* J. J. J.

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A PRELECTION ON MATT. II. 23.

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

We shall not notice any of the conjectures that have been started on this passage. Our design is, simply to state what appears to be the mind of the Spirit in this verse, and support the interpretation, by what may be drawn from *the passage itself*. In order to perceive more clearly its exact import, we shall previously exhibit several principles, which seem easily deducible from the text, that the way may be prepared for its explanation.

1. The circumstance, or the general character or condition alluded to, is one which is spoken of by the prophets *generally*. No particular prophet is mentioned; but it is simply said, "that it might be fulfilled which was spoken *by the prophets*." And,

2. That the allusion is not to a particular *prophecy* or *prediction*, but to some circumstance, event, or condition, is evident from the very language "that it might be fulfilled." *ἵνα πληρωθῆ το ρηθὲν, &c.*

3. It is evident that this character, condition, or circumstance, spoken of, was the result of Christ's living at Nazareth. "He came and dwelt in a city called Nazareth, *that* (*ἵνα*) it might be fulfilled."

4. The name denotes the character, and is only valuable as
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it represents the employment, or condition, or designates the person. Thus we know different classes of men whose occupations in life are denoted by the name they bear. Thus also, we sometimes designate the disposition, habits, and manners of a man, by the name of the nation to which he belongs. The converse of this is frequently done, and men of particular dispositions and manners are designated by the name of that nation to which these may be peculiar, although, *in strict truth*, it be not applicable. From this fact, we infer that national or local names, are not so much used to distinguish the person, as to represent his disposition, or *general character*. When, therefore, it was spoken by the prophets, that Christ should be called a *Nazarene*, the mere *name* is not so much intended as the circumstances, general character, condition, relations, or connexions of his life. This is further confirmed by the peculiar kind of reference which the evangelist makes to the prophets.

5. There is a method of quotation by way of *paraphrase*, in the sacred scriptures: also, by a reference to the passage, *by means of inserting the most important words it contains*: and also, *by a direct use of the very terms*. But the allusion or quotation in this place, belongs to none of these. Of the first, it is very evident it is not: neither is it of the second or third description; for, in every instance, such quotations are introduced by the participle *λεγομενος*, or some other equivalent term. There is, however, another species of quotation, observable in the New Testament, and which is in use at this day among men, and that is, the compression of the ideas referred to, in some short condense sentence. Thus (Acts x. 43) the apostle Peter alludes to the general exhibition, made by the prophets, of Christ, as the Saviour, in terms that are not to be found in any of them. Other instances can be produced. Acts.iii. 24: xxvi. 22, 23. The quotation or reference made here, is one of this description, as is evident, not only from its wanting the marks of one of the other species (the terms being nowhere found in the sacred writings); but also from the plain grammatical meaning of the words.

Having, therefore, obtained a clue to the explanation of the text, it remains that we inquire what character Christ possessed, in which he was spoken of by the prophets *in general*; and whether it be such as to accord with the circumstance of his being brought up at Nazareth,—of his being a Nazarene. Without any further inquiry, we at once assert that this is *his low condition as a man of sorrows, and acquainted with grief*, (Isaiah liii. 3) poor, despised, and rejected of men. But it is necessary to show, that, in this character, he was spoken of by the prophets *in general*. The original prediction of the Messiah, the very first prophecy uttered concerning him,

recognises him in this character. Gen. iii. 15. "Thou shalt bruise his heel." Psalm xxii. 6, 7, 8; 12—18, compared with Matt. xxvii. 43—46; and John xix. 23, 24; Psalm xxxi. 9—13, compared with Luke xxiii. 46, Psalm xxxviii. passim; Psalm xxxix. 10—12, compared with Luke xxii. 42; Psalm xl. 17. That this is applied to Christ, vide Heb. x. 5; which shows evidently that he is the person spoken of in the Psalm. Psalm xli. 5—9. To the same end, vide John xiii. 18. Psalm lxix. 7, &c. Compare John ii. 17. Psalm cx. 7. The person is obvious; and the drinking at the brook intimates that he was oppressed, and *needed* refreshment. Isaiah l. 5, 6: liii. throughout. Lamentations iii. 30. Hosea xi. 1, compared with Matt. ii. 15: Jonah ii.: Micah v. 1: Zechariah ix. 9; xii. 10; xiii. 5—7. From these passages, with the testimony from himself, Luke xxiv. 25—27, and that of Paul, Acts xxvi. 22, 23, and Peter, 1 Pet. i. 11, it is abundantly evident, that Christ's humble condition was one which was spoken of *generally* by the prophets. But to those only that are known to us, we are not necessarily to be confined. There were a number of prophets who either never wrote, or whose writings were not preserved, and whose predictions were handed down by tradition. Such was the prophecy of Enoch, which Jude quotes, 14; and similar with this is the mention which Paul makes of the Egyptian sorcerers, Jannes and Jambres, (2 Tim. iii. 8,) whose names are not to be found in Exodus. This, by the way, as we lay no stress in our interpretation upon it.

It now simply remains for us to show *how* the fact of Christ's being brought up at Nazareth, proves the accomplishment of those predictions, and what might have been the circumstances which justified the evangelist in referring to the low estate of his life, by an allusion to the place of his education; or, in other words, to show the propriety of such an allusion, to denote the general predictions concerning Christ's humble condition. Here it will be necessary to determine, in the previous place, the extent of the city, the character and occupations of the people. Although Nazareth is termed *πολις*, yet it was not a city of any considerable extent, and deserved rather the name of *χωμη*, than any thing else. But the term *πολις*, is not universally, nor absolutely, applied to places of great extent and much splendour. Compare Joshua xix. 7, and 1 Chron. iv. 32. Small places, villages, are called sometimes in the New Testament, *πολις*, and *νεωμοποιεις*, Matt. ix. 35. Mark i. 38. We have the testimony of Epiphanius, that in his day Nazareth was nothing but a small village, inhabited chiefly by Jews, and of no other importance than that it was the place where the Son of God became incarnate, and which witnessed most of his life. Vide Calmet's Dictionary, art. Nazareth. It was a city of lower Galilee, situ-

ated in the south-west part of that province, within the tribe of Zebulon, and close upon the borders of Samaria to the south, and those of the king of Tyre to the west. It stood on the brow of a hill, (Luke iv. 28, 29,) within a circular sort of valley, surrounded by rough and rugged mountains. Vide Wells' Geography, vol. 4. c. 2. The people were poor, and despised by those of Judea, not only on account of their *provincial* peculiarities; but also on account of those which adhered to them from residing in it, insomuch that in our Saviour's time it was proverbial of every thing low and ignominious. "Can there any good thing come out of Nazareth." John i. 46. The occupations of the inhabitants were generally of the meaner sort, and their habits and manners very much those of the Galileans in general. These were not only distinguished from the inhabitants of the lower part of Palestine, by their dialect, but also by their particular habits of life, and tenets or political opinions. They were a rough, hardy sort of people, who made good soldiers, for which they were most remarkable; of a restive disposition, and great lovers of liberty. They owned but one head, who is God, and were very loth to yield obedience to the prudential and necessary regulations of civil government. Hence we find that among them there was an insurrection, when the decree of Cæsar was issued, requiring that all the world should be taxed; which Gamaliel notices in his speech before the Sanhedrim. Acts v. 37. Hence also, we see the reason of, and a peculiar force in that question which was put to our Lord. "Is it lawful to give tribute to Cæsar." Matt. xxii. 17. And also of the question which was put to Peter; Matt. xvii. 24. There was little knowledge of the scriptures among them. The people were ignorant of divine truth. Matt. iv. 16. They had synagogues, but the character of the people was such as to be but little favourable to the study of the scriptures; and this ignorance may, probably, be the reason of the Pharisees' answer to Nicodemus. John vii. 52. At any rate, it is one reason of the astonishment excited, when Christ began to preach in Galilee. Luke iv. 31. Such then, being the disposition, character, habits, and state of the people of Galilee, we can readily perceive how Christ's being educated, and from having lived long among them—nearly 30 years—would, in all respects, be treated in other parts of Palestine as they in general treated a poor, rough, despised Galilean. Thus we see *how* the fact of Christ's being brought up at Nazareth, verifies the prophecies that relate to his humble condition. And the fact is, that he was, by way of reproach, called 'ο Ναζαρητιος. The devil called him by this name, and Pilate had it written upon his cross, Ιησους ο Ναζαρητιος 'ο Βασιλευς των Ιουδαιων; and long after his death, this term of reproach was applied to his followers, as we read that the orator Tertullus ac-

cused the apostle Paul of being a ringleader of the sect of heretics called Nazarenes. Acts xxiv. 5. We have also the testimony of Epiphanius to this point, who says that there was not only a sect of heretics called Nazarenes, but that the orthodox Christians also bore that name. Πάντες δι' ἡμετέρας χριστιανοὶ Ναζαρηνοὶ τότε ὡσαύτως ἐκαλοῦντο. Tom. ii. hæc. 29. p. 117. And this, by the way, serves to detect the inaccuracy (not to call it by a more appropriate name) of Dr. Priestley, who endeavours to make us believe that because the sect of Nazarenes among the Jews, denied the divinity of Christ, therefore Christians who were called Nazarenes also did. To this very day Christians are called נוצרים, notzerim, by the Jews. Now this term was used as a reproachful designation of the followers of Christ—the despised Galilean—Jesus of Nazareth. Similar with this, was the reproachful term *Galilean*, which was bestowed on them, and which was used by Julian the apostate, when struggling with death. Γαλιλαῖος ἀναφωτισίας. All these things prove that the term *Nazarene* was originally bestowed on Christ, and afterwards on his followers, as a term of reproach; which circumstance alone would be sufficient to justify the mode of the evangelist's allusion, without reference to the reason or meaning of the term.

Seeing, therefore, that when the evangelists wrote, there were none of the present conveniences for quoting from the scriptures, there could not possibly have been found a better way to refer to the description which the prophets in general have given of Christ's humble condition, than to adopt such terms as most emphatically proved its verification. Wherefore we conclude, that the evangelist, who had been citing predictions concerning Christ, and showing their accomplishment, in this passage, by the use of terms, and in allusion to circumstances that were most remarkable in the humble condition of the Saviour, *designed to represent the verification of all the prophecies which relate to his humiliation.* γ. δ.

CURSORY REMARKS ON THE BENEFITS OF AFFLICTION.

BY A LAYMAN.

(Concluded from p. 65.)

2. If affliction is calculated to check the intemperance of passion, it serves also to recall us from the path of vice or folly—if we have had the misfortune to err.—When we have long enjoyed uninterrupted prosperity—when no cloud has for a succession of years darkened the sunshine of life—when no loss of beloved friends or relatives—no sudden change of fortune—no loss

of character from unfounded slander, has harrowed our peace or thrown a gloom over our minds—we sink into a state of quietude—we resemble a stagnant pool—which no wholesome breeze has found—no storm has agitated, and which has grown putrid from inaction.

In circumstances like these, piety becomes lukewarm—and charity almost extinct. Vice glides imperceptibly into the heart. At first it is admitted with repugnance—afterwards, with less reluctance—and finally without shame or severe remorse. We fall from one precipice to another, and are brought, perhaps, to the very brink of irremediable ruin.

Too many examples justify these reflections. David having obtained the quiet possession of a throne, which it cost him many struggles to acquire, became enervated. His virtue could not resist the seductions of prosperity. Pride seized on his heart. He numbered Israel. The sight of the beautiful Bathsheba inflamed his passions, and proved the source of atrocious criminality and of bitter remorse. This first crime led to another still more enormous. Adultery was followed by murder—and the heart that had been warmed by the most elevated devotion, became the residence of impure desires and unchastened passion. It was necessary that the thunders of heaven should utter their voice—that the chastening hand of God should strike the royal offender—that a prophet from God should denounce against him the judgments of heaven, to awaken his sleeping conscience, and recall him from his criminal wanderings. Ah! how necessary—how useful are afflictions under such sad circumstances. Of all the means that could be resorted to, this, perhaps, is the only one, though painful, yet the most efficacious, to restore the erring heart—to preserve the flame of virtue from extinction, and awaken the soul to a sense of its imminent danger. The charm is then dissolved—the bandage falls—the vision becomes clear—the soul perceives the precipice on which it stands—it returns to God—it implores his mercy, and once more gains the path of virtue and true happiness.

3. Again—afflictions teach us to know ourselves—they display clearly before our eyes, faults that, without their aid, we should never have discovered; and with the discovery, lead to their correction. We are too prone to self-flattery—self-love blinds us. We conceal our true character from our own view. Very few persons know themselves thoroughly. The greater part of our faults escape our notice. We cannot, or will not, see them, because the view is calculated to mortify our pride. Thus we take pleasure in deceiving ourselves, and we persevere in this course, till a change of circumstances discloses to us our *true* character. We sometimes are led to contemplate the prosperity we enjoy as a proof of the peculiar favour of God in thus

distinguishing us from the mass of mankind. But this delusion vanishes when we experience some heavy misfortune, and the hand of God lies heavy on us. It is then natural to inquire into the source of the evil which we feel. We examine our lives attentively—we enter into the very recesses of our hearts, and we discover a thousand faults which till now were concealed beneath an impenetrable veil. Alas, how humbling is the view. How important, however, to the sincere, although imperfect Christian. I wish, he says, I wish to be improved by the chastisements of my heavenly Father—I wish my heart to be purified from those unholy desires, from those worldly attachments which I have so long and so blindly cherished—and that the thick veil which has hitherto obscured my moral vision may fall from my eyes. To be convinced of my *pride*, it was necessary that I should be *humbled*. I have perhaps defamed my neighbour without imagining that I was guilty of slander. God has permitted me myself to become the object of cruel defamation. I have learnt by the misfortunes which I have experienced, and the indulgence to which I have been reduced, to feel for the sufferings of others in less easy circumstances; and I have been cured of a hardness of heart of which I had previously no apprehension.

Such is the natural fruit of affliction in a heart of true piety.

4. Finally, the effect of affliction is to wean us from the world—to fill our hearts with the hope of heaven, and with an ardent desire to “be with Christ.”

This is one of the happiest effects it produces—it is the main tendency of all the afflictions which believers experience in this state of trial.

It is painful, indeed, to suffer the loss of health—to lead a life of infirmity, of pain and dejection; but should this be the will of God, it should render the world less desirable, and the prospects of heaven more cheering to the bosom. The more painful our course through the world, the more delightful will it be to reach the goal, and the less shall we dread the approaches of death. How welcome will be that messenger who will put a period to our sufferings, and introduce the soul to a blessed inheritance, where sin and sorrow will for ever cease. *It is painful* to endure the depression of poverty—its privations—its struggles and embarrassments. But as there is no reproach attending virtuous poverty, this state should teach us the importance of entire resignation to the will of God; and should reconcile us to our departure from life. It should make us rejoice in our removal to a better world—where want, and anxiety, and suffering, will be exchanged for perfect enjoyment, and exemption from every pain.

It is painful to be betrayed by a friend in whom we have con-

fided—to be abandoned by a relative on whom we have relied for assistance or protection. One then feels by severe experience, the vanity—the *nothingness* of the world; as a source of real happiness, the sufferer then feels how little dependence is to be placed on frail creatures like ourselves; and the folly of leaning for support on an “arm of flesh.” Unhappy is the man who places his *chief* trust in man. “Surely men of low degree are vanity, and men of high degree are a lie.” My soul wait thou *only* on God, “for *my* expectation is from him.” “He *only* is my rock and my salvation. He is my defence. I shall not be moved.”

Finally, it is truly distressing to lose a kind and affectionate parent—a tenderly beloved child—a fond and faithful partner—a sincere and devoted friend. Alas! of all the afflictions in life, these are the wounds which inflict the keenest anguish—which leave the most durable impressions on the heart. Other griefs may be soothed by a change of circumstances—by the exertion of fortitude—by the sympathy of friends. But the loss of beloved friends, who were dear to our bosoms as life itself, is a source of grief which we do not wish to have speedily dried up. We love to indulge the mournful recollection—we love to tear open the wounds which time may have partially healed, and to dwell on the melancholy circumstances attending the last hours of a beloved object, till the eye swims in tears, and the heart is ready to break with sorrow. But we are not permitted to sorrow as those who have no hope. While the believer’s streaming eye is raised to heaven, he is enabled to say, “*It is the Lord, let him do what seemeth him good.*” It is *good* for me to be afflicted; for by the sadness of the countenance the heart is made better. “Lord, whom have I in heaven but thee, and there is none on earth that my heart desires besides thee.”

The loss of beloved friends serves but to loosen the ties that bind the believer in Jesus to the present world. Instead of immediately mourning their departure, he endeavours to imitate their virtues; and triumphs in the hope of soon joining them in a better world, where sorrow and separation will for ever be unknown.

Thus it is that all the afflictions of life tend directly to check the unruly passions of the human heart—to recall the wandering Christian to the path of duty—to impress a knowledge of our true character—to wean us from the present world—and to make heaven an object of fervent desire and constant pursuit.

What then is the improvement we should draw from this subject? To impenitent and obdurate sinners it shows the accumulated wretchedness which is their portion under the calamities of the present life. *They* drink the bitter cup of adversity without any alleviating ingredient—*they* see no kind Father in

heaven correcting them only for their good—and, amidst their severest sufferings, imparting the most gracious consolations.

To the true believer the case is widely different. He knows that *all things*, afflictions as well as joys, losses, and sufferings, as well as prosperity, *all* contribute to his real welfare. He feels himself but a pilgrim and sojourner here below; but he knows that he has a sure and blessed inheritance above, where no tear will ever fall, no sorrow corrode his peace; but where his happiness will be commensurate with the existence of his soul.

S. B.

Lines on the Death of Mr. James B. Turner, late of the Theological Seminary, at Princeton, N. J.

BY A FELLOW STUDENT.

The minstrel's grief, if e'er the humble tale
Of wo, employed her tributary string,
Is call'd to mingle with the whispering gale,
With the soft zephyr, child of balmy spring,
The name of sterling worth; but ah! he's gone,
"To lands where sorrow is a sound unknown."

Beneath the willow, where the stream doth toil
Its bubbling course—scenes kindred to thy lay;
My harp! one hour of sadness here beguile,
To his dear name thy latest tribute pay;
For soon, I too, on death's soft down must sleep,
And but the breeze, none shall thy requiem sweep.

Tell ye, by friendship privileged, how much
He was approved of God, beloved of man;
His was affection, ardent, faithful, such
As pious David's to his Jonathan;
Lovely in life, death's throes but vigour gave
To those sweet ties, which live beyond the grave.

His was the modesty of souls refined;
In him had Truth her richest stores unfurl'd;
He felt the glowing impress on his mind,
He wept, he longed, when from a ruined world
He too, should win poor dying souls away,
And lead to Jesus, their immortal stay.

But death was in the path, nor is it wise
For man to question, though he feel the smart;
Startled, he heard the summons to the skies,
But faith and hope poured courage on his heart;
Then he, resigned, leaned on Redeeming Love,
And sought the glories of the worlds above.

O youth beloved! how withering was the blast,
That played its eddies round thy manly form;
But through the clouds that thy young morn o'ercast,
Religion smiled, and hushed the gathering storm;
She who lent lustre to thy dying bed,
Lingered to seal thine eye, when life had fled.

Peace be to thee, until that bursting dawn
When the Redeemer shall the judge display;

When shining hosts, seraphic, shall adorn
 The triumphs of that dreadful, glorious day;
 Then calmly shalt thou lift thy wondering eye,
 On reeling worlds, and a dissolving sky.

THEOPHILUS.

FROM THE MISSIONARY HERALD.

PALESTINE MISSION.

Extracts from Mr. Parson's Journal while at Jerusalem.

(Continued from page 143.)

VISIT TO THE ARMENIAN PATRIARCH.

An Armenian from Smyrna invited me to visit the principal Armenian church. It is situated near to Jaffa gate; is large, and elegantly furnished. We were conducted to the spot, where, *they say*, was interred the head of John the Baptist.* My Armenian attendant, after making the cross, bowed and kissed the stone, which concealed, *as he believed*, the sacred deposit. From the church was conducted to the apartment of the Patriarch. He was sitting in the corner of a large hall, with a writing table before him. He bade me take a seat. After coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in the Armenian language; with the request, that he would inform me if the edition be correct. He replied, "I have examined it, and approve of it, as an edition without errors." I then mentioned, that I had a few copies, which I would offer, with his permission, to the pilgrims, at a cheap rate. He gave his assent; and a pilgrim present engaged to make inquiries, and to give me information.

I presented to Procopius an excellent copy of the Persian Testament, translated by the much lamented Henry Martyn. He read portions of it with fluency, and thanked me for the donation. Also, gave a French Bible to the clerk of the monastery, who reads and understands the French language.

VISIT TO THE HOLY SEPULCHRE.

Feb. 21. Went to the church of the holy sepulchre. The gate fronts the south; and is strictly guarded by Turks without and Greeks within. No pilgrim, a subject of the grand seignior, can enter without paying a *para*—a trifle to be sure; but when multiplied by the hundreds of times, at which each pilgrim enters, in the course of three months, the amount becomes a large sum. To prevent confusion, it is necessary to observe the difference between the church of the holy sepulchre, and the holy sepulchre *itself*:—the one embracing all the apartments belonging to the different denominations of Christians;—the other being only a monument erected over the tomb of our Saviour, and held in equal reverence by the various denominations of Christians who frequent it. The tomb may be called the centre of the church of the holy sepulchre, near to which may be heard the prayers of Christians in ancient Greek, in Latin, Armenian, Arabic, and Syriac.

Entered the gate of the church of the holy sepulchre amid a crowd of pilgrims. The first object, which attracted my attention, was the stone of unction, venerated as the spot where the body of our Lord was anointed for burial. The stone is thirty-one feet directly in front of the gate; † is eight feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow, and, after making the sign of the cross, kiss the sacred stone.

Leaving the stone of unction we were conducted to the holy sepulchre. It is distant from the stone of unction 63 feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary; in the

* Others say, of St. James the Great.

† The various distances, mentioned in reference to the church of the holy sepulchre, were subsequently taken by Mr. Parsons, at an hour when the people were not present.

{Editor.

other, is the holy tomb. The outside of the monument is twenty-nine feet in length, eighteen and a half in breadth. I waited some time for the pilgrims to withdraw. While standing there, a pilgrim entered, and, at the sight of the tomb, wept and sobbed as over the grave of a parent.

MOUNT CALVARY.

Seventy-three feet from the holy sepulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service. The music, for softness and solemnity, exceeded any thing I have heard in Asia. From this chapel, we returned to the holy sepulchre, and, passing through the Greek church, ascended Mount Calvary. It is sixteen feet above the level of the tomb. I stooped down to look into the hole in which, *it is supposed*, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

THE ENVIRONS OF JERUSALEM.

Feb. 22. In the afternoon, the interpreter of the Russian consul accompanied me to Mount Olivet. Left the city by Damascus gate, and turning eastward we passed near to the cave, in which, tradition says,* Jeremiah wrote his lamentations. "All ye that pass by, behold, and see if there is any sorrow like unto my sorrow." The cave is large, and is held in high veneration. Passing the north-east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary; on our right, the garden of Gethsemane.

MOUNT OLIVET.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." On the east side of it, our blessed Saviour raised Lazarus from the grave; and, on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of "Hosanna to the Son of David;" and, at another, with the cry of "Crucify him, crucify him." From this spot he gave his last commission; "*Go into all the world, and preach the gospel;*" and then ascended, and "sat down on the right hand of the Majesty on high."

THE POOL OF SILOAM.

Descending the Mount of Olives, we passed into the valley of Jehoshaphat, to the pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited, every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directing our course southward, we came to the tree, where, *it is said*, Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall, to prevent the injuries it would receive from pilgrims.

MOUNT ZION.

From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction: "Mount Zion shall be ploughed like a field." On the summit is a mosque, erected over the tombs of David, and of the kings of Israel; and an Armenian church, *said to be* the ruins of the house of Caiaphas, the high priest.

* When Mr. Parsons mentions the traditory accounts, which are reported to all travellers, he is not to be understood as giving any opinion, with reference to the reliance which may be placed on these traditions. Doubtless the identity of some places has been accurately preserved and transmitted: while that of others must remain incapable of proof. [Editor.]

Mount Zion, on three sides, is strongly fortified by nature. This agrees precisely with the description given of it in the scripture. "Nevertheless, David took the *strong hold* of Zion, the same is the city of David." At the foot of it, on the west, are the ruins of the pool of Beersheba—on the south, the valley of the son of Hinnom, called also Tophet, and the valley of slaughter. (Jer. xix. 6.) Here the children of Israel caused their sons and their daughters to pass through the fire to Molech (2 Kings xxiii. 10.); and, in this place, Jeremiah denounced the dreadful curse: "Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle."

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's temple, the Mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, "Beautiful for situation, the joy of the whole earth, is Mount Zion." Returned to the city at sunset.

Feb. 24. A priest came to my room to read with me the holy scriptures.

Sabbath, 25. The Sabbath passed without the least interruption. How desirable this retirement, after so many Sabbaths of weariness.

26. A Greek priest requested me to aid him in the study of the English language. This will give me an opportunity to institute many important inquiries, and to obtain valuable information.

VARIOUS OBJECTS IN THE CITY.

P. M. A priest invited me to visit some interesting objects in the city. We passed the street called *Via Dolorosa*, through which our Saviour bore his cross to Calvary—were shown the house of St. John the beloved disciple—the hall where the Saviour was arraigned before Pilate—the pool of Bethesda, near St. Stephen's gate—the arch where, it is said, Pilate cried, "Behold the man"—the place where Stephen was stoned, having his eyes fixed on the visions of God—the place in the garden, where our Saviour, being in an agony, prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. "He went forth with his disciples *over* the brook Kedron." There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. "For Jesus oftimes resorted thither with his disciples." It is still occupied as a garden, and contains several large olive trees.

Feb. 27. Received a letter from the president of the Greek monastery at Rama, expressing his thanks for the tracts which I sent him to be distributed among the pilgrims.

28. Sent a few tracts to a Russian gentleman who resides in the monastery of Abraham. Also, gave a few to a young man belonging to the Catholic monastery. He engaged to read them attentively.

29. Sold an Italian Testament, and gave an Armenian Testament to an Armenian, who engaged to aid me in the distribution of the scriptures. Visited the priests, who have charge of the holy sepulchre, and gave them a Testament. Towards evening walked with a few priests to the place where, it is said, Hezekiah "stopped up the fountains and the brook, that ran through the land, saying, Why should the kings of Assyria come and find water." 2 Chron. xxxii. 4. By the way, gave them some account of the progress of religious institutions in America: of Sabbath schools, family worship, and benevolent societies.

VISIT TO BETHANY.

March 2. A Russian gentleman, with the president of Abraham's monastery, offered to accompany me to Bethany, about two miles east of Jerusalem, at the foot of the Mount of Olives on the east side. "Now Bethany was nigh to Jerusalem, about fifteen furlongs off." We came to the grave of Lazarus. "It was a cave," saith St. John, "and a stone lay upon it." A Turk, who seemed to have charge of the sepulchre, for a few *paras* gave us lighted tapers and permission to enter. We descended twenty-eight stone steps, where we found a small room about eight feet square. On the east and west sides are tombs cut

in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, "Lazarus, come forth." Half a mile to the east, we came to a stone, upon which our Saviour sat, *it is believed*, when Martha met him and fell at his feet, saying, "Lord, if thou hadst been here, my brother had not died."

Returning to Jerusalem we passed over the summit of the Mount of Olives, and, besides visiting places before mentioned, came to the mount where King Solomon "built a high place for Chemosh, the abomination of Moab, in the hill which is Jerusalem." It is only a few rods south of the place from which our Saviour ascended to heaven. Visited also the tombs of the prophets, a little west of the Mount of Scandal.

March 3. Gave to Procopius 100 tracts, to be distributed among the priests and pilgrims. Conversed a long time with a priest, respecting the nature of the new birth. He said it was baptism. "When children are baptized, they are renewed, as it respects Adam's transgression; but if they afterwards sin, they must be punished." This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the new heart.

The following remarks of the learned and pious Cotton Mather, in the conclusion of his *Life of Eliot*, will be read with interest, as being quite congenial to the spirit of our times.

"But I have not obtained the end of this history, nor may I let this history come to an end, until I do with some importunity bespeak the endeavours of good men every where, to labour in that harvest which the blessed Eliot justly counted worthy of his utmost pains and cares. It was the confession of Themistocles, that the victory of Miltiades would not let him sleep in quietness; may those of our Eliot raise a like emulation in those that have now seen the life of this evangelical hero! One Robert Baily (a true son of Epiphanius) many years ago published a book, wherein several gross lies, by which the name of that John Cotton, who was known to be one of the holiest men then alive, was most injuriously made odious unto the churches abroad, were accompanied with some reflections upon poor New England, whereof this was one, 'The way of their churches hath most exceedingly hindered the conversion of the poor pagans: of all that ever crossed the American seas, they are noted as most neglectful of the work of conversion.' We have now seen those aspersions and calumnies abundantly wiped away. But let that which has been the vindication of New England, be also the emulation of the world: let not poor little New England, be the only protestant country that shall do any notable thing for the propagation of the faith, unto those dark corners of the earth which are full of cruel habitations. But the addresses of so mean a person as myself, are like to prevail but little abroad with men of learning and figure in the world. However, I shall presume to utter my wishes in the sight of my readers; and it is possible that the great God who despises not the prayer of the poor, may by the influences of his Holy Spirit, upon the hearts of some whose eyes are upon these lines, give a blessed answer thereunto.

"Wherefore, may the people of New England, who have seen so sensible a difference between the estates of those that sell drink, and of those that preach truth, unto the miserable salvages among them, as that even this alone might inspire them, yet from a nobler consideration than that of their own outward prosperity thereby advanced, be encouraged still to prosecute, first the civilizing, and then the christenizing of the barbarians, in their neighbourhood; and may the New Englanders be so far politic as well as religious, as particularly to make a mission of the gospel unto the mighty nations of the Western Indians, whom the French have been of late so studiously, but so unsuccessfully tampering with; lest those horrid pagans, who lately (as it is credibly affirmed) had such a measure of devilism and insolence in them, as to shoot a volley of great and small shot against the Heavens, in revenge upon the 'man in the Heavens,' as they called our Lord, whom they counted the author of the heavy calamities which newly have distressed them; be found spared by our long suffering Lord,

[who then indeed presently tore the ground asunder, with immediate and horrible thunders from Heaven round about them, but killed them not!] for a scourge to us, that have not used our advantages to make a virtuous people of them. If a King of the West Saxons long since ascribed all the disasters on any of their affairs, to negligencies in this point, methinks the New Englanders may not count it unreasonable in this way to seek their own prosperity. Shall we do what we can that our Lord Jesus Christ may bestow upon America, (which may more justly be called Columba) that salutation, 'O my dove!'

"May the several plantations, that live upon the labours of their negroes, no more be guilty of such a prodigious wickedness, as to deride, neglect, and oppose all due means of bringing their poor negroes unto our Lord; but may the masters of whom God will one day require the souls of the slaves committed unto them, see to it, that like Abraham, they have catechised servants; and not imagine that the Almighty God made so many thousands of reasonable creatures for nothing, but only to serve the lusts of Epicures, or the gains of Mammonists; lest the God of Heaven out of meer pity, if not justice unto those unhappy blacks, be provoked unto a vengeance which may not without horror, be thought upon. 'Lord, when shall we see Ethiopians read thy scriptures with understanding!'

"May the English nation do what may be done, that the Welch may not be 'destroyed for the lack of knowledge,' lest our indisposition to do for their souls, bring upon us all those judgments of Heaven, which Gildas their countryman, once told them, that they suffered for their disregards unto ours; and may the nefarious massacres of the English by the Irish, awaken the English to consider, whether they have done enough to reclaim the Irish, from the Popish bigottries and abominations, with which they have been intoxicated.

"May the several factories and companies, whose concerns lie in Asia, Africa, or America, be persuaded, as Jacob once, and before him his grandfather Abraham was, that they always owe unto God certain proportions of their possessions, by the honest payments of which little quit-rents, they would certainly secure and enlarge their enjoyment of the principal; but that they are under a very particular obligation to communicate of our spiritual things, unto those heathens, by whose carnal things they are enriched; and may they therefore make it their study, to employ some able and pious ministers, for the instruction of those infidels with whom they have to deal, and honourably support such ministers in that employment.

"May the poor Greeks, Armenians, Muscovites, and others, in the eastern countries, wearing the name of Christians, that have little preaching and no printing, and few Bibles or good books, now at last be furnished with Bibles, orthodox catechisms, and practical treatises by the charity of England; and may our presses provide good store of good books for them, in their own tongues, to be scattered among them. Who knows what convulsions might be hastened upon the whole Mahometan world by such an extensive charity.

"May sufficient numbers of great, wise, rich, learned, and godly men in the three kingdoms, procure well-composed societies, by whose united counsels, the noble design of evangelizing the world, may be more effectually carried on; and if some generous persons will of their own accord combine for such consultations, who can tell, but like some other celebrated societies heretofore formed from such small beginnings, they may soon have that countenance of authority, which may produce very glorious effects, and give opportunity to gather vast contributions from all well-disposed people, to assist and advance this progress of christianity. God forbid, that Popery should expend upon cheating, more than ten times what we do upon saving the immortal souls of men.

"Lastly, may many worthy men, who find their circumstances will allow of it, get the language of some nations that are not yet brought home to God; and wait upon the divine providence, for God's leading them to, and owning them in their apostolical undertakings. When they remember what Rufinus relates concerning the conversion of the Iberians, and what Socrates, with other authors, relates concerning the conversion wrought by occasion of Frumentius and Ædesius, in the Inner India, all as it were by accident, surely it will make

them try, what may be done by design for such things now in our day! Thus, let them see, whether while we at home in the midst of wearisome temptations, are angling with rods, which now and then catch one soul for our Lord, they shall not be fishing with nets, which will bring in many thousands of those, concerning whom with unspeakable joy in the day of the Lord, they may say, 'Behold I and the children which God has given me!' Let them see, whether, supposing they should prosper no farther than to 'preach the gospel of the kingdom in all the world for a witness unto all nations,' yet the end which is then to come, will not bring to them the more happy lot, wherein they shall stand, that are found so doing.

"Let no man be discouraged by the difficulties, which the devil will be ready to clog such attempts against his kingdom with; for I will take leave so to translate the words of the wise man, Prov. xxvii. 4: 'What is able to stand before zeal?' I am well satisfied, that if men had the wisdom, 'to discern the signs of the times,' they would be all hands at work, to spread the name of our Jesus into all the corners of the earth. 'Grant it, O my God; and Lord Jesus, come quickly.'"

DOMESTIC MISSIONS.

(Continued from page 91.)

In the Alms-house, where depravity, ignorance, stupidity and hypocrisy are embodied, and have assumed their worst form, the difficulties of contributing to their moral and religious improvement are so great, that many feel disposed to abandon them, and give up their case as hopeless. By the same course of reasoning the Indians of our own country, the natives of Hindostan, and the seamen that navigate the ocean, might all be abandoned and consigned without mercy to the destructive power of sin. But the noble exertions of Christians, in behalf of these several portions of mankind, declare their firm belief that this reasoning is incorrect. And surely these very difficulties prove that they have the greatest need of the purifying effects of the gospel. They form no excuse; and a few instances of success are sufficient to render such cruel neglect altogether inexcusable. If ever these difficulties (as they exist in the poor of this city) are to be overcome, it is when they are overtaken by poverty and distress, and carried to the Alms-house. They have just experienced the bitter fruits of sin. They have tasted of the cup of sorrow. Their hearts, softened by afflictions, are in the most favourable state for the reception of religious impressions. And there are many instances known, in which the afflicted date the commencement of their reformation, and the commencement of their hopes, in this season of distress. And it cannot be expected that all such instances that have occurred should come to our knowledge; for many persons after they leave this place we hear of no more. Many more of those instances in which but little salutary effect is produced are brought to our observation, than of those in which a complete reformation of heart and life is effected. If but little salutary effect is produced, we become acquainted in most cases with the fact; for they are generally soon brought back again to the Alms-house; whereas if their afflictions are followed by a complete reformation, unless their constitution is greatly impaired, they can gain their own subsistence, and are seen in this abode of poverty and wretchedness no more. We cannot place much dependance on appearances in the season of their distress; for sometimes much has been realized where but little was expected. And on the other hand, hopeful appearances have been followed by an almost immediate return to sin. These cases are the most discouraging; but even these should not cause us to regret the labour we have bestowed. We ought not to conclude, when the labour is not crowned with complete success, that it is lost. They have received the knowledge of important truths at a season when it takes deep hold on the mind. Their consciences are enlightened, so that it is not probable they can sin so freely, and with so little compunction as formerly; and in some cases we have every reason to believe that the seed sown, though long buried and forgotten, has ultimately brought forth fruit to everlasting life.

But all the inhabitants of this house are not so wicked and depraved. There is a goodly number here who possess genuine piety. It is the most delightful part of the Missionary's duty to stand by the bed-side of these sons and daughters of affliction, and offer to them the consolations of the gospel.

I know not how long I may be permitted by Divine Providence to continue with you, but I earnestly desire that whilst I am your Missionary, and after I am gone, you may view those stations as committed to your charge, by the providence of God, and act accordingly. If no one is sent to the Alma-house, the most favourable opportunity for the instruction and reformation of the ignorant and depraved is lost, and the wicked return to their wickedness without any means being used to cause them to profit by their afflictions; or they die hardened in their iniquity; or should they be awakened, they will have none to direct them to the Saviour of sinners. If no one is sent to preach at Moyamensing—if it be left in its present state, the infant church must languish and die; the people will be scattered, the house in which many now assemble, and where more might assemble for the worship of God, must be closed.

And I also desire, that the personal assistance with which you have favoured me, may always be rendered unto your Missionary; for I consider this as contributing greatly to his success.

In the contemplation of those scenes of misery which I am continually called to witness, and in discharging those duties now devolving upon me, my heart frequently sickens, and my strength fails. And when I meet with those difficulties, which continually occur, in the performance of missionary labours, I am sometimes much discouraged; but I fondly hope that I have the prayers of the people of God, and believe that they have been answered. I have experienced the fulfilment of the promise of the Lord, "As thy day is, so shall thy strength be." I will still trust in his name; and since his grace is usually bestowed in answer to prayer, I now earnestly request, that whilst I am engaged in this arduous, this painful, but at the same time pleasing work, I may still be remembered in your prayers.

Yours, most affectionately,

J. H. VAN COURT.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of E. Steel, a quarter's rent, for the Contingent Fund	\$87 50
Of Rev. James Patterson, a collection in the First Presbyterian Church in the Northern Liberties, for the Professorship to be endowed by the Synod of Philadelphia	34 00
Of Rev. George Duffield, from members of the church in Carlisle, for the same Professorship	63 00
Of Rev. Dr. Moses Waddel, per Mr. William W. Woodward, his third instalment, for the Professorship to be endowed in part by the Synod of South Carolina and Georgia	50 00
the first do. of John R. Golding, esq. for do.	50 00
and the subscription of Mrs. Sarah Griffin, for do.	50 00
Of Deacon Ashley, of West Springfield, Massachusetts, per Rev. Dr. Samuel Miller, for the Students' Fund	100 00
Of Dr. William Smith, the fifth instalment, in full of his subscription for the Permanent Fund	20 00
Of Silas E. Weir, esq. in full of his do. for do.	100 00
Of James Stuart, esq. two instalments on his do. for do.	20 00
Total	\$574 50

THE
Presbyterian Magazine.

MAY, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

THE WASTE PLACES OF ZION.

SINCE the spirit of missions began to pervade the Church, many persons have written on this subject. We have no hope of adding any thing novel to what has been said, but we think it important to keep alive among Christians, a remembrance of the destitute state of our fellow creatures. For notwithstanding the many conquests which Christianity has achieved, and the numerous spoils which have been brought in to her from heathen lands, there is still a large field for Christian exertion. There are many places where the gospel has never been preached—places that belong to Zion by promise and by covenant. “Ask of me and I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for a possession. Thus saith the Lord, in an acceptable time have I heard thee; and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth: to them that are in darkness, shew yourselves.” The pencil of inspiration has thus gone round the earth, and marked it all out, with its kingdoms, its islands, and its deserts, as a possession sacred to the Redeemer.

On so practical a subject we shall wave a discussion of the question how far the gospel has extended already, or whether many nations have not rejected it to whom it has been offered. We believe that all the nations of the world might receive the gospel in a short time, if they had inclinations for its reception. Of course, by its daily rejection, they incur accumulated responsibility. But this responsibility, so far from relaxing the efforts of Christians, is with them an incentive to diligence. They who believe that the heathen incur no guilt by remaining

as they are, in desiring the spread of Christianity, are influenced by such views only, as respect the present blessings, which the system carries along with it. These are pre-eminently great. It draws more closely all the social ties, the numerous domestic relations, the endearments of friendship, whilst it enlarges the affections, widens the field of rational duties, discloses new spheres of thought to the contemplative mind, and embellishes society with a thousand charms. No one can set a higher estimation on these subordinate comforts than the experienced Christian, yet they are not the chief reason why he desires the spread of the gospel. His conscience, purified and enlightened by the Spirit, convinces him of the obligations of all men to be holy; and that the gospel alone can restore to man that divine image he has lost by the fall.

He has found out the beauties of holiness, contrasted with the odious nature of sin; and as the precepts, the promises and threatenings of the Bible point to future scenes, he justly considers all men as the children of eternity. But above all, as the Christian system is a display of the perfections of God, he desires the promotion of the divine glory, in the enlargement of the church, and calling to a fellowship in its blessings, the perishing millions of the human race. We are willing to admit that the rays of revelation have penetrated to a much greater distance among the different tribes and kindreds of the earth, than many are apt to imagine. But let us suppose that the gospel has been offered to all mankind. So long as they continue to decline its gracious provisions, so long would it be our duty to persevere in the praiseworthy attempt, of bringing them to a better state of mind. After all, how confined are the limits of Zion! The claims of six hundred millions are but partially attended to by the church. Geography, books of voyages, with the researches of travellers, give us alarming views of the spiritual desolation, that is abroad in the earth—and were there only a single spot in the world, which the tidings of salvation had never reached, for that spot every pious heart would feel deeply interested.

Among the waste places of Zion may likewise be ranked such cities, villages, and even large tracts of country, as were once possessed of Christianity, but from which it has been taken away. Over such places a kind of sanctity is thrown, which seems to shed a few gleams of light on the clouds that shade the picture. For example, the Holy Land is interwoven with our earliest associations. We have heard with delight of its brooks, and its vineyards. Its mountains and hills, its rivers and vales, are connected with our most classical recollections. The traveller, the historian, and the poet, have here lavished their choicest stores of description.

The same kind of interest is connected with the churches of the Lesser Asia, and in some degree with those planted by the apostles in Greece. Under such circumstances it is possible that travellers, influenced by a warm imagination, may not always exhibit the degraded condition of the people in its true colours. But look at Jerusalem, Bethlehem, Nazareth.* The mosque of Omer fills the place of the temple; monasteries cover the abodes of the prophets; and the prowling Arab lurks amidst the green pastures, where the Psalmist once led forth his tranquil flocks.

The waste places of Zion extend still further. There are many regions where the ordinances of the gospel are regularly sustained—where preachers fulfil their appointed rounds of duty, but where the eye of a Christian can discover, that the spirit of the gospel is departed. Many are to be reckoned among the false teachers of the day, who speak much truth, but who withhold constantly from their hearers the peculiarities of the gospel. Before such teachers the face of the Church is like Eden, behind them it is a wilderness. It is painful to contemplate these desolations of Zion, for the memory of brighter days springs up so soon to embitter every recollection. Behold Geneva, England, and Scotland too, among whose mountains God has so often made the place of his feet to be glorious. We turn to our own country with peculiar interest, and find here the symptoms of a signal apostacy.

It is remarkable, however, that every effort to supply the waste places of Zion, meets with opposition at the present day. We have to encounter the calculations of the philosopher, the suspicion of the sceptic, and the sneers of the profane witling. Will God condemn the poor heathen? is a question often asked. We answer, did he condemn the Canaanites, when he commanded their groves to be cut down, and their altars to be destroyed, because the cup of their iniquity was full. The light of nature avails but little to man, whose moral powers are all in ruins. We challenge the records of paganism, to show the name of an individual, whom the light of nature has made a better man, whose heart it has cleansed, whose tempers it has sanctified.

Other objections arise from the fondness with which the heathen regard their systems of superstition, the strength of their prejudices, and their ignorance. "As to the obstinacy with which nations adhere to those religious tenets which they have imbibed from education, it furnishes no solid argument against our views; it is, indeed, a just and weighty reason for

* The reader may see a faithful description of the Holy Land in Clarke's Travels, p. 222.

an increase of caution, and on the same ground of difficulty it becomes an additional incentive to an increase of diligence. You diffuse the light of philosophical knowledge, though it must lay open the fallacy and absurdity of many opinions which tradition has preserved concerning the origin and structure of the world. You introduce such laws and customs as, in a course of time, will bring on a material revolution in the manners of the nations with whom you are connected; and militate against many ritual observances, which are now protected by the supposed commands of the Almighty."* Had the apostles reasoned in this manner, we should never have contemplated those scenes of moral beauty, evolved before the eye of the philanthropist, in countries that have been blessed with the light of the gospel. Who is able to contrast the present state of England and Scotland, with their state under the reign of the Druids, and not find something to animate his exertions in the cause of Christianity.

O Scotland, much I love thy tranquil dales:
 But most on Sabbath Eve, when low the sun
 Slants through the upland copse, 'tis my delight
 Wandering, and stopping oft, to hear the song
 Of kindred praise arise from humble roofs:
 Or when the simple service ends, to hear
 The lifted latch and mark the gray hair'd man,
 The father and the priest, walk forth alone
 Into his garden plat or little field
 To commune with his God in secret prayer.

Many seem to look with suspicion on missionary efforts for the heathen, who profess to admire Domestic Missions. We are told of our Indians to the west, our coloured population, our dilapidated churches, and vacant perishing congregations. They feelingly represent the situation of our large commercial towns, and of our villages, and wind up with the cold calculation, that charity begins at home. Perhaps these persons then are foremost in the career of benevolence at home—not so reader.

We are far from contending that there are no difficulties connected with carrying the gospel to the waste places of Zion. The conquest of the world must involve perils and hardships. Some of the obstacles, however, arise from ourselves; and an excessive fondness for scientific and literary pursuits is not to be ranked among the least. The love of praise has been called the last infirmity of noble minds. It is a dictate of our nature, but it ought never to be forgotten that our nature is corrupt. Christianity has a literature peculiar to itself, in which it is ornamental to excel, yet even this, if not properly controlled, may make the heart the seat of ambition. The world cannot present

* White's Sermons at the Bampton Lecture, 1784, p. 252.

an object more pitiable, than a minister of the sanctuary, over whom the love of distinction seems to bear imperial rule. Such ministers will not be found among the waste places of Zion. A too great love of literature leads to such softness of character, as disqualifies for conflicting with any thing of a perilous nature. If the time which has been spent in compiling the many folios which are never looked into, but by a few scholars, had been employed in active operations against the kingdom of darkness, the limits of Zion would have been more widely extended at this day. Happy is that preacher who keeps all things subordinate to the love of the Saviour; for who would not rather be Brainard among his Indians, enjoying the rich consolations of the gospel, than the most accomplished scholar, holding a fruitless communion with the sages, historians and poets of antiquity.

Ministers who pursue learning to an unwarrantable extent, may gain their object. They may command the admiration of their fellow men. They may be partially useful. A burning mountain may display spots of verdure on its surface, whilst consumed within by restless fires. So long as the heart is the seat of ambition, so long the tranquillity of the gospel is absent, and unfitness for the duties of the ministry is the consequence. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses. By honour and dishonour, by evil report and good report, as deceivers and yet true, as unknown yet well known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things."

Another difficulty is found in the diversity of denominations into which the church is distinguished. Every effort to rescue perishing sinners, from the wrath to come, is regarded as an effort to spread abroad the influence of a sect. The glory of our Redeemer, the extension of his kingdom, and the happiness of millions, must all be sacrificed to our views of ecclesiastical policy. At the same time, it would be criminal not to acknowledge, that of late years, Christians are becoming more alive to the importance of mutual efforts for the spread of the gospel. The tribes of Israel marched under different standards, but when contending against idolatry, they rallied round one common standard.

The last discouragement we shall mention, is that over-anxious care about the things of time, so characteristic of many who profess to be followers of the Saviour. The slightest contribution is supposed to make serious inroads upon our property. Regardless of the promise of Him who feeds the young ravens when they cry, and who clothes the exposed lily of the

field, they entrench themselves in a selfishness too formidable for the most pathetic representations of the heathen world. They look to their own things, and not the things of others. With the mercies of God, profusely scattered around their dwelling—with grounds and enclosures ornamented like the Leasowes, it is with reluctance they give any thing of their substance to the cause of missions. Can such persons be the followers of Jesus Christ?

But against every difficulty the cause of missions will prevail. God has spoken the word. He has foretold it with an astonishing fulness and clearness. "In that day shall this song be sung in Judah. We have a strong city. Salvation will God appoint for walls and bulwarks. Israel shall blossom and bud, and fill the face of the world with fruit. Look upon Zion the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord shall comfort Zion—he will comfort all her waste places—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." This is the glowing language of inspiration. The eloquence of Greece and Rome must yield to the eloquence of heaven.

Molli paulatim flavescet campus arista,
Incultis que rubens pendebit sentibus uva
Et duræ quercus sudabunt rosida mella.

T. B. BALCH:

FOR THE PRESBYTERIAN MAGAZINE.

ON CHURCH GOVERNMENT.

(Continued from page 171.)

1. My first argument to prove that the government of the church was committed, not to all the members, but to pastors and lay elders, is from analogy. The church is compared to an army, to a kingdom, to a house.

But in what does the analogy consist? A household consists of parents, who are the heads, of which the father is the *supreme governor* of the family; and children and servants, who are *governed*. In an army we immediately recognise officers, of different grades, in authority and power; and in a kingdom, supreme and subordinate rulers.

All the adults in a family do not govern. All the members of an army and a kingdom do not rule. The church is compared to a house, an army, a kingdom, not only because all their members constitute respectively an house, an army, a kingdom: but, likewise, in regard to the *rulers* of these different associations. The comparison is designed to convey the idea and necessity of *union*. But this is not the only ground of analogy. The resemblance is designed to show that there are different officers in the church; that some members are *rulers*, and others are *ruled*, as is the fact in a house, an army, a kingdom.

The church is compared to the human body for both these reasons. "We have many members in one body—so we, being many, are *one body* in Christ." Here is taught the *union* of the church. But in the human body all the members have not the same office. Neither have all the members of the church the same office. This conclusion is not drawn, by the apostle, in express terms, but it is manifestly implied, and explicitly illustrated in the succeeding verses.

He first establishes the *unity* of the church; then declares the *offices* of her members to be *various*; and then states the offices by name, and urges to the diligent exercise of them. "Whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rulers in this catalogue seem evidently to be a distinct class of officers. The church then is analogous to the human body on account of her unity, and the distinct offices which her members sustain. And on the same principles she is compared to a house, an army, a kingdom. In a house the male head is invested with supreme authority and power. In an army and kingdom, persons who are judged best qualified, are selected, to whom the power of governing is committed.

The conclusion, from analogy, forces itself irresistibly upon the mind, that the government of the church should not be committed to the promiscuous body of her members, but to a number of the most pious, able, and prudent men, selected for that purpose. The men, so selected, we call ruling elders, in distinction from preaching elders, "who labour in word and doctrine." These two classes of elders constitute the rulers of the church, as I shall show hereafter. My chief design, under this head, is to prove that a part *only* of the members of the church are rulers, and not the whole body.

Ruler is evidently a relative term, and supposes there are some who are ruled. To say all are *rulers*, must lead to another conclusion, that none are *ruled*, which is a perfect solecism.

2. I shall argue the case from the government of the church prior to the advent of Christ.

We find that God had, at the birth of Christ, a church in the world. At this period the church was both *national* and *local*. She was founded upon a national covenant, and her organization was of a national character. Of the same character was her government. And there were certain duties, which, as a national church, her members were to perform. But this national church subsisted in a great number of *local* churches, that were under a local government. Such were the *synagogues*.

The inhabitants of the United States are but *one people*. As one people they have a national government, which is administered by *national* officers. But there are also *state* governments, and *state* officers, entirely distinct from those of a national character. These two kinds of government do not very unaptly illustrate the government of the Jewish church.

The same church, which existed at the birth of Christ, we find described in the writings of the prophets. We trace the history of the same church, backwards, through the prophetic era, to the period when Israel arrived at Mount Sinai, on their march from Egyptian bondage, to the land of Canaan. *Here* the national covenant was proposed, and accepted. *Here* the church of God became a *national* church. *Now*, Aaron and his sons were appointed to the priesthood, and the sacerdotal office restricted to Aaron's family. *Now*, the tabernacle, altar, and the ark were erected, and the ceremonial system introduced. *Here* is the origin of the *national* church, which existed from that period till Christ, the great antitype of the ceremonial system, expired on the cross.

At what period the *local churches*, or *synagogues*, were established, is uncertain. It is evident that they existed at the birth of Christ, and for ages before that period.

But ascending from Mount Sinai, farther into the ages of antiquity, we trace the church, though not in her national and Levitical dress, yet, radically and essentially the same church, till the time of Abraham. Through this whole period it is evident that God had, on earth, a *visible* church. But had he no *visible* church till Abraham's day? I answer in the affirmative. And as it is somewhat easier to *descend* than *ascend*, I shall begin with Adam, in whose time, I think, the church of God may be discovered, and thence traced down to the time of Abraham.

The world was manifestly put under a dispensation of mercy, before the expulsion of our first parents from Paradise. And can we suppose that near twenty centuries should elapse, before the God of all grace, and the only object of religious worship, would have a *visible* church established on earth?—before any ordinances were appointed, and any public worship prescribed?

'The supposition I cannot admit. But what seems to be the fact?

The church, defined in few words, is a number of persons, associated, on the principles of revealed religion, for the worship and service of God. This association gives *existence* to the church. And the prescribed rites and mode of worship give *visibility* to her existence. If, therefore, ordinances were appointed, and a form of religious worship prescribed; and if any, in Adam's time, engaged to perform that worship, and celebrate those ordinances *publicly*, the conclusion is unavoidable, that there was a *visible* church in the days of Adam.

The *origin* of the church of God, and the *date* of her *visibility*, are here the objects of inquiry.

The Redeemer, all will readily grant, was first revealed to the apostate parents of the human race, in the promise of the woman's seed, before they were driven from the garden of Eden. The history of the first ages of the world is laconic, and on some points, we must draw our conclusions from imperfect premises. We have, I think, more than presumptive evidence that our unhappy first parents repented of their disobedience, were pardoned, and received into forfeited favour, through the promised Saviour.

"The Lord God made coats of skins, and clothed them." Gen. iv. 21. Here is evidence, at least, strongly presumptive, that sacrifices were appointed as typical of the sufferings and death of the promised seed, and as a part of religious worship. And the Lord's making coats of skins and clothing our first parents, seems to intimate that they were penitent, and received into favour. The Lord proposed a new covenant to them, and they consented to its terms. The Lord accepted them, and they engaged to comply with all his requisitions. They became his covenanted people, and thus they constituted the church of God. Here is the *origin* of the church. Adam undoubtedly offered sacrifices, and performed all the other services required. This gave *visibility* to the church. Here is the *date* of her *visibility*. His example was imitated by his sons. For, "in process of time," Cain and Abel brought, each, "an offering unto the Lord." Gen. iv. 3. These offerings were, unquestionably, brought after the example, and according to the instructions of Adam; and were, we may presume, accompanied with prayer and thanksgiving, as parts of religious worship.

And since the original, translated "in process of time," does literally signify, "at the end of days," we may conclude that their offerings were brought, regularly, on every returning seventh day, which was the Sabbath. For it cannot be supposed that our first parents, and their children, neglected the observance of the appointed Sabbath.

Cain had a wife, and it is probable that Abel had one likewise. If so, there were at that period three families, all of which performed, at least, some parts of the prescribed worship of God, either *separately* in their respective families, or all *publicly* in one assembly. If the former was their practice, then there were three separate local churches. For they all performed some parts of religious worship, and some of them, no doubt, complied with all the requisitions of their Maker. On the supposition of three churches, subsisting in families, we must consider their male heads as their rulers, and officiating priests. God invested Adam with authority to rule over his wife. Gen. iii. 16. And there can be no question but that Cain and Abel had the same authority. Paul said, under the present dispensation of mercy, that "the husband is the head of the wife." Eph. v. 23.

But though these heads ruled in their families, and Adam and Abel unquestionably worshipped God daily in their families, yet it appears to me that they all united, at some particular time, in *public* worship. If so, here is as public and *visible* a church, as any at the present day can be. For this belief, the history itself furnishes my mind with several reasons.

The expression, "in process of time," or "at the end of days," points to the seventh day, or some particular time, when the offerings of Cain and Abel were presented unto the Lord. As the seventh day was "blessed and sanctified," as a day of rest, it is reasonable to suppose, that our first parents religiously observed it as the Sabbath. And on this day, I suppose, Cain and Abel brought their offerings unto the Lord. The term *brought* seems to point to a *public* assembly.

"Cain *brought* of the fruit of the ground an offering unto the Lord. And Abel, he also *brought* of the firstlings of his flock and of the fat thereof." Gen. iv. 3, 4. The question is, *whither* did they bring their offerings, if not to a public assembly? Here is one evidence of a visible church. "God had *respect* unto Abel and his offering: But unto Cain and to his offering he had not respect." Gen. iv. 4, 5. It seems to be the general opinion that God distinguished Abel's sacrifice by some visible token of approbation. But how could Cain know this, if Abel's offering was made *privately* in his own house? It must have been made in a *public* assembly. Here is a second evidence of a visible church.

It is natural to suppose that Adam, after his unhappy apostacy, and after his restoration, by free grace, to forfeited favour, would early give his children instructions concerning the promised seed, the nature and obligations of the Sabbath, the design of the sacrifices, and the manner in which they were to be offered to God. And it is natural to suppose, that he would,

at some stated season, collect his children, and their offspring together for public worship, give them public instructions, and admonitions, and remind them of their obligations to their Creator. And what season more proper than the Sabbath day?

After Cain slew Abel, it is said he "went out from the presence of the Lord." Gen. iv. 16. This expression also, I apprehend, points to the place of public worship, where God manifested, by some visible token, his *gracious presence* to his true worshippers, assembled in some public place. This place, where the ordinances of public religious worship were observed, Cain abandoned. And instead of presenting, in this public assembly, the appointed offerings, and performing the prescribed worship, he appears to have been wholly engaged, at a distance, in building a city. Gen. iv. 17. Here is a third evidence of a visible church.

The church now consisted of the members of Adam's family, and the remnant of Abel's, which were probably again united in one family, under the government of Adam, and continued in this state till the time of Seth.

In the 130th year of the world, Seth, Adam's third son, was born. And as he was appointed another seed instead of Abel, we may suppose he imitated his righteous brother's example, and had a church in his house; and that he brought a weekly offering unto the Lord, as Abel had done.

In the year of the world 235, Seth had a son, "and called his name Enos." Gen. iv. 26. By the time Enos arrived at maturity, the human race was considerably augmented in number, and had become much degenerated. Amidst the wickedness which prevailed, "began men to call upon the name of the Lord." Gen. iv. 26. The pious part of the inhabitants felt the necessity of vigorous, and combined exertions, to support the worship of God, and counteract the contagious influence of the wicked. Hence they "began to call upon the name of the Lord." From this translation of the original text, it seems evident, that they made a more *general and public* profession of religion than had been done before, and *associated* for the more public worship of God. The marginal translation leads us, perhaps, more directly and clearly to the same conclusion. "Then began men to call themselves by the name of the Lord." They called themselves, I suppose, after the perfections of God, which compose his name, such as righteous, or saints, or the worshippers of God in truth and holiness. The ideas of both these translations enter into Paul's description of a Christian church. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all them that call upon the name of Jesus Christ, our Lord." 1 Cor. i. 2.

Pious men, in the days of Seth, "called upon the name of the Lord," *i. e.* prayed to him in public worship, and they called themselves, and one another, "by the name of the Lord." The same persons are styled the "sons of God." Gen. vi. 2. And this is the usual scripture phraseology, in describing the visible church of God, as composed of his public worshippers. "Bring *my sons* from far; even every one that is called *by my name.*" Isaiah xliii. 6, 7.

After the Jewish church was completely organized, Moses said to the members, "Ye are the *children* of the Lord your God." Deut. xiv. 1. Said the Lord in reference to the same people, "Ask me of things to come concerning *my sons.*" Isaiah xlv. 11. Those persons, therefore, who, in the days of Seth, "began to call upon the name of the Lord," and who are called "the sons of God," made a public profession of religion, and associated together for public worship. They constituted the visible church of God. They "called upon the name of the Lord;" *i. e.* among other things, they performed the duty of prayer, which is put for all the exercises of public worship. Moses uses the same style, when he records an instance of the public, and solemn worship of Abraham, on a mountain near Bethel. "He builded an altar unto the Lord, and called upon the name of the Lord." Gen. xii. 8. He doubtless offered sacrifices, as well as performed the duty of prayer.

There was, therefore, in Seth's time, a visible church so organized as to embrace a number of persons, and, no doubt, a number of families. And the male heads of families officiated as priests and rulers of this church. They, as Cain and Abel had done, brought their offerings unto the Lord. And it continued a visible church till some time after "the sons of God," or his true worshippers, intermarried with "the daughters of men," or idolatrous inhabitants of the earth. From these marriages the most pernicious consequences resulted. The true "sons of God," who had called upon his venerable name, and had united in public worship as the visible church, by this time, had been called home. Their degenerate offspring, who still retained the name, were enticed by their wives to neglect the ordinances of religion, which eventuated in a general apostacy, so that the church seems to have been confined chiefly to Noah's family, *immediately* before the deluge.

Noah was "a preacher of righteousness," (2 Pet. ii. 5) and no question had a church in his house. Lamech seems to have been a prophet, and was probably a preacher. "Enoch walked with God," and was, perhaps, a preacher also. But these, and other genuine sons of God, had been removed, and the church, as a *visible* body, had become greatly diminished. The family of Noah, and those of his three sons, formed the principal

congregation, to which, as a preacher, he gave public instructions.

To rescue the church from utter destruction, Noah was commanded to build an ark, which proved her salvation. Noah was the priest and ruler of the church.

Having left the ark, after the flood, he builded an altar unto the Lord; and offered burnt offerings thereon. Gen. viii. 20. And this is conclusive evidence, to my mind, that sacrifices were a part of religious worship from the time of Adam to the deluge. And I see no reason to doubt, that, while in the ark, Noah offered sacrifices unto the Lord every seventh day. That he offered sacrifices after he came out of the ark, we have recorded testimony. As a prophet he delivered the famous predictions concerning his posterity, which have long been, and still are, in the course of exact fulfilment.

(To be continued.)

LECTURES ON BIBLICAL HISTORY.

NO. X.

“Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.”—GENESIS xii. 1—5.

The calling of Abram forms an important epoch in the history of the Bible. It took place four hundred and twenty-seven years after the deluge; i. e. in the year of the world two thousand and eighty-three, and before the birth of Christ, one thousand nine hundred and twenty-one. He was a descendant of Shem, at the distance of ten generations. His father’s name was Terah; and he had two brothers, viz. Nahor and Haran, both older than himself, and a nephew, named Lot, a son of Haran, and who is associated with him in the subsequent history. The family lived in Chaldea, in a place called “Ur of the Chaldees.” Here it was that Abram received the first intimation that he and his family were to be made the depository of true religion, for the accomplishment of Heaven’s merciful designs towards our guilty race. But the purpose of God was not fully revealed to him till some years after this period. The Chaldeans, it seems probable, had now become corrupt in their religion. Dr. Shuckford, and several other learned writers, are

of opinion, that they had fallen into that absurd form of idolatry which consists in worshipping fire; that *Ur*, a name which signifies fire, was then the seat of this foolish practice; that, upon Terah's attempting a reformation, a rupture took place between his family and the rulers of Chaldea, which led to the expulsion of him and his adherents from that country. Be this as it may, Terah with Abram, Nahor and his sons, and with Lot the son of Haran, (for Haran himself died in *Ur* of the Chaldees,) left that place in quest of a new and more comfortable settlement: and having found a pleasant tract of country in Mesopotamia, they halted, and began to make some improvements. They built a small town, which they called the city of Nahor, and gave to the country the name of Haran, their deceased relative, whose remains they had left in Chaldea. Here Terah died; and after his death, corruption creeping into his family, many of them apostatized from God and became idolaters. It was *here*, and on *this occasion*, that the call was repeated to Abram, in a way, doubtless, which satisfied him that it was from God, to come out, and be separate from the workers of iniquity; to maintain the worship of Jehovah in the midst of surrounding corruption; to forsake all who would not join him in that reasonable service; to follow the Lord whithersoever he might conduct him, and to yield himself entirely to the care of his providence and the influence of his grace.

To the *nature* and *design* of this call, and to the promptitude with which Abram obeyed it, your attention is now requested. And these are topics worthy our attention; for, in the family of Abram, if I mistake not, you are to look for the visible church of God in its post-diluvian infancy. It is true, that, before this time, there were persons in the world who feared the Lord and thought upon his name; who worshipped him in spirit and in truth, and were blessed in their deed. But these were the Lord's hidden ones—they were not formed into a community distinct, or easily distinguishable, from the rest of mankind; whereas, now, at the calling of Abram, a church was organized and made clearly visible, that is, a people were called out from the world united, by divine authority, in the belief of revealed truth, and in the observance of certain rites and ordinances of divine appointment, with a view to the glory of the Creator, and the happiness of his faithful worshippers; which is the true import of the term *church*. We hope, also, to make it appear in the sequel, that the Abrahamic vocation and covenant constitute a part of the gracious scheme of redemption by the blood of Christ; that the measure was adopted in wisdom; that there was in it no indication of partiality, or favouritism, on the part of God; and that its influence on the state of the world has been, in a high degree, salutary and benevolent. And.

it may be, that, in the readiness with which the father of the faithful obeyed the heavenly summons, we shall find an example at once animating to the people of God, and worthy the imitation of all who would wish to become the children of Abraham, by faith in the Lord Jesus.

I. For a right understanding of the nature of this call, we must look carefully at the meaning of the terms in which it is communicated. These are intelligible, expressive, and peremptory: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."—Country, kindred, and paternal residence, are all to be forsaken in obedience to the divine command. This appears to be a hard condition. The love of our country is an amiable affection; and it is one which generally gains strength as we advance in years. Habit incorporates and establishes it as a principle of our nature; so that few men, at the age of seventy-five years, the age to which Abram had now attained, are easily persuaded to encounter the sacrifices and hardships attendant on a change of country. To our kindred we are connected by the most endearing ties, and to part from them without any hope of being restored to their society and embraces, is like resigning a portion of our own flesh and blood. This we feel when our friends remove from us to a distant part of the world; and, especially, when death makes a breach in our domestic circle, and consigns to the darkness of the grave, the desire of our eyes, the child of our love, the companion of our social comforts. Abram was not required to leave all his relatives, for some of them chose to accompany him and join with him in the true worship of God; but those who served the creature rather than the Creator, who complied with the idolatrous practices of the country, or indulged in licentiousness and vice, were to be forsaken, as companions, on the principle, that "Evil communications corrupt good manners."

It is not probable that the inhabitants of Canaan were a better people than those of either Ur or Haran; but, being *strangers*, the influence of their bad example and wicked maxims would be less likely to prove pernicious to Abram and his family. An ungodly relative, or an intimate associate and old acquaintance, of a bad character, is a much more dangerous companion than a stranger, into whose company we may be occasionally thrown in the transaction of business, and to whom we feel no other attachment than that of humanity and good will. So frail are we, and liable to be overcome of evil, that natural affection and personal respect may, in an unguarded moment, shake our faith, or diminish our sense of duty to God our Saviour. Hence, our blessed Lord declares, expressly, that instances shall occur, in which, "A man's foes shall be those of his own household."

Matt. x. 36. "And thy father's house." A father's house comprises charms of endearment, which every one feels; but which no language can rightly describe. It is the place where we are first visited by the preventing benignity of Providence. Here it is that we are fed and protected with parental tenderness. Here it is that we begin to walk, to speak, to love, and to sympathize. Here we receive our first religious ideas,—are taught to pray,—to read,—to think, and to sing of redeeming mercy. In a word, it is the scene of our earliest, and, generally, of our purest pleasures. The principle of association makes its very defects delightful in our esteem: and to quit it, with no rational prospect of seeing it again, is always a painful trial. Abram could not have been insensible to it. The family had made one removal, from Ur to Haran. Here they had built a city, and were flattering themselves no doubt, with the pleasant idea of dwelling together in unity. Terah had deceased; but here was his *sepulchre*, and the venerated seat of his late residence. A thousand objects would conspire to attach the children to the spot where the father's ashes were deposited. Abram himself, had now arrived at that period of life, when the spirit of enterprise and experimenting usually gives place to the love of tranquillity and home. But God commands him to arise and go forth; and, as a good man, he may neither hesitate, nor inquire whither or wherefore. Behold here, reader, the grand and fundamental principle of practical piety! supreme regard to the authority and will of God.—Without this, our religion is but a name,—a shadow,—a dream,—a thing of no value. Difficulties and doubts may, and often do arise, respecting what God does require of us. And here wisdom is profitable to direct; our judgment is to be exercised, and our decision formed, in the light of such evidence as we may be able to collect on the subject. And should we err through weakness, or invincible ignorance, we may hope for pardon; for He, who made us, knows our frame and remembers that we are dust; and "there is forgiveness with him, that he may be feared." But in a plain case, where the law of our duty is intelligible and explicit, as the Bible makes it, in all important matters, we may neither gainsay nor expostulate. Nor need we be backward to render prompt obedience in every instance; for, though the Almighty acts and commands as a sovereign, yet, from the perfection of his nature, we are assured that all his ways are right, and all his commandments holy and good. His will is the true and only standard of right, and forms the immutable distinction between moral good and evil. Men who talk of ascertaining what is duty, by a reference to the law of nature and nations,—the fitness of things,—the dictates of right reason,—of common sense,—of humanity,—of con-

science,—the law of honour, &c. do but darken counsel by words without knowledge. These are mutable things, and partake largely of that fallibility and imperfection which characterize the human mind, in its best, and most highly cultivated state. But, in Him, who does his pleasure in heaven and on earth, there is neither variableness, nor shadow of turning. Blessed are they that do his commandments, hearkening to the voice of his word!—Abram was required to leave his home, his friends, and his country, for a land as yet undefined, and to him utterly unknown. And relying on the power, submitting to the will, and confiding in the truth and goodness of the Lord, “he went out, not knowing whither he went.”

Nor is it a vain thing to serve the Lord, however repulsive or painful it may seem to our depravity and self-will. The sinner who submits to God, thereby, repairs to the throne of grace, accepts of mercy, and takes shelter under the wings of the Almighty. Abram did so; and he was blessed, and made a blessing to many. He knew whom he believed; and he had the best possible ground to expect both grace and glory. His faith rested securely on the sure word of testimony—even on the word of the Lord which endureth for ever.

II. We inquire, secondly, into the design of this extraordinary call. God does nothing in vain. Every precept of his word—every ordinance of his appointment, and every act of his providence has for its object the accomplishment of some great and good end. Of the end to be answered by the dispensation, now under consideration, we have a concise and comprehensive view in the text: “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and, in thee, shall all families of the earth be blessed.”

These words, I think, warrant us to consider the design, as three-fold; viz. The glory of God; the happiness of Abram; and the good of mankind in general. First, *the glory of God*. This is the highest, the holiest, and the best end that can be named or conceived of by men or angels. And it is obviously implied, in the first clause of the passage of Sacred Writ, just cited: “I will make of thee a great nation.” That is, as the subsequent history authorizes us to expound the promise, I will distinguish thee and thy descendants from all other people, by my presence,—my favour,—my power,—my truths, and my ordinances. I will make of thee a peculiar people,—a nation of which I will be both king and lawgiver,—a nation in which I will manifest my providence, my justice, my munificence, patience and clemency;—a nation with which I will deposit my oracles, and establish a covenant comprising blessings temporal,

spiritual and eternal—a nation which, though full of faults, and guilty of frequent partial apostacies, shall yet, in the main, be zealous for my honour, and for the purity of my worship. And who does not perceive that the glory of Jehovah was maintained and promoted in the world by these exhibitions of his character, and of his claims to the homage of his intelligent creatures? Once and again, had all flesh corrupted their ways, and forsaken the Lord that made them. Scarcely had the waters of the deluge dried up, when men, growing vain in their imaginations, “began to change the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.” The Chaldeans paid divine honours to fire—the Persians worshipped the host of heaven—and Egypt ranked among her numerous divinities, the ox, the crocodile, and the serpent. So that, had not God chosen a people for his praise, and dwelt among them by the visible symbols of his presence, his very name would soon have been forgotten and lost, amidst the rabble of imaginary deities—the spawn of human depravity and ignorance.

Secondly, *the honour and happiness of Abram.* “I will bless thee, and make thy name great: and I will bless them that bless thee, and curse him that curseth thee.” If the Lord tries his people, and requires them to exercise self-denial, and to follow him in a way which they have not known, it is for their good, as they shall assuredly find in the issue. Abram was tried; and he was blessed—blessed personally and relatively, temporarily, and eternally. God manifested himself to him in a variety of instances; protected him by his power, and comforted him by his grace. Wherever Abram made any considerable stay in the course of his pilgrimage, there he built an altar unto the Lord, and there Jehovah condescended to accept his offerings, and strengthen his faith, by renewing the promises; affording him more enlarged views of his great and merciful designs towards him and his seed, and, through that channel, to a lost and guilty world. He was given to see the Redeemer’s day, and made to joy and rejoice in him, as the desire of nations.—“I will make thy name great.” This promise has been clearly fulfilled. Abram, though not distinguished as a statesman, a warrior, a great genius, an inventor of arts, or writer of books, is, nevertheless, the most famous man that ever lived. Not only the twelve tribes of Israel, but the Arabians, his descendants in the line of Ishmael, glory in retracing their descent from the father of the faithful. The apostle Paul speaks of him in a way which shows that God delighted to honour him, and make his name great, to the latest generations: when he says, believers in Christ are blessed with faithful Abraham.” And again, “we are all the children of Abraham by faith.” The apostle

James, in a few short words, passes upon him an eulogium of rare eminence and glory: "Abraham was called the friend of God." James ii. 23. And our Saviour, in the parable of the rich man and Lazarus, makes Abraham's bosom the emblem of heaven. Thus has God made his name great.

He was, also, blessed relatively. The covenant was renewed with Isaac—with Jacob, and his sons. The families of Israel were protected in Egypt, and at the appointed time, brought out of bondage with a strong hand and an outstretched arm. A way was opened for them through the Red Sea; and, for the space of forty years, they were fed with bread from heaven, and furnished with water from the rock. To them, by the ministry of Moses, the law was given from the Arabian mount, and at length they were introduced into a goodly land—according to the promise made four hundred and thirty years before, unto their honoured progenitor—the friend of God. Here Jehovah dwelt among them, in the tabernacle and in the temple, in the Shechina, and between the cherubim, on the mercy-seat. What nation or people under the whole heaven, have been favoured like this people? To them, in the fulness of time, the Shiloh came, as to his own; and though, generally speaking, they received him not, yet it is remarkable, that from among them he selected the first ministers of his gospel; and the New Testament teaches us that, when that blindness, which has happened to them, in part, shall be removed, they shall be restored to their vacant place in the OLIVE TREE, and all Israel shall be saved.

But, finally, this call of Abram had respect to *the moral improvement and welfare of the world*—"Thou shalt be a blessing—and in thee shall all families of the earth be blessed." Now there can be no doubt that Abram, like every good man, was a blessing to his family, and those who had any acquaintance with him. He may have been a blessing also, to many in later times, who have perused the history of his trials and his triumphant faith. But how are all families of the earth blessed, or to be blessed in him? Can this be in any other way than that the covenant established with him, is founded on the covenant of grace, of which Jesus Christ, his illustrious descendant, according to the flesh, is Mediator? This covenant and its seal of circumcision will be the theme of a subsequent lecture. We only remark here, that in order to find any sober sense in this promise, it appears to us absolutely necessary to admit that it has its ultimate fulfilment in our blessed Redeemer; because neither Abram nor any of his descendants, except Christ, ever was, in any tolerable sense, a blessing, or means of happiness to all the families of the earth. The excellent Mathew Henry has three short remarks on the passage of sacred history which we have been considering, with which we shall conclude this lecture.

“Those who serve and follow God themselves, should do all they can to bring others to serve and follow him too. Those souls they are said to have gained: and we must reckon ourselves true gainers if we can but win souls to Christ.

“Those who set out for heaven must persevere to the end, still reaching forth to those things that are before.

“That which we undertake in obedience to God’s command, and a humble attendance on his providence, will certainly succeed, and end with comfort at last.”

W. N.

FOR THE PRESBYTERIAN MAGAZINE.

THE ADVANTAGES OF EARLY RELIGIOUS INSTRUCTION,

Illustrated in the History of Mr. D.

Mr. D. is the son of a very respectable clergyman of the National Church of Scotland. On his early education much attention was bestowed. In addition to his classical learning, he was carefully instructed, by his pious father, in the doctrines and precepts of our holy religion. He was trained, like Timothy, from a child, to know the Scriptures.

But his father, though he thus watched over his growing principles, and endeavoured to bend and form them according to the strict rules of the gospel, had the mortification to observe, that the inclination of his son’s mind was more towards the vanities and follies of the world, than towards the sober and staid behaviour required of the true followers of Jesus Christ. This disposition of mind led him, very much against his father’s will, to choose the army as his profession. When his father saw, however, that he was resolute in his choice, he allowed him to pursue, in this particular, his inclination, and, by his wealth and influence, procured him a commission.

This youth, now freed from parental restraint, and associated with those who were destitute of the fear of the Lord, revelled in all the loose pleasures and unhallowed amusements of a gay and licentious life. The novelty and bustle of the scene tended to drown, for a considerable time, the voice of conscience. He forgot his father’s house and his father’s admonitions. Religion appeared to him now to be only the craft of priests, or, at least, the companion only of the melancholy. Hence, he imagined, that the farther he banished this demure and sober guest from his thoughts, the more true happiness he should enjoy.

While he was in this temper of mind, the regiment, in which he was an officer, was ordered to Malta. During his stay there, the island was visited with a desolating plague. Of this destructive disease he became a subject. On his sick bed, he was almost entirely deserted. The state, to which he was now reduced, re-

minded him of those kind assiduities which he had experienced when under his father's roof. With these remembrances, many of the kind and pious advices and admonitions, which he received from his father, returned to his mind. He now saw how widely he had wandered from that good path, in which he had, by both his parents, been exhorted to walk. This consideration produced in his mind no small degree of uneasiness. The prospect of approaching dissolution, also, gave to the remonstrances of conscience, a sting which they never seemed before to possess. He began now, therefore, to think, that he was not yet prepared for the solemn hour of death. This caused him anxiously to wish for a return of health, that he might enjoy an opportunity of making some better preparation, than he had hitherto done, for appearing before his God. Oh, he thought, if he could but again enjoy the advantages which he lately possessed, he would endeavour, through God's assistance, more carefully and diligently to improve them! These feelings naturally led him to the throne of grace to confess his sins to his God. He had learned the gospel *theoretically*, and therefore knew, that *that* scheme recognises no merit in the creatures to whom it offers pardon and acceptance. This knowledge encouraged him in his application to that God, against whose laws he was aware he had grossly offended. Self-denied and humble, therefore, he presented himself before his God, and pleaded, in his own behalf, the righteousness of that Advocate who appears in heaven as the friend and representative of penitent, believing sinners. His prayer was not rejected. His heart was renewed; and in addition to this, his health also was restored.

From the bed of affliction, consequently, he came forth, like gold from the furnace, changed and purified. His former companions and sinful amusements were not now pleasing to his taste. He wished much to enjoy again those delightful religious conversations and exercises, to which he had not been sufficiently attentive when he resided in his father's house. The wishes which he thus expressed, made some of his pious friends desirous that some efforts might be used to obtain for him leave to quit the army. Of this he himself also was desirous: but it was deemed by his friends, on reconsidering the matter, upon the whole best, that he should remain for some time longer in the service, as his example might be of advantage, perhaps, to some of his fellow officers and soldiers. To this advice he submitted; and now appears in the army both in the character of a British soldier, and in that of a soldier of the Captain of salvation.

On this short narrative no comments are necessary. Its *moral* must appear at once obvious to every reflecting mind. It clearly teaches parents not to despair of the success of their la-

bours in educating their children, although they may not see an abundance of fruit immediately follow. Let them go on in this good work. The time may come when they shall see, perhaps, those little ones, over the formation of whose principles they have long watched and prayed, snatched, like the subject of our narrative, "as brands from the burning."

"Though seed lie buried long in dust,
It shan't deceive their hope,
The precious grain can ne'er be lost,
For grace ensures the crop."

T. G. M. I.

FROM DRELINCOURT'S VISITS OF LOVE.

Translated for the Presbyterian Magazine by a Layman.

Consolation for a Mother who mourns the loss of a beloved Daughter, who died in the bloom of youth.

Pastor. My sister: I have been informed that God has been pleased to remove from this world, your pious and excellent daughter. I know that you loved her tenderly, and that she was worthy of your love. You must, of course, be deeply affected by her loss, and not without just cause. For this reason, I have called to offer you some consolation, and to join with you in prayer to God.

Mother. I do not believe, dear sir, that there lives so afflicted a being as myself; excuse my grief, and allow my tears a free vent. I can freely say, as the Prophet Isaiah formerly said, "Look away from me, I will weep bitterly, labour not to comfort me." My greatest relief is to indulge my sorrow, and always to keep my hand on my wound.

P. I pretend not to condemn your tears, provided you indulge them in moderation, such as becomes a professor of Christianity. But, my sister, it appears to me that your affliction is excessive, and I fear that it will offend God.

M. It seems to me, on the contrary, that I am not sufficiently distressed; and that my grief does not correspond with the wound I have received.

P. I know not how you could be more dejected, unless you wish to weep for your daughter as those who have no hope. This would be a reproach to her memory, as if you believed she was in misery, and, as if you had no assurance of the happiness of her soul, nor of the resurrection of her body. For if you are persuaded that God has received the soul of your child into the realms of bliss, and that one day he will raise her body from the grave, and make it conformable to the glorious body of his Son, why should you afflict yourself like a pagan, who believes neither the one nor the other?

M. Dear sir, you know not the worth of my child. It does not become mothers to praise their daughters, and were she alive, whom I now mourn, I should be silent. But since it has pleased God to take her from this world, I shall be excused for honouring her memory, by saying, that I do not believe that there existed a mortal of greater piety or greater modesty than herself. She was gentleness and sweetness itself; and, at her age, it would not be easy to designate a more amiable person. She cherished for her father and myself, all the tenderness we could wish. She delighted in obeying and pleasing us in all things. She loved her friends with the tenderest affection. In sickness, she devoted her best services to them, and would hazard her own health to preserve theirs. She was kind and charitable to the poor; and when she could add something to their little means, she was truly happy. In a word, sir, her soul was so united to mine, that she could not live without me, nor I without her. Hence it is that the separation is so painful, that I cannot support it. A thousand times a day I wish that God would take me from the world, that I might be again with my child, since she cannot be with me.

P. By the graces which distinguished your daughter, God intended early to form her and prepare her for heaven. They were the "marriage garment," whitened in the blood of the Redeemer, to qualify her for admission to the mansions of glory. There she has entered at the call of her Divine Master; there will you also be admitted at the period fixed for your dismissal. During the remainder of your life, can you not exist without your daughter, inasmuch as you lived comfortably before she came into existence? God is the only being without whom we cannot exist; as it is in him "we live and move and have our being."

I believe that after the resurrection we shall recognise each other; but that a soul received into paradise by God, will recognise other souls that are there, and distinguish them from others, is what scripture does not expressly teach us, and which I have some difficulty in believing. It is not then after your daughter that you are allowed to sigh, but after the Lord Jesus Christ himself. "For while we are in the body, we are absent from the Lord; but when absent from the body, we are present with the Lord." Hence, arose the desire of the Apostle, "to be absent from the body and to be with Christ, which is far better." But, after all, we should be equally content to live or to die; for Jesus Christ is "gain," as well in life as in death.

M. I cannot recall the amiable character of my beloved daughter, without suffering the keenest sorrow. I am overwhelmed with grief, and can with difficulty support existence.

P. This, on the contrary, is what should be your greatest con-

solation; and should show you how much reason you have to submit to the will of God, and to admire his wisdom and his goodness. This most merciful and almighty Being has made it obvious, that your daughter belonged to him in an especial manner; since he not only created her in his image, and redeemed her by the blood of his Son, but has regenerated and sanctified her by his Spirit. He had sealed her with his seal for the day of redemption, and had given her the earnest of the inheritance, which he has prepared for his elect from the foundation of the world. After this, my sister, can you doubt, that he conferred on her the possession of this inheritance, and crowned her with glory and immortality? If this is your belief, are you not an enemy to her happiness; or at least, do you not prefer the satisfaction of seeing her amidst the afflictions and miseries of the present life, to her supreme felicity?

M. David wept for his son Absalom, rebel and parricide as he was (for he attempted the crown and the life of his father). Nevertheless, this poor father not only wept over this unnatural son, but he was afflicted at his death, and he speaks of it in the most pathetic terms; he even wished to die, and that his son might live. Indeed, when the death of Absalom was announced to him, he was so affected as to weep, and exclaim, "My son Absalom, my son, my son Absalom; would to God I had died or thee, Absalom, my son, my son."

P. This example cannot authorize a grief so peculiar and excessive as yours. On the contrary, it reproves it; for David mourned a son who died in rebellion, and who had planned his parent's death. He had but too much reason for grief, that he had been the father of a child that would be guilty of an attempt on his crown and his life; and he could but reflect with anguish on the future punishment of such a son. While, on the contrary, you have reason to thank God who has given you so pious a daughter, who has died the death of the righteous, and who now enjoys the happiness of heaven.

M. If the life of my child has been holy and exemplary, and if she has been a model of piety and virtue, her patience during her tedious illness, and amidst the most severe sufferings, has been truly astonishing. Not a word of impatience or murmur, ever escaped from her lips; she was composed and resigned to God. In the hope of a better life, she took a peculiar pleasure in praying to God, and in listening to the prayers of others. She attended to religious exhortations with interest and delight, and drank deep of the consolations contained in the word of God. By her wonderful constancy and her pious conversation, she comforted those who came to comfort her.

(To be continued.)

“*The Refuge.*” *By the Author of the Guide to Domestic Happiness. Third American edition. Published by Anthony Finley, Philadelphia, 1821. pp. 333.*

We are gratified with the appearance of a third edition of this admirable little book. It contains an interesting illustration of some very important practical and experimental truths of our holy religion, written in a neat, chaste, and happy style. The peculiar sentiment of the author, maintained in his “*Gethsemane*,” does not appear in his REFUGE; nor does it prevent him from making, in the pages of this charming publication, the most unlimited and unfettered offers of the grace of the gospel to sinners indiscriminately. This book is evidently the production of one well versed in the holy scriptures, and intimately acquainted with the workings of unbelief in the human heart. He draws his instructions directly from the fountain of inspiration; and presents to his fair correspondent the invitations, encouragement, and consolations, which, according to the view he had taken of her case, he was authorized by the sacred writers to offer.

The Refuge is composed of seven letters, addressed to a young lady labouring under deep impressions of religion, together with an introduction, in which the author gives some account of his correspondent. “She was the daughter of one of the first families in London,” left by her deceased parents to the care of her aunt, “whose fortune she was to inherit.” Her relative spared no pains nor expense in her education. When the season of life had arrived, she was introduced into the first circles of society, where her beauty and attainments procured for her the most flattering and intoxicating reception. But a sense of the importance and necessity of religion soon rendered all attentions from the gay and honourable, and all the pleasures and amusements of high and fashionable life, unsatisfying. As an accountable and immortal being, she felt that she had a more important destiny to fulfil, than, like a gaudy butterfly, to flutter for a day in scenes of gaiety and dissipation. There was a vacancy in her bosom which these trifles could not fill.

“In the vigour of youth,” says our author, “and in the bloom of beauty, surrounded by all that can flatter hope, or stimulate to action, Lavinia entered the avenues of sublunary pleasure in quest of happiness; but the lovely enchantress was not to be found in the regions of terrestrial delight. All the sources of felicity were explored in vain: emptiness was stamped on every enjoyment. Our young votress soon discovered that her expectations were fallacious; that many of her pursuits were not only trifling but criminal. A conviction of guilt filled her breast with tumult: terrifying apprehensions agitated her soul: she beheld with astonishment the precipice on which she stood, the imminent danger with which she was surrounded—that there was but a step between her and everlasting ruin: and trembling on this precipice, she first uttered that inexpressibly important query,—‘What shall I do to be saved?’”

In his introduction the author has made some very valuable remarks on the desire for happiness, which our Creator has interwoven with the very texture of our constitution; on the lamentable mistakes which multitudes commit in seeking its gratification; and on the indispensable necessity of religion to our present comfort, as well as future blessedness.

In the *FIRST letter* the author exhibits to his correspondent, who had stated her case to him, and was deeply distressed with a sense of guilt, unworthiness and vileness, an all-sufficient Saviour. In holding out the invitations of the gospel, he meets the objections that are apt to arise in the heart of a sinner against an immediate compliance with them. He shows that the offers of salvation through Christ are perfectly free; and that any, and every, transgressor, how great soever may be the turpitude of his character, is warranted by the language of the gospel, to apply for salvation, in the appointed way, with confidence that his believing application will not be rejected. "In opposition to the freeness of grace, urge," says the writer, "neither the number nor the magnitude of your crimes as a bar to forgiveness. This would be to act like 'the (quoting the words of another) timorous passenger, who, in a storm at sea, makes it his only business to tell the waves, and to shriek at the beating of every billow against the ship; instead of imitating the industrious pilot, who hath his hand at the helm and his eye to heaven, and minds more his duty than his danger.'"

After an illustration of the riches of divine grace, he subjoins this judicious exhortation to Lavinia.

"Having, therefore, indubitable evidence of the riches of grace in the salvation of such atrocious sinners, attempt not to limit its fullness or its freeness respecting yourself. Would you accept of pardon as revealed in the gospel for the relief of the guilty and the wretched, approach the mercy seat just as you are. Carry with you all your sins—all your guilt, and frankly confess both before him that searcheth the reins and the heart. Adopt the supplicatory language of David: 'Lord, pardon my iniquity, for it is great;' or, rather, plead nothing in hope of forgiveness, but the blood of him in whose name you are exhorted to come with boldness. Stretch forth the hand of faith: lay it on the head of Christ, who is a sin-bearing Saviour, and he will carry all your transgressions into a land of everlasting forgetfulness."

He notices the tendency of the human heart to a dependence on self-righteousness, and shows that personal merit can have no influence in the great concern of a sinner's justification before the eternal Judge, which is grounded exclusively on the finished obedience of Christ unto death.

"Moral rectitude in all its forms, we ought, nevertheless, to admire, and studiously endeavour to cultivate. A disregard of this, where final, renders eternal happiness impossible, and condemnation absolutely necessary. That virtuous actions are praiseworthy in the sight of men, and, in a comparative view, in the sight of God, is certain; but that these actions, however numerous, or however splendid, are of no use in the affair of justification, is demonstrable:

and it is this grand fact, and this only, that abolishes, in a religious view, all human distinctions; that exalts the riches of sovereign grace; opens a door of hope for the guilty; and effectually secures all the glory of salvation to our adorable Immanuel."

In his *SECOND* letter, the author pursues the subject of justification, and in a luminous manner proves, that the good works done by sinners, and for which some plead so vehemently, constitute no part of that righteousness by which a believer is justified. This point he establishes by urging the imperfection of all such works,—the vast disparity between them and the salvation they are supposed to merit,—and the plain scripture testimonies on the subject.

The following passage in this letter is worthy of notice:

"That good works cannot be profitable to God, nor serviceable to man, in the important affair of justification, is a truth that extends to men of every description. The real Christian, who is renewed in the spirit of his mind, and enabled to act on principles very different from men in a state of nature, can claim no exception: nay, it will be the language of his heart, My goodness, O Lord, extendeth not unto thee. Morality, in this case, can have nothing meritorious in it; 'it being,' says a celebrated writer, 'but wisdom, prudence, or good economy, which, like health, beauty, or riches, are rather obligations conferred upon us by God, than merits in us towards him: for though we may be justly punished for injuring ourselves, we can claim no reward for self-preservation; as suicide deserves punishment and infamy, but a man deserves no reward or honours for not being guilty of it.'"

The author, while he insists on the exclusion of good works from the article of justification, is careful to assign to them their proper place in religion, and to attribute to them due honour.

"But while it is positively asserted that good works have nothing to do in the justification of a sinner before God, it is maintained with equal confidence, that there are other highly important purposes for which they are indispensably necessary. The scriptures declare, that the elect of God are chosen in Christ Jesus before the foundation of the world—that when the time to manifest this infinite grace is come, they are called with a holy calling, not according to their works, but according to his own purpose, and grace—that they are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them.

"That faith without works is dead, is an established maxim with the Christian. If there be time and opportunity, every believer is taught, by the Holy Spirit, to 'maintain good works for necessary uses—to let his light so shine before men, that they may see his good works, and glorify his Father which is in heaven.' In this case, faith and holiness are inseparable: and it was a conviction of the importance of this truth, that induced the apostle James to ask, when writing to the Jewish converts, Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? He knew there was a connexion between the faith of which he then spoke and moral duties: that it would be as congruous to expect grapes of thorns, or figs of thistles, as to suppose faith in the heart unproductive of real holiness in the life. It is as 'impossible for the sun to be in his meridian sphere, and not to dissipate darkness, or diffuse light, as for faith to exist in the soul and not exalt the temper and meliorate the conduct.' Faith, as a divine principle in the soul, purifies the heart; and is, in fact, the only source of good works. The tree must be made good before the fruit can be good. 'But without faith it is impossible to please God:' and hence we learn that Abraham's faith was prior to that striking proof of filial obedience by which he is said to be justified; and, therefore, neither the cause nor the condition of his justification."

How consolatory to a sinner deeply sensible of his utter unworthiness in the sight of God, is the doctrine of gratuitous justification by the righteousness of Christ!

"Were justification by works, either in whole or in part, what encouragement," observes our author, "could I administer to you, whose distress originates in a conviction of having none to plead as a ground of forgiveness? What could he say that is called to the bed of a wretched sinner, who, in the prospect of death, is alarmed with a consciousness of enormous guilt—of having lived without God in the world, and of being shortly to appear before him as his Judge? or what to the condemned criminal who, the next hour, is to pay his forfeited life to the laws of his country, as the only possible expiation of his crimes against society?—He must leave them both a prey to dejection and sorrow: he could not, consistently with his own principles, say any thing either to remove the pangs of guilt, or to assuage the horrors of despair. The hopeless delinquents might each, in their turn, adopt the expostulatory language of Job, 'How hast thou helped him that is without power? how savest thou the arm that hath no strength? how hast thou counselled him that hath no wisdom! How forcible are right words! but thou art a miserable comforter—a physician of no value.'"

Free as justification is, and independent as it is of all personal merit, it cannot, when rightly understood, afford the least encouragement to a life of sin—

"For while it is maintained that salvation is entirely of grace—that good works have nothing to do in the justification of a sinner before God; that dying infants are redeemed from sin and all its consequences by the blood of Christ; and that it is possible for the most notorious offender to be saved, even at the last hour; it is, at the same time, affirmed with equal confidence, 'That God never intended mercy as a sanctuary to protect sin'—That this doctrine gives to the sinner, continuing in sin, no reason to expect forgiveness: nay, the want of an habitual disposition to keep the divine commands, is unequivocal proof of his being in a state of spiritual death, and of his having no evidence that he shall ever experience the blessing of pardon. Divine grace is a 'vital, active, influential principle, operating on the heart, restraining the desires, affecting the general conduct, and as much regulating our commerce with the world, our business, pleasures, and enjoyments, our conversations, designs, and actions, as our behaviour in public worship, or even in private devotion.'"

It is impossible to believe this precious doctrine with the heart, and not experience its transforming influence. Genuine believers will assuredly be careful to maintain good works. But then their "love of holiness and zeal for the honour of God, arise," as the writer justly observes, "not from an expectation of being justified, either in whole or in part, by their personal conformity to the moral law, but from a heartfelt conviction that these things are in themselves lovely, as well as good and profitable to men."

Before we dismiss this letter, it is proper to remark, that it contains one passage which we think a little objectionable. Speaking of the inability of sinners, the writer says,

"This incapacity, however, which is purely moral, can by no means be pleaded in extenuation or excuse. Men 'love darkness rather than light, because their deeds are evil.' All obedience or disobedience is properly, or at least primarily, in no part but the will; so that though other faculties of the soul in

regeneration are sanctified, and thereby made conformable to the will of God, yet obedience and disobedience are formally acts of the will, and according to its qualities, a man is said to be obedient to God or disobedient. If, therefore, we have lost all inclination to obey the great Legislator of heaven and of earth, he has not lost his right to command universal and perpetual obedience."

That man is *totally* depraved, entirely helpless, and utterly hopeless in himself, is strongly inculcated by the author of these valuable letters. See pages 140. 149. 169. Still, however, he seems to lean to the opinion of those divines who place human depravity in the *will* alone: yet it is manifest, from the passage above quoted, that a conviction of the truth has prevented his adopting it. The reader will please to observe, that he does not affirm that all obedience or disobedience is in *no part but the will*, but qualifies his assertion by saying it is *properly*, or *at least primarily*, in no part but the will. That depravity is found in the will is an undeniable truth; but that it is confined to this faculty is what we cannot admit. The language of the standards of the Presbyterian Church is, in our apprehension, perfectly scriptural. They assert that man is both *unable* and *unwilling* to obey the law of God. A *blinded understanding* is sinful as well as a *stubborn will*. Holiness is, conformity to the divine law; and consequently sin or depravity is a transgression or want of conformity to that law. Now, if the law insists that all the faculties of the soul shall conform to its requisitions, it will follow, that any want of conformity, in whatever faculty it may be found, must be sinful. That the law does in fact make such a demand is perfectly manifest, from the summary given by our Lord of the first table, in answer to a question proposed by a lawyer, who asked him, which was the great commandment in the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Here let it be observed, that our Lord does not confine love to God to the *heart*, which is usually considered as the seat of the affections, but extends it to the *mind*, and to all the faculties of the soul. In fact, it is as really our duty to form with the understanding *right conceptions* of God, as it is to yield to him the homage of our affections; and indeed it is manifest, that right conceptions of his glorious perfections are indispensably necessary to right exercises of the heart toward the ever blessed God. We cannot love him, unless we know him. Hence it follows, that so far as the understanding is deficient in conformity to the divine law, it is sinful; and consequently, that depravity is not confined to the will alone, but infects the understanding too, and indeed all the faculties of the soul. Accordingly, we find that the sacred scriptures condemn *ignorance* of divine things, as well as *opposition* to them; and teach us, as the author admits,

that in regeneration other faculties of the soul, as well as the will, are sanctified. But if depravity were confined to the latter, the former would stand in no need of a purifying process.

J. J. J.

(To be continued.)

“*Memoir of the Life and Character of the Reverend Samuel Bacon, A. M. late an Officer of Marines,*” &c.

When the public career of an individual has attracted attention or excited applause, nothing is more natural than the desire to become acquainted with his private history; and this desire is proportionably increased, if the incidents of his life partake of an extraordinary character.

With a complete portraiture, however, we can seldom be gratified, except through the medium of biography, unless we have enjoyed his particular confidence and friendship; and hence, this department of literature, properly regulated, is deservedly popular.

It furnishes the world with a variety of interesting details which would otherwise be lost; presents a faithful delineation of character; preserves the memory of good deeds, and brings under the view all the occurrences of the most eventful life.

There are but few of the religious community, we presume, who have heard of the hallowed zeal and unwearied exertions of the Rev. Samuel Bacon, without lamenting his premature fate, and at the same time, feeling anxious to learn the particulars of his history. The opportunity for gratifying this desire is now afforded the public, and we apprehend, they will readily unite with us in expressing the thanks due the Biographer for his interesting volume.

The execution of this work, is in general creditable to the author; although the fastidious reader may perhaps complain that the style is too laboured and rhetorical for this species of composition.

We must, however, be permitted to advert to one or two features in the narrative, which in our opinion are objectionable.

In the first instance, the volume is unnecessarily swelled in size, by the introduction of extraneous matter; with which the reader could have dispensed, or which might have been thrown, with more propriety, into the appendix. Of this nature, are the remarks relative to the public provision for the support of elementary schools and the regular administration of the gospel in New England,—the account of Harvard Institution and the history of Sunday Schools; all which, without any compensating quality, perplex and interrupt the narrative.

But a more serious objection we have to the plan pursued by the Biographer in exhibiting the manuscript papers of Mr. Bacon. He has observed in his advertisement, "Few of the manuscripts were intended for publication at all; and none of them, in the state in which they came into the author's hands; he has therefore used the necessary liberty of correcting the style and phraseology of nearly all the passages introduced into the memoir." Now it will be acknowledged that verbal emendations may be made, without any unwarrantable infringement upon the sentiments or style of an author; but we would be exceedingly sorry, should the precedent be established, by which the "phraseology of nearly all the passages" of a posthumous writing might undergo revision and alteration. It is remarked, it is true, as an explanation, that few of these manuscripts were intended for publication; but it may be replied, who writes a diary or enters into an epistolary correspondence with an expectation that what he writes will be presented to the public eye?

Were this the anticipation of authors generally, we venture to affirm that both these species of writing would be divested of their peculiar attractions. When a man has recorded his religious experience, we wish not only his sentiments, but his style, nay, his very words; it is essential to the interest, that we should have his feelings expressed in his own peculiar phraseology, and then we can readily forgive unimportant inaccuracies.

With this partial abatement, we express our general approbation of the manner, in which this memoir has been prepared, and our *peculiar* pleasure at the generous and sympathetic feeling and tone of evangelic piety which prevail throughout.

Mr. Bacon, the subject of this memoir, was a native of Massachusetts, and passed the first twenty years of his life in the laborious occupations of his father's farm, uneducated and unenlightened.

Unhappy domestic circumstances rendered his seclusion unpleasant and stripped home of its customary endearments.* He was not, however, to be hopelessly depressed; with a naturally enterprising mind, he struggled, amidst discouragements of no ordinary kind, to emerge from the obscurity in which he was involved, and seized with avidity every opportunity for acquiring knowledge. What tended most effectually to his advancement, however, was the then secret determination of Providence to select him for usefulness in the church.

He was, indeed, the subject of remarkable providences; but

* Perhaps it might be objected, that the Biographer has revealed too much of the unhappy temper of Mr. B.'s father. It was necessary that the fact should be adverted to, but in such painful representations, the feelings of survivors should be consulted.

it is not our intention here to enumerate the strange vicissitudes of his life, but to excite the attention of the religious public to the narrative in which they are recorded.

The greater part of Mr. B.'s life was spent "without God and without Christ in the world;" but at length, after many wanderings, his active and restless mind was brought to concentrate all its energies upon the important subject of religion.

By the transforming grace of God, the *soldier*, the *infidel* and *duellist*, was induced to lay aside his irritable temper, gloomy speculations and false notions of honour, to become an humble and yet intrepid standard-bearer for Christ.

The first permanent religious impressions which he experienced and their happy results, are thus well portrayed.

"The fear of death shortly invaded him again; excited a guilty conscience, to discharge its dreadful office with still better criminations, and more alarming anticipations than before; and after many hours of fruitless supplication, subsided into a tranquil calm of the soul. This visitation of the hand of God he was not able to forget entirely. He gave, from this period, a more constant attendance on preaching; read the Bible, prayed, bought religious books, and without discovering his intention to any one, was disposed to make religion a very serious matter both of inquiry and practice. He still appears to have been a stranger to Jesus Christ, the source and channel, of all efficient spiritual influences. The word sown in his heart was still on 'the stony ground where it had not much depth of earth;' and however promising in appearance, was without root, and 'in the hour of temptation withered away.' He, indeed, was convinced that he had not attained to a state of safety; but, for a short time had too much confidence in the efficacy of his own dead works, 'performed without grace,' to advance him to that desirable state, to relinquish his dependence on them, and trust alone, in the righteousness of Christ. With the root of self-righteousness still vigorous in his heart, was united its inseparable concomitant, great ignorance of the way of salvation, by faith. This, indeed, is a mystery which can be fully learnt only by experience. But Mr. Bacon appears not to have possessed even that theoretical knowledge of the important doctrine which many persons, as destitute of saving faith as himself, have nevertheless, acquired. While he continued to acquit himself, with tolerable regularity, in the duties to which he was now addicted, his conscience slumbered; and a vague hope of finally escaping the wrath of God, and obtaining his favour, held him fast in its delusion. But God again suffered him to fall by a train of temptations, an easy prey to sins, which he could not reconcile with the character even of a sincere and earnest inquirer in religion. He had been invited by his gay associates, to unite with them in a scene of fashionable dissipation; and so utterly destitute of firmness to withstand the solicitation did he find himself, that he yielded an almost unhesitating compliance. While participating in this frivolous amusement, all serious reflection was stifled; and he was conscious of no other restraint on the levity of his feelings, than that which the laws of decency and custom impose. He was at this time in Lancaster. On his return to York, the next day, he had leisure to review his conduct, in the black shade thrown over it by the recollection of violated resolutions and vows, and the consciousness of having offered a direct resistance to the suggestions of the divine Spirit, and of violating his own knowledge and convictions of duty. He perceived that he had not only been overcome by the temptation, but vanquished almost without an opposing struggle. His reflections were distracting; and hurried him into a state of mind but little short of despair. He dared not even pray for forgiveness. Either the agitation of his thoughts, or real indisposition, impressed strongly on his imagination the expectation of sudden death. His health again became sensibly affected; and he ventured to pray only for strength to reach

home, and permission to die in the midst of his friends. He arrived. But his spirit found no rest: it had received a wound, which every recollection aggravated, and all his attempts to heal were worse than idle. The hand of the Almighty had inflicted it, and the remedy was only with himself. He read the scriptures, prayed, wept, but to no purpose. He was even tempted to drown his anguish in intoxication: but God mercifully overruled the intention. His imagination was still full of the apprehension of a sudden death—and while he repressed the open expression of his feelings, he more than once took a final leave as he supposed, of his child, and his friends. His inward anguish and alarm so far predominated as to overcome, at length, the pride of heart which had hitherto restrained him from availing himself of the counsel and society of his pastor and Christian friends. It cost him even now, a severe struggle to withdraw himself from a number of his customary associates, and go and unbosom himself to the clergyman on whose ministry he attended. In this interview, to employ his own phraseology, 'he cried and roared aloud:' and it was not until he had freely given vent to the strongest of his feelings, that he could utter his errand in intelligible language."

"The perusal of 'Doddridge's Rise and Progress,' which was put into his hands at the time, was an important help; as, by preserving him from absolute despair, it gave him the power of concentrating his thoughts without distraction, on the great doctrines of salvation. His time was as much devoted to inquiry on these subjects, and to public prayer, as his secular avocations would permit. Thenceforward he mingled more freely, than ever before, in the circles of the pious, and found a great advantage in their society. It was by no means the least, that he was at once delivered from many of the temptations and dangers, unavoidably growing out of his former connexions. The spirit of grace continued gradually to enlighten his mind, with a clearer knowledge of the gospel; and in a few weeks, he found himself able to repose his soul with a happy confidence on his Saviour.

"At what moment the gift of faith was first imparted, and his heart brought to bow with entire submission to the yoke of Christ, does not plainly appear. But, from the period to which this part of the narrative refers, he seems never, even for a day, to have remitted the pursuit of his salvation; and scarcely to have declined, by a single relapse, from those high attainments in faith and holiness, which he was enabled through an abundant supply of grace, to make with a rapidity seldom exceeded by the most favoured Christian. But it will be seen, that the original corruptions of his heart were not at once eradicated, nor the current of habit reversed, by an absolute exertion of divine power. But grace eventually accomplished this work, by engaging all the powers of his mind in a long and arduous course of exertion, vigilance, and self-denial. His conflicts were often sharp and painful: but commonly of momentary continuance. The fervency of his prayers, and the habitual prevalence of a vigorous faith, gave him an easy and rapid conquest of his spiritual foes. Nearly every struggle against sin proved to him the occasion of a new victory over it, till, by a dispensation as merciful to him, as mournful to the world he left, he was early translated to the scene of his everlasting triumph."

It might naturally be expected, that with a heart so deeply affected by the grace of the Redeemer, he would desire to devote all his talents to the service of the gospel, by freeing himself from secular employments and selecting a station more congenial with his renewed feelings. The practice of the law was accordingly abandoned; the prospects of professional distinction were promptly waved, and the arduous duties and responsibilities of the gospel ministry assumed.

When the experiment of African colonization had been determined upon, Mr. B. was entrusted with a principal agency, as a person peculiarly qualified for the management of the con-

tempted settlement. The public are already apprized of the disastrous circumstances attending this first experiment. In this station he exhibited the true dignity of his character and illustrated the strength of his Christian faith, amidst events which were calculated to appal the heart. Breathing the contagion of a poisoned atmosphere; his colleagues in the agency dying around him; sustaining almost alone the responsibilities of an important mission, he shrunk not for a moment from fatigue and danger, but with a magnanimity and fortitude altogether surprising, continued to give his personal attendance wherever it was needed, until a mysterious providence terminated his labours with his life.

The reader will be pleased with a few extracts from this volume, illustrative of Mr. B.'s Christian character.

The following anecdote may serve to exemplify the peculiarity of his zeal.

"In a letter dated October 15th, he writes to a confidential Christian friend, 'My cup is full to overflowing. Help me to praise my merciful Saviour. A brother of mine lately visited me. He was a confirmed Deist. Being older than myself, I neglected, for some time, to invite him to our stated prayer meetings, fearing the ridicule of sacred things which might be expected from his satirical tongue. But a sense of duty compelled me at length to take him along. We went into meeting: in prayer, he was the only one present who stood. He kept his position as erect as a post; until, as I was kneeling near him, I pulled him by the coat, and he came upon his knees.—God not only gave me utterance, but enabled me to wrestle in faith for his salvation. The next morning he came very early into my room, begging me to pray for him. I did so; and kept him with me about twelve days. In the mean time he was born, both 'of the water and of the Spirit.' He partook of the holy sacrament of the Lord's supper, and has left me, and all his sins behind.'

"The brother referred to in this extract, has since exhibited a life of consistent piety, and been usefully employed in a public capacity, on the coast of Africa."

His feelings during a storm on his voyage to Africa, show the faith of an established Christian.

"February 11th. A little before sunset, the wind began to rise; and it soon blew a gale, more severe, if possible, than in the preceding night. We shipped nearly a hundred seas,—some of which were very heavy. The binnacle was washed off, and compasses broken. Sometimes the ship was before the wind;—sometimes she was rolling in the trough of the sea; sometimes they lost all command of her. During the latter part of the night, they hove to, and we rolled about till day-light, when the wind abated. These three last nights were awful ones indeed; but in the midst of the dangers,—when every sea seemed to be about to swallow us up,—and every fresh blast of wind stronger than the last; in the midst of all, I rejoiced in God and in the 'help of his countenance.' I could ask myself, whether there was another place in the universe, I would prefer to be in, at that moment?—and I desire to give glory to God, that I could say, there was none. Duty had called me here; God was with me; and I was happy. A covenant God; a triumphant Saviour; a holy Bible; and a peaceful conscience,—all how precious!"

When the sickness among the colonists commenced Mr. B.'s cares and fatigues were multiplied.

“Who can describe the burden under which I am obliged to struggle, in feeding this people,—enduring their complaints,—listening to their tales of trouble,—inquiring into their sufferings,—administering medicine,—labouring with my own hands in building houses for them,—and toiling at the oar, and handling casks, in unloading the vessel and landing the goods!—In addition to all this, I have the spiritual concerns of the whole company to look after. I go without stockings, entirely,—often without shoes;—scarcely wear a hat, and am generally without a coat;—I am up early, and not in bed until ten, or eleven o'clock. I eat little, and seldom use any other refreshments except hard ship-bread, salt meat and water.’ ‘I labour more,—am more exposed to heat, and wet, and damp, and hunger, and thirst, than any one; and yet, blessed be God, I continue in health.’ ‘In addition to all this, I have the weight of the whole interest on my mind:—all the care,—all the responsibility,—all the anxiety. But God be praised, I have peace within.’ ‘There are eight entire families sick; amongst whom there is not one able to dress his own food, or wait upon a child. Oh God, who *can* help but thou?’”

We conclude with an account of his last illness.

“It was now noon. Mr. Bacon had been exposed to the direct rays of the sun, for six hours, with no better covering than a silk umbrella; nor was it possible to regain a better shelter, before night. He ordered the men to direct their course towards the Plantain Islands; where the boat arrived in the evening of the same day. After resting through the night, Mr. Bacon was carried aboard the boat, early in the morning of the 30th, and passed the whole of another day in the same exposed condition as he had done the preceding. His fever had now attained a degree of violence which almost deprived him of the power of speech; and rendered him apparently insensible to passing occurrences. On the evening of this day he was landed at the recent English settlement on Cape Shilling; and very hospitably received by Captain William Randle, the superintendent of the station. Every requisite attention was bestowed upon him by that gentleman, and his family; and his mind appeared soothed by the kindness which was evinced. But remedies came too late to do him good.

“During the next day, he was able to recline for short intervals on a sofa; and to take a small part in the conversation. But his disorder was hastening rapidly, to a fatal termination. He perceived it, and expressed in the intervals of his sensibility, his acquiescence in the sovereign pleasure of God. The cause in which he had embarked retained a strong interest in his affections, to the last. In his last conversation, he feebly asked, ‘Dear Brother Randle, do you not think we have happiness reserved that will——?’ As the interrogatory was unfinished, the gentleman to whom it was addressed, did not immediately reply: when, Mr. Bacon continued, ‘What do you say to my question?’ A hope was then expressed, that the Saviour would reserve for both, a happiness which should abundantly compensate their present sufferings. He replied, and they were some of his last words, ‘Ah! that is all I want.’

“This last effort of reason and speech, took place about eleven o'clock, on the night of the 1st of May. The languid current of life ebbed gradually away, until half past four, on the following morning; when he expired. His remains were interred on the same day, in the burial ground attached to the church in the settlement: and though deposited by the hands of strangers, on a foreign and pagan shore, they rest under the sure protection of the Christian’s Saviour, and in ‘the certain hope of a glorious resurrection.’”

From the narrative we learn that Mr. B. was but a very few years in the Christian life; but that brief term was filled with works of faith and charity. He entered the course late, but as one sensible that time had been lost in making a commencement, he ran the race vigorously; his career was unchecked, until he had reached the goal. As if anticipating his early fate, he appeared to live every moment to the best purpose; and now hav-

ing finished the work entrusted to him, he is, as we confidently trust, translated to his reward.

We have no desire that this brief sketch should *satisfy* curiosity, but rather *awaken* it to a perusal of the volume under review. We cordially recommend it to the patronage of the Christian public. Its gratifying details will amply compensate the expense of purchase; and, as a more powerful appeal to benevolent feeling, it may be mentioned, that the profits of the publication are to be devoted to the education of Mr. B.'s orphan boy.

W. M. E.

HINDOO SUPERSTITION.

Extract from a Discourse, the substance of which was delivered at the Annual Meeting of the Baptist Missionary Society, in Bristol, (England,) September, 1818. By John Foster: the Author of "Essays on Decision of Character," "Evils of Popular Ignorance." &c.

An edition of this *excellent* DISCOURSE has been recently published, "FOR THE BENEFIT OF MISSIONS," by a Student in the Theological Seminary, Princeton, (N. J.) and with a view of introducing it to the notice of our readers, we give the following extract.

"There is much in the Hindoo system that is strikingly peculiar; but as it is the substantial greatness of the evil, rather than its specific discriminations, that requires to be presented to the view of Christian zeal, our brief notices will mainly place the emphasis on qualities common to this with the other principal modes of paganism. Our object is rather to exhibit the system in its strength of pernicious operation than in any explanatory statement of its form and materials. There needs no great length of description, since the communications of missionaries, and various works in common circulation, have made all who take the least interest in the subject, familiarly acquainted with the prominent features of the heathenism of central Asia. For the attainment of any thing like a complete knowledge it may defy all human faculty, which faculty besides, if it might search the universe for choice of subjects, could find nothing less worth its efforts for knowledge. The system, if it is to be so called, is an utter chaos, without top, or bottom, or centre, or any dimension or proportion belonging either to matter or mind, and consisting of what deserves no better order. It gives one the idea of immensity filled with what is not of the value of an atom. It is the most remarkable exemplification of the possibility of making the grandest ideas contemptible, for that of infinity is here combined with the very abstract of worthlessness.

"But, deserving of all contempt as it is, regarded merely as a farrago of notions and fantasies, it becomes a thing for detestation and earnest hostility when viewed in its practical light, as the governing scheme of principles and rites to a large portion of our race. Consider that there is thus acting upon them, as religion, a system which is in nearly all its properties, that which the true religion is *not*, and in many of them the exact reverse. Look at your religion, presented in its bright attributes before you, reflecting those of its Author; and then realize to your minds as far as you can, the condition of so many millions of human spirits receiving, without intermission, from infancy to the hour of death, the full influence of the direct opposites to these divine principles,—a contrast of condition but faintly typified by that between the Israelites and the Egyptians in beholding, on the different sides, the pillar in its appearance over the Red Sea. Consider in comparison the intellectual and moral systems

under which we and they are passing forward to another world. While ours has, as its solar light and glory, the doctrine of One Being in whom all perfections are united and infinite, theirs scatters that which is the most precious and vital sentiment of the human soul, and indeed of any created intelligence, to an indefinite multitude and diversity of adored objects; the one system carrying the spirit downward to utter debasement through that very element of feeling in which it should be exalted, while the other, when in full influence, bears it upward in spite of a thousand things combining to degrade it. The relation subsisting between man and the Divinity, as unfolded to view in the true religion, is of a simple and solemn character; whereas the Brahminical theory exhibits this relation in an infinitely confounded, fantastic, vexatious, and ludicrous complexity of form. While in the Christian system the future state of man is declared with the same dignified simplicity, the opposed paganism between some insane dream of an aspiring mysticism on the one hand, and the paltriest conceits of a reptile invention on the other, presents, we might say sports, this sublime doctrine and fact in the shapes of whimsey and riddle. Ours is an economy according to which religion, considered as in its human subjects, consists in a state of the mind instead of exterior formalities; the institutes of the Hindoos make it chiefly consist in a miraculously multiplied and ramified set of ritual fooleries. It is almost superfluous to notice in the comparison, that while the one enjoins and promotes a perfect morality, the other essentially favours, and even formally sanctions, the worst vices. It may suffice to add, that while the true religion knows nothing of any precedence in the Divine estimate and regard, of one class of human creatures before another, in virtue of nativity or any mere natural distinction, the superstition we are describing has rested very much of its power upon a classification according to which one considerable proportion of the people are, by the very circumstance of their birth, morally distinguished as holy and venerable, and another more numerous proportion, as base and contemptible, sprung from the feet of the creating god, that they might be slaves to the tribe which had the luck and honour to spring from his head.

“Such is the aggregate of perversions of all thought, and feeling, and practice. And yet, the system, *being religion*, acts on its subjects with that kind of power which is appropriate and peculiar to religion. The sense which man, by the very constitution of his nature, has of the existence of some super-human power, is one of the strongest principles of that nature; whatever, therefore, takes effectual hold of this sense will go far toward acquiring the regency of his moral being. This conjunction of so many delusions does take possession of this sense in the minds of the Hindoos, with a mightier force than probably we see in any other exhibition of the occupancy of religion, on a wide scale, in the world. But to the power which the superstition has in thus taking hold of the religious sense, is to be added that which it acquires by another and a dreadful adaptation; for it takes hold also, as with more numerous hands than those given to some of the deities, of all the corrupt principles of the heart. What an awful phenomenon, that among a race of rational creatures a religion should be mighty almost to omnipotence by means, in a great measure, of its favourableness to evil! What a melancholy display of man, that the two contrasted visitants to the world, the one from heaven, the other deserving by its qualities to have its origin referred to hell,—that these two coming to make trial of their respective adaptations and affinities upon human spirits, the infernal one should find free admission, through congeniality, to the possession of the whole souls of immense multitudes, while the one from heaven should but obtain in individuals, here and there, a possession which is partial at the best, and to be maintained by a conflict to the end of life against implacably repugnant principles in the mind. Well may a Christian be affected with the most humiliating emotion, both for his race and himself, while he reflects,—I have a nature which might have yielded itself *entire* to a false religion, but so reluctantly and partially surrenders itself to the true one as to retain me in the condition of having it for the chief concern of my life and prayers that the still opposing dispositions may be subdued.”

A NEW SOCIETY, FOR THE BENEFIT OF INDIANS.

"The American Society for promoting the civilization and general improvement of the Indian Tribes within the United States." Organized in the City of Washington, February, 1822.

The design of the society is stated in the 2d article of its constitution, viz.:

"II. The special objects of this society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction: to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them;—also, into the efforts which have been already made for meliorating their condition, and the results of those efforts, and where they have failed—the causes of failure: to ascertain the number and names of the tribes, their places of residence, the extent, soil, and climate, of their respective territories, the stations where education families may be most advantageously located, and to suggest whatever means may be employed for their improvement.

"Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a *Cabinet* for the use of the government of the United States:—Also, to select suitable spots in the Indian country, for making experimental farms in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: And generally, to do all other things, which such a society can do, to accomplish its grand object, *the civilization of the Indians.*"

"*Officers of the Society.*—*President*, The Vice-President of the United States, ex officio; *Corresponding Secretary*, Rev. Jedediah Morse, D. D., New Haven, (Con.); *Recording Secretary*, Elias B. Caldwell, esq., Washington; *Treasurer*, Joseph Nourse, esq., Washington."

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Thoughts on the encouragement to implore and to expect a more copious effusion of the influences of the Holy Spirit.

This encouragement arises from *the explicit promises of such an effusion.*

Next to the grand promise originally made on the expulsion from Eden, the promise of a Saviour, there is not one so interwoven with the whole texture of divine revelation, and renewed with so much frequency and so much emphasis of reiteration, as the promise of the Holy Spirit. He is expressly called the "Spirit of promise,"—"the promise of the Father;" and the pre-eminent glory of the Christian economy, when compared with that by which it was preceded, consists greatly in this—that it is "the ministration of the Spirit." Blessed, beyond all who lived before them, were they whose eyes beheld the Son of God manifested in the flesh; but more blessed still were his disciples, after his departure than even during his personal presence. "Nevertheless I tell you the truth," said Jesus, "it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you.—I have yet many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth is come, he will guide you into all truth." How glorious was his descent, in fulfilment of the Saviour's promise on the day of Pentecost, when his ordinary and extraordinary influences were poured out in rich and copious effusion. Standing up before the astonished multitude, the apostle Peter thus addressed them: "This is that which was spoken by the prophet Joel;—And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon

all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That promise, then, though gloriously verified on the day of Pentecost, was only in part fulfilled: and a more copious and extended effusion of regenerating and sanctifying influences is reserved for a period not yet arrived—not now far distant; so that the three thousand souls, then added to the church, were only the pledge of the addition of millions more! The present population of the world exhibits, it is true, a dreary waste of moral desolation, but it shall only continue, "until the Spirit" in copious effusion "be poured out from on high; and then "the wilderness shall be as a fruitful field, and the fruitful field shall be counted for forest." Then, "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—"I will pour water," saith Jehovah, "upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit on thy seed, and my blessing upon thy offspring: And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." So fertilizing and refreshing, yet so gentle and insinuating, is sometimes the influence of heavenly grace, that it is compared to the unseen but innumerable drops of the gently descending dew—"I will be as the dew unto Israel." Sometimes its descent is more distinctly apparent, and it is represented as coming down "like rain upon the mown grass, like showers which water the earth." But more bold is the figurative language of this interesting passage, and more aptly does it denote, a communication in the highest degree copious and abundant:—"I will pour water upon him that is thirsty, and floods upon the dry ground." It shall resemble not so much the evening dew, or the falling shower, such as descended on the land of Israel; it shall resemble more the wide-spreading and fertilizing inundation of the river of Egypt, producing with the rapidity which astonishes, a beauty and verdure and richness of vegetation, under other circumstances almost unknown. And when this promise shall be extensively fulfilled, Oh what scenes of moral beauty and grandeur shall the church exhibit!—Her ministers shall be clothed with salvation—her people shall shout aloud for joy.—In her sanctuaries how joyous shall be the concourse—how elevated and how rapturous the songs of praise;—her ordinances how greatly blessed; with the means of grace what efficiency shall be connected! "For," saith Jehovah, "as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The encouragement to expect a more copious effusion of divine influences, arises, also, from the appearance of such indications as may be expected to precede that effusion.

Of these indications may be specified—

1st. The employment of those means, on an extended scale, with which the influence of the Holy Spirit is usually connected.

The time is not come for the conversion of the heathen, said many in the years which are recently passed; and this gratuitous assertion was deemed by those who made it, a sufficient apology for declining any active exertions in their favour. At present, said they, the aspect of the world affords but little encouragement to expect success. It must be the work of God, and in his own good time; and by some extraordinary interposition, he will plead his own cause. They forgot that we are in possession of a clearer rule of duty, and a more explicit directory of conduct, than any which can be derived from our calculations of the probability of success. We have received from our Lord and Master a charge which is in full force—"Go into all the world, and preach the gospel to every creature." Great is the cause of joy and gratitude that this charge is now more generally understood; and that in pursuance of its re-

quirements, societies have been organized, funds obtained, and missionaries sent forth. Can we doubt, then, whether this be a prognostic of approaching prosperity—a precursor of a glorious day of heavenly grace? Did not he who gave the command—“Go into all the world,” give also the assurance—“Lo, I am with you always;” and is not this, in effect, an assurance that with the employment of the means he has prescribed, he will connect the requisite influences of the Holy Spirit?

2dly, An increasing persuasion of the necessity of divine influences to secure the efficacy of the means employed.

The necessity of this influence is no new doctrine in our system—no new article in our creed; yet, although it may retain only the same place in our creed, it may occupy more of our thoughts, it may be more deeply impressed upon our minds, it may give excitement to more frequent and more fervent desires. It is one thing to admit, even with full conviction, the correctness of a doctrine, and another to yield the heart habitually to its powerful and guiding influence. On first awaking from the slumbers of inactivity and supineness, the Christian world was roused to the consideration of the duty of accomplishing all that was practicable by human instrumentality. It was not presumed or imagined, that human agency was itself sufficient to secure the extension of the Redeemer's kingdom. And yet never perhaps was there felt, either among ministers or churches, so deep and vivid an impression on this subject, as since they have received from the pens and from the lips of missionaries their touching and faithful descriptions of the state of the heathen world. The feelings awakened by an actual inspection of the degraded and debased character of the human mind, under the darkness of paganism, have been, in some degree, propagated in the hearts of Christians at home: convictions of the necessity of divine influences, to give success to missionary efforts, have been greatly deepened, and desires after a copious effusion of those influences have been enkindled to greater ardour. Is not this a token for good? When the blessed God is about to confer a favour of peculiar value, does he not frequently awaken in the minds of his people a consideration of its importance and a desire of its attainment; and is not the very desire to be traced to that influence, of a more copious effusion, of which it is the precursor and the pledge?

3dly, A disposition to unite in fervent prayer for this promised blessing.

To united prayer is attached a peculiar efficacy. It was our Advocate with the Father who said—“If two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them of my father who is in heaven.” The union of many for the purpose of prayer is represented in the prophecy of Zechariah, as an indication of the approaching glory of the latter day. “Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also.”

Was there ever seen upon earth a union for prayer—prayer for the propagation of the gospel—prayer for the effusion of the Holy Spirit, so extensive as that which now takes place, on a fixed day and hour, in the commencement of every month? And is it not to be presumed as well as desired, that at Missionary prayer-meetings, both at home and abroad, petitions for the effusion of divine influences will be presented with increasing copiousness and increasing fervour? Not one blessing is there attached to the covenant of grace, which the Father of mercies is more ready to bestow, than this, in answer to the united supplications of his children—“If ye, being evil,” said the Saviour, “know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.”

4thly, A conviction, by indubitable evidence, that an increased effusion of divine influences is, in some parts of the world, actually taking place.

Let the reports of Missionary transactions be duly examined, and it will be found impossible to resist the conclusion, that among the most degraded and wretched idolaters there are numerous instances of conversion to God—that in some regions of the heathen world, the mass of the population have with one consent, renounced and destroyed their gods; and that not a few native teachers

have been sent forth from newly-formed churches, well qualified to publish the glad tidings of salvation to their heathen neighbours.—What are these undoubted facts, but satisfactory and delightful evidences of the agency of the Divine Spirit, in countries over which, till lately, the prince of darkness reigned with undisputed and undisturbed dominion. The throne of Satan seems now shaken to its very basis; and even populous regions which are still the habitations of cruelty, because the scene of abominable idolatry, afford cheering indications of an approaching change. The idols are sinking gradually into contempt, and soon the idols shall be utterly abolished.

And in some parts of the *Christian world* have there not been of late, remarkable effusions of heavenly influences? How deeply interesting have been some of the statements received from different denominations of our trans-atlantic brethren! From the latest intelligence it appears, that an abundant communication of divine influences continues to be enjoyed by many of the American churches, which have been for a considerable time thus highly favoured, and that many other congregations have been recently visited by copious showers of blessings. From the most authentic documents we have the happiness to learn, that during the past year, the effect of this effusion has been not only the elevation of the standard of religious character among those who had believed through grace, but also the conversion of many thousands who were living without God and without Christ. What hath God wrought!

[*Evangelical (London) Magazine.*]

Brief Account of a Revival of Religion in the First Presbyterian Congregation in the Northern Liberties, Philadelphia.

About the beginning of March last, professors began to feel sensibly that they were too cold and inactive; that sinners were perishing all around; and that *something must be done*. At the close of our Wednesday-evening lecture, all those *who felt* that they were *sighing for the abominations of the land and grieving for the afflictions of Joseph*, were invited to remain after the congregation was dismissed to see *what could be done*. It was then resolved, with one consent, that we ought to humble ourselves before God; and a day of fasting, humiliation and prayer was appointed; the notice was given from the pulpit, on the succeeding Sabbath, with some remarks calling up the attention of the congregation generally. The day was observed by a large portion of the congregation; Christians were unusually solemn. And here we desire to record the *faithfulness of God to his promises*, that even while we were yet praying the Spirit was sent down; and on that very evening, some dated their first conviction, which in a few days after issued in hopeful conversion. This encouraged Christians to pray; and such was the spirit of prayer, that, by some, whole nights were spent in wrestling with God for the conversion of sinners. One case only shall be mentioned here, out of many that might be noticed, for the encouragement of believing parents to pray for their children. By an agreement of husband and wife, a night was set apart to be spent in prayer for a thoughtless child, obstinately living, contrary to the parents' will, in a wicked place. And on that very night, even while they were praying, that child, though then at the distance of some miles, was brought under most pungent conviction; so much so, that to use her own words, "I was obliged to rise up, get out of bed and try to pray; then, after a while, I went to bed again—lay a little while, and my distress was so great, I was obliged to get up again; for I thought I would certainly die before morning and go to hell: and I spent the night till near morning, when I lay down and got into a little doze." She immediately left the place; came home to her father's house in deep distress. This case has issued in hopeful conversion.

This spirit of prayer seemed to increase for about two weeks; and during that same space of time some hundreds of souls were brought under conviction; meetings were held every night; and on some evenings, after the congrega-

gation was dismissed, Christians were requested to retire to an upper room, and spend a few minutes in prayer; and all those that were anxious about their souls were requested to remain behind and we would converse personally with them; and sometimes more than two hundred remained.

It is here worthy of remark, that convictions appeared to multiply, just in proportion, as *that peculiar spirit* of prayer continued to increase.

About sixty have come to our knowledge, who have obtained a hope of having passed from death to life; and others, we have heard of, belonging to other congregations.

In some cases convictions issued speedily in hopeful conversion; in others persons were distressed for many days: but, generally, this fact appeared, that they were brought out sooner or later, just in proportion, as immediate submission to God was pressed.

And as in the days of Christ, when Andrew had found Him: he immediately went in search of his "own brother Simon, and said unto him, we have found the *Messias*." So it was here; a woman when she had found Christ, went and brought her sister; and, as soon as the second sister obtained a hope, she went and brought a third sister to the meetings.

This revival differs in some respects from that remarkable work of grace with which this congregation was blest in 1816. In this, there is an unusual stillness; little or no animal feeling; and convictions have sooner issued in hopeful conversions; though the fruits of this revival, for the time, do not seem so great; for, in that, near two hundred souls were hopefully brought into the kingdom, in the space of three months.

It seems that the Holy Spirit has prepared the minds of the people, in an unusual manner, to receive the gospel; and nothing *we believe, is wanting, but a faithful and believing use of Bible means*, to produce a great and extensive work of grace.

For what we have seen we desire to give thanks to God, and be greatly humbled under a sense of our barrenness.

JAMES PATTERSON.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Nearly two years have passed, since this society was incorporated by the Legislature of this (N. Y.) state. To the present time, the directors have been principally occupied in opening a correspondence, and preparing the way for future operations. A circumstance, under the direction of Providence, has unexpectedly occurred, which, it is hoped, will give a powerful impulse to the exertions of the Board, and excite in all classes of the Christian community a lively interest in the concerns of the institution. We allude to the recent arrival of Mr. Jadownisky, a converted Jew, as a special agent from a benevolent nobleman in Germany who is devoting his property and his life to the great object for which the society was formed.

Soon after his arrival, Mr. Jadownisky attended a special meeting of the directors, and laid before them the following documents:—1st. A letter from Adelberdt, Count Von der Recke, dated "Overdyck, Germany, September 12, 1820," introducing Mr. Jadownisky to the Rev. Mr. Frey.—2d. A letter from the same gentleman, under the same date, to the Hon. Elias Boudinot, late president of the society.—3d. An address from the same gentleman to the directors, announcing the efforts he is now making in behalf of converted Jews, and soliciting the countenance and co-operation of the Board.—And 4th. An address by Mr. Jadownisky.

Count Von der Recke to the Rev. Mr. Frey.

Beloved Brother in Christ—

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend: please to conduct and direct the important concern of his mission, which he will lay before you.

Oh! assist by exertion and by prayer, that it may be accomplished to the honour and praise of the dear Redeemer, and the salvation of this poor, persecuted, and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me; and through the same I feel myself cordially united,

And remain, &c. &c.

Your friend and brother,
ADELBERDT, COUNT VON DER RECKE,
Von Vollmarstein.

Count Von der Recke to the Hon. Elias Boudinot.

Beloved Brother in Christ—

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel; and you will perceive by my address to your society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh! I beseech you, for Christ's sake, do not reject my humble application. Let not, dear sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labour of love, and comfort you with the same consolation you may show to me.

May the abundant grace of our Lord and Saviour Jesus Christ strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honour to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE,
Von Vollmarstein.

Address to the Board by Count Von der Recke.

[Translated by the Rev Mr. Shaeffer.]

Beloved Brethren in Christ Jesus.—

Blessed be the Lord and praised be his holy name, that he has moved your hearts also, to consider with love and care the forsaken house of Israel, and to publish the comforting gospel unto those, who for more than 1800 years have been destitute, like erring sheep, without priest and without ephod.

It elevated my heart with joyful gratitude, when I learnt the object of your society: that you had founded an asylum for the wandering people of promise.

For some years past I have also been constrained by the love of Christ, to labour among the Jews, and, though not without obstacles and afflicting experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me: "Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?"

Many consequently resolved, in their hearts to be Christians, and yet to abide by the external profession of the Jews, until a more favourable opportunity should offer itself to them. But in this situation, fraught with danger, in which they could as little avail themselves of the Christian means of grace unto the strengthening and quickening of their faith, as of the intercourse with true Christians, many had their bark of faith wrecked, and they sunk again into their former indifference towards the state of their souls. Should these unfortunate persons, however, be delivered from this ocean abounding with dangerous

shelves, should they be gained unto intellectual life, they must be received into the bosom of the Christian church, and a situation must be provided for them, where, if not free from care, they might nevertheless enjoy a state of existence more exempt from perplexity.

In order to attain this end, we received some, as far as circumstances and our limited sphere allowed, into our own dwellings, and into the asylum for orphans and children of criminals; and others were provided with situations for the purpose of learning some of the mechanic arts.

Having gained some information from all these various experiments, it is decidedly obvious to me, that the salvation of Israel cannot be outwardly promoted by any better method, than the founding of a sort of colony, in which agriculture and manufactures should assist each other; connected with this, there should be an institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry.

And in reliance upon the almighty aid of God, I have determined to *found* such a colony, unto which my way has been more especially opened, by the work of faith which the Lord has through grace given me to perform, viz. the establishment of an institution for the benefit of forsaken orphans and children of criminals, of which the accompanying plan and report will furnish you some idea.

As this work, however, has called into requisition all my pecuniary powers in order to accomplish something considerable for this establishment, and as something of moment must be done in Germany before we can meet with desirable aid, therefore, in consequence of your public call, I turn to you my dear brethren in the Lord! with the urgent prayer, that though the ocean is between us, you would nevertheless extend to me your helping hand, in order that I may be enabled completely to execute this work, in one of the finest and most suitable parts of Germany, in the vicinity of the Rhine. Consider the numerous expenses which such an establishment requires, for land, buildings, and utensils for manufactures; and promote by an energetic support, a labour of love, which, without your aiding arm would perhaps not flourish before the expiration of at least the first ten years.

Many Jews in Germany, who have embraced Christianity, and who are familiar with arts and trades, are ready to devote themselves to such a work, for the salvation of their people, and wait with the most ardent desire to enter in such wise upon a course of active employment.

To convince you the more effectually, my beloved brethren in the Lord, of the high interest which engages my soul for this sacred concern, which, properly ought to be the concern of all true Christians, and that you might be able to inquire most minutely into every thing you wish to know on the subject, I have concluded to send unto you, at my own expense, Mr. Jadowinsky, a faithful brother of the house of Israel, who will attend to your counsel in this sacred concern, which fills his heart also with lively emotion, and will deliver to me your messages, and perfectly acquaint himself with the organization of your colony, so that *ours* may be formed as a complete preparatory school for yours.

I therefore sincerely beseech you to impart to him particular instruction concerning all the conditions and relations of your settlement, in order that I may know for which branches, whether for agriculture, arts, or manufactures, I should principally and chiefly prepare my pupils; and in what manner the voyage, reception, and residence in your settlement, are conditioned and practicable.

I commend my fraternally beloved friend and envoy Jadowinsky to your faithful fraternal love and care, and again repeat my urgent prayer: O brethren, beloved brethren in Christ, let me not entreat you in vain for help; with ardent desire I await the evidences of your love!

The rich, everlasting grace of our Lord Jesus Christ, and the precious Holy

Spirit, guide and bless your steps for the e
in the night and shadow of death.

Unto all the dear members of your society,
affection the hand of a brother, in the mutual ex-
holy object, the spreading of the kingdom of Ch-
fulness of my soul, God's rich, exceedingly abund-
Through Jesus' grace and blood,

Your faithful b
ADELBERDT,

gazine.

A Hymn adapted to be sung at the opening of a Church

BY W. B. TAPPAN.

Irradiate THOU! although thy throne
Is based upon revolving spheres,
Though attributes are thine alone
In number, countless as thy years,—
Though 'neath thy feet is darkness spread,
There the hushed thunders, trembling, lie,—
Though in thy presence, fraught with dread,
The unveiled worshipper may die,—

Yet we, O GOD! a feeble band,
In Jesus, may acceptance claim;
Yet we, the creatures of thy hand,
May come; and breathe a FATHER'S name.
Lord of Assemblies! O inspire
Our hearts with eloquence of prayer;
From yonder temple waft the fire,
Which glows upon thine altar there.

While we approach the Mercy seat,
Once hidden, but in Christ restored,
And tread with unpresuming feet,
The place of Holiest to the Lord,—
Hear Thou in heaven, and O impart
Some ray that burns and cheers above,
The thrill which tells us where THOU art,
Dread UNCREATE! is light and love.

Thou art Almighty—we are dust,—
Thou art All-seeing,—finite we,
In judgment erring,—THOU art just,
Fountain of Strength! we draw from Thee;—
Shine on our councils;—Rise thou Star
Of David, chase the night away!
Bid Faith's strong vision look afar
To THEE, the LIGHT, the TRUTH, the WAY.

Hymn for the close of a Session of a Church Judiciary.

BY W. B. TAPPAN.

FATHER! thy altar reared above,
Burns bright before the viewless throne;
We bring the sacrifice of love,
The fire descends from Thee alone.

shelves, should they be gained unto Thee combine,
 the bosom of the Christian church, thy notice share;
 where, if not free from care, the cherub guards thy shrine,
 more exempt from perplexity, would beg acceptance there.

In order to attain this end, and while the broken heart,
 limited sphere allowed, in thy own incense,—sorrow's tear,—
 and children of criminals, thy own incense,—sorrow's tear,—
 pose of learning some of thy own incense,—sorrow's tear,—
 Thou wilt not bid "depart!"

Having gained some of thy own incense,—sorrow's tear,—
 cidedly obvious to me more in flesh, before thy seat,
 by any better method, weller in Light! behold, "we pray!"
 ture and manner, We ask thy lamp to guide our feet,
 should be as a Pillar of heaven! glide on the way.

Our strength is weakness,—sourceless God!
 Thy children's Trust from age to age,
 Look on our labours, own thy Word,
 And give thy Son his heritage.

We part!—O Thou Eternal Dove,
 Radiance! that once on Jesus shone,
 Descend, heal every breach of love,
 With kindly unction of thine own.

We part!—the oft frequented place,
 Once known, shall now be known no more;
 United, have we sought Thy face,
 Join us on yon returnless shore.

We part!—Omnipotent Unseen!
 We meet where love with Thee doth dwell;
 Where no dark valley lies between
 Those who on earth have wept "farewell."

ANECDOTE.

The Reverend Drs. R— and E— were colleagues in one of the churches of Edinburgh.* The former was an elegant writer and handsome speaker; but belonged to that class of preachers, in the national church, known by the name of *moderate men*: the latter was truly evangelical in his views and sentiments, and consequently ranked with those, who are denominated the orthodox clergy of the church. Dr. R—, one Sabbath morning, delivered to the congregation a sermon upon virtue. In his discourse he endeavoured to exhibit this ornament of Christian character, under the most engaging aspect; and, after he had bestowed upon it every epithet of commendation, which his powerful imagination could invent, he summed up the whole matter in this very animated and striking sentence: "Indeed virtue is an object in herself so amiable, lovely and commanding, that were she to appear, in our world, personified, I am sure, men would fall down and worship her."

Dr. E— ascended the pulpit, on the afternoon of the same Sabbath, and addressed the congregation. His subject happened to be more evangelical. He had occasion, therefore, to speak something of the fall of man and of the depravity of human nature. The conclusion of his colleague's discourse seemed to militate a little against this doctrine; and, therefore, induced him, in his sermon, to make a gentle allusion to it. He said, "Probably his worthy brother had been carried away rather too much, by the warmth of his imagination and his attachment to his subject; when, in the forenoon, he declared, that men he was sure, would fall down and worship virtue were she to appear on our earth personified: for, that virtue had already once appeared upon this earth personified; but men, instead of falling down and worshipping her, cried out against her, "Away with her, away with her; crucify her, crucify her."†

* Capital of Scotland.

† The cry of the Jews against our Saviour; the pronoun *her* is substituted for *him* to suit the gender usually applied to virtue.

Contributions to the Education Society
16th, 1821, to April 8th.

1821.

May 16.	By the ladies of Cabarras, North Carolina, Rev. John Robinson, pastor of Poplar Tree, a member	
18.	Annual sermon preached by the Rev. Mr. Ch. Seventh Presbyterian Church of Philadelphia,	
19.	Female Auxiliary Society of the Third Presbyterian of Philadelphia	
23.	Donation from ladies of Shaver's Creek congregation	
June 1.	Do. from the Presbytery of Northumberland, Pennsylv- vania	
26.	Do. Female Fragment Society to constitute their pastor, the Rev. James Patterson, of Northern Liberties, a mem- ber for life	20 00
July 23.	Do. from a prayer meeting of young men, by the Rev. Mr. Engles	3 00
Aug. 6.	Do. from Union Auxiliary Society of Salem, South Caro- lina, by Rev. George Reid	20 00
21.	Do. ladies of Connellsburg to constitute their pastor, the Rev. Isaac Killer, a member for life	20 00
"	Do. of Rockland Church, Delaware County	7 00
Sept. 24.	A Collection made at Cape Island by the Rev. Mr. Patterson	9 50
Nov. 9.	Do. from Rev. Mr. Cope of Lewiston, Delaware State	14 00
26.	Female Bible Class of Harrisburgh, Pennsylvania, part of the Rev. Mr. W. R. Dewitt's congregation, by the hands of the Rev. Dr. Neill.	100 00
"	Donation from Auxiliary Education Society of Mr. Belville's congregation, Neshamoney	20 25
Dec. 6.	Rent received from North Carolina of a property belonging to William Neill, a student under the care of the society	46 00
24.	Donation from a "well wisher," in Georgia, by the hands of the Rev. Mr. Patterson	50 00
1822,		
Jan. 6.	Female Auxiliary Society of the Second Presbyterian Church of Philadelphia	72 62
Feb. 13.	Do. do. of the Third Presbyterian Church, by Dr. Ely	60 00
Mar. 25.	Do. do. of the Sixth Presbyterian Church, by Dr. Neill	32 50
"	Do. Salem Union Society of South Carolina, by the Rev. George Reid	25 00
April 8.	Do. do. of the First Presbyterian Church of Philadelphia	56 50

A SINGULAR CONFESSION.

A professor in one of the German universities, whose unconcern for religion generally, was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends, astonished at this inconsistency, and asking him the reason of this conduct, he answered, "It is because I wish my children may enjoy more peace of mind and more content in this life than has ever fallen to my lot; and this they can obtain by no other means than by *possessing more faith than myself.*"

shelves, should they be gained unto the bosom of the Christian church, where, if not free from care, they are more exempt from perplexity.

In order to attain this end, the following sums have been received for the support of the Theological Seminary at Princeton, N. J. during the year 1857.

From Capt. John C. Sower, a donation from Staunton, Virginia, John Tate, Esq.	
Having gained some of the above sums, the following is a list of the receipts for the year 1857.	
By any better method, First Presbyterian Church, Kensington	\$12 35
And from the congregation of Connecticut Farms, for ditto	4 00
And from the congregation of New York and New Jersey, for ditto	15 00
And from the congregation of Philadelphia, for ditto	15 00
And from the congregation of New York and New Jersey, for ditto	20 00
And from the congregation of New York and New Jersey, for ditto	20 00
And from the congregation of New York and New Jersey, for ditto	50 00
And from the congregation of New York and New Jersey, for ditto	100 00
And from the congregation of Connecticut Farms, for ditto	3 00
Of Rev. Henry R. Weed, his annual subscription, for ditto	10 00
The Legacy of Mr. Thomas Bailey, for ditto	10 00
And the Legacy of Mrs. Abigail Rhoads, of Jamaica, Long Island, from her Executors, Messrs. Abraham Furman, William Furman, and David Lamberson, for ditto	40 00
Total	\$264 35

The General Assembly of the Presbyterian Church meet on Thursday, the 16th inst. at 11 o'clock, A. M. in the Seventh Presbyterian Church, Philadelphia, South Fourth Street, Ranstead Court.

The Annual Missionary Sermon will be preached on the evening of Monday, the 20th inst.

NEW PUBLICATIONS.

"A Dissertation on the Importance of Biblical Literature. By Charles Hodge, A. M. Teacher of the Original Languages of Scripture, in the Theological Seminary of the Presbyterian Church, at Princeton."

This pamphlet may be procured of Mr. A. Finley, Philadelphia, and of Mr. I. Eastburn, Literary Rooms, New York.

Mr. James Crissy, of Philadelphia, has now in the press, and intends to publish by the middle of this month, "A SYNOPSIS OF DIDACTIC THEOLOGY, by the REV. EZRA STYLES ELY, D. D." The work will be a thick 12mo. It consists principally of such doctrinal propositions as the Author judges most important in theology, and of quotations of scripture passages in full, which are thought to establish those propositions.

To Correspondents.

The following communications have been received: viz. "Thoughts on Gen. xxii. 14," and "The Substance of a Sermon on Phil. i. 27, from J. R. (Kentucky)." "A Review, by G. J." "Sacramental Hymns, by S. B." "Lines on Solitude, by W. B. T." "Lines on the Death of Christ, by G."

Communications intended for any given month, must be in the hands of the Editor by the middle of the preceding month.

ERRATUM.—In our March number, last page, line 34, for *Chambersburgh* read *Shippensburg*.

THE
Presbyterian Magazine.

JUNE, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.
ON CHURCH GOVERNMENT.

(Continued from page 205.)

With the post-diluvian church God established his covenant, and enlarged her privileges. He gave them also a law, which authorized them to inflict capital punishment upon murderers. Gen. ix. 6.

In the family of Noah, and in the line of Shem, the church subsisted and flourished for a considerable time. But such is the depravity of human nature, that the church became again exceedingly corrupted. Idolatry was introduced, and prevailed universally, till Abraham's time, which threatened, once more, the utter destruction of the church.

But God, having determined to establish his church upon a more permanent foundation, and enlarge her bounds, admonished Abraham to leave his father's house for a land which he would show him. About the year of the world 2083, Abraham set out for the promised land. And it is soon after recorded that he "built an altar unto the Lord, and called upon the name of the Lord." Gen. xii. 8. Sacrifices were unquestionably a part of his religious worship. His family was numerous. It is said he had "318 trained servants." Gen. xiv. 14. All these were members of the church in his house. They all, doubtless, surrounded the altar, and united with Abraham, their priest and ruler, in the solemn, public worship. By the sacrifices offered on the altar, the church was rendered visible, as she had been at the beginning, and in the days of Seth. Here is an assembly, or church, of at least 318 worshippers. They had no public edifice which could contain them. At some particular hour, on the Sabbath, I suppose, by some appointment, or signal given, by Abraham their priest and their ruler, they left their tents and assembled, perhaps under some shady tree, and

performed all the parts of public worship which had been prescribed by the Lord their God.

Here is a visible church. But no more visible than about twenty centuries before, when men "began to call upon the name of the Lord;" nor when, after the flood, Noah and his family, and the families of his three sons, surrounded the altar, and offered burnt offerings unto the Lord.

The church, in Abraham's family, had no additional signs of visibility, till twenty-five years after, when circumcision was instituted as a sign and seal of the covenant which God made with him.

If God had no visible church till circumcision was appointed—if this rite *only* rendered her visible; then, admitting there were female members in the church, she was partly visible, and partly *invisible*, for circumcision was applied to none but male members. The male part was visible, and the female part, which is now, and perhaps always has been, the largest, was invisible.

The fact is, the church was a visible church, in Abraham's family, some years before the institution of circumcision, and that rite was no more than an *additional* token of visibility, as it regarded the male members. The church remained, with the same badges of visibility, through Abraham's time, and during that of Isaac, and Jacob, and under the same description of officers, the male heads of families.

Just before his death, Abraham gave gifts to his other children, and "sent them away from Isaac his son, eastward." Gen. xxv. 6. The true church was confined, after Abraham's death, to the single family of Isaac, of whom it is recorded, that "he builded an altar, and called upon the name of the Lord." Gen. xxvi. 25. This, we may suppose, was his constant practice.

After Esau was rejected, and after Isaac's death, the church continued in the family of Jacob. On his return from Laban, he builded an altar in Shechem (Gen. xxxiii. 20), and another in Bethel (Gen. xxxv. 7), and, doubtless, he presented offerings and prayers unto the Lord, and continued the practice all his days. No other tokens of visibility were appointed in the church, after the rite of circumcision, till the night in which the Israelites left Egypt. Then the Passover was instituted. From the Abrahamic, till the end of the patriarchal age, the church of God subsisted in families; and all the members of families, adult and infant, were members of the church. All the males were circumcised; and all the males and females partook of the paschal feast.

Thus God gradually appointed tokens to render the existence of his church visible. Abraham was the elder both in age and

authority, who governed the church in his family. So was Isaac, and Jacob. And from Jacob's death, till his posterity left Egypt, the church subsisted in families, and was governed by officers of the same description. But there seems to have been an order of elders, who had the general superintendence of the Israelitish tribes in Egypt. When Moses was sent to deliver them from their vassalage, God commanded him to "go and gather the elders of Israel," and communicate to them his message. Exod. iii. 16. These elders must have had some authority and power, as rulers, over the people, or it would have been useless for Moses to address them. On one occasion he was asked by an Israelite, "who made thee a prince and judge over us?" This implied that they had acknowledged rulers over them. The church subsisted in families. And these local churches were governed by their male heads. But the elders of Israel seem to have been a number of the most upright and experienced men, selected as rulers, who, when assembled together, should represent the whole church of God. The particular authority which they exercised is not recorded. But it is probable that they adjusted all disputes among their brethren, both of a civil and ecclesiastical nature.

Moses was directed to "gather the *elders* of Israel together." And it is recorded that "Moses and Aaron went and gathered together *all* the elders of the children of Israel." Ex. iv. 29. "Moses called," when the Passover was to be instituted, "for *all* the elders of Israel, and said unto them, Draw out and take you a lamb according to *your families*." Ex. xii. 21. When Moses was to smite the rock, he was commanded to take with him "*of the elders* of Israel." Ex. xvii. 5. When he went up into the mount, "*seventy of the elders* of Israel" were to "worship afar off." Ex. xxiv. 1.

From these and other passages it appears, that all the male heads of families were called elders, and that there was likewise a *selected* number of these elders appointed for particular purposes; and that all of this number were invested with some special authority and power *as rulers*. The seventy elders mentioned in Num. xi. 16, were appointed *after* Moses went up into the mount. And the seventy elders that were commanded to "worship afar off," it is probable, were selected, some from each tribe, as representatives, and rulers, of the whole number of Israelites, on all important occasions, as will appear hereafter more fully.

The government of the church began *now* to assume a different external form. At a future period, before referred to, "The Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them." Num.-xi. 16. Whether these

were the seventy elders first mentioned or not, and it seems evident they were not, it is certain that they were a *select* portion out of the whole number of elders, and invested with authority and power to represent, and rule over, the whole church. They are expressly called *officers over the people*. And it is added, "I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee." This burden was evidently the administration of the government of the whole people.

This is supposed by some to be the origin of the great council of the Jews, which, in after ages, was called the Sanhedrim. Though this is questioned by others, yet it is evident that seventy men were chosen out of the elders of Israel, for rulers, antecedent to the establishment of that council.

It is manifest, therefore, that the male heads of families were called elders, and they were the exclusive rulers in the local or family churches. And it is likewise manifest, that, in process of time, a number of men were selected from the whole congregation of Israel, and that they were called elders, and invested with authority as rulers over all the people.

The court, composed of seventy elders, who had been officers, which was constituted by divine direction, had cognizance of the most important matters of church and state. For at that period the united government of civil and ecclesiastical affairs were committed to the same elders, as rulers of the people.

There were elders, likewise, appointed as judges of less important matters in every city. Deut. xix. 12, 17; and xxi. 2, 3, 19.

After the priesthood was established in Aaron's family, and the ceremonial system introduced, the Levites were set apart as assistants of the priests. Num. i. 50; and iii. 6, 12. The priests and Levites were constituted judges. "By their word shall every controversy be tried." Deut. xxi. 5. If a matter should arise too hard for an inferior court, in any city, they were directed to refer it "unto the priests and Levites, and according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do." Deut. xvii. 8—11.

Hence it appears that priests, Levites, and elders were rulers in the Jewish church, and that the right of appeal, an important privilege, was allowed from an inferior, to a superior court. Cases of the highest importance were tried and decided in the great council of the Sanhedrim, which consisted of priests and elders.

This government of the church of God continued until the day of Pentecost. After this period she was divested of her national character and government, one great object of which

was to secure the visible descent of the Messiah in the line of Judah. When Christ came, the leading objects of the national covenant and national church were accomplished.

Her character and government as *national* was changed, and she was to be governed in her ancient manner. In the first ages of the church she was governed by elders, who also executed the office of priests. All the difference, I can perceive, between the ancient and present government is, that in addition to lay ruling elders, an order of public authorized teachers are connected with the elders. These elders are no longer to perform the functions of ministers, which they did at first, but simply unite in the government of the church with pastors, who are to preach the gospel, administer the ordinances, ordain, and also exercise the office of rulers. Under the gospel the elders are to perform the public office of ruling in conjunction with pastors. But this change does not affect the essential organization of the church.

It is hence manifest that ecclesiastical affairs were never determined by the church at large, nor by any promiscuous portion of the church, but by *select* rulers. First by the male heads of families, till after the patriarchal age, then by elders who had some general authority over all the people; then by elders united with priests and Levites. The highest court was the Sanhedrim.

All the members of the church never were rulers, neither before the flood, nor in the patriarchal age, nor during the time of Moses and Aaron, nor under the judges and kings of Israel, nor in any one period before the advent of Christ. Hence if no countervailing evidence can be produced, which I believe cannot be done, the argument forcibly concludes, that the government of the church, under the gospel, should not be committed to the whole body of her members, but to *select* rulers, to ministers and elders. The church is the same substantially and radically under all the dispensations of mercy. Those things which were ceremonial, and typical, and peculiar to the Jews as a *national church*, were abolished at the death of Christ. But we nowhere find any intimation that the government was to be essentially changed. If the Jews had universally acknowledged Jesus to be the Messiah, they would not have been broken off, but continued in the church of God. The members would have been the same, parents and children; and the government the same, by ministers and elders chosen to assist them.

None of the Jews were, in fact, broken off from the good olive tree, except the unsound members of the church. They were not *all Israel*, which were *of Israel*. The true Israel, that is, real saints, or sound members of the church, did embrace Christ, and these composed the *first church* of Christ under the

gospel. The church is *precisely the same church*, except the unsound members which were lopped off on account of their unbelief, that existed before the death of Christ. The believing Jews and their children constituted solely the first Christian church. And upon the same principles, and for the same reasons, the government must be the same radically, unless Christ authorized a change. But we have no evidence that he did authorize any change. The government therefore was to remain essentially the same.

One of our strongest arguments for infant church-membership, under the gospel, is derived from infant membership under the former dispensation. Parents and their infant children always had been members of the church of God; and since infants have not been ejected by any law of Christ, they must be considered, at present, as members with their parents. And no satisfactory reason can be assigned, why we may not draw an argument from the government of the ancient church, for a similar government of the church under the present dispensation of mercy. There are some changes. But these are accidental, or mere circumstantial alterations, and not radical and essential.

The public ordinances, as visible evidences of the church, were to be changed. Baptism and the Lord's supper were to succeed circumcision and the passover. But they are signs and seals of the same covenant on which the church is founded, and they are tokens which give visibility to her existence. There was to be a change in the priesthood. The office of high priest was to terminate upon the death of Christ his great antitype. The order of Levites was to cease. This was a necessary appendage to the ceremonial system, and only to be co-extensive in duration with it. But there is no law expressed or implied, nor any intimation, that the government of the church was to be transferred from the priests and elders to the whole body of the members, or to any other set of men.

One branch of the priestly office was to offer sacrifices. This has also been abolished. The sacrifice of "Christ our passover" put an end to all the sacrifices which God appointed in the former ages of the church. But the priestly office of explaining the law, of teaching and ruling, remains unalterably the same. And as the priests had elders chosen to assist in the government, under the former dispensation; and as there is no intimation of any essential change to take place in the government of the church under the gospel, I conclude that elders should now be elected, and united with the ministers of Christ in governing the church.

I have proved, I think, that the church never was governed by all the male members. Females had nothing to do with

church-government. It is also evident that the public ministers of religion did not govern alone. My next appeal will be made to the New Testament Scriptures, to support the doctrine of lay ruling elders.

J. F.

(*To be continued.*)

DRELINCOURT'S VISITS OF LOVE.

(*Continued from p. 216.*)

Pastor. This intelligent and excellent daughter, without doubt, reflected that God chastises every child whom he loves; nay, that he often chastises most seriously those whom he loves most tenderly. She was persuaded that the trial she then underwent was merely a human trial; and that with the trial God would give strength to support it. She doubtless meditated on those divine words of the apostle Paul, "that he reckoned the sufferings of the present time were not to be compared with the glory that would be revealed in us; and that these light afflictions would produce an eternal weight of glory, while we look not at those things that are visible, but at those that are invisible." In short, I see that God has displayed his power in the weakness of his handmaid, and that he has given her in this life the foretaste, and the first fruits of Paradise. So that I feel assured that a life so exemplary and holy, and a patience so extraordinary, has been crowned with the glory of those "who die in the Lord."

Mother. Truly, dear sir, one may say in this instance, "what a life! what a death!" her death surpassed what her life had promised. If angels could die, I cannot imagine that they would die a different death from that of my child; or rather that they could pass with greater joy from death to life. She closed her life like St. Stephen, the first martyr of our Lord. Before she left the world the peculiar joy of her soul, and the rays of that glory she was going to possess, lighted up her countenance. And when death was visible in her eyes, and her body cold as the marble, she joined her dying hands, which seemed already dead; she raised to heaven her eyes and her hands, and embracing her Saviour in the arms of faith and hope, she cried with a distinct voice, "Lord Jesus receive my spirit;" and on uttering these words, she closed a painful life to enter on one of perfect felicity that will never end.

P. After this, can you doubt the felicity and the glory which your daughter enjoys in heaven with Jesus Christ and his holy angels?

M. I no more doubt it than if I had seen her ascend to heaven on a chariot of fire, as once the prophet Elijah ascended;

or borne, as Lazarus was, by angels to Abraham's bosom. In a word, I no more doubt it than if, with my own eyes, I now saw her before the throne of God, clothed with light and crowned with glory, and heard her singing the praises of God with angels, and the spirits of the just made perfect.

P. These are excellent words, my sister, but I fear they rise only from your lips. It does not appear that they spring from your heart; and that you firmly believe what you say. Be not offended, my sister, if I say, your actions do not correspond with your words.

M. I assure you, dear sir, that my words accord perfectly with my thoughts; I am perfectly satisfied of my daughter's glory and happiness; and, I repeat it, I am as firmly persuaded of it as if I saw her distinctly in the glorious company of the church triumphant.

P. If you are thus firmly persuaded, allow me, my sister, then to ask, where are the Christian principles? Where is that reason illumined by the beams of grace? Where are the proofs and marks of that ardent love, of that maternal tenderness you profess to feel for your daughter? The tendency of sincere love is to make us prefer the happiness of those we love to our own.

Our blessed Saviour has himself taught us this. For when the apostles were afflicted at his approaching departure, that he might return to God, his father, and resume the glory he enjoyed before the world was created, he says to them, "If ye loved me, ye would have rejoiced when I said, I go to the Father, for the Father is greater than I."

All your tears, all your sighs, all your bitter regrets, cannot change the condition of your daughter, nor darken one ray of her glory. But admitting it were in your power, would you be so cruel, so unnatural as to desire it? She has passed from death to life, would you have her return from life to death? from a life so glorious and triumphant, to a state where we are daily exposed to misery and pain?

Would you have the cruelty to divest her of her robes of light and immortality, to clothe her again in darkness and corruption? With what conscience would you draw her away from that ocean of delights, to replunge her in a sea of sadness and affliction? Could you even endure the thought of tearing her from the arms of her Redeemer, and deprive her of that fulness of joy which flows from the contemplation of his glory? In a word, would you have the heart to make her quit the height of eternal felicity which she possesses, and return to an abyss of misery in the present world? Where would be your maternal love? Would this not be the extreme of cruelty?

St. Paul urges us to "rejoice with those who rejoice;" but,

my sister, you would do exactly the reverse of this; your beloved child is at the height of her joy, and you would reduce her to the trials of this world; God has wiped away all tears from her eyes, while you incessantly are weeping; she is with an innumerable company of angels and blessed spirits, while you avoid the society of the wise and pious who would afford you relief and consolation; she is continually chaunting the praises of God with the church triumphant, and you cease not to sigh and to weep. This, dear sister, is neither consonant to the glory of God, nor to the profession you have made of Christianity. An ancient Greek bishop, who was distinguished for his eloquence, says in one of his homilies, "that when a truly pious person is taken from this world, it is Satan who should mourn, and not believers, who must be assured that the deceased has passed from death to life; from misery to happiness." Nevertheless, he allows a moderate grief, so long as it is restrained within the limits of reason, but he condemns a grief which runs to excess and has no termination. He is even incensed at those who reject all consolation, and who seem to take a pleasure in tearing open their wounds and in rendering their pains more excruciating.

M. My dear sir, it is not my daughter that I mourn for, I am satisfied that she is happy; but I mourn my own loss in being deprived of a companion so amiable and intelligent, and in finding no survivor on whom my affections can rest in an equal degree.

P. You say it is not your daughter whom you mourn. In this, perhaps, you deceive yourself. For were your daughter still alive and united to some highly distinguished personage, who loved her and made her truly happy—especially, were she married to a prince, or person of exalted merit and fortune, would you not endure the loss of her society with patience? If on some occasions you indulged a sigh or a tear, would you, as at present, reject all consolation?

I make no doubt but you would often think with pleasure on her wealth and happiness, and often converse cheerfully with your friends on this subject.

But, I ask you, what is all the splendour of earthly honours or happiness compared with that which she enjoys from her union with the Prince of heaven, the Sovereign of the universe, and the King of kings?

You weep, you say, because you are separated from your daughter. But, tell me, were she still on earth, and you were together in a vessel driven by tempests and exposed to shipwreck, and some powerful protector were to take her from this vessel and safely land her at her destined port, although you yourself should remain exposed to the tempest and to the dan-

gers of the sea, would you not rejoice that your daughter was safe? Or were you in a house exposed to pestilence, would you not be glad that she was far from the danger to which yourself were exposed?

M. What you say is very true. I should be delighted that my daughter had reached her destined port in safety, and had escaped from danger; but what would be my highest consolation would be the hope of soon finding myself at the same place with my child; again to behold her and embrace her with tears of joy.

(To be continued.)

BRIEF DISCOURSES.—NO. VIII.

Reasons for desiring Recovery from Sickness.

“O spare me, that I may recover strength, before I go hence, and be no more.”—PSALM XXXIX. 13.

Few persons have ever been afflicted with distressing and dangerous sickness, who have not prayed for restoration to health. Thus David did, in the language of the text. And yet, his life was exposed to snares and enemies, so that often he held his peace, and kept silence even from good, while the wicked was before him. His sorrow was frequently stirred; his age seemed as nothing; and he judged that every man, in the present world, even in his best estate, is altogether vanity. “Surely,” said he, “every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.” “When thou with rebukes,” continues he, addressing God, “dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.”

Why, then, did the sweet Psalmist desire the Lord to spare him? Why did he wish to recover strength before he should go hence, and be no more in this world? Why does almost every sick person desire the prolongation of his earthly pilgrimage?

Some of the principal reasons why mankind desire recovery from sickness, it is my design to state, and consider.

1. Some sick persons desire restoration to health principally from their regard to the pleasures of this world. They have never experienced, and never anticipated, any other enjoyment, than such as is afforded by the things of the present life. Their minds have not been expanded to conceive of any delight, which does not spring from earthly connexions, honours, and other acquirements. Often have they been admonished not to love the world supremely; not to set their affections on things below the skies; not to expect from riches, power, friends, and

amusements, that happiness which they can never yield to an immortal spirit; but all in vain: they have determined to make their own experience contradict such admonitions as these, which they impute to religious gloom, to want of worldly wisdom, to some defect of mind, or some unfriendliness of disposition. *Others* may have been rich without being happy; but they are confident, that could *they* recover health, prosecute their well formed plans of business and become wealthy, their souls would find satisfaction in their possessions. *Others* may have entered into flattering connexions, may have been surrounded by desirable relatives, may have obtained the most enviable distinctions, may have been honoured of men for making their way to the head of their profession, and then may have pronounced the whole to be disappointment and vexation of spirit; but *they* can never admit to themselves, that *they* should not taste of pure felicity, if they could be thus prosperous. Hitherto they have not been rendered truly happy, by the world; but past disappointment has not discouraged them. O could they live, could they have good health, could they eat and drink with pleasure, could they go on in business and prosper, the world would certainly make *them* blessed: if not,—they can expect gratification no where. This life is the centre of all their hopes, and therefore they cling to it, poor worldlings! with the last grasp of their expiring nature. How pitiable their state! “If any man love the world, the love of the Father is not in him;” and they love the world;—yes, they love nothing else. No wonder that they wish to recover strength, and continue longer here below! but if they should live as long as Methuselah, without God in the world, they might still be chasing a phantom, which would elude their pursuit; and must die at last, crying to the world, and the things of the world, “give! give!”

Let me ask, my dear people, if many of you have not been sick, and felt, that should you die, you would lose every thing which you love, and from which you expect felicity? Have you ever seriously looked beyond the present state of existence to the source of your comforts and delights? Aye, if you continue in your present frame of soul, and depart this life, loving, hoping in, and relying upon, the creature, more than the Creator, and preferring a vain, showy, sinful world to the habitation of God’s holiness; it would have been well for you, had your last sickness hurried you to the grave; yes, and far better for you, never to have been born. I fear lest this should be the unhappiness of many of you, who have been dear to me as acquaintance, friends, and the persons of my pastoral charge; and I beseech you, therefore, seriously to consider, why *you* should wish to live any longer.

2. Some sick persons wish to recover, principally from a conviction that death would launch their souls into a miserable eternity. They believe some parts of divine revelation, much against their inclinations; for they feel some remorse of that conscience which never dies; know that they are condemned by the law of God which they habitually violate; and cannot but dread the vengeance of that Jehovah who is to the impenitently wicked a consuming fire. Formerly they have known something of the way of life, theoretically, but not cordially and practically. This knowledge they have neglected; and a more thorough illumination they have not desired, lest their taste for carnal pleasures should be embittered; lest they should be converted, and spiritually healed, so as to sicken at true piety and regale themselves with sin no longer. They have willed to be careless, and to blunt the edge of conviction; and have but too well succeeded. Divers lusts and vanities have they served with supreme devotion; and their danger have they hidden from their eyes, for a season, by the imagined glooms of religion, the veil of prejudice, and the cobweb net-works of worldly business. Sickness, however, has compelled them to reflection, and aroused conscience from her slumbers. They would, but cannot forget themselves: they would but cannot doubt, that there is a hell, for the flames of hell have kindled upon them, and they writhe under some of the incipient horrors of the second death. The world of wo seems arrayed before them in terrible majesty: and their inward thought is, "if we die in our present state, we shall be for ever damned." They wish, therefore, to recover from sickness, as they wish to keep out of the bottomless pit. The probability that death is near cannot be patiently endured for a moment. In deep distress from disease, such sick persons toss upon their beds; and when they think their bodily anguish hardly supportable, are sometimes constrained to say, "how much more intolerable must be the pains of hell! If we cannot endure the misery resulting from a disordered frame, ah! how can we endure everlasting burnings?"

Have none of you, my hearers, on a bed of sickness, desired to recover from such well founded fears of being everlastingly miserable? Have none of you found the threatening disease, which preyed upon your body, rendered a thousand fold more dreadful, by the consciousness that you are destitute of experimental, evangelical religion, and by the certainty, that *it shall be ill with the wicked?* Well might you fear, and well might you be importunate in your prayers for deliverance from death. Had you died in your sins, you would now have been lifting up your eyes in torment, to the mansions of the blessed, whither you never should have gone. And thanks be to our

merciful Redeemer that he spared you, so that you are still in the land of the living, and prisoners of hope.

But what use have you made of this lenity, of this forbearance in your offended Maker? Have you been wise to make preparation for future sickness and death? Have you fulfilled *one*, only *one* of all the promises which you made on the borders of the grave, and in full view of the eternal world? You said, that you would be wise, would consider, would repent, would be at peace with God, would seek an interest in Jesus Christ; and would no more spend your time in mere worldly concerns, in vanity and sin; but what does your memory now testify? Can you lay your hands on your hearts, and seriously affirm, that you have perseveringly and prayerfully sought to know the Lord, and to perform the vows made in sickness? I am afraid, that conscience, at last, will be a swift witness against many of you on this subject; and that your neglected, forgotten, and perhaps despised and derided, fears of endless misery, which once made you earnestly pray for recovery from sickness, will but prove the aggravation of your interminable punishment; for you were not always perfectly stupid; your conscience was not always callous; and you had so much faith as to excite some reasonable apprehensions, before it was for ever too late to think of returning to the Lord. Rest assured, that if your sicknesses have not been the means of convincing and converting you, they have hardened you in iniquity; and if your lengthened space for repentance shall not be employed in preparation for eternity, it will accumulate on your souls mountains of guilt, to sink you deeper and still deeper in the abyss of wo.

To the sick I would give this advice: never pray that your lives may be prolonged, however you may fear hell, unless you seriously intend to seek the *one thing* needful, and be devoted to God; for you had better die, and sink in perdition now, than live merely to fill up the measure of your iniquity; and thereby render your eternity by many degrees more miserable. And you, my unrenewed hearers, ought not to desire the preservation of your lives for another day, or another hour, unless you *intend* to become truly religious; and know, every one of you, that your future conduct will discover the nature of your present determinations. Will you be wise for yourselves; wise to *escape* perdition; wise to take refuge in the sinner's hiding place? O when, when shall I be able to obtain your consent to be saved, on the terms of the gospel? Will it ever be? Your past lives, and the present state of your hearts, would induce despair; but, O thou merciful God, in thee, and in thee alone is ground of hope. Let these fellow sinners live; and for

Christ's sake make them willing to come unto thy mercy seat, in a day of thy sovereign power and grace.

3. Some sick persons desire to recover principally from their doubts whether they are prepared for heaven or not. They are not troubled with horrible apprehensions of future misery; and sometimes fear that they are not true Christians because they are not more distressed about the consequences of sin. They are conscious that they hate iniquity, and wish to turn from every evil way. They really dread sin more than the evils which are likely to result to themselves from transgression; yet they are afraid that they do not love God sincerely, and that they do not exercise a living faith on the Lord Jesus Christ. Could they be assured of a mansion with the Redeemer, they would willingly die; for they have not rivetted their affections to sublunary objects, and they would not wish to live here always. The thought of the possibility of their losing heaven is as the sting of scorpions to their souls; and until they are *assured* of their going to be with Jesus they cannot quietly think of dying. These persons we apprehend to be renewed: they bear the image of Christ; and their state in the sight of God is a safe one; but they know it not; and therefore cannot derive consolation from the divine testimony, that there is, therefore, now, no condemnation to them who are in Christ Jesus.

The bed of sickness is not so distressing to these persons, as it is to open despisers, mockers, and abandoned persons, who fear hell without any hope of a holy heaven; nor is it like the one under which the everlasting arms are placed, and from which the happy spirit is ready to depart, that it may be with Christ. My dear friends, come not down to the bed of sickness and of death, I entreat you, without knowing in whom and what you believe. You will have need in the trying hour, in which you seem to hang over the grave and the eternal world by a slender thread, of all the strong consolation which establishment and assurance in the faith of the gospel can afford. You will require unshaken confidence in the righteousness of the Lord Jesus, and firm union of soul to him, to enable you to relinquish all earthly connexions, employments, and enjoyments, and venture through the dark chambers of death, into what will then be to you an untried state of existence. Others, it is true, have gone before you, while others are following; but you must go alone. No voice will then salute your ears with satisfaction, unless it be the voice of your Saviour, saying, "Fear not: I am with thee: I will never leave thee, nor forsake thee."

If you would like the good old Simeon, say, "Lord, now lettest thou thy servant depart in peace, according to thy word,"

you must have previously seen the salvation of God; and been assured that you have hung all your hopes upon the cross.

Surely, the voice of wisdom admonishes you, not only to believe, but to make your calling and election *sure*, or *certain*, to yourselves. Surely, it must be desirable to be armed with gospel panoply, before we are called to engage in the last conflict. Will you, then, set yourselves to a prayerful self-examination, and to a comparison of your thoughts, feelings, purposes, words and actions, with those which the scriptures attribute to the saints as their peculiar characteristics? Will you strive to know, whether Christ in reality is formed in you, the hope of glory; or whether you are still reprobates? Some of you, methinks, will consent, not because your pastor entreats, but because God commands, and your own everlasting welfare urges such an attention to your highest interests. If I should be spared to visit you on your death-beds, I hope to hear you whisper, "I know in whom I have believed: I have kept the faith: I am ready to depart; for, henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give to me in that day."

4. Other sick persons are so much affrighted at unreasonable and horrible conceptions of death itself, that they desire on this account principally to recover strength. They have imbibed a notion in childhood or youth, that the pains of dying are always excruciating; and without much considering the reason why they should be struck with horror at the approach of death, they dread not hell itself so much as dying. Hence I have known some, who, without any preparation for escaping hell and entering heaven, seemed to think, that if the agonies of death were past, all would be well.

Such views of dissolution are commonly originated by the weakness or wickedness of parents, who instil it into the minds of their offspring, that nothing is so dreadful as the pangs of a dying hour. Of course, when a sickness is evidently mortal, these unwise, and cruel parents cautiously conceal the truth from their dying children, by imposing silence on all their pious friends, and by excluding the clergyman, under the strict injunction of the physician, that his patient shall not see company. In some such instances, the poor withering mortal is kept free from the apprehensions of the dreaded monster death, until he gasps, and starts to find his soul beyond the bounds of time, launched into an immeasurable eternity: but generally all the care of unadvised friends to conceal the truth from the dying cannot prevent them from suspecting, and anxiously fearing the worst. Yet they are afraid to hear the name of death pronounced, not from any rational apprehension of its awful consequences to the ungodly; but from some undefined notions of

the terribleness of death itself, and from a dread of the bodily anguish which they judge to be inseparable from it.

How foolish, how pernicious are such fears! Death is really nothing more than the name which describes the separation which takes place between the soul and body in that moment in which our blood finally ceases to circulate; and, generally, dying persons have endured more pain frequently in their lives, than will be experienced by them in the hour of dissolution. Death rarely occurs from any disease, until the violence of painful sensations from that disease is over: so that the pain of dying is commonly far less than what we feel in many hours of sickness antecedent to it. Why then should death in itself excite such terrible emotions in any rational mind? Why should any wish to live longer in this world, principally from a dread of the imagined horrors of the last hour? O fear not death, deluded sinners, but fear the consequences of death to all un-renewed persons. Yes, fear HIM, who after death, is able to destroy both soul and body in hell; and desire to live, that you may be reconciled to HIM.

5. Some sick persons desire to be spared, and recover strength, that they may do good to their fellow men, serve the Lord Jesus Christ, and glorify God. Their hearts are not devoted to worldly pleasures; they do not fear death itself, nor its consequences to them, for they have comfortable evidence of regeneration by the Spirit, and justification before God. They know in whom they have believed; and by an eye of faith can discover mansions in heaven, prepared for them by their exalted Redeemer. For these persons *to live is Christ*; and they are well persuaded that *to die would be gain*: yet, if it is consistent with the divine will, they earnestly desire a prolongation of their time on earth. To continue here, they are sensible, will subject them to self-denial, toil, trials, and many of the miseries of the body of death, which hangs crucified, and dying, but not dead, around their own souls. But they have been enabled to taste some of the delights of doing good to their fellow men, in imitation of Christ's example; they love the service of their divine Master; and they are willing to be absent longer from home, if they may glorify Him, who hath called them out of nature's darkness into his marvellous light.

The inspired Psalmist was a person of this description, and when an old man he could say, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also, when I am old, and greyheaded, O God, forsake me not; until I have showed thy STRENGTH unto this generation, and thy

power to every one that is to come." Even when old, he desired to live longer, that by the composition of inspired songs, and in other ways he might exhibit the Saviour to his fellow sinners, as the STRENGTH of God in the great work of salvation. He longed to be the happy instrument, by his pious publications, of instructing future generations; and his wish was granted in relation to millions who have arisen after him in the church of God.

We may contemplate a more illustrious example in our Lord Jesus Christ, who was desirous (even when constrained to pray for the removal of the cup of divine wrath, if salvation were possible to sinners without his drinking it,) of continuing in his humiliation on earth until he should have accomplished his Father's will in the glorious work of redemption. A return to the glory which the Son had with the Father in heaven, before the world was, must have been in itself unspeakably desirable to our Lord; but he came to our world as the Servant of the Godhead, and he was devoted to his service. Willingly he denied himself, and endured until he had accomplished the work which the Father gave him to do; yes, though in fulfilling his covenant obligations his soul was "exceedingly sorrowful, even unto death."

Those Christians who think and feel aright would follow their Saviour; but alas! it is with unequal steps, and at a humble distance. They would regain their health and strength, might it please their Lord, because they esteem all their past services as few and feeble, and would most gladly spend and be spent in winning souls for Christ, and in building up his spiritual kingdom. Many of their relatives, friends, and acquaintance, it may be, are in a deplorably stupid and sinful state of soul; and they would live to pray for them; to warn them; to exert a favourable influence over them; and, if possible, to urge them into the fold of the Great Shepherd. Well assured are they, that God has no need of them, or of their working together with himself; but still they hope that their endeavours may be graciously owned and blessed for the conversion and salvation of sinners.

In many instances the amiable natural feelings of the pious person co-operate with his holy affections, to make life seem desirable to him, even to old age, that the wandering soul of a partner, a child, a brother, a sister, a friend, may, peradventure, be reclaimed and finally fitted for heaven. Hard indeed must be the trial of dying to a believer of a susceptible heart, whose near connexions are ungodly, and will have none to care for their souls when he is gone; and although it is a trial to which grace can make one submit without repining; yet it is natural and lawful, and christian, to pray that we may not be called to

endure it; and that before our examples, warnings, instructions, and entreaties are forever excluded, we may see their desired effect on the minds of our dearest earthly associates.

Next to the pious concern which is felt for our kindred according to the flesh, that is probably the most powerful which is experienced by a faithful minister of the gospel, for the people of his charge, when he contemplates himself as being about to cease from his labours. The salvation of every one of his flock is a concern which occupies one of the inmost recesses of his soul. He may have prayed frequently and fervently for the persons over whom the Holy Ghost has made him a bishop, but he wishes to continue in supplications for them, until he can witness the answer of his prayers. He may have frequently addressed them in the character of an ambassador from the Almighty to guilty dying mortals; but he would arise from his couch of sickness and crawl to the pulpit, if strength was denied him to walk thither, might he but once more beseech his hearers to consider the truth, assent to it, be wise while it is called to-day, and flee from the wrath to come.

Heedless as most of his hearers may have been of his past counsels and entreaties, he fondly hopes, that could he continue to preach Jesus Christ crucified to them, they would repent. The good pastor on his bed of sickness, intends, if he is spared, to be more watchful for souls; more faithful, plain, and pungent, if possible, in his ministrations, than he has ever been; and to be more importunate at the throne of grace for the influences of the Holy Spirit to render his preaching effectual.

Such pastors there are, and so important and excellent does the work of reconciliation appear to them, that were they perfectly assured of the highest seat in heaven, next to that of Immanuel, they would be glad to live to old age, and labour among their fellow sinners, that they might be turned to God.

How ought you then, my hearers, to esteem the gospel and the privilege of hearing and promoting it? How ought you to realize, that there is nothing which should render life desirable, but the service of Christ, the satisfaction resulting from doing good, and the glorification and enjoyment of God?

Let me assure you, that if you have been sick, and have not desired restoration to health principally for these reasons, you have good ground for questioning the sincerity of your professed piety. You ought to fear that you are still supremely selfish, worldly and carnal in your views and feelings. To desire life that you may get good, is lawful; but no one who is born of God *liveth unto himself*; no true Christian desires to live, chiefly for his own peculiar gratification. We must be truly benevolent, we must love the cause of God, we must be willing to deny ourselves that we may do good to others, we

must have the same mind that was in Christ Jesus, or we are not his disciples. Wo to them that are at ease in Zion: wo to them that are unprofitable servants: wo to them that stand all day idle, and will not enter into the Lord's vineyard with a disposition to labour.

Many of you, my hearers, as well as your pastor, have been spared in seasons of sickness, and have been brought back from the borders of the grave to the land of the living. But to what end? What good purpose will it answer? What are our desires and purposes, concerning the remnant of our days? It becomes us seriously to answer these questions; and to take heed, that the lengthening out of our tranquillity on earth do not render our death more grievous when it comes, and our eternity inexpressibly more miserable. We have more time to employ, either in the service of God or the devil; and more privileges for which we must give account in the last day. We may at least strive to do good if we will; and if our honest efforts should not be crowned with success, a merciful God will graciously *accept the will for the deed.*

But it is to be feared, that too many who have been made to look into the grave, and think it was preparing for them, have very soon forgotten all its solemn lessons; have hardened their hearts, and are now mere men of the world, mere men of business, or the gay daughters of fashion and folly. The winter which scowled on their pale faces in sickness has given place to the roses of spring once more, and they vainly imagine, that they shall always hear the cheerful singing of birds, and mingle in the dances of May.

Gay, worldly, busy, inconsiderate mortals! Sickness will return again: death will follow it: and dying with their present cold, rocky hearts, they will never feel the genial warmth of heavenly love; and no stream of pure and holy affection will spring up in their bosoms, to flow through eternity. Others have in their souls the fountain of living waters; but they shall remain barren of all good, and incapable of happiness. And this thought does not distress them! They know that they are destitute of the saving knowledge, fear, and love of God, but do not tremble at the prospect of dying as they have lived! What shall I say to them? What can I say? The night of death is coming, and they must lie down in endless sorrow. The judgment approaches, and they are condemned already. The final sentence is about to be uttered, and they will hear the neglected and insulted Redeemer command them to depart accursed into everlasting punishment. The gates of heaven are soon to be unfolded, that all the ransomed may enter in; but they will be excluded. Hell is moved for them, to meet them at their coming; and they shall go down quick into it. There

the worm dieth not, and the fire is not quenched. And when the smoke of their torment shall ascend for ever and ever, the righteous will sing, "holy, holy, holy is the Lord God Almighty; to him vengeance belongeth; and just is he in all his judgments."

E. S. ELY.

FOR THE PRESBYTERIAN MAGAZINE.

ON THE IMPORTANCE OF SOUND LEARNING IN THE GOSPEL MINISTRY.

The work of the ministry is, unquestionably, of vast importance and difficulty. It imposes on him who undertakes it a high degree of responsibility, for he is called to watch for souls as one who must give account. The glory of God, the prosperity of religion, and the everlasting interests of the souls of men, are closely connected with the able and faithful discharge of this office. It cannot then be supposed that the entrance on this work, the unskilful and unfaithful management of which is sure to do much prejudice to the cause of religion, has been left unguarded, and that every one who may fancy he has a call has a right to thrust himself into it? Far different from this is the language of the word of God. "How can they preach except they be sent?" is the solemn question proposed by the apostle. Suitable qualifications are insisted on as absolutely necessary to the proper discharge of the work. The apostle, addressing Timothy on this subject, uses the following pointed language: "The things that thou hast heard of me, among many witnesses, the same commit thou to *faithful men who shall be able to teach* others also," 2 Tim. ii. 2. When the Lord has work for a man to do he always qualifies him for that work.

A remarkable difference is observable in the sentiments entertained in the present times, and those entertained in the primitive ages of Christianity, of the importance of the ministerial office and the qualifications necessary for it. Now it is considered by many that, provided a man has piety and zeal, however illiterate he may be, he is qualified for undertaking this work; and many judge previous preparation and study almost unnecessary: nay, some even pretend that it has a tendency to abate zeal and deaden devotion, and are therefore for hurrying persons into the ministry with little or no preparation.

But so high was the opinion which was entertained of the responsibility and importance of the ministerial office, by some of the most eminent fathers of the primitive church, that they shrunk back from it with dread; they judged themselves unworthy of so high a trust and were with the utmost difficulty prevailed on to accept it. Chrysostom calls it "a burthen from which angelic strength might shrink." Nay, we have higher

authority than these. What was the language of the great apostle of the Gentiles on this subject? Did Paul consider the work of the ministry an easy work—a work that required but small qualifications? Under a sense of the dread responsibility attached to it, he cried out “who is sufficient for these things?”

But what are the qualifications which are necessary to make an able and faithful minister of the word of God.

We observe in general that these qualifications may be divided into two classes.

I. Those which are received from God only.

II. Those which under God may be attained by human industry and application.

I. As pastors and teachers are the gift of the Lord Jesus to his church, so he qualifies for their work whom he gives. “To every one of us,” says the apostle, “is given grace according to the measure of the gift of Christ,” Eph. iv. 7. Hence the apostle charges Timothy to commit the things that he had heard of him to *faithful men*, that is, to men of true piety. This is the first, and this too is the most important qualification.

Genuine piety is not only absolutely necessary for the salvation of a minister as well as any other man, but it is also necessary in order to his being a blessing to the church. It is true that God may, and he sometimes does, bless the labours of unregenerate men, and make them the instruments of converting others; but such men have a withering influence; the spirit of piety decays before them, and mournful spiritual desolation follows.

II. But without dwelling further on this head, we observe, that there is a second class of qualifications which under God may be obtained by human industry and application. Such as arise from a diligent improvement of the faculties of the mind, and the cultivation of suitable tempers and habits.

But without entering largely on the discussion of each particular included in this general remark, we shall devote the residue of this essay to the consideration of the importance of sound learning to the gospel ministry; not merely to the respectability, but to the usefulness of the ministry.

Though the Lord Jesus gives pastors to his church and qualifies them by his grace, yet this does not supersede the necessity of their labouring to the utmost to improve themselves. God has so ordered that nothing good or great is ever attained without labour. The apostle charges Timothy, “till I come give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery: meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.” 1 Tim. iv. 13—15. We consider this as deci-

sive, and shall offer nothing further to establish the point. Reading and meditation are particularly enjoined.

We are aware that prejudices against a learned ministry exist in the minds of some truly pious persons, whom we sincerely esteem, and truth compels us to declare, that a lamentable apathy on this subject, exists too generally in the minds of Christians.

But where should we desire or expect to find learning if not in the ministry? Do men choose ignorant lawyers to manage their suits at law, or ignorant physicians to heal the diseases of their body? Why then entrust the care of our souls, the affairs of eternity, to ignorant spiritual guides? What work is there that requires superior wisdom and superior knowledge? To ministers it belongs to dispense the mysteries of the kingdom of God, mysteries which excite the admiration of angels, and which even angelic intellect cannot comprehend. To ministers it belongs to instruct the ignorant; to guide the wanderer; to reclaim the backslider, to comfort the mourner; to direct the inquirer; to warn the sinner, and to encourage the believer.

To ministers it belongs rightly to divide the word of truth; to solve doubts; answer objections, clear up obscurities, establish doctrines, explain prophecies, enforce precepts; in fine, to give to every one his portion in due season. They are set for the defence of the truth, and to them it belongs to repel the attacks of its adversaries. What need then was there for that strong and pointed admonition of the apostle to Timothy, "the things that thou hast heard of me, among many witnesses, the same commit thou"—not only "to faithful men," but to those "who shall be able to teach others also." Great stress is laid on this ability to teach others. Hence, the apostle at one time declares, that a preacher of the word should be apt to teach; at another that he should be able rightly to divide the word of truth; to withstand, and by sound doctrine to convince gainsayers. It is not merely a dictate of sound reason, it is a maxim enforced by the high authority of heaven, that "*the priests' lips should keep knowledge.*"

Still, however, some will object that confining youth to the drudgery of a college life, compelling them to go through the routine of classical studies, and human science, has a tendency to abate their ardour, and to quench the spirit of devotedness to the service of God, which, otherwise, they would feel. For this reason some are for hurrying young men with small attainments in literature into the work of the ministry, and others refuse altogether to contribute any thing towards supporting them while they are obtaining an education.

Many remarks might be made on this objection. It might be said, that all kinds of zeal are not pleasing in the sight of

God; that covetousness and love of money is often hidden under objections that would seem to flow from regard to the glory of God. But, waving every thing of this kind, we solicit your serious and candid attention to the following remarks in favour of a learned as well as pious ministry.

I. God has been pleased to build up his church *generally* by the instrumentality of able and learned as well as pious men.

Against this observation we know that it will be immediately objected, that the apostles of our Lord were illiterate fishermen, and yet they were chosen and blessed of God to build up his church. Hence, it is inferred, that illiterate men now, if pious, may be just as well qualified for the work of the ministry, and perhaps more useful in it than learned men. It is readily granted, once for all, that illiterate men, that is, men who have not gone through a regular course of college studies, have in many instances been very useful. But though they were *illiterate* men they were not *ignorant* men. Most of them regretted that they had not had the opportunity of obtaining science, and there is reason to believe that useful as they were, they would have been much more useful had they possessed it.

In reply, however, to this objection, it might perhaps be sufficient to observe, that the circumstances of the apostles were essentially different from the circumstances in which any man can now be placed; that their case was an extraordinary case; and that, therefore, it should not be pleaded as in point.

But we shall not dismiss this part of our subject thus. We maintain that the case of the apostles proves directly the opposite of what is contended for in the objection. We appeal to it as a proof decisively in favour of the principle which we have laid down, that God generally uses an enlightened and able ministry to build up his church.

The apostles were illiterate fishermen when the Lord Jesus first called them. But were they such when he sent them to preach the gospel? It is from not distinguishing between what they were when Christ first called them, and what they were when he sent them to preach his gospel, that this objection is urged with such frequency and confidence. A clown may by education be changed into a polished and enlightened statesman. Though previous to their calling by Christ the apostles were illiterate fishermen, yet from the time of his calling them, if you will allow the expression, their education for the gospel ministry commenced. They entered the school of Christ; for upwards of three years they were his companions; they heard his public preaching; received his private instructions; observed his example, and conversed familiarly with him. Stupid indeed must they have been not to have profited by this; not to have acquired much knowledge and wisdom from the in-

structions of the great prophet sent from God; from *his* instructions who spake as man never spake.

But this is the least part of our answer. That our Lord did not intend that the ministry of the gospel should be committed to ignorant and insufficient men, is evident from the charge which he gave to his apostles just before his ascension. And what was this charge? Did he tell them go just as you are and preach the gospel? No. They must be qualified for this work before they go. He commanded them to tarry at Jerusalem till they should *receive the spirit*, and be "*endued with power from on high.*" Luke xxiv. 49. Acts i. 4—8.

It was not sufficient that they had been his companions, and received his instructions for three years, they must be furnished with gifts and graces for their work immediately from heaven.

What, then, were the qualifications for the work of the ministry which the apostles possessed? "They were all filled with the Holy Ghost." God himself inspired them, and by his enlightening influences on their souls led them into all truth. He gave them superior degrees of holiness and knowledge, and appointed them to be the inspired teachers of his church. What now costs years of laborious study, the speaking of other tongues, they had given them at once. "God also bare them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." Heb. ii. 4. They wrought miracles to attest the truth of their message; they healed diseases; they cast out devils; they raised the dead.

And are these the men who are pleaded in favour of an illiterate ministry? How perfectly ridiculous is this. Never since their days has there been such a ministry in the church; a ministry so able, so enlightened, so zealous, and so powerful. What! degrade the apostles of our Lord to a level—not simply with the most able divines of the present day—but with those who are the least able? What! degrade men who had been the companions of Christ? men divinely inspired; men filled with the Holy Ghost; men possessed of superior knowledge and superior holiness; men having the gift of tongues and the power of working miracles—of working mighty signs and wonders—degrade these men by comparing them with any that have ever lived since their days? They stand alone. They occupy a lofty eminence; objects of admiration, and illustrious patterns to all succeeding ministers of Jesus. Where is the minister of the cross who does not shrink from a comparison with these distinguished servants of Christ.

If from the apostles we proceed to consider the primitive Christian fathers, we shall find enrolled among them some of the most celebrated names of antiquity for profound erudition.

They were men who defended Christianity by their writings, who built up the church by their preaching, who recommended the gospel by the holiness of their lives, and some of whom, as martyrs, sealed their testimony with their blood.

After these venerable fathers had ceased from their labours, the church became woefully corrupt. But let it be recollected that those days are called, emphatically, the dark ages of the world and of the church.

Together with the revival of learning was the revival of religion. The Reformers were eminent for their literary attainments. They were the most learned men of the day. They were the great revivers and promoters of learning, and their learning gave them a decided superiority over their enemies.

And who are the men that under God were honoured to be the fathers of the American churches? Not to mention those eminent men who built up the churches in New England; who were the founders of the Presbyterian church in our land? To be admired, they need only to be named. Burr, and Dickinson, and Edwards, and Davies, and Bostwick, and Blair, and the Tennants, and Finley, and Witherspoon, were ornaments and blessings to our country.

When we look abroad and contemplate the character of the Missionaries, who have been and are now employed in the conversion of the heathen, we find this to be the fact, that those who have been the most distinguished for their success, are precisely the men who are most distinguished for their learning and piety. Elliot, and Brainerd, Schwarts, and Vanderkemp, were far from being illiterate. Did not Martyn's learning, under the blessing of heaven, greatly contribute to his success and usefulness among the Persians? Could Carey, or Marshman, without an acquaintance with the original languages of scripture, have given them to the Hindoos, or Morrison and Milne to the Chinese? And, had it not been for the labours of eminently learned and pious men, would not we, ourselves, to this very hour have been destitute of the word of God; to us it would have been a sealed book. But,

II. It is an interesting fact that for ages past schools have been established for the instruction of those who were designed to minister in holy things. This is our second argument.

1. Among the ancient Israelites there were the schools of the prophets, in which young men were piously educated, to prepare them for being instructors of the people. These schools appear to have been established in the time of the prophet Samuel, and he is by some considered as the founder of them. Fleury, in his History of the Ancient Israelites, says, "there was a great number of these prophets from Samuel's time, but more especially from the days of Elijah and Elisha, to the Ba-

bylonish captivity. These holy men, after the patriarchs, preserved the purest tradition of the true religion. Their employment was meditating upon the law of God, praying to him often, day and night, both for themselves and others, and inuring themselves to the practice of every virtue. They instructed their disciples, explained to them the spirit and meaning of the law, and opened to them the sublime mysteries relating to the state of the church, either upon earth or in heaven, after the Messiah should come, that were hidden under allegories of things sensible and seemingly mean. They instructed the people too who came to hear them upon Sabbath and other feast days."

It is the opinion of learned men, "that it was God's ordinary method to call those persons out of these schools, whom he employed in the discharge of the prophetic office."—*Stillingfleet's Origines Sacræ*, p. 97. book ii. ch. 4. § 5.

2. Among the primitive Christians too, academies were erected in several large cities, designed especially for the education of those whose attention was turned to the work of the ministry. In these schools they were instructed in the different branches both of sacred and profane literature. Mosheim is of opinion, that these establishments should be attributed to the apostles themselves, and to their injunctions to their disciples. He also asserts, that the apostle John erected a school of this kind at Ephesus, and Polycarp one at Smyrna.—*Ecc. Hist.* vol. i. cent. 1. part ii. chap. iii. § 7. p. 116.

One of the most famous schools of antiquity was that at Alexandria, which is generally supposed to have been established by St. Mark, and which produced some of the most distinguished preachers and teachers of primitive times.

3. At the time of the reformation vast pains were taken by the reformers to instruct pious young men, previously to their entering on the work of the ministry.

Wickliff, who has been called the morning star of the reformation, and who is declared to have possessed a lofty genius and extraordinary learning, was a celebrated professor of divinity in the university of Oxford.

John Huss, the celebrated Bohemian reformer, who was burnt by the council of Constance, and who was distinguished by his uncommon erudition and eloquence, was a professor of divinity in the university of Prague.

Luther and Melancthon were both of them famous professors in the university of Wittemberg, and Calvin and Beza at Geneva, and crowds of pious youth who were afterwards eminently distinguished as preachers of the gospel; men of eminent piety, of eminent zeal, of eminent devotedness to the work of the ministry, who were blessed to the conversion of multi-

tudes of souls, and many of whom suffered martyrdom for the cause of Christ. Crowds of such pious youth attended their lectures. One of the first objects of the reformers in England was to get able professors of divinity in their universities, that the young ministers might receive suitable educations, and thus be able to repel the attacks of the enemies of the reformation. It was from their universities that their most eminent preachers came; and some of the most distinguished of their martyrs, who, in the days of the bloody Mary, sealed their testimony with their blood, had sat as scholars at the feet of Bucer and of Martyr.

4. Ever since the days of the reformation the most eminent servants of Christ have considered it of the utmost importance to perpetuate a learned ministry. Without mentioning the illustrious and venerable divines of Europe, who have been distinguished not only for their own personal piety and learning, but who also were blessed under God to be illustrious instruments of promoting the interests of true piety and science; we would call your attention to the pious ministers who first settled our own country; yet their piety and devotedness cannot be questioned; so deeply sensible were they of the importance and usefulness to the church of a learned ministry, that they used their utmost efforts to obtain and perpetuate such a ministry. It is to their piety and liberality, that we are indebted for most of our colleges, especially for those which hold the highest rank. Holy men of God, in their zeal for his glory and the prosperity of his church in our land, established these institutions with a special view to the education of pious young men for the gospel ministry: and they continue among us venerable monuments of their wisdom, their piety, their liberality, and their devotedness to the cause of Christ.

Surely these two facts, that God has been pleased generally to use and greatly to bless a learned ministry, and that men the most eminent for piety and usefulness, have always been anxious to secure such a ministry in the church, speak loudly in favour of sound learning in the gospel ministry.

III. The great business of a minister of the gospel is to expound sacred scripture. The original scriptures are written in languages which have long ago ceased to be spoken. Will any one say, that it is unimportant whether a professed expounder of the divine word is or is not acquainted with this word in its original language? Again, the scriptures contain a series of prophecies relating to the most important events; commencing from the creation and reaching to the end of the world. An accurate acquaintance with history is necessary to trace the fulfilment of these prophecies. Besides they have a peculiar symbolical language of their own, and are perfectly unintelligi-

ble to those who are unacquainted with their language, and the laws for interpreting them. There are, moreover, in scripture, a vast number of allusions to the customs, the governments, the amusements, and the productions of eastern countries. To understand all these requires a vast range of learning; nor can any man who does not possess at least a respectable portion of it, be justly esteemed an able minister of the New Testament who can rightly divide the word of truth.

IV. But the peculiar circumstances in which the church is now placed, render it highly important that we should have a learned ministry. The church has heretofore been assailed by brutal force; and imprisonment, and fines, and death, have been the chosen means of its adversaries to oppose it. Such times have perhaps passed away for ever. At the present day the church is surrounded with enemies who are subtle, bitter, and learned; and the way by which they assail our faith is by pretensions to superior rationality and learning. Learning, like every thing that is good, may be abused; money in the hands of a pious man affords him the means of being greatly useful, and in the hands of a wicked man of doing much mischief: so learning, according to the use which is made of it, is either a powerful instrument for the promotion of true religion, or against it. Sensible of this, the enemies of Christianity have occupied almost every branch of polite literature, and used it to the disadvantage of the church. Indeed those particular branches of science which are most extensively diffused and cultivated, and which, therefore, most directly influence the public mind, seem to be receiving a cast decidedly infidel. Infidel histories, infidel poetry, and infidel systems of philosophy, together with infidel novels, are widely spread, and multitudes have drunk in the poison. Thousands, and of these thousands multitudes of youth, have by these infidel writings been seduced and ruined for ever.

And what is still more dreadful, many of these infidels, who bitterly hate all the peculiar doctrines of Christianity—for I consider infidels and Socinians as the same—have assumed the name, the garb, and the functions of the ministry of the gospel. They make vast pretensions to learning, to candour, to liberality, to free inquiry, and even to superior benevolence and piety. They talk of biblical criticism, and researches into antiquity, and false translations of the scripture, and various readings, and the collation of manuscripts, and interpolations and emendations, and by their effrontery and confidence, would stun and confound the opponent who is not versed in their wiles, and furnished with sufficient learning to meet them. These men are endeavouring to direct and to give a tone to the current literature of the day. In fact, Christianity is at this moment undergoing among us a

fierce and tremendous trial. Jesus Christ appears now to have his fan in his hand, and to be winnowing his church, and trying who among those who profess to be Christians are the friends, and who are the enemies of his gospel. But who are to meet such enemies of our faith? Evidently they must be combated with their own weapons; men sufficiently learned, who are able to detect all their artifices, to unravel their sophisms, and to overwhelm them by a clear demonstration of the truth, must be opposed to them; and it is truly mortifying to reflect, how few such men there are in our churches. True learning is always favourable to Christianity; it is the abuse of learning that is unfavourable to it. Ministers are set for the defence of the gospel; they must be able to defend the truth, to answer the objections and cavils of infidels, and to expose and to refute heresy; and the state of the church at the present time, loudly demands an able and learned ministry.

V. But if an able and faithful ministry is thus to be desired, what is our duty in relation to this subject? Unquestionably to take immediate measures to secure and increase such a ministry. This Jesus Christ expects of us as a proof of our love to him and his cause.

We are aware that it will be objected, that the liberality of the Christian public has been abused, that it has been thrown away on insufficient men, who were destitute of those talents which are necessary for the work of the ministry. This objection is perhaps in part true. But admitting that in some instances Christian liberality may have been misapplied, is the real good that has been done to be overlooked and forgotten? How many illustrious men, who have been some of the brightest ornaments of the Christian ministry, and the greatest blessings to the church, have received that education which qualified them for their career of usefulness from the benefactions of their Christian friends. It was thus that Doddridge, and Davies, and Buchanan, and a multitude of such men, were introduced into the Christian ministry. Two considerations, however, are sufficient to silence every objection, and to excite us to the most earnest zeal on this subject.

1. Many pious young men of distinguished talents, but scanty means, are now buried, and their services perhaps lost for ever to the church, because the hand of Christian liberality is not reached out to assist them. Young men of wealth, of enterprise, and of ambition, are allured by prospects of worldly gains and honour to more lucrative professions; and, until they possess that spirit of piety, of devotion, and of zeal, without which no ministry can be exemplary or useful, we most earnestly desire it may be thus. The Lord preserve in mercy his church from an unconverted ministry, however learned or dis-

tinguished in other respects it may be. But, we repeat the fact, young men of distinguished piety and talents, are now buried, and their talents lost to the church for want of support in acquiring an education. They offer their services to the church; they apply to us for support, and we are compelled to tell them, we have no funds to assist you.

2. The present number of ministers is by no means sufficient to supply the wants of the church; several hundred congregations are without pastors, and large tracts of country are wholly destitute of the preaching of the word, and we have not ministers to send to them.

Year after year the General Assembly of our church have repeated this lamentable fact, and called upon our churches to awaken to a sense of the importance of the subject.

We have lately been told, in a solemn address to the churches on this subject, that "our church now wants at least a thousand gospel ministers beyond the number which she can possibly command:" that in the course of twenty years, probably double that number will be wanted; and that, "if ministers of the gospel shall be annually furnished for a century to come, only in the ratio of the present supply, there will, at the end of the century, be in this country a population greater than the present population of Europe entirely destitute of competent religious teachers."

In fact, our churches seem to be asleep on this subject. It is truly astonishing that wealthy Christians have not done more to aid this cause with their wealth; and the members of our church at large, are surely bound to contribute their assistance. The small pittance of one or two dollars, annually appropriated by the members of our church, generally, to this important object, would be sufficient to answer all our wants, and yet this pittance is withheld.

The following remarks of the great Dr. Owen, deserve to be seriously pondered: "We are bound to serve God with all that is ours, and with the first fruits of our substance in every kind. Somewhat of whatever God hath given unto us, is to be set apart from our own use, and given up absolutely to him as a homage due unto him, and a necessary acknowledgment of him. To deny this, is to contradict one of the principal dictates of the laws of nature; for God hath given us nothing ultimately for ourselves, seeing we and all that we have are wholly his. And to have any thing, whereof no part, as such, is to be spent in his service, is to have it with his displeasure."—Owen on Heb. vol. ii. p. 357.

• In conclusion, let us remember that the ministry is appointed by Christ, as the grand means to be employed in the conversion of sinners. It pleases God, by the foolishness of preach-

ing, to save them who believe. It is truly gratifying to behold the zeal which is manifested to distribute the written word of God. We rejoice in the existence of this zeal, and pray for its increase. But we should always recollect, that it is the appointment of God that the living teacher should accompany the written word, to expound and enforce it, and that without the living teacher, the written word will be most generally neglected by the great mass of the community. The depraved hearts of men are averse to the purity of religious truth; and where there is not a living preacher to arouse and call their attention to its reality and importance, we find it almost uniformly neglected. Those places that are destitute of the preaching of the gospel, are most generally also without religion; the word and the worship of God is neglected, and men live and die in ignorance, in carelessness, in unbelief, and in impenitence. If we have then any love for the souls of our fellow creatures, or any regard to the prosperity of the Redeemer's kingdom, we should earnestly desire and labour to secure an able, learned, and faithful ministry.

The Lord Jesus Christ himself has said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore, the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. ix. 37, 38.

The millions of heathen that are perishing through lack of knowledge, and the thousands of our own countrymen who are destitute of the gospel, have demands peculiarly strong upon us. If, indeed, we desire the salvation of immortal souls, we shall both pray the Lord of the harvest to send forth more labourers into the harvest, and with cheerfulness contribute our aid to the producing of so desirable an event. S. B. H.

SPIRITUAL WANTS OF THE WEST.

To the Editor of the Presbyterian Magazine.

Dear Sir,—I commit to you the following communication, hoping that its publication in the Presbyterian Magazine will be useful to the cause of religion. And that by means of it the readers of the Magazine, generally, and ministers and candidates for the ministry, particularly, will be better informed of the real state of these Western states; that is, of their moral and religious state. I pretend not to the entire accuracy of every item in the following representation; but it is mainly made from my own personal observation.

I have been nearly five years in the western states; viz. Kentucky, Indiana, and Ohio; and have, during that time, been actively engaged in the work of the ministry; and through the

goodness of God, though I have a feeble constitution, and have been much of the time in weak health, so that my labours have been often in weakness and much painfulness, I have not lost but very few weeks from public labours and public duties. I have resided in a number of different places, and travelled pretty extensively, as duty has called. I have attended four sessions of the synod of Kentucky; two of the Transylvania presbytery; five of the Louisville, two of the West Lexington, and one of the Lancaster presbytery.

And from all that I have seen, and from all that I have heard, I am led to exclaim—How much is yet to be done before religion shall gain a general ascendancy and prevalency in these states! O how much is to be done before they become, in a moral view, the garden of God! Of the Baptist denomination there are many professors and many preachers; but many of their preachers have had but little education: and they are obliged to pursue other occupations, besides the work of the ministry, which greatly hinders their usefulness. The Methodists are numerous; in Ohio they are more so than the Baptists. Few of their preachers have enjoyed a liberal education; but they seem to be devoted men, and are doing much good.

There are also a great number, in some parts of these states, who are called *new lights*, but who call themselves of the Christian body. A part of these are, I think, exceedingly erroneous. In their view of doctrines, they reject total depravity and justification through the righteousness of Christ, imputed to the believing sinner. They reject also, the underived Deity, and the real atonement of the Lord Jesus Christ. But, as their doctrine and their practice has been, no creed, no confession of faith but the Bible only; I think, numbers who do not approve their whole scheme of doctrines, have been united with them and still meet with them. Their preachers are mostly without much education, and in their meetings they manifest great apparent engagedness and heat, and not unfrequently ravings: they baptize by immersion.

The Presbyterian people of these states consist of five subdivisions; viz. Presbyterians of the General Assembly; of the Associate Reformed Synod; of the Associate Synod; of the Reformed Synod; and of the Cumberland Presbytery. The Presbyterians of the General Assembly are numerous in Ohio; and they have a ministry respectable for learning, piety, and diligence. In Kentucky they are less numerous; with thirty-six ministers and four licensed preachers. In Indiana they have six ministers, and about twenty-seven infant churches, and one licensed preacher. And these Presbyterian people, in Kentucky and Indiana, are not just in a few settlements by themselves; they are scattered over almost the whole states, and intermixed

with a vast variety of other population. Neither of the other branches of Presbyterians are numerous in these states, and they have but few ministers, excepting the Cumberland Presbyterians, in the lower part of Kentucky. They are considerably numerous and have many preachers. Their preachers have not generally had a public education, and they are said to resemble the Methodists in their manner of conducting their meetings, and in some points of doctrine.

This is, as far as I know, nearly a history, in short, of the religious state of the above-named states; with an amazing extent of territory, with a fertile soil, with an extended and fast increasing population, but without any thing like an adequate living ministry. And in Kentucky, I think, far less than one half of those who live where they might attend upon the public means of grace, if they had a heart to it, do habitually attend divine service in any denomination; this is true of the white population, besides a vast number of slaves, very few of whom attend public worship. In general they seem to have no idea of the first day of the week being the Lord's day; they regard and use it as their day. It is made the day of their pleasures, in their rambling visits, and assembling in companies for mirth and noise; and *their day* of trade, when they traffic with one another, and with such of the white population as will encourage them, and deal with them in baskets, and brooms, and fruit, &c. These things are going on continually, and few people seem to regard it, and scarcely any one speaks of it, as an evil, or mourns over it, as an abomination. Besides, in profane swearing this part of the country abounds. Oaths and cursing are so frequent, that they seem quite common, so that few startle and shudder at hearing them. And intemperance is not a rare vice; there is an amazing quantity of domestic distilled spirits made in these parts, and hard drinkers abound.

These evils must be removed, and this state of things changed. And by what means? By means of the gospel; by a religious influence upon the minds of our population. But how is this to be effected? I answer, by a perseverance in using the means of grace we now have, and by an increase of these means. But how shall they hear without a preacher, and how shall these people and these slaves reform unless they are better taught? There are teachers enough, truly, to be a witness against them, but not enough to overcome their evil habits, and to make them feel strongly the force of good example.

It seems to me, that the Christians and the Christian ministers from the other, and the older states, must help us, and we must help ourselves, and all must look to God, who only gives us success, and can make his word effectual. O may a day of moral reform soon come! May a resurrection take place,

in this valley of vision, so full of dry bones. "Come, O breath of the Lord, and breathe upon these slain that they may live!" And I here, very respectfully, drop a hint to our older presbyteries in the Atlantic states; it is a plan to provide domestic missionaries for these western states. Let each presbytery furnish one, for six months every year, from the number of their settled ministers, and let his place at home be supplied by his presbytery, in the same way as one goes a commissioner to the General Assembly, and let him receive and enjoy the contributions and personal presents, which may be freely given him, and have no other earthly reward. Were this once done, and these added to those whom the General Assembly employ as missionaries, we would soon have labourers in abundance in these western states. But, it would be only a comparative abundance, for not even then would there be any thing like an adequate supply of the real wants of the country. Perhaps it will be said, that no one will be found willing to endure all the privations necessary, and to bear all the hardships of the journey, and of the missionary labours, without a better reward: a better God will give them; but it will be in the satisfaction of doing good, of preaching the gospel to the poor, and of bearing all things for the elect's sake, that they may be saved with eternal glory.

And are they ministers of Jesus, and can they not have fellowship in his sufferings enough for this? Are they fellow labourers with Paul, and can they not copy enough of his example, and feel enough of his self-denial for this? I wish the trial might be made, surely some would offer themselves for this work.

I. REED.

Nicholasville, (Ky.) March 27th, 1822.

FOR THE PRESBYTERIAN MAGAZINE.

IS SABBATH EVENING, OR SATURDAY EVENING, A PART OF THE SABBATH?

This subject is acknowledged not to be one of the *first* importance, and yet it is *important*, and according to its importance is the necessity of examining it by the *law and the testimony*, and by those legitimate deductions which we are authorized to make from the scriptures. The question is of *some* importance; for it would be desirable that Christians, living in the neighbourhood of each other, should be agreed in their practice. And if either of them is by divine appointment, it is important that we should search into the mind and will of God in this, as well as every other matter that he has revealed, and guide our practice accordingly.

The proposition which we shall endeavour to maintain, is that which is agreeable to the practice of the great body of the Presbyterian church, viz.—*That the Holy Sabbath commences at 12 Saturday night, and closes at 12 of the night succeeding the Sabbath. That all the intervening hours are holy, and no other.*

In opposition to this some hold that it commences at sun-setting on Saturday (others at candle-lighting), and closes at the same time on the succeeding day.

As we have never seen this subject investigated by any author who maintained the opinion which we have proposed to defend—all having rather taken it for granted, than thought it worth the time and pains of investigation—and as several have written on the other side, some with warmth, it is thought that it will be perfectly fair to take up the arguments of those who have given the subject most attention and examine them, beside such considerations as may be derived from scripture and reason in defence of the proposition which we maintain. The subject presents itself under two aspects; as it depends upon *plain scripture authority*, and as it is to be investigated on the score of *expediency*. If the *first* is decided clearly, the question of expediency will necessarily be excluded; but if it should be left doubtful, after the fullest investigation of what the sacred scriptures say on the subject, then a discussion of the question on the score of expediency would not only be proper, but might tend materially to confirm what was doubtful from scripture.

Of all the writers who have advocated keeping the evening before the Sabbath, we know of none that has treated the subject with more candour and ability than the late venerable Dr. Dwight. To repeat his arguments then, it is presumed, will be giving the strength of the arguments in defence of that practice which we oppose.

The Dr. observes, “The time at which the peculiar duties of the Sabbath are to commence is, in my opinion, the time when darkness commences on the evening of Saturday. For this opinion the following reasons may be alleged:

“*First*.—The natural day commenced with darkness. After God had created the chaos, darkness rested upon it for a certain period. This darkness, and the light which succeeded it, are declared to have constituted the *first day*. In the same manner are reckoned the five succeeding days of the creation.

“*Secondly*.—The Sabbath, at its original institution, was a natural day. This is clear, because that God rested the seventh day; and from the manner in which the six preceding days were reckoned, we have the fullest proof, that He who by his own choice reckoned *them* in this manner, reckoned the seventh day in the same manner.

“*Thirdly*.—When the Sabbath was renewedly enjoined upon

the Israelites, it was required to be kept a natural day. This we know, because no alteration of the original institution is specified in the command; and because, in *Lev. xxiii. 32*, God says to the people respecting the great day of atonement, *From even unto even shall ye celebrate your Sabbath.*

“*Fourthly.*—The Jewish Sabbath commenced with the darkness, or with the time which we commonly denote by candle-lighting. This is evident from *Neh. xiii. 19*: “And it came to pass that when the gates of Jerusalem began to be dark, before the Sabbath.” It is here evident, that the Sabbath had not commenced on Friday evening when the gates *began* to be dark, or, in our customary language, when the dusk of the evening commenced in that city. The Sabbath also, as a natural day, began originally at the same time; the first day of the creation having commenced with absolute darkness. The time of darkness to us, is the time when we can no longer see to transact ordinary business by the light of the sun.

“*Fifthly.*—The Christian Sabbath is the first day of the week, and a natural day; because there is no hint given us in the New Testament of any alteration made as to the mode in this respect. Dr. Macknight informs us, that the ancient Christians began their Sabbath on the evening of Saturday. Some Christians have supposed, that the time when our Lord arose from the dead, is that at which the present Sabbath ought to begin. This is evidently an error; because that time is not declared in the New Testament, and therefore cannot be known by us. Accordingly, these Christians begin the Sabbath at midnight; a time of human appointment merely. This, to me, seems unwarrantable.” Thus far the Doctor.

As these arguments, though somewhat multiplied, seem to grow out of two sources, viz.—1. The expression in Genesis, *The evening and the morning were the first day.* 2. The practice of the Jews in celebrating their Sabbath from evening to evening, and this by divine appointment—it is thought that justice may be done to the subject by replying to these two sources only.

First.—As to the argument from the expression, *the evening and the morning were the first day*, two things are necessary to make this argument good. 1st. The word *evening* must be equivalent in meaning to the word *night*, and the word *morning* to the word *day*. 2dly. The whole must be equivalent to a declaration, that the evening (or night) came first, and the morning (or day) followed. If either of these should fail, the whole argument built upon this passage would evidently fall through. But neither of them is agreeable to fact, as far as I can learn from any source.

The English words *evening* and *morning*, it is humbly be-

lieved, no one would ever think of considering equivalent to the words night and day. They uniformly mean the first part of each. The evening means the early part of the night, but never the whole night. The morning likewise means the early part of the day, but never the whole day. So far then as the English words are concerned the argument fails entirely, if the translation is correct; and of its correctness in the main, we never have heard a doubt suggested.

But for the sake of greater certainty, let us appeal to the original. The Heb. ערב is defined by the learned Parkhurst,—“The evening, or more properly all the time from mid-day to night, so called, because, as soon as the sun has passed the meridian, the evening air from the western or darkened part of the heavens begins to mix with the day, which mixture continues till night; when the day is overpowered, the darkness prevails, and the mixture of daylight ceases.”

From this definition, the word ערב instead of meaning the whole night, as was necessary to the argument, we find exactly equivalent in meaning to our English word *evening*: the close of the day, and the beginning of the night, or that part of the twenty-four hours when day is declining and night commencing. And if this word must be interpreted so as to include half of the twenty-four hours, it might, with more propriety, include the twelve hours from noon, when the sun begins to decline, till midnight, than any other.

The Heb. בקר is defined by the same author thus:—“The morning, or morning-light, which springing forth upon the earth, surveys and searches out all things.” It may at once be seen with how much propriety this word could be made to include the whole day, or twelve hours from sunrising till sun-setting. Especially, it is strange, that an important argument should be left to this gratuitous and unwarrantable construction for its only support. But to make it still more evident that these words are not equivalent to *night* and *day*, these latter are mentioned in the same sentence under their proper appellation, Gen. i. 5. “And called the light day, and the darkness he called night.” “And the evening and the morning were the first day.” It is hardly supposable, that the same things would be mentioned under different names in the same sentence, and that without giving any notice of the change, or without any apparent necessity.

As to the second proposition, which is necessary to make the argument good, viz.—The evening (meaning the night) must have come first, and the morning (meaning the day) must have followed, which is by no means certain from the text. It is true, the word *evening* comes before the word *morning*, but the declaration that the evening came first, in fact, is entirely want-

ing. It may have come first, or it may not, from any thing that can be concluded from the text. It is by no means the genius of the English, or any other language, that where several items are mentioned in succession, that the one which is mentioned first was first in fact, in place, or in time. When we say Peter and James and John are coming, it is by no means conclusive that Peter is foremost, and James next, and John last. They may be all equally near; nor would any one be apt to conclude, that the one who was mentioned first was actually foremost.— So when it is said, “He that believeth and is baptized shall be saved,” certainly to conclude that baptism, in order to its validity, must necessarily come after believing, because it is mentioned after, is wresting language from its intended use. A cause incurs the suspicion of being a weak one, which is constrained to resort to such arguments for its support.

But why should the evening be uniformly mentioned first unless it came first, as one or the other must have preceded? I answer I cannot tell, only that the Holy Ghost has seen fit so to express it, one or the other must be mentioned first, and there is no reason why this form of expression is not as good as any. If the order of the expression had been reversed, and the morning mentioned first, the same question might be asked, to which we should be equally incompetent to give an answer. But with regard to the assertion that *one or the other must have come first in fact*, we cannot assent to it. For owing to the spherical form of the earth, neither morning nor evening, neither day nor night, could have come first; but both of them must have commenced precisely at the same time. This proposition must be evident to any one who has the slightest acquaintance with astronomy. The earth being spherical, the time when it is day at one place, it must be night at every place on the opposite side of the globe. When it is morning in one place, it is evening in the other. Noon and midnight will, at the same moment, occupy opposite points on the earth's surface. So that necessarily no one part of the twenty-four hours could have preceded the other, as to the whole globe. And there was as yet no part of it distinguished from the rest by the garden of Eden, or by inhabitants, for the earth was hitherto *without form and void*. M. H.

(To be continued.)

A Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut and Massachusetts, and the General Convention of Vermont, during the last year.

THE General Assembly in sending to the churches the annual narrative of the state of religion within their bounds, wish them *grace, mercy, and peace from God our Father and Jesus Christ our Lord*.

We have much reason to offer our thanksgivings to the Great Head of the church for the many tokens of his love, with which he has visited that portion of it, which is in our land, during the past year. He has given many convincing proofs, that he has been present with the assemblies of his people to bless them, by bestowing upon them the sanctifying influences of his Holy Spirit. Him we acknowledge and adore as our Redeemer and head, as the foundation of our hopes and the source of all grace, and we ascribe *glory and dominion to Him that loved us, and washed us from our sins in his own blood.*

But while there are many reasons for thankfulness and rejoicing, there is much also to be deplored.

It is with deep sorrow, that the Assembly have heard numerous complaints of lukewarmness and conformity to the world, among professing Christians. The neglect of family prayer, the want of zeal for extending the interests of the Redeemer's kingdom, attachment to the world, conformity to its sinful customs and pleasures, and in some few instances, dissensions and backslidings prove that these complaints are but too well founded. Such professors seem to have forgotten the deep obligations which they are under, from their own voluntary engagements of obedience to God, and from the dying love of Him who gave himself for them, to redeem them from all iniquity; that the God whom we serve is "a jealous God;" and that the sins of his professing people are peculiarly hateful to him. We affectionately, and yet solemnly call upon them to *remember from whence they are fallen, and to repent and do their first works; to be watchful and strengthen the things which remain, that are ready to die.*

In some parts of our land, attempts are made to propagate the most pernicious errors. With a zeal worthy of a better cause, and under lofty pretensions to superior rationality and to deeper discoveries in religion, some are endeavouring to take away the crown from the Redeemer's head; to degrade Him who is the mighty God and the prince of life, to a level with mere men, and to rob us of all our hopes of redemption through his blood. Pretending too, a more expanded benevolence to man, and more ennobled ideas of the goodness and mercy of God, they assiduously propagate the sentiment, that all men will ultimately obtain eternal happiness, however sinful their present temper and conduct may be, without any regard to the cleansing of the blood of atonement, or the sanctifying influences of the Spirit of God. Believing that these sentiments are utterly subversive of gospel truth and holiness; that they are alike dishonouring to God, and destructive to the present and eternal welfare of men, we cannot but affectionately warn you against them. *Beware brethren, lest ye also being led away with the error of the wicked, fall from your own steadfastness.* Cherish an ardent attachment to the truth which is according to godliness: and seek to experience in your own souls its sanctifying influence.

The gross vices of intemperance, profane swearing, Sabbath breaking and gambling, still extensively exist. The excessive use of spirituous liquors continues to produce the most deplorable effects, and threatens still greater injury. That such crimes should any where exist, is matter of astonishment and sorrow. They prove that man has deeply apostatized from God: and that our nature is both degraded and depraved.

But there is one subject to which the Assembly advert with the most painful feelings. Vast sections of our country, particularly our frontiers, are destitute of the stated means of grace, and are loudly calling upon us in the words of the man of Macedonia, *come over and help us.*

In the Presbytery of Niagara, which consists of twenty-six congregations, there are but four which have pastors. In the Presbytery of Genesee, which consists of nineteen congregations, two only have pastors, and of these two, but one enjoys the stated preaching of the gospel more than half the time. In the Presbytery of Bath, the churches are few, and most of them feeble and destitute of the ministry of the word. There are but six ministers in nearly as many counties. Multitudes are evidently living without God in the world, and paying not even an outward respect to the institutions of the gospel. In many families the Scriptures are not to be found, and in too many instances, little or no desire is shown to possess them. In many places no meetings for the public

worship of God are held; and in many others, such meetings are thinly attended. In the Presbytery of Champlain, many towns are destitute of a preached gospel and church privileges; and in the Presbytery of Susquehanna, which spreads over an extensive country, among twenty-six congregations, which are widely scattered, there are but ten ministers. Of twenty-nine congregations, which belong to the Presbytery of Erie, twenty-one are destitute of a stated ministry; and of thirty-three congregations which belong to the Presbytery of Louisville, more than half are in the same destitute condition. In the Presbytery of Union, two or three times the present number of ministers are needed, to supply the spiritual wants of that portion of our church. In the Presbytery of Grand River, which consists of twenty-nine congregations, there are but twelve ministers. The Presbytery of West Tennessee, which spreads over a large tract of country, and embraces within its bounds a population of 310,000 inhabitants, has only fourteen ministers belonging to it; and there is not a single licentiate within their bounds. The few missionaries who have passed through this region have been well received, and much solicitude is manifested by the people to obtain the labours of a zealous and enlightened ministry. That section of our church which is contained within the bounds of the Presbyteries of Missouri and Mississippi, loudly calls for the attention of the Christian public. The Presbytery of Missouri extends over a country nearly 300 miles square, and contains upwards of 120,000 inhabitants: and much of it is still a moral waste. Thousands are crying for the bread of life; and there is reason to believe that many new churches might be formed, if there were a sufficient number of faithful and devoted ministers. The Presbytery of Mississippi too, covers a vast extent of country, embracing the two states of Mississippi and Louisiana, the population of which, must considerably exceed 200,000 souls. Though covering such a vast extent of country and embracing so large a population, only eight ministers belong to it, and only four licentiates are under its care. Several towns of importance, which are rapidly increasing in population and wealth, present most interesting stations for missionary labours. Among these, New Orleans deserves to be particularly mentioned, as presenting a field for exertions truly astonishing for magnitude, interest, and difficulty. It contains 46,000 inhabitants, and is annually growing in resources of all kinds. The short ministry of Mr. Larned we have reason to believe was very useful, and while we affectionately sympathize with the congregation in that city, on the loss of their late esteemed pastor, we offer our prayers to God, that he would speedily bestow on them another faithful pastor to supply his place. The Presbytery of Georgia, which extends over more than half the state of Georgia, and consists of but eight ministers; and the Presbytery of Concord, contain within their bounds, extensive tracts of country, where the ordinances and institutions of religion are hardly known.

In most of these destitute parts of our country, pernicious errors are assiduously and successfully propagated; and in all of them gross immoralities abound. Removed from the benign influence of the gospel of Jesus, without its powerful restraints, destitute of Sabbaths and Sanctuaries, unchecked by the solemn admonitions, and uncheered by the glorious hopes of the gospel, multitudes there live in sin, and die in impenitence. Seldom does the herald of salvation raise his inviting voice among them, and seldom do the sounds of prayer and praise ascend as grateful offerings to heaven. And these are our brethren; bone of our bone, and flesh of our flesh; and many of their fathers worshipped with our fathers in the same Sanctuary, and with many of them we have gone up to the house of God. Surely their claims upon our Christian liberality are peculiarly strong: and we cannot suffer their earnest requests, that we would send them the word of life, to be refused.

It is truly gratifying to learn, that a very earnest desire is felt, and a laudable zeal shown, to obtain the gospel ministry in these destitute parts of our land. Many of the followers of Jesus offer up to him their fervent prayers, that he would send among them faithful labourers; and Sabbath day schools, and Missionary, and Education Societies, have been in some places established. In some instances, the destitute congregations persevere in maintaining public worship; and there is an increasing attention to the means of grace. We have

heard, too, with pleasure, that in many of these destitute parts of our land, ministers have frequently gone forth in company, two or three at a time, and preached, and visited, and God has greatly blessed their labours.

But, we turn to contemplate more pleasing subjects. It cannot but be gratifying to the friends of the Redeemer's kingdom, to learn that with few exceptions, the statements which we have received from the different Presbyteries, represent the interests of religion to be on the increase.

Infidelity is scarcely any where openly professed. The churches are generally walking in peace. There is generally an increased attention to the public ordinances of worship; and many new congregations have been organized, and new churches erected throughout our country. Several of these have been built in regions, where but a short time since was nothing but a waste wilderness, uninhabited by civilized man.

The monthly concert for prayer is generally observed. Bible classes and the catechetical instruction of youth, are still continued with the most beneficial effects. Baptized children with their parents, have in many instances been convened, and reminded of the solemn obligations imposed upon them, by the baptismal covenant. Praying societies are very generally established. Sabbath day schools are numerous and flourishing, and thousands of youth, who probably would otherwise have grown up ignorant and vicious, have by means of these institutions been instructed, and fitted to make useful members of society.

Liberal patronage has generally been extended to the various benevolent and pious institutions, which are established within our bounds, and many Missionary, and Education, and Bible Societies are flourishing. It has given the Assembly unfeigned joy, to hear of the very flourishing condition, and the increasing prosperity, of the American Bible Society. During the past year a considerable addition has been made, both to its funds, and to the number of auxiliary societies connected with it. We offer our fervent prayers that the blessing of the God of heaven may rest upon it. Several societies for the education of poor and pious youth, who have the gospel ministry in view, have been established during the past year; and the churches appear in some degree to be awaking to a sense of the importance of this subject.

It is with pleasure that we notice the formation of several Missionary Associations of young men. The Young Men's Missionary Society of Richmond, is entitled to particular notice. During the last year they have employed eight missionaries, and have expended in their support about one thousand dollars.

The students in the University of North Carolina, who are members of the Dialectic Society, have generously engaged to contribute \$250, payable in five years, towards endowing a professorship in the Theological Seminary at Princeton. It deserves also to be mentioned, that several children in the Island of Ceylon and in other places, are clothed, and fed, and instructed by the contributions of pious females, residing within our bounds.

From the report of the Board of Missions, the Assembly are gratified to learn, that the missionary concerns of our church, appear to be crowned with the blessing of God. The number of missionaries is increasing, though by no means sufficiently to meet the growing demands of a rapidly increasing population. Our Seminary at Princeton, is yearly furnishing valuable missionaries, whose labours are received with gratitude, and accompanied with a blessing. Under these circumstances it is hoped that the churches will not fail to take up annual contributions for the missionary fund, to the application of which the Presbyterian interest is so much indebted.

It is also gratifying to learn that God still blesses with the influences of his Spirit several of our colleges. Hamilton College has about 100 students, a majority of whom are pious. Union College has about 240 students, and of these about 70 are hopefully pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations God has been pleased to pour out his spirit, and to grant them times of revival and refreshing. The congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris in the

several of our sea-port towns, and both mariners themselves, and their families have received great benefit from attending the public ordinances of the gospel. The Assembly recommends to the ministers and members of our churches, to encourage and promote these useful institutions.

The Theological Seminary at Princeton, continues to enjoy the smiles of the great Head of the church. A missionary spirit is diffused among the students, and a few have already devoted themselves to the labours and privations of a foreign mission. The churches are already enjoying the fruits of this most important institution. The Theological Seminary, at Auburn, under the care of the Synod of Geneva, is flourishing; and efforts are also making, with encouraging prospects, to establish Theological Seminaries in other parts of our country.

The Assembly sincerely congratulates the churches, under its care, on the recent union which has been completed between the Presbyterian and the Associate Reformed Churches. We cannot but cherish the hope that this union will be productive of the most beneficial effects, and that the great Head of the church will bless it to the promotion of the interests of his kingdom.

On the whole, the review of the past year is calculated to awaken the most lively sensations of gratitude, to the great Head of the church, for the blessings which he has bestowed upon it, and to excite us to more zeal and devotedness in his service. We rejoice in the spread of his gospel. *He shall have dominion from sea to sea, and from the river unto the ends of the earth.* Reviewing his mercies to his church in our land, we are constrained to offer to him our devout praises. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever; and let the whole earth be filled with his glory.—AMEN AND AMEN.*

Published by order of the General Assembly,

Attest,

WILLIAM NEILL, Stated Clerk.

Philadelphia, May, 1822.

Fourth Annual Report of the Philadelphia Education Society.

In reviewing their operations during the past year, your managers are constrained to regret the limited sphere in which they are compelled to move. Candour requires the statement, that their institution has not met with that liberal patronage, which its acknowledged importance demands.

This fact is announced with sorrow, and also with some degree of surprise; for they are persuaded if their designs in encouraging and assisting indigent and pious youth in their preparatory studies for the gospel ministry, were fully appreciated, they would have but little cause of complaint. But whilst your board have observed with pain, the fallacy of that zeal which has its only foundation in novelty, and have in many instances experienced a disappointment of their fondest anticipations, they have sufficient ground of encouragement to proceed in their purpose. Since the instances are exceedingly rare, in which youth of high worldly expectations are willing to submit to the labour and self-denial attendant upon the sacred office; they feel it to be their imperative duty to aid, in every possible way, the wishes of those, who, although poor in this world, have talents, piety, and a willing heart to consecrate to the service of Christ. With such they have already been connected, and have felt their labour rewarded, in their exemplary deportment and literary proficiency.

The smiles of Providence have not been withheld; and, although some painful occurrences have taken place, as might have been reasonably anticipated, the board have still sufficient evidence, that their cause is identified with the cause of God and his church.

Since the institution of the society there have been twenty-three young men supported, in whole or in part, upon the funds.

There are at present six young men entirely dependant, who are successfully pursuing their studies at approved seminaries; six are partially supported; and

occasional assistance has been afforded to several others, who have not been brought under the immediate superintendance of the managers.

For the education and maintenance of these, and for defraying incidental expenses, there have been expended during the past year \$1097 99.

The receipts during the same period have been as follows; viz.

Life subscription for Rev. John Robinson, North Carolina, by Ladies' Benevolent Society of Poplar Tent congregation.	\$ 21 00
Ditto for Rev. James Patterson by Female Fragment Society	20 00
Ditto for Rev. Isaac Keller, M'Connellsburg, by ladies of his church	20 00
Collection after last annual sermon	92 00
From Auxiliary Society in First Presbyterian Church, Philadelphia	56 50
Do. do. Second do.	89 62
Do. do. Third do.	83 85
Do. do. Sixth do.	32 50
From Union Auxiliary Society of Salem, South Carolina	45 00
From Auxiliary Society of Rockland Church	8 28½
Do. Harrisburgh	100 00
Do. Neshaminy	20 25
Do. Mount Gilead, Ashton	10 71½
Do. Pencador congregation	25 50
Do. Providence and Springfield	6 60*
Do. St. George and Forest congregation, Delaware	45 20
Annual Subscriptions	128 00
Donation from ladies of Shaver creek congregation	4 50
Do. Presbytery of Northumberland	10 00
Do. a prayer meeting	3 00
Do. ladies of Rockland church, D. C.	7 00
Do. sundry individuals	16 00
Do. Mr. Cope, of Lewistown, Delaware	14 00
Do. Georgia, by Mr. Patterson	50 00
Interest of stock	63 60
Collection at Cape Island, by Mr. Patterson	9 50
Rent of property	46 00
Eighty-one volumes, together with a collection of pamphlets, bequeathed by late Mrs. Sarah Hollinshead, of Philadelphia.	

19 Auxiliary Societies.

The fund at present consists of 1060 dollars in six per cent. stock and 289 dollars in cash.

It should be further stated, that there are at present several candidates, who have been introduced to the notice of the board by the most flattering testimonials, but have been rejected through stern necessity, notwithstanding the plans of the board are founded upon the most rigid economy. Such measures, although resulting from a sense of duty, have excited the liveliest regret. The remedy, however, is in the hands of the Christian public, and the hope is indulged, that it will not be withheld. All reasonable Christians will deprecate an unlearned ministry, and acknowledge the necessity, in connexion with piety, of those enlightened and dignified views in ministers of the gospel, which are infused by liberal studies; but they should at the same time recollect, that their personal exertions must contribute to effect objects so desirable.

Many thanks are due to those who have kindly and steadily co-operated with the board in advancing the interests of the institution; and an especial recognition is made of the assistance derived from Female Auxiliary Associations. That their example may be imitated, is heartily desired and earnestly recommended.

Our appeal is now made to Christian liberality; let it not meet with cold neglect, nor be regarded with listless indifference; especially at a period, when the necessities of the church, and the deplorable condition of perishing millions, are unceasingly importuning us to send forth labourers into the vineyard.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Anthony Finley, for the privilege of printing 3500 copies of the Confession of Faith, &c. one half is for the Contingent Fund, being	\$52 50
Of Rev. Dr. John M'Dowell, from Mervin Hall of Elizabethtown, for ditto 2500 copies, one half is for the same fund	37 50
Of Rev. Reuben Post, from the Female Cent Society of Washington city, for ditto	16 50
And from the First Presbyterian Church in Baltimore, for ditto	20 00
Of Rev. A. G. Fairchild, from George's Creek Church, Redstone Presbytery, for ditto	5 34
Of Rev. Ezra King, from Long Island Presbytery, for ditto	8 00
Of Rev. A. O. Patterson, from the Female Cent Society of Mount Pleasant Church, Redstone Presbytery, for ditto	20 00
Of Rev. John Barnard, jr. from Ontario Presbytery, for ditto	7 62
Of William M'Harg, Esq. from First Presbyterian Church of Albany, for ditto	43 00
Of Rev. Dr. S. Miller, the donation of L. H. of Newburg, New York, for ditto	20 00
Of Rev. Obadiah Jennings, Steubenville Church, Ohio, for ditto	17 25
Of Rev. Henry Reid, from Mrs. Anna E. Norris, of Abbeville, South Carolina, for ditto	20 00
From Miss Ann Gray of ditto, \$1, and a locket sold for \$1, for ditto	2 00
From Mrs. Ann W. Saxon, of ditto, for ditto	1 00
From Miss Martha Gray, of ditto, for ditto	1 00
From Miss Mary A Patterson, of ditto, for ditto	3 00
And from Miss Ann L. Shaw, of ditto, for ditto	6 00
Of Rev. John Clark, from North River Presbytery, for ditto	4 00
Of Rev. Dr. Jonas Coe, Troy Presbytery, for ditto	30 04
Of Rev. John Smith, from Cooperstown, Otsego Presbytery, for ditto	11 21
Cherry Valley, for ditto	3 00
and Springfield, for ditto	2 50
Of Rev. Dr. Timothy Alden, from Female Cent Society in Erie Church, for ditto	6 00
Of Rev. E. W. Gilbert, from W. Moffet, Esq. eastern shore of Maryland, for ditto	5 00
And from Capt. John Hamilton, Wilmington, Delaware, for ditto	5 00
Of Rev. W. R. Weeks, Whitesborough, Oneida Presbytery, for ditto	3 00
Of Rev. Philip Lindsly, donation of Dr. Lewis Condict, of Morristown, New Jersey, for ditto	25 00
Of Rev. Dr. John Woodhull, Freehold Church	9 50
Of Amos Slaymaker, Esq. Leacock Church	6 00
Of Rev. Dr. William Neill, from Rev. Francis Herron, old subscriptions obtained by Dr. Neill, (one dollar discount paid by Mr. Herron, make \$88 on Dr. Neill's list) for ditto	87 00
Of "A Presbyterian," in a letter from Wheeling, Virginia, after a perusal of professor Lindsly's "Plea for the Theological Seminary at Princeton,"* for ditto	10 00
Of Rev. John Moody, from Carlisle Church, for ditto	12 45
Of Rev. Horace Galpin, Newton Presbytery, for ditto	28 93
Of Rev. Dr. Neill, subscription of Dr. John Wishart, Washington, Pennsylvania, for 1821 and 22, for ditto	6 00

* The writer adds:—"Of the existence of this institution I have been for some time apprized, but for the account of its wants, and its prospects of extensive usefulness to the Church of Christ, I am indebted to the 'Plea;' which, in my humble opinion, will continue to reflect credit to the heart as well as the head of its author."

Of Rev. E. Yale, from Mr. R. Hawley, of Charleton, Albany Presbytery, for ditto	4 00
Of Rev. David Comfort, old subscriptions in Princeton, for ditto	160 00
in Trenton, for ditto	20 00
in Lawrenceville, for ditto	20 00
Of Rev. Dr. A. Alexander, from William Maxwell, Esq. Norfolk, his donation, for ditto	50 00
Donation of his sister, Mrs. Louisa Cocke, of Fluvanna county, for ditto	50 00
And ditto of Mr. Cornelius K. Stribling, of Norfolk, for ditto	5 00
Of Rev. Dr. Robert Cathcart, from Monaghan Church, for ditto	4 00
Of Rev. J. H. C. Leach, the subscription of Rev. I. B. Hoge, in May, 1820, for ditto	10 00
Of Rev. Isaac V. Brown, from the Female Benevolent Society of Lawrenceville, for ditto	28 39
Of Rev. John F. Clark, from the Dollar Society of Greenwich, for ditto	21 00
and from ditto Lamington, for ditto	8 00
Of Samuel Bayard, Esq. the collection in Princeton Church, for ditto	30 00
Of Rev. George Reid, from Salem Union Society, S. C. for ditto	10 00
Of Rev. John E. Latta, old subscriptions	7 00

Amount received for the Contingent Fund \$ 962 73

Of Rev. Reuben Post, First Church, Washington city, old subscriptions, obtained by the Rev. Dr. William Neill, for the Permanent Fund	50 00
Of Marcus Wilbur, Esq. old subscriptions in New York, for ditto	800 00
Of Rev. Dr. J. J. Janeway, 2d and 3d instalments on his subscription for the Professorship to be endowed by the Synod of Philadelphia	100 00
Of a Lady, her 2d ditto for ditto	50 00
Of Rev. Reuben Post, from First Church, Washington city, for ditto	60 00
Of James B. Ross, Esq. from Chambersburg, including \$19 old subscriptions on Dr. Neill's paper, for ditto	60 00
Of Rev. John Moody, Middle Spring \$10 50, and Silver Spring \$5, for ditto	15 50
Of Rev. Robert S. Grier, Piney Creek, and Toms Creek, for ditto	8 00
Of Rev. Jonathan Freeman, Bridgeton and Greenwich, (they gave \$60 last year) for ditto	31 63
Of Rev. Samuel B. How, of New Brunswick, the 2d instalment of Col. John Neilson, for Professorship to be endowed by Synod of New York and New Jersey	20 00
Second ditto of John Pool, Esq.	20 00
And 2d ditto of Rev. Mr. How	10 00
Of Rev. Dr. John McDowell, from Elizabethtown, for ditto	30 00
And from the monthly concert of prayer in Elizabethtown, for ditto	18 00
Of Rev. Dr. Samuel Miller, his 3d instalment, for ditto	50 00
Of Rev. John Clark, Pleasant Valley, for ditto	40 00
From Rev. James Ostrom, New Paltz and Marlborough, for ditto	38 00
From Yorktown \$5, Amenia \$4 25, Bedford \$16 50, for ditto	25 75
And from a young lady of Newburg, for ditto	3 00
Of Rev. Dr. John Woodhull, the 1st and 2d instalment of Henry Winkoff, Esq. of Freehold, for ditto	40 00
Dr. Woodhull's 1st and 2d ditto, for ditto	60 00
Mrs. Sarah Woodhull's donation, for ditto	50 00
John T. Woodhull, M. D. his 1st and 2d instalment, for ditto	20 00
And Gilbert S. Woodhull, M. D. his 1st and 2d ditto, for ditto	20 00
Of Rev. Jacob Kirkpatrick, collected by him, for ditto	75 63
Of Rev. Elias W. Crane, from the Twenty-five Cent Society of Springfield, for ditto	8 10
Of Rev. Francis H. Porter, Concord Presbytery, for the Professorship to be endowed in part by the Synod of North Carolina. The following list is entered just as it was received; viz.	
Rev. J. M ^r Ree, D. D.	49 00
S. C. Caldwell,	62 00

H. Hunter,	-	-	50 00
J. D. Kilpatrick,	-	-	66 00
J. Robinson,	-	-	50 00
J. M. Wilson,	-	-	64 00
J. Carighan,	-	-	30 00
R. B. Walker,	-	-	60 00
J. S. Adams,	-	-	46 50
J. B. Davis,	-	-	35 00
J. Williamson,	-	-	55 00
A. Williams,	-	-	30 00
and W. S. Pharr,	-	-	25 00
Of Rev. Colin M'iver, from Fayetteville Presbytery, for ditto			153 01
Of Rev. John Witherspoon, a note payable in New York, in October next, for \$700, and when paid, it is to be credited to the Presbytery of Orange, for ditto			
Of Rev. Robert Means, his 2d instalment for the Professorship to be endowed in part by the Synod of South Carolina and Georgia			50 00
And the balance in full of the subscription of Rev. Anthony W. Ross, of Fairfield District, South Carolina, for ditto			156 00
Of Rev. Henry Reid, of Fairfield District, South Carolina, three instalments of his subscription, for ditto			150 00
Of Rev. George Reid, the 3d instalment of Rev. John Cousar, of Salem, South Carolina, for ditto			50 00
Of Rev. R. W. James, from Mr. S. I. Wilson, for ditto			50 00
Of Jonathan Wynkoop, Esq. Bucks county, Pennsylvania, for the Professorship of Oriental and Biblical Literature			100 00
Of Rev. John Goldsmith, his first instalment, for ditto			50 00
Of Rev. Thomas S. Wickes, his first ditto, for ditto			50 00
Of Divie Bethune, Esq. his first ditto, for ditto			50 00
Of Rev. Moses Hunter, in part of his proportion for endowing a Scholarship by the Senior Class of 1819			30 00
Of Rev. John Goldsmith, in part of his ditto for ditto			20 00
Of Rev. Elias W. Crane, from the Female Benevolent Society of Springfield, New Jersey, in behalf of his ditto for ditto			15 00
Of Rev. Francis H. Porter, from ladies of Poplar Tent, Concord Presbytery, for a Scholarship			30 00
Of Rev. John Clark, old subscriptions of Rev. E. Grant for a Scholarship			61 61
And subscription of Samuel Bruster, for ditto			5 00
Of Rev. Dr. Samuel Miller, the donation of Deacon Ashley, of West Springfield, Massachusetts, for the Students' Fund			100 00
Of Rev. George S. Boardman, St. Lawrence Presbytery, for the education of students in the Seminary, for ditto			8 29
Of Rev. John H. Grier, from Northumberland Presbytery, for ditto			20 00
Of Rev. William Gray, from Strong Sturges, Esq. Rutgers street Church, New York, for the education of students in the seminary, for ditto			13 34
Of Rev. William C. Brownlee, Baskingridge, for ditto			6 00
Of Robert Ralston, Esq. from Rev. William Weir, for "educating poor and pious young men for the ministry in the Theological Seminary at Princeton," viz. The subscription of Samuel Postlethwaite, Esq. of Natchez, for ditto			50 00
And ditto of the Presbyterian Church, in Natchez, for ditto			50 93
Of Mrs. Margaret Carswell, per Rev. Dr. E. S. Ely, her donation for a particular student			20 00
		Total	\$4578 02

We hope to give an abstract of the proceedings of the General Assembly, in our next.—Ep.

THE
Presbyterian Magazine.

JULY, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.
ON CHURCH GOVERNMENT.
(Continued from p. 247.)

3. I shall examine what light the New Testament scriptures shed on this subject.

As the *first gospel church* was composed of Jews, converted to Christianity, I should expect to find the apostles admitting, to her ordinances, the same description of persons, adults and infants, and adopting, essentially, the same government, that was established among their ancestors.

Let us open and examine the records of this church. Here we find expressly mentioned the officers of the Jewish church, as already described, at p. 244: "Their rulers and elders, and Annas the high priest, were gathered together." Acts iv. They assembled to examine Peter and John. And this assembly is expressly called "the *council*" in the fifteenth verse. When Peter arose to make his defence, he acknowledged the authority of this council, in calling them "rulers of the people, and elders of Israel." The same title is here given to the Jewish rulers, which is ascribed, in the epistles, to the rulers in the gospel church. And Peter expressly calls the believing Jews "the children of the prophets and of the covenant."

For some time, after this period, the apostles, though they travelled through many cities and countries, "preached the word to none, but to the Jews only." Acts xi. 19. Thousands of them believed in Jesus; yet they continued for a season with the *old church*, and were subject to its government and discipline.

From an excursion among the Gentiles, Paul arrived at Jerusalem, and "went in unto James: and all the elders were present." Acts xxi. 18. And they said unto him, "Thou seest,

brother, how many thousands of Jews there are which believe." The original of *thousands*, may be rendered myriads. And as a myriad is ten thousand, and as the terms "*how many*" cannot be less than four, five, or six, the number of Jewish converts must have amounted to forty, fifty, or sixty thousand. And it is added, "they are all zealous of the law," and doubtless of their ecclesiastical government and discipline. Though they believed in Jesus, yet it required time to instruct them, what parts of the ancient system was to be relinquished, and what to be retained.

It is hence evident that the great body of converts to Christ were Jews. And for some time they continued to perform some parts of the temple service, and the service of the synagogues, and submit to their government. After the three thousand were converted and baptized, it is said "they continued daily with one accord in the temple." "And the Lord added to the church daily such as should be saved." Acts ii.

These were not only of *Israel*, but *the Israel* of God. Thus the church, in the commencement of the gospel dispensation, was composed of Jews, and substantially the same church which existed from the time of Abraham.

From this church the unbelieving Jews were broken off. They were of *Israel*, but remaining in unbelief, it became evident that they were *not the Israel* of God. Hence as unsound branches they were lopped off the good olive. Those who embraced the Messiah were the *Israel* or church of God. The church is, therefore, the same now that it was before the advent of Christ. The members are the same, parents and children; and the government the same, by ministers and elders.

We read that a number of priests became obedient to the faith (Acts vi.); and more than probable many of the elders also believed. It is certain that some of the rulers of the synagogues were converted. And it is probable that some, or all these converted priests, were ordained, by the apostles, to the work of the ministry; and that some of the elders, or all of them, were ordained to rule in the church.

The ancient church was governed by priests and elders, and this government was of divine appointment. And as there is no intimation of a radical change to take place in the Christian church, I conclude that her government must be substantially the same.—And this I shall attempt to prove.

In process of time, as the disciples of Christ increased, they were divided into *particular* churches. After the conversion of Paul, it is said, "Then had the *churches* rest." (Acts ix.) Paul went through Syria, confirming the *churches*. (xv.) "So were the *churches* established in the faith." (xvi.) While the Christian church, at its commencement, consisted only of Jews,

it is said the "Lord added daily to *the church*." But we afterwards read of churches in the plural number.

When particular churches were established, it was necessary to have stated preachers, as far as practicable, and ruling elders in them.

Before I produce arguments to prove lay eldership, I would submit a few preliminary observations, which may be of some use to guide us in the investigation of the subject. In regard to several articles of our faith and practice, we have only some general hints, and some detached accounts, of the usages and practice of the apostolic age. From such principles we draw our conclusions, and feel satisfied that we are correct in our sentiments and practice.

Circumcision was a religious rite in the church at the birth of Christ. It can be traced back to the time of Abraham. It was appointed by express statute, and was to be applied to all the male members of the church, adult and infant. But there is no *repealing* act. And yet from general principles, and reasoning, we believe circumcision is not now in force.

Infant baptism is practised by the great body of Christian churches in every nation. It can be traced back to the apostolic age. So can the observance of the first day of the week as the Christian Sabbath. But we have no express statute for either. The practice of both is established upon general principles, and by other arguments. In the same way we arrive at the conclusion that females may come to the Lord's table.

Ruling elders exist in many churches, in different nations, and can be traced back to the Reformation, to the time of the apostles, and, still farther back, to the period of Israel's bondage in Egypt.

The same reasons may be given for the want of more particular information of lay eldership, in the New Testament, that may be given for the silence of infant baptism, and of female communion.

Infants were members of the Jewish church, and the males were circumcised. And they were to be continued in the church, and baptized, because this ordinance, as a sign and seal of the covenant, was appointed instead of circumcision, which was abolished with the ceremonial system.

Females partook of the Passover, and hence the conclusion, they have a right to the sacramental table.

Females were baptized by the apostles, and there was, therefore, no need of an express statute in their favour to give them a right to either of these ordinances.

If infants were to be cast out of the church, and females to be debarred admittance to the Lord's table, every principle of goodness, and justice, required, a new law to that purpose. See,

elders were rulers in the church under the former dispensation, and if they were not to be continued in the church, under the present dispensation, it is natural to suppose, we should have found some express information on this head.

On such principles, I am, I think, authorized to reason in order to establish the doctrine of lay eldership.

The first ministers which Christ commissioned, after his resurrection, were the eleven disciples. To complete the original number twelve, Matthias was added by a divine designation, to supply the place of Judas the apostate. By their commission they were emphatically apostles. And these twelve apostles were selected, unquestionably, with reference to the twelve tribes of Israel. And this is presumptive evidence that the government of the gospel church was to be similar to that under the legal dispensation. From their commission the apostles derived ecclesiastical authority to preach the gospel, disciple all nations, organize churches, administer the ordinances, ordain evangelists, and ordinary ministers. All these offices they did actually perform, as it appears from their history.

They commenced the fulfilment of their commission, by preaching the gospel, and the fruits of the first apostolical sermon were the conversion of three thousand sinners. The next apostolic act was the baptism of these converts. And in due time the sacramental supper was administered to them.

The first officers they seem to have ordained, were seven men to serve tables, who have been considered as deacons. Some, or all of these deacons, were afterwards commissioned, by the apostles, as preachers and evangelists. I suppose they were regularly commissioned, because it appears contrary to good order, for them to have assumed those offices of their own accord.

After the Samaritans were converted, under the preaching of Philip, two of the apostles *were sent*, by the rest, (so *orderly* did even the apostles act,) to Samaria, to confirm the young converts in the doctrines of the gospel, and doubtless to organize and establish a church by apostolic authority. Acts viii.

Prior to the great persecution of the church at Jerusalem, recorded in Acts the eighth, a considerable number seem to have been ordained to the work of the ministry; for we are informed, "that they that were scattered abroad went every where *preaching* the word." The ordination of these men was probably posterior to that of the seven deacons.

Having ordained deacons, to take care of the poor members of the church, and a number of others for the work of the ministry; and having upon the reception of many penitent believers, formed a number of particular churches, another order of officers became necessary—an order of lay-ruling elders. The most, or

all the preachers of the gospel, except the apostles, were obliged to fly for their lives. They were for a considerable time on the wing, and could not be located in the particular churches which had been established. Ruling elders, who would not so likely be driven away, seem needful to take the oversight of the churches, and to perform certain religious duties, in the absence of pastors: and when pastors should become settled, unite with them in the government and discipline of the church. Hence we find that "they ordained elders in every church." Acts xiv. These I suppose were lay elders. There seems to be no reason why a number of preaching elders should be settled in every individual church. At this period churches had become numerous, and some of them appear to have been small. And it is not very probable that a sufficient number of men, qualified for the pastoral office could be found, so as to afford every church two, three, or more ministers. But as churches were established, it was necessary to organize them, so that those, which could not obtain stated pastors, might have ruling elders to conduct their worship, and take the oversight of their spiritual concerns. The presumption, therefore, is strong that the elders ordained "in every church" were ruling lay elders.

Paul and Barnabas who ordained them were Jews; the one, brought up at the feet of Gamaliel, a distinguished doctor of Jewish law; and the other a Levite. They had been accustomed to the government of their church, which was committed to the priests and elders. And it is natural to suppose that they would, if not otherwise directed by Christ, ordain, in the churches, lay elders, since the great body of their members were Jewish converts. And this was according to the organization of their synagogues, which were, in fact, particular or local churches.

The Jews were required to appear three times a year at Jerusalem. But this did not satisfy the pious Jews. That they might, therefore, have public worship every Sabbath, they formed local assemblies under the title of synagogues. In these assemblies the scriptures were read and expounded, and prayers offered up to God. Besides the minister, there were other rulers, who had no right to teach. We frequently read of the rulers of the synagogue. How many rulers were in a synagogue has not been ascertained, but it is supposed, by learned writers, that their number was not less than three.

In these synagogues these rulers were connected with the teachers in the exercise of government and discipline. And upon the model of the Jewish synagogues, the apostles organized the Christian churches.

The singularity of the expression, in the original of the text

under examination, seems to confirm the opinion that they were lay elders whom Paul and Barnabas ordained. *Χειροτονήσας δὲ αὐτοὺς προσέβουλες*, i. e. when they had constituted, or ordained elders by suffrage, or by lifting up, or stretching forth, the hand.

The word translated ordain in other places, where ministers are the agents, and where there is no suffrage of the people, as far as I have examined, is different.

“For this cause left I thee in Crete, that thou shouldst ordain elders in every city.” Tit. i. 5.

Here the original *καταστήσας* signifies to ordain, or constitute without any suffrage of the people. And the elders which Titus was to ordain, as we learn from the context, were preaching elders or bishops.

Christ “ordained twelve.” Mark iii. The original here is *ἰσθίησας*, which signifies to appoint or constitute. And this ordination was without the suffrage of the church. “For every high priest—is ordained for men,—and ordained to offer gifts and sacrifices.” Heb. v. 1. viii. 3. The ordination here was done by God himself without any human suffrage.

And the apostles ordained men to the work of the ministry without any suffrage. So also, by their own authority, our presbyteries ordain licentiates, without the suffrage of the church. But in the ordination under examination the suffrage of the churches seems to have been taken. “They ordained elders in every church.” The original word, *Χειροτονήσας*, ordained, among the Greeks, included two ideas, to elect by suffrage, and to appoint or constitute. Hence it may be concluded that the churches made choice of suitable men for ruling elders, by lifting up the hand, and then Paul and Barnabas ordained them to that office. The elders, therefore, which they ordained in every church were lay elders.

To establish the same point I introduce 1 Tim. v. 17: “Let the elders that rule well, be counted worthy of double honour, especially they who labour in word and doctrine.” By double honour is sometimes understood respect and maintenance. That the last idea is here included, seems evident from the next verse: “The labourer is worthy of his reward.”

Some suppose no distinction is intended between “elders who rule well,” and those who “labour in word and doctrine,” because it is said “let the elders that rule *well* be counted worthy of double honour.” For if the distinction is admitted, lay elders who *rule well* must be supported, as maintenance is one part of double honour. Their exposition on the opposite side is, that those who “ruled the most prudently, and diligently, and who were the most laborious in their ministry, should be most respected and best provided for, especially they who were the most unwearied in preaching and private exhortation.”

But there appear to have been elders of two orders, some who ruled *only*, but who ruled in conjunction with other ruling elders, who preached the gospel and administered the ordinances.

The chief difficulty seems to arise from the terms "*double honour*." Double, frequently means the **most** of any thing. Those who best perform their duties should have the most honour. But the sense of the passage is evidently this:—Let those elders who "rule well," and especially those, of this class, who "labour in word and doctrine, be counted worthy of double honour:" i. e. let them be the most highly respected, and, in addition, let them be the best maintained.

This exposition establishes a distinction between elders who "rule well," and those who "labour in word and doctrine." This distinction is supported by the signification of *μαλιστα*, translated *especially*. The same form of expression is used, in several places, by the same apostle, where a distinction is evidently made between two different classes of men. "Who is the Saviour of all men, *μαλιστα*, *especially* of those that believe." 1 Tim. iv. 10. Here are two distinct classes of men intended, believers and unbelievers. They that believe, are certainly distinguished from the all men, who must be supposed not to believe. He "is the Saviour of all men." To this is subjoined the restricting term *especially*. All men do not believe. And therefore he is not the Saviour of all men who do *not* believe, in the same sense in which he is the Saviour of them who believe. All men derive some benefits from God in consequence of the mediation of Christ. But he bestows eternal salvation *especially and exclusively* upon them who believe. The word *especially*, does, therefore, distinguish one class of men from another class of a different character.

Paul uses the same word to distinguish a person's household from his other connexions. "If any man provide not for his own, and *especially* for those of his own house, he has denied the faith." 1 Tim. v. 8.

"His own," in the first part of the verse, includes his relatives in general, or, in a more extended sense, his species, or the whole human family.

By his "own house," are intended all who dwell with him in a family capacity. By the laws of God every man is bound to make, as far as practicable, some general provision for his connexions at large, and others who may be in indigent circumstances. But he is under special obligations to make provision for his own *immediate family*. This is the obvious sense of the passage, and the word, *especially*, makes an emphatic distinction between two different classes of men.

"As we have opportunity, let us do good to all men, espe-

cially to the household of faith." Gal. vi. 10. The word especially does here distinguish Christians from the men of the world. We are bound to do good to all men without exception, as God "sendeth rain on the just and unjust." But we must in a *special manner* do good to the followers of Christ. The all men here are, by the term especially, distinguished from them who are not "of the household of faith."

Thus it is evident that Paul used the term *especially* with *design* to distinguish one class of men from another. And hence I think it certain, that the same word, in the passage under discussion, does draw a line of distinction between lay elders and preaching elders, or between them who only rule, and those who "labour in word and doctrine." They all rule well; but among these rulers there are some that labour in word and doctrine; and these are especially entitled to double honour, i. e. proper respect, and suitable provision.

It cannot be more fairly argued from the mode of expression, that the "double honour" of those "that labour in word and doctrine," belong to them who "rule well;" than it can be argued, that the salvation of those who believe, shall be bestowed on all men who do not believe; or that a man must give the provisions of his own family to his connexions, and others of mankind; or that we must do the same good in quality and quantity, to all men, that we are bound to do to the household of faith.

Hence it appears obvious to me, that the elders who "rule well," are lay elders, distinguished by the word *especially* from the elders that "labour in word and doctrine." J. F.

(To be continued.)

LECTURES ON BIBLICAL HISTORY.

NO. XI.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee; and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and

it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."—GEN. xvii. 1—14.

The life of Abram is instructive, and deserving of special regard, chiefly, because it is intimately connected with the history of the church. In him was eminently displayed the power, the efficacy, and the consoling influence of Divine grace. And in him and his family, if I mistake not, we find the visible church, organized, owned, and guarded by the special favour of Divine Providence. Pious individuals there undoubtedly were in the world before this period; but they were in a scattered condition, and mainly distinguished from the mass of mankind by their personal integrity, and devotional habits. Whereas, in the days of Abram, we find a people called of God; made the depository of his truth and ordinances; taken into covenant relation with the Most High; and recognised, as his professed worshippers and servants, by a religious rite of his own appointment.

In the passage of scripture now before us, we have an account of a transaction, which bears all the marks of a covenant. The design of this covenant—its provisions and promises—its seal and its sanction, with the practical lessons which it teaches, are the main points to which our attention will be directed in the present lecture.

I. We cannot think that the sole, or even principal design of this covenant, was to give assurance to Abram of a numerous progeny, and that he and his family should be protected and provided for, in their sojournings, and that they should, ultimately, be put in possession of the land of Canaan. All this had been promised once and again,—nay, had been guaranteed by solemn compact, as may be seen in Gen. xv. from the 7th verse to the end. And God said unto Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he (i. e. Abram,) said, Lord God, whereby shall I know that I shall inherit it?" Whereupon he is directed to prepare a sacrifice, consisting of several animals. He did so: and having disposed of the parts in due form, with the sections opposite each other agreeably to custom, a deep sleep and an horror of great darkness fell upon him; his senses were closed to all other objects, and the Lord revealed to him his designs respecting himself and family; taught him that they should be in bondage four hundred years; but that, in due time, they should come into the promised land, where he himself

should be buried in a good old age. A smoking furnace and a burning lamp passed between the parts of the sacrifice, as a token of the ratification of the promise. "In that same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river Euphrates." Now, let it be observed, that this sign was given to Abram, for the express purpose of confirming his faith in the promise, that his posterity should inherit Canaan. Nothing is said here, of all the families of the earth being blessed in him; no token is instituted to be applied to his seed, in their generations: a circumstance that distinguishes the compact, into the design of which we are going to inquire. In one word, temporal blessings only seem to have been the subject matter of the transaction just alluded to; whereas the *covenant of circumcision* has a deeper, a more lasting, and important aim, as we hope to show in the sequel.

Nor are we satisfied with that view of the transaction, now under consideration, which represents it as a renewal or formal exhibition of the *covenant of grace*. We suppose, indeed, that the mediation of Christ is the basis of this and all other favourable dispensations of Providence to any of the human family: for a holy God can have no intercourse with sinners, except through a mediator, duly qualified to guard the rights of the divine government, while he saves the guilty. But the covenant of grace was formed in the counsels of eternity, between the Father of mercies and his beloved Son, as the surety and Saviour of his people. It was in operation long before Abram was born. Its benefits had been applied to many individuals, by the Holy Spirit, even before the deluge. Abram himself, we are expressly assured, had the righteousness of faith, before he received the circumcision which is in the flesh. "He believed in the Lord, and it was counted to him for righteousness." He was, already, in a state of grace,—a renewed and a justified man. A compliance with the terms of this external compact, therefore, whatever evidence it might afford of his piety, could not place him on safer ground, in regard to the salvation of his soul, than he occupied before it was propounded to him. What, then, was the true intent of the covenant of circumcision? What relation did it constitute between the parties, that did not exist before? If it was not a domestic and temporary covenant, securing to the patriarch a numerous natural seed, and to that seed an inheritance in Canaan,—nor yet the covenant of grace, securing to the elect eternal life and blessedness, what was it? We answer, it was an exposition and solemn ratification of that remarkable promise given to Abram, when he was called out of Ur of the Chaldees: "In thee shall all the families of the earth be blessed:" "and the effect of it was to bring him and his family, with

all who should join them, by making a like profession, into a *church estate*; i. e. it was an ecclesiastical covenant, by which Jehovah organized the visible church, as *one, distinct, spiritual society*; and, according to which, all his after dealings with her were to be regulated. Hitherto she had been scattered, and existed in detached parts. Now it pleased God to reduce her into a compact form, that she might be prepared for the good things to come. Since Abram was designated as the man from whom the Messiah was to spring; since he had signally glorified the Lord's veracity, not staggering at his promise through unbelief, he selected this his servant, as the favoured man in whose family he would complete the organization of that church in which he designed to perpetuate the righteousness of faith. With this church, as with a whole, composed, in the first instance, of Abraham's family, and to be increased afterwards, by the addition of all such as should own his faith, was this covenant made.* Such, in our apprehension, is its true purport. It is the sealed bond of union between the Almighty God, and that great and growing community, which we call the visible church, and which is composed of all people, with their families, who profess the true religion, and worship the true God, according to the plan revealed in the Bible, the statute book of Jehovah's kingdom.

II. The provisions and promises of this covenant are ample, and of the most momentous import. The Lord proclaims himself to Abram, as the Almighty God; the shield and exceeding great reward of him and his seed; and, hereupon, requires them—First, “to walk before him, and be perfect:” that is, to act as seeing him, their all-sufficient but invisible protector; to confide in his power, to believe his word, to obey his precepts, to celebrate his worship, and keep his ordinances pure and entire. Secondly, that they keep his covenant in their generations: that is, that they consider its great end and design; holiness of heart and purity of manners; that they apply the seal at the time, and in the manner prescribed, to the proper subjects; that they maintain the discipline of his house, and guard, with the utmost vigilance, against the neglect or profanation of any of the institutions of his grace. And, as the requirements are strict, so the promises are great and precious. First, there is obviously a promise of protection couched in the proclamation already noticed; “I am the Almighty God!” United by covenant to the Almighty, Abram and his seed have nothing to fear. “The Lord's portion is his people: Jacob is the lot of his inheritance.” “Blessed are the people whose God is the Lord!”

Secondly, there is a promise of large accessions to this com-

* See Christian's Magazine, vol. i. p. 147, 148.

munity of the Lord's people: "I will multiply thee exceedingly; and I will make thee exceeding fruitful; and I will make nations of thee, and kings shall come out of thee." And as a memorial and confirmation of this promise, the patriarch's name is changed from Abram to ABRAHAM, so as, instead of high father, to signify *high father of many nations*. This promise cannot relate to Abraham's natural seed, because the benefits of this covenant were expressly limited to his descendants in the line of Isaac; and from Isaac downward, in the line of Jacob; Esau having profanely bartered away his birth-right. So that, by this limitation, Abraham was, literally, the father of no more than one nation. To the Christian dispensation we must, unquestionably, look for the fulfilment of this promise. The apostle Paul has expounded and applied it: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." It is, as the honoured father of all who believe in Christ, that Abraham is the *high father of many nations*.

But, thirdly, the most comprehensive and extended promise is in these words: "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." This promise concerns all the covenant seed of Abraham; but that seed, we have seen, designates all who profess the true religion, and worship the true God. Hence, it is plain that the people of God, at this day, have a right to plead this promise for themselves and their children. All Christians are Abraham's seed: let them lay hold of this covenant-promise; let them dedicate their little ones to the God of Abraham, and commend them to his divine care and influence. Be it your constant aim, Christian parents, to bring up your children in the nurture and admonition of the Lord; "The promise is to you and to your children." And if the Lord be your God, and establish his covenant with your households for ever, no essential evil can befall you; all things shall work together for your good; "the voice of rejoicing is in the tabernacle of the righteous."

III. The seal of this covenant, in its original form, was the rite of circumcision. "This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised." It were idle for us to inquire why God chose this strange and painful observance, as the token or sign of his covenant. We may be sure it was not selected without good reasons. It was designed not merely to distinguish the family of Abraham from other nations, but to remind them of their native depravity, and of the necessity of self-denial, submission to God, and obedience to his commands, however irksome these things might be to their fleshly and cor-

rupt nature. And, as an ordinance in the church, it certified to the seed of Abraham that the covenant with their progenitor was in force; that they were under it, and might humbly hope to partake of the benefits which it secured. And the apostle Paul, in the fourth chapter of his Epistle to the Romans, has taught us that it was "a seal of the righteousness of the faith which Abraham had, being yet uncircumcised, that he might be the father of *all them that believe*, though they be not circumcised; that righteousness might be imputed unto them also."

This seal was to be applied to male-children, without needless delay, after they became eight days old; but not before that age: from which circumstance, it appears that this rite was not considered essential to salvation, else it would not have been permitted to delay it; for many children must have died before they attained to the prescribed age. We learn, also, from this provision respecting the application of the covenant-seal, that it is not proper to postpone the dedication of our children to God, in baptism, beyond the first favourable opportunity, which Providence may afford us.

Circumcision was to be administered to servants, by those who enjoyed their services, and had charge of their religious education and improvement. "He that is born in thy house, and he that is bought with thy money, must needs be circumcised." Alas! how little this duty of taking care for the morals and religious principles of servants, is regarded by many masters and employers now-a-days!

Finally, this covenant was guarded by a sanction, or penalty; and it was an awful and solemn one. "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." The guilt of this neglect, undoubtedly, rested on the parent or master, not on the child; and the consequence was, the excommunication of both, from the communion and privileges of the visible church. Let it be carefully observed here, that a neglect of this rite is declared to be a violation of the covenant. God does nothing in vain. He institutes no needless ordinances; issues no superfluous commands. Let no one expect to go unpunished, who contemns his wisdom, or slights his grace, by neglecting the means by which it is ordinarily communicated. It is dangerous to live in the neglect of divine institutions; they are happily adapted to our circumstances and wants. Respect for the authority of God, gratitude for his goodness, and a suitable regard for our own peace and spiritual edification unite in urging us to walk before the Lord in all his statutes and ordinances blameless. "Ye are my friends," says Christ, "if ye do whatsoever I command you:"—"He that hath my com-

mandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.”

W. N.

MR. EDITOR,

I send you the following short address, which, if practicable, I should like to see in the July number of your Magazine. Although adapted for the *binnacle*, I hope it may not prove an unprofitable companion to the landsman in his parlour, and the Christian in his closet.

Respectfully, Dear Sir,
Yours in the Gospel,
...

Philadelphia, June, 8th, 1822.

FOR THE PRESBYTERIAN MAGAZINE.

BRIEF DISCOURSES.—NO. IX.

Jesus Christ the Light of the World.

A SERMON FOR SEAMEN.

“I am the Light of the World.”—JOHN viii. 12.

The advantages which we derive from natural light are inestimable. They are connected with every purpose of life. Without light, life would be scarcely desirable. “Light is sweet, and it is a pleasant thing to behold the sun.”

To the traveller unsheltered, in an unknown land, and benighted on his journey, the dawn of morning is as an angel of peace; it makes him forget the terrors of night, and dissipates his fears.

To the sea-worn mariner, borne on the stormy ocean, in the darkness of night, the return of day is unutterably welcome. After a series of tempests and toils, having been driven by adverse winds, how animating is the meridian sun, by which the weary navigator is enabled to take an observation, and calculate the circumstances of his voyage: but when his vessel is driven amidst rocks and shoals, by boisterous gales, and encompassed by darkness, the appearance of the warning and directing light is most cheering. It shows him the bearing of the harbour, and affords him an object by which he can determine what course to steer to avoid the surrounding dangers, and enter the port where he may moor his barque in safety.

If in natural life and common avocations light is so important, how much more precious is it as respects intellectual and moral objects and operations.

“I am the light of the world!” saith the Lord Jesus Christ.
1. He is God the creator; “all things were made by him.” He is “the Father of lights.” He formed the *sun*, the great

source of natural light. "In the beginning," before the sun was set in the firmament, and when yet "the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters; God said, Let there be light, and there was *light*." As the sovereign Ruler, he continues to sustain and govern his creation; for thus saith the Lord, "I form the light and I create darkness."

2. The Lord Jesus Christ is the source of intellectual light. He created mind; he constituted man a rational being, capable of feeling, thinking, willing and acting; for "there is a spirit in man, and the *inspiration* of the Almighty giveth *understanding*."

3. He is the author of spiritual light. Spiritual light in man includes the knowledge of his own moral state, and his right apprehensions of the sovereignty and perfections of his Creator. This point will be particularly noticed in the sequel of the discourse. "He that followeth me," saith Christ, "shall not walk in darkness, but shall have the light of life." The person who is the recipient of this light, discovers his depravity of heart, and acknowledges his guilt; at God's mercy seat he exclaims in sorrow, "thou hast set mine iniquities before thee, my secret sins in the light of thy countenance:" humbled in view of the degradation of his nature, and the odiousness of his character in the sight of the holy God, he cries out, "I have heard of thee, by the hearing of the ear, but now mine eye seeth thee; therefore, I abhor myself and repent in dust and ashes!" And his state is comfortless, until in mercy "God shine into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ."

The subject suggests a variety of interesting topics, but I shall consider but two: 1st. Man's natural moral darkness; and 2dly, The means by which he becomes enlightened.

I. *Without the knowledge of God the world is in spiritual darkness.*

"I am the light of the world." By the world, in a moral sense, we understand the race of man. Every individual of mankind, as a part of the world, being naturally destitute of the saving knowledge of God, is in spiritual darkness. For "man by wisdom knew not God." Original transgression of God's law has brought sin on every man; and where sin is there is opposition to the government of God. This violation of the divine commandment has incurred the penalty of death; for with the prohibition of the use of the symbolical fruit in Eden, the great Lawgiver said, "in the day that thou eatest thereof, thou shalt surely die." Having violated God's law, man has involved himself in the gloom of spiritual death.

That all men must inevitably suffer a temporal death, needs

no other proof than our own consciousness of personal infirmity and disease, and our daily observation of the mortality of our species. It is equally certain that he who shall continue in sin, being in a state of spiritual death, will suffer eternal death, or everlasting exclusion from the joys of heaven, and be cast into endless misery, to dwell in the darkness of despair.

That man is spiritually dead is evident by his conduct. If he were alive to God, his principal desire would be to please the giver of life. But, on the contrary, we find that every man has gone in the ways of his own heart, and "has done abominable iniquity:" for men's hearts are corrupt; they are "deceitful above all things, and desperately wicked:" therefore, sinners "call evil good, and good evil; they put darkness for light, and light for darkness." This is deplorably the case of every un-renewed man:

"All his hopes
Tend downward; his ambition is to sink,
To reach a depth profounder still, and still
Profounder, in the fathomless abyss
Of folly, plunging in pursuit of death!"

If you ask for particular proofs that you are yet in the darkness of spiritual death; be assured that if you have never felt any trouble of soul on account of your sinfulness; if you have never prayed to God for mercy, from a sense of your condemnation, and continued to implore pardon until God has enlightened your mind in the knowledge of Jesus Christ as your Saviour, and spoken peace to your soul; if you do not read the sacred scriptures with diligence, with pleasure, and profit, and love to draw nigh to God in prayer and the institutions of his church, you are yet, undoubtedly, "alienated from the life of God by reason of the blindness of your heart."

Do you flatter yourself that God is too good to punish you for being habitually profane in your language, taking God's name in vain, and having been guilty of thousands of nameless vices? Do you think that a few words of prayer, uttered with your lips, without your hearts being affected by a sense of the guilt of sin, will lay God under obligations to forgive you, and bless you forever? How often have you asked God to blast you in everlasting death: and would not the justice of God be as glorious in his answering this prayer, as would be his mercy in granting your unmeaning request of forgiveness? "Be not deceived, God is not mocked;" "he that soweth to the wind shall reap the whirlwind." If you do not hate sin and desire to be holy, you are yet in the darkness of death, for "without holiness no man shall see the Lord."

But you may have resolved to do better; to reform your life, and try to gain God's favour, by leaving off some of your sinful

practices, whilst you retain others, which you endeavour to persuade yourself are but of little account. This is not enough. Jesus Christ says, "Except a man be born again, he cannot see the kingdom of God." You must be *changed in heart*. A mere external and partial reformation will never be the means of your arriving in heaven. This is a deception which has too frequently shipwrecked the hopes of men. "Their tacklings are loosed; they could not well strengthen their mast; they could not spread the sail." Death overtakes the sinner. The grave yawns to receive the desolate victim of Satan's craft. The blackening clouds of the wrath of heaven affright the guilty spirit, which trembles at its doom,

"And shrieks and hovers o'er the dark abyss!"

Do you inquire, "How then can a man be just with God?" There is a light sufficient to direct the voyager to the desired port. Jesus Christ affirms, "I am the light of the world." This leads to the consideration of the second truth proposed: viz.

II. "*Life and immortality are brought to light through the gospel.*"

Although light may exist, yet, from ignorance of that light, men may perish in darkness. And if an enemy exhibit false lights to facilitate our destruction, unless we have a certain test by which to determine whether the light be true or treacherous, we shall be in danger of ruin.

God has given us a revelation of himself. This is his testimony, that Jesus Christ is "the true light." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." And for the information of all who inquire the course to heaven, Christ says, "I am the way, the truth and the life." This testimony is the gospel which is preached unto men. And therefore, "*Life and immortality are brought to light through the gospel.*"

The gospel has the peculiar property, by the application of the Holy Spirit, of opening to the sinner's view his true character. It claims his confidence in its truth, by its first discovering to him his wretchedness, and utter inability to deliver himself from his state of condemnation. It penetrates the dark recesses of his soul, and makes him acquainted with his enmity against God; as a light in a dark place, it "is a discernor of the thoughts and intents of the heart." The sins of the penitent soul, which, in an unenlightened state, he considered but trifles, he now beholds as billows, swelling, and threatening to dash him to pieces, and to engulf him in fathomless wo. This personal conviction of the divine authority of God's testimony against the sinner, brings him into a state of humiliation, contrition, and

submission; urged by a sense of his necessities, he cries to God for mercy; the gospel now shows him the way of life through faith in the Lord Jesus, and he is encouraged by its assurances that there is plenteous redemption in the blood of Christ; he ponders the page of divine truth, and, with increasing interest, contemplates the mystery "into which angels desire to look:" the life, the obedience, the sufferings, the death of the Saviour of the lost, are subjects which occupy his thoughts and raise his admiration and gratitude; the matchless love of his dying Lord fills his soul; and whilst by faith he looks to the cross, tears of penitence and holy affection mingle in his eyes. But, when he contemplates his gloriously exalted Mediator interceding for sinners, he adores the grace by which he is brought to experience that the gospel is "the power of God and the wisdom of God unto salvation." Thus the gospel dispels the moral darkness of the mind of man, and directs the troubled spirit to Jesus Christ, "the Light of the world;" and cherishes in the bosom of the believer a hope full of a blissful immortality.

I will now close this address with a few *practical remarks*.

1. Man is a voyager on the ocean of this life; his destination is *Eternity*; his course is through a dangerous world: in the boundless region to which he is hastening is the *Haven of Holy Rest*; as a guide to this stormless port, Jesus Christ manifests himself. By this celestial light the spiritual mariner may steer with safety and assurance of an abundant entrance into the desired haven. This light shines with attractive lustre in the gospel; the testimony of God furnishes all that is necessary for information respecting the dangers of the voyage, and affords every facility for escaping them. The faithful ministers of Christ are his commissioned pilots, who admonish unwary men to respect the kindness and counsel of Jehovah. By these, sinners are exhorted to look to Christ "the author and finisher of the Christian's faith;" "the author of eternal salvation unto all them that obey him." Reflecting the glory of their divine Master, they "shine as lights in the world, holding forth the word of life."

2. In the region of *Eternity* is also the *Gulf of Wo*. To this dismal place, they who obey not the gospel of Christ are driven by the tempests of their lusts. Their ignorance of danger is the consequence of their obstinate rejection of the warnings of the word of God and contempt of his counsel; "they love darkness rather than light, because their deeds are evil;" they will not look at the chart, lest in discovering their danger, their ignorance should be exposed; they will not "search the scriptures;" "they will not come to the light, lest their deeds should be reprov'd." The pilots, the ministers of the gospel, knowing the terrors which will be the result of the presumption

of ungodly men, would persuade them seriously to reflect on their condition; they strive to convince them, that now the Sun of Righteousness, the Lord Jesus Christ, in the meridian splendour of his grace, illuminates his word, and sheds his benignant rays upon the world. Now is the time for sinners to take a correct observation, and to ascertain their state. In a moment it may be too late, when the Sun of Hope will have sunk below the horizon of mercy, and they be left eternally to mourn in bitterness their neglect of this great salvation. You may now be very near Eternity; it is time for you to try your soundings; look out for the Light which shows the entrance to the *Haven of Rest*. Does darkness obscure your prospect? Do gusts of temptation still baffle your efforts to make the heavenly port? Or do false lights, exhibited by the prince of darkness, decoy you to the horrid gulf? Is your course laid heavenward? Or, are your unhallowed passions and sensual propensities swiftly carrying you down to hell? O, my friends, it is time for you to know in whose employ you have entered; in what trade you are engaged; what wages you are to receive; to what port you are sailing. He who has never devoted his heart to God is led captive by the devil at his will: he is the slave of lust; and "lust when it is conceived bringeth forth sin; and sin when it is finished bringeth forth death," for, saith the word of truth, "*the wages of sin is death!*" Look forward—a storm is gathering; it is the storm of Jehovah's wrath; with terror and destruction it is ready to burst upon the impenitent sinner, for "the wrath of God cometh upon the children of disobedience;" and thus saith the Spirit of the Most High, "On the wicked he will rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup!" Listen not to the enemy, who, hailing you from ahead, amidst the false glare of damning delusion, cries "All's well!" when you are near, very near eternal perdition: already you are beating on the rocks, and your shattered barque cannot much longer live upon the foaming flood. Raise your signal of distress, and cry for deliverance to HIM,

"Who rides upon the stormy wind,
And manages the seas."

He is mighty to save, even unto the uttermost. You have hitherto been laying your course *from* the Haven of Rest; you may yet perceive, through the blackness of the storm, a glimmering ray of "the true Light," which cheers the spiritual navigator, as

"The hope-beaming star in the desert of night."

It invites sinners who are embarked on the dangerous ocean of this mortal life, thither to bend their course, and to cast their anchor of hope "within the veil."

Thousands and tens of thousands of glorious spectators secure of happiness in the "land of pure delights," are witnesses of your folly; your return would occasion universal joy to the inhabitants of the celestial world; with rapture they would hail you welcome to the shores of bliss, and to the pleasures of their pure society. Jesus Christ the King of glory, "the Light of the world," the Sovereign of the universe, whose presence secures the felicity of heaven, waits to receive you, to give you eternal life and crowns of immortal glory. ***.

FOR THE PRESBYTERIAN MAGAZINE.

ON PSALMODY.

Nothing is more common, than for writers on controversy to verge into extremes. This is so much the case, that when a subject has been long argued before the public, it may be calculated with almost absolute certainty, that the contending parties are further apart than when they commenced; and in receding from one another, they have receded from the truth. The impartial inquirer, who would ascertain what is right, will find it on neither side; but in something like a middle position. "Truth lies between." I cannot help thinking this to be most decisively the case, in the controversy on the subject of Psalmody, which has for a considerable time disturbed the church in our country. The great question is, what ought to be the matter sung. One party insist that nothing but the Psalms of the Old Testament, ought to be used in the public worship of God. That to offer any thing of human composition, however evangelical, is will worship and unacceptable to the Deity; while an opposite party insist, that the Psalms of Scripture belong more properly to the Mosaic economy, are Jewish Psalms, and scarcely suitable for New Testament worship; and, though some of them may be sung, yet they are inferior for the purpose of edification, to what uninspired men, who have the full advantage of New Testament light, may produce. Both these opinions appear to me to be entirely extremes. Let us examine them coolly and impartially.—To begin with the last.

It is true, concerning the Psalms of Scripture, that they were given under the Mosaic economy, and were used in the service of the temple; but it will not do to infer from this, that they are to be laid aside under the gospel. The whole Old Testament Scriptures were given under the Mosaic economy, and appointed to be read in the synagogue every Sabbath day. But are they abolished with the typical part of that economy, which was a shadow of good things to come, and to be *read* no more?

Nobody will pretend it—and that the book of Psalms is abolished, to be sung no more, is as little to be pretended. For the very same reason which would exclude them from being sung with profit, would exclude them from being read with profit. The duty of praising God has undergone no change—in substance, it is the same now that it was when David and Asaph, under the inspiration of the Holy Ghost, delivered their psalms to the church. That which was praise then is certainly praise still; and the very fact of the scripture psalms being the inspiration of the Holy Ghost, would seem to give them a superiority above every uninspired production; and a superiority they unquestionably have, in all the great essentials of praise. What is praise? Ascriptions to God of the glory that is due, expressions of love to him, of humble fear before him, of entire dependance on him, of desire towards him, of rejoicing in him, of devotedness unto him, &c. &c. Now I will venture to assert, without fear of contradiction, from any who would have a right to contradict, I mean those who have an intimate and experimental acquaintance with their Bibles, that all of those things which the heart can pour forth before God, abound in the book of Psalms, at least equal to any thing that is found in any other part of scripture, either of the Old or New Testament: and if so, where is the human production that will surpass them. It is true, there is much of the hidden mysteries of godliness, prophecy, and dark sayings, in the book of Psalms. Of this they partake in common with almost every other portion of God's word. But if this is any objection against the use of them, under the gospel dispensation, it was unquestionably a much stronger objection under the law. Babes in Christ *now* can understand portions of the psalms, that were almost incomprehensible before the coming of Christ, to masters in Israel. Most evidently the psalms are designed to be studied as well as sung.

As for the opinion, that some portions of the psalms breathe a spirit of resentment and revenge against the personal enemies of the Psalmist, inconsistent with the forgiveness of the gospel, and tend to generate such a feeling in the bosoms of those who use them, it is surprising that any who believe in the inspiration of the psalms should allow themselves to entertain it. Does God's word contain contradictions? Is it the minister of sin? Certainly, before such a sentiment is hazarded, we ought to be sure we thoroughly understand those portions of God's word to which such a defect is attributed.

The want of a literal version of the book of Psalms, smooth and harmonious, such as the improved state of the English language calls for, is greatly to be regretted; and to this want, is to be ascribed in part, the disrelish into which the psalms of scrip-

ture have fallen with many pious persons. But it is humbly conceived it is not the chief reason. The very excellence of the psalms themselves has its effect. Their depth of matter, their spirituality, their sublimity, their transcendent elevation of devotion, raise them above the comprehension, and above the standard of devotional feeling of ordinary Christians. It is a fact, that Christians of deficient attainments, often find themselves more edified in reading other books than the Bible, and really relish them more. But the higher Christians rise in gracious experience, the higher is their esteem for the pure word of God, until at length, every human production becomes insipid in comparison therewith. As it certainly can have no good effect to promote in the public mind, a preference of other books to the Bible, so it is conceived there can no good effect arise from promoting in the public taste, a *preference* of other compositions to the psalms the Holy Spirit hath inspired.

Let us now consider the opposite extreme into which they have run, who, in their zeal for scripture psalmody, make the singing of any thing else, however true and evangelical, a species of idolatry, offensive to the Deity. It will be proper to remark here, in the first place, that the character of Dr. Watts, the value of his psalms, the offensive things said to be contained in the preface to his psalm book, as first published, have really nothing to do with the question, which is simply this, may we sing in public worship with edification to ourselves, and acceptance to the great object of worship, psalms and hymns, which express the truths and duties of divine revelation, though such psalms and hymns are no literal version of any part of scripture? Surely, in the decision of this question, though it should be proven (which I am far from allowing,) that Dr. Watts was an heretic, and his psalms tinctured with heresy, it would amount to just nothing. Still we might use the psalms and hymns of another man, or we might use those of Dr. Watts that were free from the defilement of the rest.

In proceeding to a very brief examination of this question, it is of importance to remark, that we have no proof that even the Old Testament worshippers were confined by any divine authority to the *exclusive* use of the book of Psalms. The scriptures contain no command to this purpose. The only passage where any thing is said on the subject is 2 Chron. 29 and 30, where it is mentioned, "Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord with the words of David and Asaph." It is surely too much to construe this into a *divine command* never, on any future occasion, to sing praise *but* in the words of David and Asaph. And, until it is shown that divine authority confined the Old Testament church to inspired psalms, it is too much to insist that the New Testa-

ment church shall never use any other. If it is granted that in later ages the Jewish church did confine themselves to the book of Psalms in their public praises, yet it is not granted that their usage merely is divine authority. But we have expressions of the mind of the Holy Spirit in the New Testament, which, in my judgment, ought to settle the question for ever: for instance, Col. iii. 16, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Now granting that all the kinds of poetical composition here called psalms and hymns and spiritual songs, are found in the book of Psalms, it will only follow from this text, that they are allowed to be used with others that are edifying. The words are without limitation, and no more express, the psalms and hymns and spiritual songs of scripture than any other; unless, indeed, there is something in the scope of the passage to limit the interpretation: but, instead of this, the scope of the passage forbids limitation; the direction is "to teach and admonish one another." This is the use of singing praise; it is not to gratify God's ear with the music we make, but to instruct and edify ourselves. Now, if it is granted, (and who will deny it?) that wholesome instruction and sound admonition may be communicated in an uninspired psalm or hymn, it clearly follows that the text is a warrant to make use of such psalm or hymn.

There is one remark further worthy of very particular consideration: it is this, the music of the voice is not essential to praise. God may be, and is praised without singing, as acceptably as with it. In prayer we praise him, and in singing praise to him we pray to him: the two duties of prayer and praise run into one another. Now, we know most assuredly, that in the praises we offer without singing, we are accepted if there is grace in the heart, though the words in which the praise is expressed, are not the words of scripture. But the same words which are accepted in prayer, may be the words of a psalm or hymn, or though prose they may be set to music and sung in the same faith, and love, and gratitude, and joy as in prayer; and will they then be rejected because of the singing? If they are simply said with grace in the heart, will the person who says them be blessed in the exercise; but if they are sung with the same grace in the heart, will they who sing them meet with the frowning challenge, "who hath required this at your hands?"

Upon the whole, is it not evident that in this controversy about psalmody, there are great extremes on both sides, and to these extremes are to be ascribed, chiefly, the offences and alienations which have most unhappily sprung out of it. It cannot be other than highly displeasing to those who are attached to the psalmody of scripture, to hear those sacred songs in which holy men of old,

under the inspiration of the Holy Ghost, poured forth their whole souls, in faith, in love, in admiration, in hope and in joy before their Almighty Maker and Redeemer; those sacred songs which their fathers have gone to heaven singing, and which they themselves have sung from early infancy in God's sanctuary; to hear them undervalued, as below the pious effusions of uninspired men, as Jewish psalms, nay, cursing psalms, unfit, some of them, for gospel worship. On the other hand, it might be no less displeasing to those who have been accustomed to the sweet evangelical psalms and hymns of sainted, though uninspired men, which celebrate the glories of the Redeemer's person, his work, his love, his redeeming grace, which breathe forth the sincerity of faith in him, and the devotedness of love to him; those sacred songs which *their fathers* too have gone to heaven singing, and which they themselves have sung in the sanctuary, with elevated feelings of faith and love that give them a foretaste of future bliss; to hear them denounced as abominable idolatries, and those who sing them declared to be worthy of excommunication from the fellowship of pure worshippers. Surely these things ought not to be: if there is any subject, about which they who love the Lord Jesus Christ ought to exercise forbearance, it is this subject. Angry contentions producing a disruption of that fellowship which the followers of Christ Jesus are bound to maintain, must be worse than any error which may exist on either side. When shall all who call Jesus, Master, feel in full force the binding obligation of his holy commandment, "forbearing one another in love."

MODERATOR.

IS SABBATH EVENING, OR SATURDAY EVENING, A PART OF
THE SABBATH?

(Continued from p. 278.)

Here it becomes necessary to pay attention to the position of the Rev. Doctor, that after God had created the chaos, darkness rested upon it for a certain space, and thence infers that the first night must necessarily have preceded the day. Feeling all deference to so high authority, we nevertheless believe there is a material fallacy in this argument. We observe,

1. It is true there was darkness on the chaos before the light was created, but, is the Dr. or any one certain, that that darkness constituted any part of the first natural day, or that time had at all commenced? If so, how far back would you reckon to get a part of the first day? It was dark, it is true, and so it had been from eternity. Will you go back just twelve hours, into that eternal darkness, to get a night for the first day which was

about to dawn? and so make it sure that the first natural day, and of course the first Sabbath, commenced with night. But it will not be an *evening* that you have obtained after all. An evening is the beginning of the night, but this is the *end* of a night, and will by no means answer for the term *evening*. But if this retrograde measurement is allowed in order to get a whole night, and that not such as to answer the scripture expression, there can be no possible objection to our going about six hours back to get all that portion of a night intervening between mid-night and the dawn of day, which would accommodate our scheme entirely. Why would not this be as fair a construction of the text as the other? The same objection could not be against it, as it would be *morning* in the common acceptation of that term, if it must necessarily include twelve hours of the twenty-four. So that the principles upon which that scheme is founded, if properly applied, would rather favour our scheme than the other.

2. But we must observe next, we think nothing can be collected from this expression to favour either scheme. For if we allow this darkness spoken of, to constitute a part of the first natural day, a little after we learn that when God had created the light, he divided the light from the darkness, one he called day, the other *night*. Here then is another night, which was certainly included in the first natural day, a night which existed after the light had been created; and if the other darkness spoken of belonged to the first day, then there were two nights to the first day, an absurdity too glaring to bear inspection a moment. This darkness constituting really the first night was occasioned of course, as darkness is still, by the shade of the earth while light shined on one side of it only. And the division between light and darkness spoken of, must have been that which takes place still at the horizon. If this view of the subject is correct, there will be no necessity of reckoning back into eternity to get either the whole or a part of the first night.

For eternity it must have been. Time is *measured duration*, and there could, therefore, have been no *time* before there was either light or darkness, or any thing else to measure it by. The truth of the matter then seems to be, as far as we can discover it on this abstruse subject, that time commenced at the moment when God said, *Let there be light, and there was light*. Light is that by which time is measured; now, then, *time* commenced; all before was eternity or unmeasured duration; now the first natural day commenced. Of course in one part of the earth it commenced in the full blaze of noon; at another precisely at midnight; at one place at 6 P. M.; at another at 6 A. M. All this we know from the spherical form of the earth; and from the nature of the case, no argument can be derived from

this view of the subject, to favour one or the other particular time for beginning the Sabbath or any other day. And nothing but the circumstance that our venerable Puritan ancestors adopted this theory, and that this with many of their peculiar excellencies has descended from father to son, consecrated by time and rendered venerable by prescription, and that the sons have received this with the valuable blessings which constitute the legacy of such fathers, could account for the use of such an argument as this to defend their cause. For, so far as this argument is concerned, it seems to be equally proper to begin the day at midnight, at noon, at 6 A. M., or 6 P. M., or any other time.

The second proposition upon which this practice depends for its support, is that the Jews commenced their Sabbath in the evening preceding the day. The proof of this is sought for in the following passages of scripture: Lev. xxiii. 32; "From even unto even shall ye celebrate your Sabbath:" Neh. xiii. 19; "And it came to pass when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and that they should not be opened till after the Sabbath:" Mark i. 32; "And at even, [on the Sabbath] when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, and the city was gathered together at the door." We know, it has been commonly taken for granted, that the Jews began their Sabbaths at evening, although I never have seen any very strong testimony of the fact. The first passage refers to the great day of atonement, and not to the ordinary weekly Sabbath, as is evident from the context. On the passage in Nehemiah the Doctor acknowledges there is evidence in the expression itself, that the Sabbath had not commenced when it began to be dark at the gates of Jerusalem. As to the expression, *before the Sabbath*, we see in it no other evidence that the Sabbath commenced that evening than the precaution of closing the gates then, which would have been a proper and prudent measure, on supposition that the Sabbath did not commence till midnight. The expression, *before the Sabbath*, would rather favour this last construction than the other. The passage from Mark, if it has a bearing on the subject, affords only a negative argument, viz. that the sick were brought to our Saviour on Sabbath evening, and there is no mention of any murmuring among the Jews on that account, though they were afterward sufficiently fond of finding fault with our Saviour for what he did on the Sabbath. But this passage is very far from affording evidence that the evening before Sabbath was considered by the Jews as holy time, which was the thing to be proved. Nor do we find any evidence of this in either of the passages referred to, though we could not assert the contrary to be the fact.

But, granting that the Jews kept their Sabbath from sunsetting to sunsetting, or from evening to evening, what bearing has it upon our question? which is, at what hour in the twenty-four is our Christian Sabbath to begin? The Jews, if they began the Sabbath at sunsetting, did so for reasons peculiar to themselves. And we maintain, that we should begin the Sabbath just as we do other days, only being sure, at whatever hour we begin it, to reckon twenty-four complete hours to its close. If the scriptures no where determine at what hour we are to begin to reckon our natural day, and we know of no passage which determines it, nor that this is pretended by any, we are left to begin our Sabbath as we do other days. Now all modern nations except, perhaps, the Turks, Austrians, and Italians, begin their civil day at midnight. We know of nothing either in scripture or the nature of the case, that opposes the practice, nor any reason why we should not begin our Sabbath as we do other days.

But with regard to the particular evening which the Jews kept, it can have no direct bearing on the present question: for those with whom we have to do at present, agree with us, that the day of the Sabbath has been changed from the resurrection of Christ, and as we are not confined to the day, so neither ought we to be to the particular hour when the Jews kept their Sabbath. Both should be peculiarly Christian.

We have now finished what it is thought necessary to say in reply to the arguments offered, to show that the Sabbath commences on Saturday evening, and it has been seen by this time how far these come short of producing conviction or deciding the point in controversy. Stronger arguments than these must be presented to induce us to give up the practice which has obtained in the great mass of our churches. But we offer some considerations from scripture, which have a positive bearing in support of our theory and practice.

1. We, and our brethren, who differ from us in this respect, agree in keeping the first day of the week as holy time, and for the same reason, because on that day our Saviour rose from the dead, and rested from his work. But he did not rise on the evening of Saturday, but continued in the prison of the grave, and under the power of death. His disciples were at that time in mourning and bitterness of spirit. If the first Christian Sabbath began then, the disciples did not and could not keep it. For holy time is a time of rejoicing, and they could not rejoice while their Master was in the grave.

And does it not seem utterly improper for us to be keeping a day of rejoicing at the very hour when the primitive disciples were properly clothed in the deepest mourning? But, on the other hand, our Saviour *did* rise in the morning of the first

day of the week, *very early*, which is the precise time when we commence reckoning the Sabbath.

2. Our Saviour *did* meet with his assembled disciples on the evening of the day of his resurrection, and *said, peace be unto you*, and blessed them; communicated to them knowledge and grace. And we have good reason to believe and hope, that he has often since acknowledged the sanctity of this season, by conferring similar blessings, and that he continues to do so.—Here, it may be observed, that our argument is of the same kind as that by which both we and our opponents prove a substitution of the first instead of the seventh day: viz. The example of our Saviour and his apostles after the resurrection, which, with us, should have all the force of positive precept. Before the resurrection neither precept nor example, if they abounded, could have much influence in deciding a thing wherein it is confessed, on all hands, there was a change at that time; much less if they are extremely equivocal or entirely wanting. But our Saviour and his apostles, as uniformly met on the evening of the Lord's day, and kept it holy as the day time. And those seasons were often much blessed. He improved them in communicating to their understandings a knowledge of the scriptures, and his benediction was, *peace be unto you*. Now what need we further witness. The scriptures may be searched in vain for such positive evidence, that Saturday evening was ever kept; and if we mistake not, we have produced strong evidence that it was not, and could not, and ought not to have been kept, the day before the resurrection, which was the example for all succeeding Sabbaths.

3. In the course of these hints respecting our Saviour's meeting with his disciples on Sabbath evening, there is something which looks like positive testimony.

John xx. 19: "Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled, came Jesus and stood in the midst, and saith unto them, peace be unto you." Here are two words which, candidly considered, will do much toward deciding this question. *The same day at evening*. It seems then, that the evening after the day is, by the Holy Ghost, included in the same natural or civil day with the light which precedes; i. e. numerically the same. If the day is the first day of the week, the evening following is the first day of the week; and the evening before, the seventh day of the week. If the day be the Lord's day, then the evening following is the Lord's day, and of course the evening before some other day than the Lord's day.

But if the other practice of reckoning time were correct, beginning at sunsetting—the evening after this day mentioned, in-

stead of being the first day of the week, as is here expressly declared, would be the second day of the week; instead of the Lord's day it would be Monday. Whatever then was the practice under the Old Testament dispensation, this passage seems to be decisive as to the proper mode of reckoning time since the resurrection of Christ.

II. Having now finished what it was designed to say with regard to scripture authority, that may be relied on for one or the other practice, and finding that if it does not lean decisively toward that practice, which the great body of the Presbyterian church have adopted; at least it will not be deemed arrogance to say, that it is far from being decisive to either; we are, therefore, left at liberty to examine the question on the score of expediency. We must say then, we do not think the practice of keeping Saturday evening as a part of the Sabbath, is expedient.

1. Because it is not keeping regularly a whole Sabbath.— Adopting the practice of commencing the celebration of the Lord's day at dusk or candlelighting, which is the plan received by the Rev. Dr. Dwight, the variation must be great. For, owing to the state of the atmosphere and various other causes, this time varies in this climate from half an hour to an hour and a half after sunset. Of course here we are exposed to a constant variation to this amount in each of our Sabbaths, which seems unwarrantable. Unless labourers out of doors and in, should make it a rule to begin their Sabbath as soon as they can conveniently get through their work—which would be a deplorable state of things, and easily relapsed into in time of degeneracy.

But let us extend our views of this subject, and see its operation in other climates. It is presumed, that every command of the decalogue is equally binding and equally applicable, and in the same sense in every part of the globe. But in very high latitudes there is scarce any real darkness, but a sort of twilight instead of it. When shall the people here commence their Sabbath? Going by the clock, which is our plan, there is no difficulty, for there never could be any hesitation in distinguishing one day from another, and their Sabbath begins as soon as the first day of the week begins. But if you direct them to keep holy time as soon as it is dark, it may not be dark, in any sense of the word, till midnight; perhaps nothing more than twilight then. And, under the most favourable view we can take of the subject, so much must be left to construction, and judgment, and common practice, that the sanctity and peace of the Lord's day, would be very much exposed to encroachment, both at its commencement and at its close.

But what shall we say with regard to still higher latitudes,

where the sun does not set for even months together. Must these people count a week of six years in succession, and then sanctify a Sabbath of another year? Utterly aside from the intentions of the law, which is to keep one period of twenty-four hours in seven days. But how can this sad confusion be avoided on the plan of commencing either at sunsetting or dark? All which confusion might be avoided on what we deem the authorized plan of commencing at twelve.

2. Another objection is, it interferes with necessary business at the close of the week. We are required to *remember* the Sabbath, to keep it holy, which imposes an obligation to prepare for it, and renders numerous and nameless duties necessary in every department of society. For these duties of preparation we want the ordinary hour of Saturday evening. It does not avail to say, that these can as well be disposed of at an earlier hour.— We presume to say, they generally are not: if they are omitted here, they will crowd with all their care and hurry upon Sabbath morning, and leave the mind very much unprepared for the duties of the sanctuary. Besides, it is by no means convenient to change our employment at noon, or any other hour before the close of the day. So inconvenient at least, that not one in five hundred does it, and this is the objection. We think nothing in these remarks can be construed to encourage that eager sort of toil and drudgery, on Saturday afternoon, or evening, which we have sometimes witnessed; as if people, grudging the loss of a day of rest from their pursuit of the world, were anxious, the last day of the week, to do the work of two days in one. Nothing could be more reprehensible, for it so unfits the mind and the body for the peculiar duties of the Sabbath, that it is as really a transgression of its sanctity as labour on that day itself. The duties we would assign to Saturday evening, are of a totally different class, that is, exclusively duties of preparation. *Sanctify yourselves, for to-morrow is the Sabbath.* We would crowd no fatiguing business into the close of the week. No journeys; no concourse of people to confuse and agitate the mind, if they could be avoided. The duties we refer to, are exclusively those of preparation.

Further; as citizens of a community, where the civil day begins at midnight, our duty requires us to obey a legal process till that hour, and we must be wanting in some of those duties, as magistrates and citizens, not to conform in this respect, to the laws of our country, i. e. if they do not oppose the laws of God, and we are now going on the supposition that they do not. If a few conscientious individuals keep themselves unspotted from the world in this respect, it cannot be expected that community at large will, until a radical alteration takes place in the constitution of civil government, which is almost hopeless.

3. Our principal objection to this practice, on the score of expediency, remains yet to be mentioned. It takes away the most precious season of reflection and meditation, on the exercises of public worship, that the Lord of the Sabbath has favoured us with, viz. *Sabbath Evening*. All our hopes of doing good on the Sabbath day, depends upon making deep and lasting impressions on the mind. To have such impressions, there must be a time of reflection. How many valuable impressions; how many deep convictions; how many solemn resolutions; how many heartfelt relentings have vanished—*have been as the morning cloud and as the early dew*—have proved in vain, and worse than in vain, by hurrying away from the sanctuary and engaging in plans for worldly business—in the social and *perfectly innocent* circle for conversation and chat—in the gay parties of youthful vanity, or in the tasteful gratifications of a singing school. If people derive improvement from the solemn duties of the sanctuary, they must have the opportunity of seclusion and reflection. The time, therefore, succeeding public worship must be consecrated. Worldly thoughts and business, and words and feelings, must be banished. In other words it must be kept as *holy time*. Have not all religious people felt so? Have not all sober serious people felt so? When attention to religion has become general, does not universal practice conform to these views? Are not the only assemblies of this season such as are calculated to deepen rather than erase serious impressions? The conference—the lecture—the paternal fire-side for catechetical instruction—and if these cannot be had, *Retirement*. This fact then, shows that it is expedient that the Sabbath should extend into these concluding hours of the day. We have already, we think, shown this to be agreeable to the scriptures. If so, the corresponding hours on Saturday evening are not necessary to make out one seventh part of the time.

M. H.

FOR THE PRESBYTERIAN MAGAZINE.

AN INQUIRY.

REV. EDITOR—I hope that the following difficulties will be solved by some of your correspondents. After some study, and thought upon the subject, I cannot see how the doctrine of “God’s eternal decree,” can be upheld consistently with the idea of the Almighty’s justice, which the tenor of the scriptures gives us.

In the Confession of Faith (chap. iii. sec. 3.) it is declared, “By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and

others foreordained unto everlasting death.”* Now, if this decree be immutable, as all the decrees of Jehovah are, and if, as the next section reads, “Their number (the elect) is so certain and definite, that it cannot be either increased, or diminished,”† where is the necessity of preaching the gospel, or evangelizing the heathen? Or how can this doctrine be reconciled with the inspired invitations “Come unto me *all ye that labour—Ho! every one that thirsteth,*” &c.? And how will we account for the fall of Satan and other angels from their exalted state of bliss?

Again, in section 5th, we read that God predestinated the elect “out of his mere free grace, and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto.” How does this accord with the declaration in the first chapter of the first epistle general of Peter, where the apostle salutes the churches as “elect according to the foreknowledge (*κατα προγνωσις*) of God the Father?”

TYRO.

Till something more full and satisfactory shall be furnished, perhaps Tyro may be edified by a careful perusal of the following remarks, taken from the works of the learned and excellent ROBERT LEIGHTON, D.D. some time *Bishop of Dunblane*, and afterwards *Archbishop of Glasgow* (Scotland).

We copy from Jerment’s edition, 1806, London: vol. iv. p. 271, 272, &c.

“One thing we may confidently assert, that all those things which the great Creator produces in different periods of time, were perfectly known to him, and, as it were, present with him from eternity; and every thing that happens, throughout the several ages of the world, proceeds in the same order, and the same precise manner, as the Eternal Mind at first intended it should. That none of his counsels can be disappointed or rendered ineffectual, or in the least changed or altered by any event whatsoever: ‘Known to God are all his works,’ says the apostle in the council of Jerusalem; and the son of Sirach, ‘God sees from everlasting to everlasting, and nothing is wonderful in his sight.’ Nothing is new or unexpected to him; nothing can come to pass that he has not foreseen; and his first thoughts are so wise, that they admit no second ones that can be supposed wiser. ‘And this stability, and immutability of the divine decrees,’ is asserted even by the Roman philosopher: ‘It is necessary,’ says he, ‘that the same things be always pleasing to him, who can never be pleased but with what is best.’

“Every artist, to be sure, as you also well know, works according to some pattern, which is the immediate object of his mind; and this pattern, in the all-wise Creator, must necessarily be entirely perfect, and every way complete. And, if this is what Plato intended by his ideas, which not a few, and these by no means unlearned, think very likely; his own scholar, the great Stagyrice, and your favourite philosopher, had, surely, no reason, so often, and so bitterly, to inveigh against them. Be this as it may, all that acknowledge God to be the author of this wonderful fabric, and all these things in it, which succeed one another in their turns, cannot possibly doubt, that he has brought, and

* Rom. ix. 22, 23. Eph. i. 5, 6.

† 2 Tim. ii. 19. John. xiii. 18.

continues to bring them all about, according to that most perfect pattern subsisting in his eternal councils; and these things, that we call casual, are all unalterably fixed and determined to him. For according to that of the philosopher, 'Where there is most wisdom, there is least chance,' and therefore, surely, where there is infinite wisdom, there is nothing left to chance at all.

"This maxim, concerning the eternal councils of the supreme Sovereign of the world, besides that it every where shines clearly in the books of the sacred scriptures, is also, in itself, so evident and consistent with reason, that we meet with it in almost all the works of the philosophers, and often, also, in those of the poets. Nor does it appear, that they mean any thing else, at least, for the most part, by the term *fate*; though you may meet with some things in their works, which, I own, sound a little harsh, and can scarcely be sufficiently softened by any, even the most favourable interpretation.

"But, whatever else may seem to be comprehended under the term *fate*, whether taken in the mathematical or physical sense, as some are pleased to distinguish it, must, at last, of necessity be resolved into the appointment and good pleasure of the supreme Governor of the world. If even the blundering astrologers and fortune-tellers acknowledge, that the wise man has dominion over the stars; how much more evident is it, that all these things, and all their power and influence, are subject and subservient to the decrees of the all-wise God? Whence the saying of the Hebrews, 'there is no planet to Israel.'

"And according as all these things in the heavens above, and the earth beneath, are daily regulated and directed by the eternal King; in the same precise manner were they all from eternity ordered and disposed by him, who 'worketh all things according to the counsel of his own will,' who is more ancient than the sea and the mountains, or even the heavens themselves.

"These things we are warranted and safe to believe; but what perverse-ness, or rather madness, is it to endeavour to break into the sacred repositories of heaven, and pretend to accommodate those secrets of the divine kingdom to the measures and methods of our weak capacities! To say the truth, I acknowledge that I am astonished, and greatly at a loss, when I hear learned men, and professors of theology, talking presumptuously about the order of the divine decrees, and when I read such things in their works. Paul, considering this awful subject, 'as an immense sea, was astonished at it, and viewing the vast abyss, started back, and cried out with a loud voice, O! the depth,' &c. Nor is there much more sobriety or moderation in the many notions that are entertained, and the disputes that are commonly raised about reconciling these divine decrees, with the liberty and free-will of man.

"It is indeed true, that neither religion, nor right reason, will suffer the actions and designs of men, and consequently, even the very motions of the will, to be exempted from the empire of the counsel and good pleasure of God. Even the books of the heathens are filled with most express testimonies of the most absolute sovereignty of God, even with regard to these. The sentiments of Homer are well known; and with him agrees the tragic poet Euripides, 'O! Jupiter,' says he, 'why are we wretched mortals called wise? For we depend entirely upon thee, and we do whatever thou intendest we should.'

"And it would be easy to bring together a vast collection of such sayings, but these are sufficient for our present purpose.

"They always seemed to me to act a very ridiculous part, who contend, that the effect of the divine decree is absolutely irreconcilable with human liberty; because the natural and necessary liberty of a rational creature is to act or choose from a rational motive, or spontaneously and of purpose; but who sees not, that, on the supposition of the most absolute decree, this liberty is not taken away, but rather established and confirmed? For the decree is, that such an one shall make choice of, or do some particular thing freely. And, whoever pretends to deny, that whatever is done or chosen, whether good or indifferent, is so done or chosen, or, at least, may be so, espouses an absurdity. But, in a word, the great difficulty in all this dispute is, that with regard to the *origin* of evil. Some distinguish, and justly, the substance of the action, as you call it, or that which is physical in the action, from the morality of it. This is of some

weight, but whether it takes away the whole difficulty, I will not pretend to say. Believe me, young gentlemen, it is an abyss—it is an abyss never to be perfectly sounded by any plummet of human understanding. Should any one say, 'I am not to be blamed, but Jove and fate,' he will not get off so, but may be nonplussed by turning his own wit against him; the servant of Zeno, the Stoic philosopher, being caught in an act of theft, either with a design to ridicule his master's doctrine, or to avail himself of it, in order to evade punishment, said, 'It was my fate to be a thief;—and to be punished for it, said Zeno.' Wherefore, if you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to the study of piety, and a due reverence to the awful majesty of God. Think and speak of God and his secrets with fear and trembling, but dispute very little about them; and, if you would not undo yourselves, beware of disputing with him; if you transgress in any thing, blame yourselves; if you do any good, or repent of evil, offer thanksgiving to God. This is what I earnestly recommend to you; in this I acquiesce myself; and to this, when much tossed and distressed with doubt and difficulties, I had recourse as to a safe harbour. If any of you think proper, he may apply to men of greater learning; but let him take care, he meet not with such as have more forwardness and presumption."

REVIEW OF "THE REFUGE."

(Concluded from page 222.)

In his *third letter*, the author treats of the guilt and depravity of man by nature. This malignant and fatal disease he traces up to its original source, by showing that, as Adam stood, in the covenant made with him in Paradise, as the *federal head* and *representative* of all his natural descendants, we sinned in him, and fell with him in his first transgression. From the apostacy of the great progenitor of the human race, proceeded that moral pestilence, which has diffused its deadly influence over the whole world, and not suffered a single individual to escape its fearful ravages. Hence we are by nature *totally* depraved; being dead in sin, and utterly destitute of any remains of spiritual life.

To this statement an objection is made. If all are totally depraved, how happens it that we see such degrees of wickedness in the world? In replying to this objection, the author does not pretend to deny the fact. He expressly admits, "that there is a vast disparity as to moral turpitude between the actions of individuals. Some men, in a comparative view, may be properly denominated virtuous, and others completely vicious."

"But," he adds, "the concession I have made does not in the least militate against the doctrine of universal and equal depravity: because every perceptible gradation of excellence arises, I presume, not from one man being less corrupt than another, but from the interposition of God, operating by natural causes, with a view to subserve his own glory in the government of a world entirely under the dominion of sin. Every Christian may with propriety say, If I have not, like David, committed murder and adultery; nor with Peter, denied the Lord that bought me, it is not because my nature is less depraved, but because I have been either kept out of the way of temptation, or preserved from falling by it."—Page 106.

Having illustrated this point by the cases of Hazael, Hezekiah and Peter, he subjoins the following judicious remarks, for which he is chiefly indebted, as he acknowledges, by the mark of a quotation, to some other writer.

“Man is not only dreadfully depraved, but is said to be without strength—to have no understanding. He receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Nor is it strange that the natural man should not discern the things of the Spirit; for, in all other cases, a simple perception can only be excited by its proper object. The ideas of sound and colour, of proportion and symmetry, of beauty and harmony, are never found in the mind, till the objects, by which these pleasing sensations or emotions are inspired, have been presented to our observation. How then shall we rightly apprehend the nature and effects of communicated grace, before they are felt? or how can we explain to others sensations for which language has no words, and to which the persons whom we would enlighten have no feelings analogous in their own minds?”—Page 109.

In the progress of this letter the expedients, such as repentance and amendment, to which awakened sinners have recourse, in order to effect a change in that dreadful condition in which they find themselves, are shown to be wholly insufficient to secure them from deserved punishment; while they depend on personal merit, instead of relying on the Saviour for acceptance with God. This he demonstrates by adverting to the unchangeable demands of the moral law; by exhibiting the spotless purity of Jehovah, who cannot endure sin; and by showing that the Son of God undertook to redeem us from the ruins of our apostacy, which he would not have done if it had been in the power of man to redeem himself.

In the *fourth letter*, the subject that had occupied the latter part of the preceding letter, is further prosecuted, by replying to objections that are usually urged against the extensive demands of the divine law, and the righteousness and atonement of Jesus Christ.

In opposition to the notion of some, that sin may be remitted without a satisfaction, he reasons thus, in the language of another:

“To pardon sin, as an absolute act of mercy, would be a total neglect of holiness, which is no more possible with God, than it is to put forth acts of power without wisdom. Now, the manifestation of divine holiness, in relation to guilt, can only be in the infliction of deserved penalty. As he cannot act powerfully without the exercise of infinite wisdom; so he cannot act mercifully without manifesting his infinite holiness. But to forgive sin, as an act of absolute mercy, would not be an act of holiness; and, therefore, no such act of absolute mercy is possible with God.”—Page 126.

This quotation is followed by these remarks:

“Besides, if an atonement for sin be not indispensably necessary to forgiveness, the incarnation—the life—the sufferings—and the death of Christ were superfluous: because, whatever was requisite to qualify a sinner for the enjoyment of heaven might, on this hypothesis, have been effected by the agency of the Holy Spirit. But, in addition to this gracious work of the divine Com-

forter, there are other offices to perform. He is to take of the things of Christ, and show them to the church: to bring all things, in reference to his mediation, to remembrance; and to apply his blood to the conscience, which operations necessarily involve an atonement. If the way was so short, that by pure favour, without satisfaction, sin might have been pardoned; why, says Dr. Bates, should the infinite wisdom of God take so great a circuit?—The apostle Paul supposes this necessity of satisfaction as an evident principle, when he proves wilful apostates to be incapable of salvation, 'because there remains no more sacrifice for sin:' for the consequence were of no force, if sin might be pardoned without sacrifice, that is, without satisfaction."—Page 127.

The absurdity of supposing the law to be accommodated so as to suit the corruption of human nature, the author exposes in this forcible manner:

"The drunkard thinks it hard that his momentary intemperance, which is injurious to no one but himself, should be regarded as unpardonable indulgence. The thief can never believe that his forcibly taking from others what he considers as superfluous, in order to supply his own absolute wants, is a crime that calls for the interposition of vengeance. Thus, respecting every species of iniquity, and through all gradations of guilt, each transgressor has, in his turn, a thousand arguments to plead in extenuation of his crimes: and these arguments, if not sufficiently weighty to balance his guilt, ought, he thinks, so far to prevail as to secure him from final perdition. Every man becomes his own judge, and imagines himself possessed of both capacity and right to decide in his own cause.

"Now, according to this hypothesis, there is no fixed standard of right and wrong. There must be as many laws by which to judge, as there are individuals to be judged. The great Arbitrer of the universe can give no award. He has erected his tribunal in vain; and must either tamely acquiesce in the sentence which the criminal himself shall pronounce, or be stigmatized as a merciless tyrant."—Page 132.

God is unquestionably merciful. Of the existence of mercy as an essential attribute of his nature, he has given us, in his providence, encouraging proofs, and in his revelation the most convincing evidence. The exercise of this perfection is ever under the conduct of infinite wisdom. None but God himself can tell, in any given case, whether the exercise of it will comport with his glory. To expect an exercise of mercy in a case, concerning which we have no revelation, is unwarrantable; but to depend on its exercise in a way that contradicts the whole tenor of revelation, is madness and impiety combined. Yet how frequently are instances of such madness and impiety seen in this infatuated world! Men reject the interposition of mercy, in the way in which infinite wisdom deems it proper she should go forth to succour and save the sinful and helpless; and then presumptuously calculate, that, after being thus insulted, she will not fail to appear for their deliverance in the day of distress, in a manner in which the whole scheme of our redemption proves, she neither will nor can act. The folly of such conduct is thus reproved by the author of these letters:

"When men of this description are told of their situation and their danger, nothing is more common than for them to reply, God is merciful; but, 'this,' as an ingenious writer expresses it, 'is a false and fatal application of a divine

and comfortable truth. Nothing can be more certain than the proposition, nor more delusive than the inference. The truth is, no one does truly trust in God, who does not endeavour to obey him. For habitually to break his laws, and yet to depend on his favour; to live in opposition to his will, and yet in expectation of his mercy; to violate his commands, and yet look for his acceptance, would not, in any other case, be thought a reasonable course of conduct; and yet it is by no means as uncommon as it is inconsistent."—Page 133.

And again:

"That all appeals to the absolute mercy of God, unconnected with his holiness and his justice, are not only fallacious, but impious in the extreme, and as inconsistent with the first principles of justice as they are repugnant to the oracles of truth, is demonstrable. If sin be really hateful to God, and incompatible with the perfect purity of his nature; if it be inimical to the happiness of the universe; the source of all the misery felt on earth or experienced in hell; and a transgression of a law that is denominated holy, and just, and good; surely it cannot be unjust to punish it! The penal sanction of the law, as recorded by an apostle, runs thus: Cursed is every one that continueth not in all things written in the book of the law to do them. Now this awful sanction is just, or it is not: if it be just, it cannot be unrighteous to enforce it; if it be not perfectly equitable, it was an act of injustice to appoint it. One of these consequences must follow."—Page 135.

It is surprising, that, while men feel their need of mercy, they will not accept of its aid, though pressingly tendered to them in the gospel. How can we account for this fact, but by adverting to the pride and depravity of human nature, which fix them in opposition to the humbling and holy method of salvation divine mercy has disclosed and brought to this perishing world?

"This, however," observes the writer, "is a way of saving sinners that mortifies the pride of man. It implicates him in extreme depravity, and abominable guilt: it strips him of all his supposed excellency, and in the grand article of justification before God, places him on a level with harlots, publicans, and profligates. It attributes nothing to great natural abilities, shining talents, eminence in science, philosophy, or literature—to the possession of immense riches, extensive influence, or the pomp of princely magnificence: these are adventitious circumstances that have no influence in the momentous transaction. Though charity have founded a thousand hospitals, erected a thousand edifices for benevolent purposes, and supplied the wants of millions, she cannot commute for one sin, nor by these acts of splendid munificence, contribute any thing to facilitate acceptance with God. No moral worth, though the only thing that stamps intrinsic value on any character, and one grain of which is ten thousand times more excellent than all the elegant accomplishments, or the useful acquisitions ascribed to man, can plead a right to share the inestimable blessing. These are not actions, nor qualities for which apostate men are raised to the dignity of sons of God, and made heirs of an everlasting kingdom. Honours and privileges like these, claim a divine origin; nor will he that shall happily experience the unutterable felicity, either here or hereafter, hesitate to sing with the church triumphant—'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.'

"Salvation is a gift freely bestowed on man, not as deserving it—not as being merited by the performance of certain duties, but as a grant of absolute grace through Christ. The praise, the honour, and the glory belong to him—not to the sinner: and the invaluable blessing must be received, if received at all, as that for which the recipient has paid no equivalent, performed no stipulations—as a gift gratuitously conferred on a wretch that deserves to perish."—Page 138, 139.

Large as our quotations have been from this letter, we cannot resist the inclination to present our readers with another, that conveys a pungent reproof to those wretched men who are engaged in poisoning the minds of others with sceptical opinions, and thus preventing the salvation of immortal souls.

“Were I to suppose,” says the author to his fair correspondent, who it appears was exposed to the influence of such a man, “that Theron might impose on your simplicity and your candour by ‘partial representations of consequences, intricate deductions of remote causes, or perplexed combinations of ideas, which, having various relations, appear different as viewed on different sides; yet what must be the event of such a triumph? A man cannot spend all his life in frolic: age, or disease, or solitude, will bring some hours of serious consideration; and it will then afford no comfort to think that he has extended the dominion of vice, that he has loaded himself with the crimes of others, and can never know the extent of his own wickedness, nor make reparation for the mischief that he has caused. There is not, perhaps, in all the stores of ideal anguish, a thought more painful, than the consciousness of having propagated corruption by vitiating principles; of having not only drawn others from the paths of virtue, but blocked up the way by which they should return; of having blinded them to every beauty but the paint of pleasure, and deafened them to every call but the alluring voice of the sirens of destruction.”—Page 130.

In his *fifth letter*, the author treats of that fundamental and immensely important doctrine of the gospel, redemption by the blood of the Son of God. In the accomplishment of this mighty and glorious work, the Redeemer, he teaches us, assumed human nature into a personal union with his divine nature; and thus became “our near kinsman, whose right it was to redeem.” Thus qualified for obeying the precepts, and enduring the penalty of that holy law which man had violated, Jesus Christ acted as the representative of his people. “Now, what the Lord Jesus Christ did and suffered, was not on his own account, but on account of his body, the church, of which he was constituted the representative.” *Substitution* he justly deems of vital importance in the economy of man’s redemption.

“Take away the circumstance of substitution,” he observes in the language of another, “and there is no more ground for reliance on the obedience of Christ, than for reliance on the obedience of Gabriel. We are made the righteousness of God, because we are in him, as our proxy and our head. Because he wrought the justifying righteousness, not only in our nature, but in our name, not only as our benefactor, but as our representative.”—Page 157.

Of the righteousness of Christ, he speaks in this animating strain:

“By this work of our heavenly Substitute, the Lord Jesus Christ, ‘that holy law which we have broken is highly honoured; and that awful justice which we have offended is completely satisfied. By this righteousness the believer is acquitted from every charge, is perfectly justified, and shall be eternally saved. In this consummate work, Jehovah declares himself well pleased, and in it all the glories of the Godhead shine.—Yes, the obedience of our adorable Sponsor is perfect as divine rectitude could require; and excellent as eternal wisdom itself could devise. Admirable righteousness! who, that is taught of God, would not, with Paul, desire to be found in it! and who, that is con-

sconscious of an interest in it, can cease to admire and adore the grace that provided, and the Saviour that wrought it?"—"Surely," shall one say, "in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."—Page 160.

In the close of this letter he directs the faith of his fair correspondent to the great Redeemer:

"Look, therefore, to this almighty Saviour—this friend of sinners—thou prisoner of hope. He is not only our advocate with the Father, against whom we have sinned, but the propitiation for our sins. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them—for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him—Be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.' Neither the number nor the magnitude of your sins forbids your approach. Were none but the comparatively worthy encouraged to come, vain man might think he had whereof to boast. But in the affair of salvation, the Lord hath purposed to stain the pride of human glory, and to bring into contempt those things that are generally considered as establishing a kind of title to his favour and forgiveness. For were any other plea than sovereign grace through the blood of Christ admitted in the court of heaven, the self-righteous moralist might glory in his doings; the wise man in his wisdom; and the mighty in his strength. But as nothing done by man can in the least conduce to his justification before God, we must conclude with the apostle, and rejoice in the conclusion, 'that salvation is of grace—not by works, lest any man should boast.' The inspired writer felt for the honour of his divine Master, as well as for the souls of men: and while he laboured to preserve the gospel in its purity, he showed the arrogant their danger, and exalted the riches of grace by opening a door of hope for the chief of sinners."—Page 162, 163.

"Now, to this Almighty Saviour, this Prince of peace, who sits as a priest upon his throne, you are encouraged to come. In his name you may confidently trust; for, 'by him, all that believe are justified from all things, from which they could not be justified by the law of Moses.' If, then, all power in heaven and in earth be in his hands, and to be used as he pleases—if his blood, as the Redeemer of mankind, cleanse from all sin, and his righteousness, as a substitute, justify the ungodly—if he be the resurrection, and the life, and it be true, that whosoever liveth and believeth in him shall never die—if he have invited sinners to come to him for complete salvation, and have said without limitation and without exception, 'him that cometh, I will in no wise cast out'—what should hinder your approach? It is still, and ever will be the language of his heart, while there is a redeemed sinner upon earth—'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me—And now I am no more in the world, but these are in the world—Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.'"—Page 165.

In his *sixth letter*, the writer keeps in view the object which he contemplated all along, the conducting of his young and interesting female friend, to the Saviour, and shows her that, unworthy as she felt herself to be, yet she was authorized to apply to the friend of sinners. By an induction of particular instances, he proves, that no previous qualifications of a moral kind are required in sinners to warrant them to come to Christ. Still further to evince this consolatory truth, he shows that our salvation originated in the free and sovereign love of God. In

illustrating this part of his subject, he makes the following pertinent observations :

“Permit me, therefore, to repeat that divine love, as exercised toward sinners, did not originate in any real or supposed comparative excellence in any of its objects, but in the good pleasure and sovereignty of God. Men were viewed as depraved and guilty; as altogether unworthy; and so circumstanced that all, if such had been the divine will, might have been justly left to perish in their sins. Grace, therefore, as a sovereign, had an undoubted right to communicate its blessings to this notorious transgressor or to that: to the completely vicious, or the comparatively virtuous: to the infant of a day, or to the hoary head bending to the grave. It looks for no moral qualifications on which to bestow its favours; but confers them on the guilty, the wretched, and the damnable. It delights in extending relief to the miserable—in supplying the wants of the unworthy. It triumphs in delivering its favourite from the depths of calamity; knowing that where much is forgiven, much will also be gratefully returned. It seems, indeed, from many examples left on record in the Bible, that divine goodness purposely sought for objects the most undeserving on which to exercise beneficence: that in ages to come, God might show the exceeding riches of his grace in his kindness towards us through Jesus Christ; and that, for the encouragement of the indigent supplicant at his throne, it might appear, in every generation, that the unsearchable riches of his grace are treasures which no poverty can exhaust, and which divine fidelity itself stands pledged never to withhold.

“Such was the beneficent design of God, and such is the salutary genius of the gospel.—Delightful, ravishing truth! enough, one would think, to make the brow of melancholy wear a smile. The blessings of grace were never designed to distinguish the worthy, or to reward merit; but to relieve the wretched, and save the desperate. These are the patentees in the heavenly grant. Yea, they have an exclusive right. For, as to all those who imagine themselves to be the better sort of people; who depend on their own duties; and plead their own worthiness; who are not willing to stand on a level with publicans and harlots; Christ has nothing to do with them, nor the gospel any thing to say to them. As they are too proud to live upon alms, or to be entirely beholden to sovereign grace for all their salvation; so they must not take it amiss, if they have not the least assistance from that quarter. They appeal to the law, and by it they must stand or fall.”—Page 174, 175.

In a subsequent part of the letter, we find the following judicious caution, exhibiting the channel in which divine love flows to sinners :

“Let it, however, be remembered, that the love of God, freely exercised towards his elect, is never to be viewed as detached from their head and surety, the Lord Jesus Christ. In him they were chosen; in his comeliness they are comely; in his righteousness they are righteous; in him shall they be blessed; and in him shall they glory. In them personally considered dwelleth no good thing. But they were chosen in him to grace and holiness here, and to glory hereafter. He, as the head, they as the members: they are one with him, and where he is, there shall they be also. As mediator of the covenant, he is the Father’s elect, in whom he is well pleased: and the love of the divine Father to sinners, is abundantly manifest in his choosing them in him as their head—in making a covenant with him on their behalf—in afterwards quickening them by his Spirit—in the bestowment of grace, and in causing all things to work together for their good till he bring them to glory. ‘Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.’”—Page 185.

Having illustrated the entire freeness of divine grace, and perfect sovereignty of divine love, the author presses the importance of applying to Christ with a promptness and confi-

dence becoming the gracious invitations and encouraging promises held out in the gospel:

“Now the sinner, whose conscience is burdened with guilt and alarmed with danger, is not to hesitate—not to question whether his sins be too many or too great to be pardoned: because this would tacitly impeach the divine veracity; but to view the exhortation and the promise made to faith—to look instantly to Jesus, as the stung Israelite did to the brazen serpent, nothing doubting—viewing him as the only means appointed for relief, and firmly persuaded, because God hath said it, that whosoever looketh to him, or believeth in him, shall receive remission of sins.

“Thus to believe, and thus to act, is to put honour on the head of Jesus—is to treat him as a Saviour—to regard his atonement as worthy of all acceptance—his blood as cleansing from all sin: and is, in fact, a renunciation of all personal worth as being in any degree the ground of forgiveness. It is a practical declaration, that in the Lord only we have righteousness and strength, peace and assurance for ever—that besides him there is no Saviour.”—Page 190, 191.

Again:

“One reason why we are so perplexed with doubts and fears respecting the safety of our state, is the weakness of our faith. We look more to our sins than to the Saviour: and by imagining that they are too many and too great to be pardoned, depreciate his all-sufficient atonement. We are not aware, perhaps, that by this conduct we are in fact saying, in opposition to scripture and experience, that the blood of Christ doth not cleanse from all sin—that his righteousness doth not justify from all iniquity—that he is not able to save to the uttermost—that he will cast out some that come to him. The truth is, we do not habitually live under a deep conviction of our absolute unworthiness of divine mercy; of our constant need of forgiveness; of our utter helplessness in the affair of salvation, and the necessity there is of continual dependence on divine aid to carry on the work of faith with power, and also to keep us from falling a prey to perpetual dejection.”—Page 196.

To the above quotations from this letter, we cannot forbear subjoining the following just remarks, as well calculated to remove the difficulties, that unbelief so often throws in the way of a sinner's application to Christ:

“Now, instead of attending entirely to these encouraging declarations, the self-condemned sinner is apt to contemplate the magnitude of his guilt—to stand questioning whether it be not too enormous to be forgiven: or, on the other hand, whether, if pardonable, he be sufficiently humbled to receive the astonishing favour. But this is to act the part of Peter—to look at sin and its guilt (as he did at the wind and the waves) instead of the Saviour—to regard the suggestions of unbelief more than the invitation and the promise. The question in this case is not, whether my sins be great, or comparatively small—not whether I have attained a certain degree of humiliation, and am conscious that my compunction is proportioned to my guilt; but whether Christ have not unequivocally declared, without any reference to the depth of my contrition, or the magnitude of my sin, ‘Him that cometh unto me I will in no wise cast out?—Whosoever liveth and believeth in me shall never die—Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life—he shall never perish.’ Now, if this be true; if Jesus have made these infinitely gracious declarations, the trembling sinner is not to hesitate, but confidently to believe the soul-cheering testimony—to come to him as a vile sinner—as a wretch that deserves to perish—and without looking into himself for any prerequisites in order to the reception of mercy, to cast his burden of guilt upon Christ as a sin-bearing Saviour, looking to his atonement as

the only ground of forgiveness; knowing and believing, that what he hath said, he will most assuredly perform. This is to receive by faith the testimony of God concerning his Son, rather than that of man—than of Satan—than of the clamorous accusations of a guilty conscience; and to give glory to the expiation of Him that once suffered for sin—the just for the unjust, that he might bring us to God.”—Page 203, 204.

In his *last letter*, the author gives us the following intelligence, that *Lavinia* was rejoicing in the hope of the gospel.—Writing to her in this delightful state of mind, he felt it to be his duty to remind her, that in this life Christians are but pilgrims, and that as pilgrims they ought to expect to meet with afflictions on their way to their Father’s kingdom in Heaven. He, however, shows her that the gospel has opened to us ample sources of consolations under afflictions, and teaches us how we may be supported under every trial.

He closes his correspondence with his female friend, by leading her to contemplate that heavenly world where Christians shall rest from every trial and affliction, and by exhorting her to persevere in the noble contest in which she had engaged, till “the joy of triumph” should succeed “the toils of war.”

“That there remaineth a rest to the people of God, the Christian has no doubt. O happy state! Surely the hope of enjoying it must administer strong consolation. What are the momentary trials of the present life, when compared to an eternity of blessedness? they are nothing—they are lost in the comparison. A sight of danger and of difficulties; of enemies, numerous and powerful, will, it is true, sometimes discourage, and cause even the most valiant to halt: but how animating to recollect that we maintain the spiritual conflict in the strength of Omnipotence—that the Captain of our salvation has himself fought and conquered—that he is entered into his glory, and has taken possession of the crown! He inhabits the praises of eternity—he is supremely blessed. But while supremely blessed—while encircled with the grateful songs of Seraphim and of saints, is he an unconcerned spectator of our conflicts? No: to them that have no might he increaseth strength. He proclaims aloud to the Christian warrior; ‘Be thou faithful unto death, and I will give thee a crown of life—He that overcometh shall not be hurt of the second death—He shall be clothed in white raiment—I will make him a pillar in the temple of my God, and he shall go no more out—He shall sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne.’

“I have only to add, *Lavinia*, that this is a contest in which vigilance must not relax; in which no truce can be admitted; no proposals for capitulation accepted; no league of amity concluded. Nothing short of perpetual resistance can ensure tranquillity: nor must the brave assailant hope for conquest till he fall in the combat. Pray, therefore, that you may ‘neither faint nor be weary, but prevail unto victory. For though the conflict may be sharp and long, yet the sweetness of the reward will abundantly recompense the trouble of resistance; and the joy of the triumph, the toils of the war.’”
—Page 231, 232.

J. J. J.

To the Editor of the Presbyterian Magazine.

DEAR SIR,

The following letter, enclosing \$25, was put in the collection on the day of our sacrament (23d of May): if you think the publication of it will in any way

subserve the cause of religion, you are at liberty to make that use of it. We are in the habit of taking up a collection at the sacrament, to aid the poor brethren or sisters that may be among us. The day and services were unusually solemn, many not being able to get in the house were obliged to go away; ninety-three were added to the church; many of the brethren of the General Assembly sat down with us at the table, together with many brethren and sisters of other denominations, so that in all considerably more than 1000 must have communed together.

I have divided the money equally between The American Board of Commissioners for Foreign Missions, and The Board of the United Foreign Missionary Society, \$10 to each, hoping that it might meet the wishes of the benevolent donor.

Yours, &c.

JAMES PATTERSON.

TO THE REV. J. P.

O sir, what have I done for Him who died to save my wretched soul! Nothing. Alas! I have tried to exercise faith in the Lord Jesus Christ, but I have no assurance that I am interested in him; I heartily request an interest in the prayers of God's people throughout the world. O for an interest in Christ! but justice forbids, and unless mercy prevails I am lost for ever: but, if I am lost, may not others be saved? O yes, "there is plenteous redemption;" "Pity the nations, O our God, constrain the whole earth to come!" I have often attempted to pray for the heathen, but "faith without works is dead:" if they are saved it must be by the knowledge of Christ, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher, &c. I wish you to accept the enclosed, and distribute *one-fifth* among the poor and *pious* of your church, and send the remainder to the most benighted parts of the earth, to aid their conversion to God.

Yours, affectionately,

PASTORAL LETTER.

The Ministers and Elders of the Associate Reformed Church, in General Synod assembled, to the people under their charge, wish grace, mercy and peace, from our Lord and Saviour Jesus Christ.

VERY DEAR BRETHREN,

The General Synod, at its meeting in May, 1821, having referred to the different Presbyteries, to report their judgment thereon, a plan of union between this body and the General Assembly of the Presbyterian church, agreed to by conferring commissioners from both churches, and the judgment of the Presbyteries having been tendered to the Synod, at the present meeting, after very full deliberation, the Synod have determined in favour of the union. They deem it due to the occasion to state somewhat at length the leading reasons on which this very weighty measure is predicated. To prevent mistakes, it may be proper to premise, that the design of referring questions of general interest to Presbyteries, is not that Presbyteries may decide definitively thereon; but to prevent improper haste, and to prepare the way for the members of the supreme judicatory to make up their minds, and decide on the fullest information, as their consciences shall dictate, agreeably to the word of God, and the standards of the church. The judgment of a majority of Presbyteries, is no certain evidence of the opinion of the majority of the church, as Presbyteries may be very unequal in numbers, and may decide by very unequal majorities. It would be a perversion of every principle of order, that in deciding a question of general interest, the vote of a small Presbytery, carried by a small majority, should weigh equal to that of a large Presbytery, determining almost unanimously on the opposite side. It will not be questioned for a moment that it is the incumbent duty of all who belong to the body of the Lord Jesus Christ, and have

union to him, the head, to be one in the profession of their faith, and to have fellowship in their worship; to unite their counsels and their means in the common cause. There is but "one Lord, one faith, and one baptism." There is but "one body, and one Spirit, and one hope of our calling; one God and Father of all, who is above all, and through all, and in all;" and, hence the incumbent duty upon all who profess to belong to Christ, "to keep the unity of the Spirit in the bond of peace." There can be as little warrant for the disciples of Christ to divide from one another as to divide from Christ himself. If we may not cut ourselves from the head, neither may we cut ourselves from the members. And if we may not cut the head from us, neither may we cut from us the members. Division among the members of Christ's body, operating to the rejection of each other's fellowship in the worship of their common God and Saviour, is the identical sin of schism represented in the New Testament as so heinous. As this is clearly the doctrine of the New Testament, which teaches that the church of Christ is the body of Christ, that this body is one, and that there must be no schism in the body, so it is most distinctly the doctrine of our most excellent confession of faith, contained in our standards. In the 26th chapter of that confession, where the communion of saints is treated of, we have, in the first section, this remarkably plain statement: "All saints that are united to Jesus Christ, their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. And being united one to another in love, they have communion in each other's gifts and graces, and are *obliged* to the performance of such duties, public and private, as do conduce to their mutual good, both in the *inward* and *outward* man."— Agreeably to this statement, which is so plain that he "who runs may read," all saints are *obliged*, from the common privileges of which they partake, to the performance of such duties as do conduce to their mutual good; that uniting in the full use of the word, sacraments, and prayer, with all the other means of grace, is for their mutual good, will not admit a doubt, and if so, they are obliged so to *unite*. It is schism on the part of those who refuse. It follows in the next section, "saints by profession are *bound* to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services, as tend to their mutual edification." Now, as there is no case of exception whatever stated, it necessarily follows as the sense of the passage, that a profession of saintship involves in all cases, an obligation to maintain a holy fellowship in the worship of God, &c. with all whom we have ground to consider fellow saints. It is true this fellowship is to be a holy fellowship, i. e. it is to be maintained in matters of duty only. In acts of sin, the saints are to have no communion with one another any more than with the children of the world.

The doctrine that we are to separate from people whom we allow to be Christ's people, and from ministers whom we allow to be Christ's ministers, by way of lifting a testimony against errors in doctrine or worship they may be supposed to maintain, is a doctrine not of truth, but of error, and error of direct schismatical tendency, against which the synod would warn the people of their charge. How this error, which is by some made a great principle of action, in the matter of spiritual fellowship, has ever come to have its advocates in our church, is not of moment to inquire. Search the scriptures, and compare them with our standards, here it will be found to have no countenance. Does Christ any where enjoin the officers of his house to deny the outward seals of his covenant to any he hath himself brought within the bond of his covenant? Does he deny to any who believe on him, "to whom he gives power to become the sons of God," the *right* to be recognised as such in the church of God? Has the head of the church called, and gifted, and sent into the ministry, multitudes of men to whom he has given his broad commission, "Go into all the world, and preach the gospel to every creature," and whose ministrations he largely seals with his own Spirit; and yet, does he require others of his people, who may be greatly their inferiors not only in wisdom but in grace of every kind, to reject their ministrations altogether, may be, to live without a preached gospel, rather than hear those, the servants of Christ, preach it; to allow their children to grow up without baptism, rather than allow these commissioned

servants of Christ to baptize them; never to taste the bread and the wine of the Redeemer's covenant rather than receive them from the hands of men whom the Redeemer himself hath commissioned to dispense them; and all this under the plea of lifting up a testimony for Christ? Surely the God of order is not to be charged with such confusion. He has commanded the strong to bear the infirmities of the weak, but not to cast them off. He has commanded his people to come out from the world, but he has not commanded them to come out from one another, or to separate themselves from any who love the Lord Jesus and call upon his name.

This pernicious error of separating from the fellowship of the Lord's people in worship and sealing ordinances, on the plea of bearing testimony against some corruption in doctrine or worship, carried to its extent, goes to the destruction of all church fellowship. Every one who differs from us in any point of doctrine or worship is in error to us, and agreeably to this opinion, we are to maintain the truth and testify against the error, by dissolving the ties of church fellowship. This would be literally to make schism the appointed remedy for error or mistake in the church of Christ. Surely we are to separate from all men in what is sinful, but we are to separate from no man in what is duty. It is no more lawful to separate from a believer in loving the Lord Jesus than to separate from him in prayer, or praise, or commemorating the Redeemer's death.

These things being so, the path of duty with regard to the overture from the sister church, of the General Assembly, to unite with her, seems plain. This overture appears to have been made in the full spirit of brotherly kindness, being sanctioned by a unanimous vote on their part. This church professes the very same faith, has the same form of government and worship with ourselves. In uniting with her, we unite with the ministers of Christ, with the ordinances of Christ, and the people of Christ, and that without making any necessary sacrifices either of doctrine or worship. Even supposing that there may be in this church men of corrupt doctrine and of corrupt practice, so there are in every church. The tares are every where growing with the wheat. It is not with them, but with the church of Christ we seek union. In making this union with a sister church, the General Synod certainly intend to cast no censure on their fathers of the secession church (whom they hold in high veneration) for erecting a separate church from the established church of Scotland.— This in the first instance was matter of compulsion. And circumstances in the church of Scotland, were and are very different from what they are *now* in the churches in America.

It must be added too as matter of very great weight in the case, that the providence of God seems to have shut us up to the necessity of *this* measure, which seems so clear in point of principle. The defection of our brethren in the west, the separation by mutual consent of our Presbyteries of the south, have left us very small in numbers. Our funds are exhausted, and our Theological Seminary suspended. The prospect of replenishing the one, or reviving the other, is hopeless. Under such circumstances, when all appearances of advantage by keeping up a separate organization are vanished, we are ready to regard the overture of union as an indication by the head of the church of the path to be pursued.

Certainly it is deeply to be regretted that a measure of such moment could not have been carried with the consent of all our members. Had delay promised any advantage, had it even threatened no injurious results, gladly would a decision of this great question have been deferred out of deference to our dissenting brethren.

The Synod felt a degree of responsibility that cannot be well expressed. On the one hand, the situation of those brethren who had so long formed a part of their church, and our partiality for its continued existence, had that been practicable, were duly felt. On the other, we were shut up to the course we have pursued.

The supreme judicatory of a church is the only tribunal to which the decision of questions of general interest belongs, and the voice of a majority of that judicatory, particularly after a year's notice had been given to the Presbyteries

to send such delegates as would fairly represent their views and wishes, is the fair and legitimate expression of the will of a majority of the church. Private estimates and reports are not to be put in competition with such evidence.

On the subject of psalmody, as some of our conscientious people have difficulties, the General Synod would offer a word of explanation. With one voice they declare their attachment to the psalms of inspiration, as literally versified as the laws of smooth and acceptable poetry will admit. They believe them as superior to any composition merely human, as the word of God is superior to the word of uninspired man. They are the great fountain of praise, from which the church will, as she heretofore has done, continue to draw streams to the end of the world. The Synod deem every one of them, correctly understood, to be not suitable merely, but specially profitable to be used according to circumstances in New Testament worship. But as the use of sound evangelical compositions in the praises of God, expressed in other words than those of inspiration, is allowed in many churches undeniably the churches of Christ, and as the subject has been matter of much dispute very unhappy for the church, the Synod deem it their duty to recommend forbearance, as they heretofore have done. Let not those who sing the songs of scripture judge them that sing sound evangelical compositions sanctioned by the judicatories of the church, and let not those who sing the truths of the gospel in words not inspired, judge them whose conscience allows them to use only the psalms of scripture. We say in the name of our Lord and Master Jesus Christ, let there be forbearance. To stir up strife and hatred, to rend and divide the church of Christ, by unyielding contentions, must be highly criminal, and let it be remembered, that where divisions take place on the subject, the guilt of them must rest on those who refuse to make it matter of forbearance.

With regard to the duties that grow out of this union, they consist chiefly in extending to the ministers and people of the church with which we have united, the love of brethren in Christ Jesus, and giving full support to every measure that is for the general good. The fruit of division is alienation and opposition; let the fruit of union be co-operation and love. Let no traces of party jealousy and distrust be visible. It may be even necessary, where parties have come together without a full knowledge of each other, and perhaps with some remaining prejudices, to exercise more forbearance and a greater caution in avoiding offences, than would be necessary under other circumstances. But this duty of forbearance and conciliating conduct, imposes no obligation to acquiesce in any thing that is really sinful. To dissent from error in doctrine and worship, and to use every proper means to have such error removed, must be always the duty of God's people. To contend earnestly for the faith once delivered to the saints, to be feelingly alive to every thing that involves the welfare of God's church, to be ready for every good work, is the course we hope ever to find you pursuing. But let fervent zeal for all that belongs to truth and duty, operate, not in exciting to angry contentions, supercilious self-sufficiency, biting censoriousness, absenting yourselves from public ordinances, and thwarting the proceedings of church judicatories; rather let it operate in exciting to fervent supplications at a throne of grace, exemplary conduct, laborious devotedness to the interests of Zion, united with great humility and self-denial. It is known to you that the deficiency of contributions, for several years back have compelled the Synod to expend the monies belonging to the permanent fund in the current expenses of the Theological Seminary, assuming the money so expended as a debt at legal interest on the Synod. That good faith may be kept with the original donors, the united body have pledged themselves to each other to make a united effort to restore the monies to this fund, and appropriate them to the support of a professorship in the Theological Seminary at Princeton, analogous to the one that existed in the Associate Reformed church. We confidently hope that no exercise of liberality necessary to redeem this pledge will be wanting on your part.

Very dear brethren, in addressing you for the last time in the capacity of a judicatory, our hearts are greatly moved. We feel all the tenderness that seems to belong to a last farewell. But we will not indulge such feelings. We are not bidding you adieu; our connexion with you, though somewhat changed,

is not dissolved; still we have the same interest in you, and we hope only an increased opportunity of serving you, and the emotions of our bosoms at this dissolving moment, is, we hope, a certain pledge of our devotedness to your best interests. Be reminded that the time is short; yet a few more changes, and we shall meet at the tribunal of Him who shall judge the quick and the dead. Brethren, pray for us, that *then* it may be ours to have you, made perfect in glory and blessedness, for a crown of rejoicing for ever and ever. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. To whom be glory for ever and ever. Amen."

JAMES LAURIE, *Moderator*,
J. ARBUCKLE, *Clerk*.

Philadelphia, May, 1822.

RELIGIOUS NOTICE.

Proposals have been issued by a gentleman of this city, for publishing by subscription, an interesting little work entitled "A Narrative of a Private Soldier, written by himself; detailing many circumstances relative to the Irish rebellion, the expedition to Holland, and the expedition to Egypt; and giving a particular account of his religious history and experience; with a preface, by the Rev. Ralph Wardlaw, D. D."

The proceeds of the publication are to be devoted to the aid of the "United Foreign Missionary Society." The publisher has been favoured with a recommendation of the work, signed by all the Presbyterian clergymen of this city.—The work will be published in one neat volume, at the low price of 62½ cents, payable on delivery. Persons wishing to become subscribers will please to leave their names with the printer, Mr. James Crissy, No. 177, Chesnut Street.

We confidently hope, that the young gentleman who has undertaken to publish an edition of the above *interesting work*, at his own risk, in aid of the Missionary cause, will be assisted in the laudable design by the friends of Christian Missions.

FOR THE PRESBYTERIAN MAGAZINE.

SOLITUDE.

BY W. B. TAPPAN.

There are, whose bosoms glow in Solitude,
Not solitude of base misanthropy,
With bliss, on which the gay can not intrude,—
With thoughts that revel in Eternity.

Then heaven is nigh, and the world's feverish dream,
And Passion's storm, Grief's tumults disappear;
Peace looks out smiling with celestial beam,
And Hope's fond ray illumines the latent tear.

Yes, there are moments, when, with winning power,
Retirement claims the willing soul for God;
How privileged, to tread at such an hour,
The heaven strewd path which Folly never trode!

But fly, ye guilty! from these shades profound;—
Dare not, ye votaries! approach the throne,

Who, reckless, stray in Dissipation's round,
Who shun the sabbath of a heart alone.

The fadeless flower that Retrospection rears,
And loves to rear, is night-shade—rank, to you;—
Memory, whose glance hath penetrated years,
With scorpion sting, will your retreat pursue.

Fly to that world which ye have loved so well;
Arrest its shadows—all its pleasures share :
Then ask Seclusion, " what are they ?"—she'll tell,—
Death to the soul, and food for curst Despair.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Received of Rev. Dr. John M'Dowell, the collection in First Presbyterian Church, Elizabethtown, made in compliance with the recommendation of the late General Assembly, to aid the Contingent Fund	\$38 00
Of Eliphalet Wickes, esq., do. in Jamaica, Long Island, for do.	34 00
Of Rev. W. C. Brownlee, his donation, for do.	5 00
Of E. Steel, a quarter's rent, for do.	87 50
Of Rev. Dr. John M'Dowell, from a female friend in Elizabethtown, for the Professorship to be endowed by the Synod of New York and New Jersey	50 00
Of Rev. Dr. William Neill, the last instalment of Robert Smith, esq. of Baltimore, on Dr. Neill's paper, and appropriated to the fund for endowing a Professorship by Synod of Philadelphia	50 00
Of Rev. N. S. S. Beman, from Rev. S. S. Davis, several instalments of the ladies of Camden, South Carolina, for the Scholarship to be endowed by the ladies of Camden and Salem, South Carolina	100 00
Of do. from do. for the Union Scholarship, to be endowed by benevolent individuals in the counties of Liberty, M'Intosh, and Camden, Georgia, viz.	
Rev. Mr. Murphey's first instalment	20 00
Mrs. General Stewart	20 00
and from Mrs. Colonel Wilson, all of Medway, Liberty county	20 00
Of do. from do. one instalment of Rev. S. S. Davis, for the Professorship to be endowed in part by the Synod of South Carolina and Georgia	50 00
from ladies of Darien	50 00
Donation from B. E. Hand, esq. of Darien, do.	20 00
Contribution at the monthly concert of prayer, do.	30 00
and 2d instalment of Rev. Mr. Murphey, of Medway, Liberty county, Georgia, do.	50 00
Of Rev. Robert W. James, Bethel and Indian town, \$20; and from Messrs. R. Frierson, jr., T. Witherspoon, and D. D. Wilson, each \$10; for do.	50 00
Of Rev. Eleazar Harris, Concord Presbytery, subscriptions of 1820, \$6; and of 1821, \$16. His letter does not state to which fund they are to be credited	22 00
Of Thomas H. Mills, esq., interest on account of the Woodhull Scholarship	50 00
Total	\$746 50

THE
Presbyterian Magazine.

AUGUST, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.
ON CHURCH GOVERNMENT.

(Continued from p. 296.)

I before observed, that a complete enumeration of all the offices, which the members of the church sustained, must be collected from several partial catalogues. From these, I think it evident that the ordinary and occasional officers of the church were four, which are stated in the 169th page.

As no systematic and full account of them can be found in any one place, no inference can be drawn in favour of any particular views, from the *position* of these officers in any of the scripture catalogues. But in the examination and comparison of all the accounts, in connexion with the practice of the apostles, and the instructions of Paul, we come fairly and conclusively to the conviction, that pastors and lay elders are invested with the government of the church.

To support this doctrine I further introduce Rom. xii. 6—8: “Whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”

“He that ruleth, with diligence,” is a sentence which conveys the idea of a distinct class of officers, who are invested with authority and power to rule in the church. The primary signification of *προϊσταμενος*, rendered “ruleth,” is to place in authority, as a ruler. Whatever interpretation, therefore, may be given of the other officers in this account, “he that ruleth,” is evidently a distinct officer. And the apostle must, I think, on the soundest principles of exegesis, intend lay elders. The character of their administration favours this conclusion. They are to rule, *in σπουδή*, with diligence. The original signifies care-

fulness, attention, discretion. To rule with diligence, is to watch over the principles, and practice of members, admonish those who are ready to halt, and censure those who backslide. Unless rulers, in this connexion, are distinct from the other officers of the church, Paul uses language calculated to produce uncertainty and confusion.

Prophesying, belonged to one class of extraordinary officers, under the gospel, which were temporary.

“Or ministry, let us wait on our ministering.” Ministering is a translation of *διακονία*, and leads us to the office of deacons, who were to pay particular attention to the poor, and relieve their wants from the funds of the church. Deacons were the first ordinary officers appointed in the church, and here they are the first mentioned, though no stress is to be laid on their location among other officers.

“He that teacheth, on teaching.” *Διδασκαλία* signifies doctrine. The doctrines of the gospel were to be taught. By teachers, in this catalogue, pastors seem to be intended, who were to teach gospel doctrines authoritatively. Here is a second order of officers that was to be perpetual.

“He that exhorteth, on exhortation.” Though pastors both taught and preached, yet there appears to have been a subordinate class of teachers, whose office was simply to teach young converts the first principles of religion. These needed much instruction, and exhortation to be diligent students of the word, and to remain steadfast in their profession of Christianity.

The word rendered exhortation signifies also to comfort. To teach the first elements of the Christian religion to young converts, to exhort and comfort them, may well be combined. They needed much of this kind of teaching, and much exhortation and consolation, in the persecutions and tribulations of that period. Here is a third class of officers, who were occasional, and to be employed to assist pastors as circumstances required.

“He that giveth,” and “he that sheweth mercy,” do not appear to belong to any particular class of officers. To give and to show mercy were duties incumbent upon all the members of the church without discrimination.

In this catalogue there are found deacons, pastors, and lay rulers, prophets and occasional teachers.

To establish the doctrine of lay rulers, I adduce 1 Cor. xii. 28. Here are expressly mentioned “apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues.” These, said Paul, “God hath set in the church,” for her edification, and comfort. Some of these were extraordinary, and to be of short duration; others were ordinary, and to be permanent. “Miracles, gifts of healing, and diversities of tongues,” are evidently abstract terms, used instead of the

concrete, which was a very common mode of speech among the Hebrews. By the terms here used we are to understand persons who had the power of performing miracles, healing obstinate and inveterate diseases, and speaking different languages with which they were before unacquainted.

"Helps and governments," are also abstract terms, evidently intended to designate a particular class of helpers and of governors. Paul uses the same phraseology in regard to civil magistrates. "Let every soul be subject unto the higher powers." By *powers* he intends magistrates who were invested with civil authority. For, those persons, who were possessed of this authority he expressly calls rulers. Rom. xiii. 1, 3. Hence it is obvious that powers are abstract terms, to be taken for rulers. And so by helps are intended helpers. In a large sense all Christians are helpers, and in various ways afford each other assistance. But helps, in this connexion, must be taken for a special class of men. And I have no doubt that the apostle intended deacons, whose special and appropriate office was to relieve the indigent from the common funds of the church. Seven men were, by the direction of the apostles, chosen for this express purpose. They were to serve tables, not sacramental tables, but to distribute, from the common stock, to the necessities of the poor. In this service they were helps both to the church and to the apostles. They relieved the indigent, and afforded the apostles more leisure for their own peculiar functions. And these men have generally been considered as sustaining the name of deacons.

By governments, we are, unquestionably, to understand governors, or rulers. Peter speaks of some who "despise government," that is, the men who administer the government. And by governments, Paul evidently intended those to whom the administration of the government of the church was committed. And these rulers are manifestly a class distinct from teachers, prophets and apostles, or language has no meaning.

The apostles bore rule in the church, and so did those teachers who preached authoritatively. The apostles, though extraordinary officers, and possessed of extraordinary powers, ordained deacons as helpers to themselves, and to the church. And the ordinary pastors needed the same kind of helpers. And, as in the multitude of counsellors there is safety, so pastors needed lay elders to assist them in the government of the church.

And hence I conclude, that, on the soundest principles of interpretation, by teachers, must be understood, in this place, pastors; by helps, deacons; and by governments, lay ruling elders.

Thus it appears to my mind, after mature investigation, that in some of the fullest accounts of the officers of the church,

pastors, ruling lay elders, and deacons, are recognised. In some accounts one order, and in others, two orders are discovered. In Philippians i. 1, we read of "bishops and deacons." If there were ruling lay elders, it may be asked, why did Paul omit to mention them? I answer, that, from this omission, we can no more conclude, that there were no lay elders in the Philippian church, than we can argue, that there were no deacons in the Ephesian church, because, in chap. iv. v. 11, Paul omits to mention them among other officers.

Paul left Titus in Crete to "ordain elders in every city." These elders are called bishops. Now, because deacons are not here mentioned, can we conclude there were none of this order in the churches of Crete? We may just as fairly deny that there were deacons in these churches, because they are not mentioned, as to deny that there were lay elders in Philippi, because the mention of them is omitted.

On the whole, it appears manifest from analogy, from the government of the Jewish church, and from several passages in the New Testament, that there were appointed in the church ruling lay elders, as distinct from those who preach the gospel and administer the sacraments; and that the government of the church, was not designed to be committed to the whole body of her members, nor to ministers alone, but to pastors, and lay elders selected for that purpose.

But it is necessary to examine several passages which are produced to support a different form of government.

In some churches, all the male and female members, and in others, all the male members of adult age, sit in judgment upon cases of an ecclesiastical nature. In support of their form of government, the well known passage is produced with no small degree of triumph, "If he neglect to hear them, tell it unto the church." Matt. xviii. 17. This passage is unhappily chosen to support the doctrine that cases for judgment should be laid before all the members of the church. It will, properly understood, establish the form of government for which I contend. Christ expressly declares that the kingdom of God, or visible church, includes infants. Luke xviii. 15, 16. Infants, therefore, must be excluded, when we "tell it unto the church," as they are incapable of sitting in judgment.

Women are members of the church. But they are neither permitted to speak, nor exercise any authority in the church. Some imagine they may act as rulers, though they are not allowed to preach. But the imagination is erroneous.

Said Paul, "I suffer not a woman to *teach*, nor to *usurp authority* over the man, but to be in silence." 1 Tim. ii. 12.

Teaching and ruling are here connected, and both are forbidden.

The expression "to usurp authority over the man," consists of but two words in the original, *αὐθεντεῖν ἄνδρα*. *Αὐθεντεῖν* signifies to usurp jurisdiction over any one. But, with the genitive, it signifies a person's offering himself as a leader or ruler. *Αὐθεντεῖν* is here connected with the genitive, and is therefore properly rendered, "I suffer not a woman to offer herself as a leader or ruler over the man."

And as there is no article before *ἄνδρα*, it may be translated man, indefinitely, and taken in its utmost latitude to include all men. If, therefore, women exercise any authority over men, in the church, it is usurped authority, and prohibited by the apostle. But Paul speaks, perhaps, more expressly to this point: "Let your women keep silence in the churches, for it is not permitted unto them to *speak*; but they are commanded to be *under obedience*." 1 Cor. xiv. 34. If they are to be in subjection in the churches, they cannot exercise any authority as rulers. They cannot sit in judgment, nor speak, nor vote, on any case that comes before the church.

Women must, therefore, be excluded from exercising any rule, when a matter is to be "told to the church." In the most of churches a majority are women, and of course a majority of her members must be excluded when a cause, for adjudication, is laid before the church, as Christ directs.

This passage then does not countenance a congregational form of government, more than a presbyterian, nor so much, as I shall make appear.

If the minister and elders do not properly constitute the church, neither do the male members. Neither are the male and female members properly the church without their infant children. And I believe the ministers of religion, alone, are never called the church in the scriptures. To tell a matter to the church, therefore, is not to tell it to ministers as the sole judges.

But the *rulers* of the church are called the *church*. And therefore a case may be told to the church, when laid, for consideration, before those who are appointed to be her rulers.

It is common to say a man is condemned by *his country*, when he is condemned by *a court*, authorized by the constitution of his country. In such a case we speak, by a very common figure, of the community, instead of its officers. In the same sense we are to understand the passage under examination. "Tell it to the church;" i. e. lay the subject of complaint before the proper officers of the church, for judgment, and not before the whole congregation. That Christ could not intend all the members of the church is evident, because there was then no church government in existence but that of the Jews. Christ himself was a member of that church, and sub-

mitted to her laws. No congregational form of government had ever been known in the church of God. And hence we cannot suppose the disciples would have understood any thing else, by "telling it to the church," than laying the subject before the rulers of the church, who were appointed to decide in all cases of controversy. And it is evident that these rulers are repeatedly called the congregation, or church, of the Lord, in the Old Testament. The congregation and church are interchangeable terms, or in other words they are precisely the same thing. The congregation of the Lord, under the former dispensation of mercy, was the same body as the church of God, under the present dispensation.

The rulers were called the *congregation*, because they *represented* the congregation. Moses commanded the Levites, "Gather unto me *all the elders* of your tribes, and your officers, that I may speak these words in *their ears*—and Moses spake in the ears of *all the congregation* of Israel." Deut. xxxi. 28, 30. Here the elders and officers, and the latter seem exegetical of the former, are evidently called *all the congregation* of Israel. These rulers were assembled to receive the address of Moses. And having delivered his address to them, it is said, that he spake in the ears of *all the congregation*, or church, of Israel. He spake to none except their rulers, and they are called *all the congregation*, because they *represented* all the congregation. And this seems to be the general, if not universal, sense of the expression, which so often occurs, that Moses spake *to all*, or in *the ears* of all, the congregation, what the Lord commanded. I cite one instance out of many:—

"Speak ye unto all the congregation of Israel." Exod. xii. 3. By all the congregation, we must understand *the elders*, as *representatives* of all the congregation, as it is evident from the 21st verse: "Then Moses called"—not all the individuals of the Israelites, but—"for all the elders of Israel." So that to speak unto *all the elders*, is what was intended by speaking to all the congregation. "They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." v. 3. "And the whole assembly of the congregation of Israel shall kill it." v. 6. The Passover was to be observed in the individual families, and these, collectively considered, are called "the whole assembly of the congregation of Israel." It is hence evident, that all the elders are called all the congregation, and all the individual houses, the whole assembly of the congregation. All the elders are called all the congregation, because they represented all the congregation. So, to "tell it to the church," is to tell it to the elders as her representatives.

It cannot be supposed that the whole church assembled to receive a message from Moses on any occasion. According to

the census, recorded in Numbers, there were among the Israelites 603,550, above 20 years of age, that were able to go forth to war. If to this number we add five to one for females, males under twenty, and old men unfit for war, and 60,000, for the tribe of Levi, not included in the above number; the whole congregation of Israel will amount to three millions, seventy-seven thousand, seven hundred and fifty. Now, was it possible for this vast number to assemble together so as to hear Moses? The fact is, their rulers assembled to hear the word of the Lord from Moses, and they are called the congregation, because they represented the congregation. In the same sense we are to understand our Lord when he says "tell it to the church;" i. e. tell it to the rulers of the church, who represent and govern the church. No other just interpretation, I believe, can be given of this passage.

J. F.

(To be continued.)

☞ In the last No. page 296, line 7th: instead of "who are *not* of the household of faith," read "who are of the household of faith."

LECTURES ON BIBLICAL HISTORY.

NO. XII.

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."—GEN. xxii. 1, 2.

Faith, which is essential to true religion, is proved and developed by trials. The trials which Abraham sustained, and the manner in which he behaved under them, enable us to understand, in some measure, why he is called, by way of eminence, "the friend of God, and the father of the faithful." He was distinguished, pretty uniformly, by an unshaken confidence in the divine testimony, and an unhesitating submission to the will of God. His faith had been frequently put to the test; but never in a manner so severe and extraordinary as in the instance now before us. Isaac was a child of prayer, and of great promise; and to part with him, in the ordinary way, would have been a heavy affliction. But that the father should be required to despatch his beloved son with his own hand, was a trial altogether without a parallel. Here was a case in which the divine promises and command seemed to interfere, and to be utterly inconsistent with one another; yet Abraham was promptly obedient to the heavenly mandate, assured that God would maintain his truth, and, in due time, display the wisdom and equity of the command.

This, however, is a difficult passage of scripture. It has not

only been excepted to by infidel writers, but many pious people have been at a loss to know how to reconcile it to the benignity of the Creator, and the rectitude of his government. The command is so repugnant to our feelings, and appears, at first view, to be of so bad a tendency, that one is tempted to ask, was not the patriarch under a mistake in believing that it came from God? may it not have been the suggestion of some malignant spirit, and have been intended to seduce Abraham into the perpetration of a deed, which would bring reproach upon him and his religion? In reply to this objection, which is indeed very plausible, we would remark, that it impeaches not only the character of Abraham, but that of Moses, the sacred historian. Supposing the patriarch to have been deceived in this matter, how came Moses to record the deception, and present it to us, and to all the world, as an express and peremptory injunction of Jehovah? If you say that Abraham was deceived, you give up the authenticity of the Pentateuch, and admit that the writer of the first five books in the Bible was not only an uninspired man, but a man very deficient either in honesty or discernment. Nor is this all; the author of the Epistle to the Hebrews is involved in the same condemnation: for, among the triumphs of faith which he mentions in the eleventh chapter of his letter, this is noticed with unqualified approbation: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son." That Abraham was fully convinced that the command was from God, is evident from the promptitude with which he proceeded to execute it. If it be asked, how he could know assuredly that God required this sacrifice at his hand, we answer, by an explicit manifestation of the divine will, such as impelled him, first, to leave "Ur of the Chaldees," and, afterwards, to go forth from Haran of Mesopotamia. God condescended, on several occasions, to make himself known to him in a very special manner. He did this in various modes; as, by symbols of his presence, by an audible voice, and by the ministry of angels. He had entered into solemn covenant with him, as the father of all them that believe, and as the representative of the visible church. And Abraham, as an evidence of his acquiescence in this covenant, submitted to circumcision; a painful rite—a rite which a sober man, at his advanced age, cannot be supposed to have accepted for himself and his numerous family, without a full and deliberate conviction that it was ordained of God for a wise and holy purpose. And, after all this, is it credible that the "high father of many nations" would be left to follow the suggestion of a lying and malignant spirit; and that too, in a matter of so much moment as the life of Isaac, the heir according to promise, in whom the holy seed, the church, was to be continued,

and in whose family the ordinances of religion were to be maintained till the coming of Messiah? It is not credible. But, not to detain you longer on this point, the result proved that Abraham was *not deceived*. Had he been instigated by Satan, to sacrifice his son, the deed would have been accomplished; for they who so far yield to temptation, as to make arrangements to comply with it, seldom stop short of the ultimate design of the tempter. But Isaac was not actually slain: the end being answered which God intended, Abraham's hand is arrested by a voice from heaven; a voice not of reproof, but of commendation: "Lay not thine hand upon the lad, neither do thou any thing unto him." Why? Not because thou hast been deceived, and art following the instigations of the devil; but, because, "*now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*" Now, if Abraham was convinced that this command proceeded from the Lord, it was clearly his duty to obey it, however grievous it might be to flesh and blood. *The known will of the Creator is and ought to be law to the intelligent creature.* Faith does not make void this law; genuine faith invariably yields obedience and submission. These are its proper effects, and where these are wanting, the existence of the principle is, at least, questionable.

But, it may still be alleged that, though God is to be obeyed in all cases, and in some instances contrary to those tender feelings which are connatural to us, yet, as he always acts according to the eternal rules of reason, he can neither act himself, nor require his creatures to act in a manner contradictory to those rules. "And as the slaying of a child is an obvious violation of the law of nature, which obliges a parent to cherish and protect his offspring, would it not be impugning the character of the Divine Being, to suppose that he ever issued such a command as that now in question?" This is placing the difficulty in a strong point of light: let us see whether it be not capable of a rational and satisfactory solution.

That God acts, uniformly, on principles of the most perfect rectitude is indubitable; that he can neither *do*, nor command others to do a wrong thing, is also indubitable. But then it should be recollected that the rules which regulate his conduct have a bearing on the whole universe, and are deduced from the infinite relations which his works and designs have to one another, and to the ultimate good of his kingdom, considered as *one immense and entire whole*. Now we cannot comprehend these vast relations of things, and, therefore, we cannot determine, in any given case, what would be right, or what would be wrong in the divine government, because that is conducted on principles of which we can form no adequate conception. "As the heavens are higher than the earth, so are my ways higher than

your ways, and my thoughts than your thoughts, saith the Lord."

Even on the supposition that God had intended that Abraham should take away his son's life, there would have been no injustice in the command. The Author and Giver of life has a right to resume it, at what time, and by whatever means he sees fit. So that had the injunction been actually executed, we must have acknowledged it to have been wise, just, and good; because a divine command necessarily implies wisdom, justice, and goodness, though we may be unable to discern the reasons upon which it is founded. But did not this intentional sacrifice of Isaac give countenance to the practice, which is known to have obtained among some pagan nations, of offering human victims to propitiate their gods? Had the sacrifice been actually made there would have been some force in this objection; but as the fatal blow was arrested by the same divine authority that ordered it to be inflicted, the effect of the whole affair, as narrated by Moses, would, in our view, be to discountenance the practice to which the objection refers: Isaac is spared, and a ram of the Lord's own providing is offered in his stead. And this, most obviously and impressively, intimated that the God of Abraham delighted not in human blood; that he approved of inferior victims, and designed that these should serve as types and shadows till the fulness of time, when the true LAMB OF GOD should appear in the flesh, and shed his blood as the great and inestimable sacrifice which cleanseth from all sin.

As Isaac must have attained nearly, if not quite, to the age of manhood when this transaction took place, it is naturally asked why he made no resistance, but quietly submitted to be bound and laid on the altar? The only way in which we can account for this is, by supposing that he was an eminently pious youth; that he was satisfactorily informed that God required him to submit, and that he was endued with the devoted heroism of the martyrs; many of whom, even under the Jewish economy, as a testimony of their love of truth and duty, "were stoned, sawn asunder, and tortured; not accepting deliverance, that they might inherit a joyful resurrection." Josephus, the Jewish historian, taking his materials from the glosses of the rabbis, tells us, that Abraham made a pathetic speech to his son, on the occasion, exhorting him to constancy and submission to the decree of heaven; to which Isaac attended, says he, with a composure and resignation worthy the son of such a father. And upon this account of their mutual behaviour, (whether true or fictitious, we pretend not to determine,) Gregory Nazyanzen, an eloquent father of the Greek church, makes the following impressive remark; "all the strength of reluctant love could not withhold the father's hand; and all the terror of a violent disso-

lution could not tempt the son to move for his own preservation. Which of the two, shall we say, deserves the precedence in our wonder and veneration? For there seems to have been a religious emulation or contest between them, which should most remarkably signalize himself; the father in loving God more than his own child, and the son in the love of duty above his own life."

Whatever of truth may be in these representations, both father and son seem to have acted under a strong sense of duty, with a reverential regard to the *authority*, and a single eye to the *glory* of Jehovah. That Abraham expected his beloved Isaac would be restored to life, after he should have sacrificed him in obedience to the divine command, seems highly probable; not only from his remark to the young men that accompanied them to the foot of the mountain, "abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you," but from an observation of Paul, in the Epistle to the Hebrews, xi. 19, "accounting that God was able to raise him up, even from the dead; from whence, also, he received him in a figure." And this hope would be not a little consolatory to them both in yielding a compliance with the painful duty to which they were now called, the one actively, and the other passively.

Having thus endeavoured to remove the principal objections, to which, at first view, this passage of sacred writ seems liable, let us try to ascertain the end, or useful purpose, which was designed to be answered by the wonderful transaction therein recorded.

The end to be answered, we suppose, was two-fold: First, to afford to the church, and to all who should read the sacred story, an illustrious exemplification of the nature and energy of a true faith in God; secondly, to furnish, in the virtual sacrifice of Isaac, a type, or symbolical adumbration of our blessed Lord's voluntary sufferings and death.

In the first place, this command was designed to prove Abraham's faith, and to afford an exemplification of the amazing power of that divine principle. "God," it is said, "did tempt Abraham." To tempt, is a phrase used in scripture in two senses; its most common meaning is, to suggest evil thoughts, or instigate to wicked actions. In this sense, it is never applied to the Divine Being. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man," James i. 13. The other acceptation, in which the phrase is used, is to *prove*, or *try* a *person* or *thing* by experiment. In this sense it is frequently applied to God, in his conduct towards mankind. And thus, he *tempted, proved,* or *tried* Abraham; not for his own satisfaction, for he knew

what was in his heart, and how he would acquit himself in this trying juncture ; but to make his example the more useful, " that the trial of his faith, being much more precious than of gold, that perisheth, might be found, or noticed, unto praise, and honour, and glory ;" that all future generations, reading the history of his *faith* and *obedience*, might glorify God in him, and look on his example as a shining light, placed by the hand of Providence, in the firmament of the church, to guide and animate other believers, in the intricate and arduous paths of duty through which they may be called to pass. As God chose to honour Abraham, by giving him the title of the father of the faithful, it was proper that the genuineness of his faith should be thoroughly tried ; and it was tried in a way which proved it to be a divine principle. " Take now *thy son, thine only son Isaac*, whom thou *lovest*, and get thee into the land of Moriah, and offer him there for a burnt-offering, on one of the mountains which I will tell thee of." It is scarcely possible to conceive of a more trying case. The ligaments that bind the child to the parent's heart, are inexpressibly *tender* and *endearing*. We find it no small trial to part with one of our children, even by an ordinary sickness and death ; if it be an only child we are apt to be utterly overwhelmed and inconsolable ; the affliction whitens the father's head, and opens the fountain of the mother's tears. But in the case of Abraham it was an only son ; a son of religious desire ; a son given in an extraordinary way, and in consequence of divine promise. Nor was this all ; he was a son with whose life and offspring the growth and prosperity of the visible church were, by God's own covenant, intimately connected. The patriarch might have demurred against the command, saying, not so, Lord, for then what shall become of thy promise ? How will he be a father of many nations, when he is cut off from life ? Especially might he have declined the office of priest, when it had been determined that his beloved Isaac was to be the victim. But no, he was obedient, not staggering at the command through unbelief. Nor is the painful service to be performed instantly ; the mountain lies at the distance of some two or three days journey. Here was time for deliberation ; the awful scene was continually in his mind's eye from the announcement of the decree till the third day, when the destined mount showed its summit above the line of the horizon. Still the faithful patriarch proceeds submissive. At the foot of Moriah, the servants are ordered to remain till this mysterious act of worship is performed. The altar is prepared, the wood is laid in order ; and now a dialogue ensues between the father and the son, which, for natural simplicity and affectionate tenderness, stands *unrivalled and alone*. " *My father ! here am I my son ; behold the fire and the wood ! but where is the lamb for a burnt-offering ?*

My son, God will provide himself a lamb for a burnt-offering!" What mutual kindness! What meekness! What loyalty to the King of heaven and earth! But we forbear to darken counsel, by words without knowledge. Any attempt to give an adequate description of this interview, would be like an idle effort to give fragrance to the *rose*, or *colouring* to the *rainbow*.

God did provide himself a lamb; it is offered; Isaac is restored, in a figure, to the enraptured father. The hand of the Lord is acknowledged, and, as a memorial of this marvellous interposition, the mountain is called Jehovah-Jireh; i. e. "In the mount of the Lord it shall be seen." Walk, my hearers, in the steps of faithful Abraham, and you will find that the Lord will provide for you, and make all his providences harmonize with his promises. "Then shall ye know the design of the mysterious ways and dispensations of Divine Providence, if ye follow on to know the Lord." See to it that ye possess the faith of God's elect; so "shall your light afflictions, which are but for a moment, work out for you a far more exceeding and eternal weight of glory."

Finally, from the typical action, which we have been contemplating, let us turn our thoughts, with devout admiration and adoring thankfulness, to that Great Sacrifice through which we have the forgiveness of sins, and the hope of life everlasting. Christ, the only begotten Son of THE MOST HIGH, died voluntarily, "*the Just for the unjust*, that he might bring us to God:" and now a voice from the excellent glory is heard, saying, "deliver from going down to the pit; I have found a ransom." Let us believe the infallible Oracle, and we shall realize the blessedness of him whose God is the Lord. "Behold the Lamb of God which taketh away the sin of the world!"

W. N.

FOR THE PRESBYTERIAN MAGAZINE.

AN ADDRESS TO THE LOVERS OF THE WORLD.

"For the fashion of this world passeth away."—1 Cor. vii. 31.

How inconsiderable are most of the pursuits which men eagerly follow? Of how little value are the things to which worldly men give all their hearts? Riches and honours are like the wind, which roars at a distance, blows round for an hour, passes by, and returns no more. And how soon the time comes when the rich man can no more glory in his riches, when the strong man cannot boast of his strength, when the proud man cannot rejoice in his pride, and when the men of office, the rulers of their fellow men, have no more authority than the lowliest of their subjects.

Surely these things seem as though designed by the Almighty to withdraw men from an evil purpose, and to hide pride from man (Job xxxiii. 17). Soon the period will come to each of us, when all the conditions in which we have been placed in our journey of life will seem of very little moment, except those conditions which have a connexion with the gospel of Christ. The time will soon come when we shall think the time which we have spent in prayer and in meditating upon the divine character and works, and which we have spent in sitting as learners to this word of divine revelation, preached and read, and in aiding the disciples of the Lord Jesus, the best portion of our life; it will seem the portion of the passing fashion of this world, which we have improved for the world that is to come. And how little time has this been with any of us? How much of our time, when the whole is so short, has run to waste, whilst we have been regardless of our end? So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom.

“For the fashion of this world passes away.”

But while this world is so changing, unstable, and disappointing, the Christian's world, the world of his hopes, the world for which he lives, is as durable as this world is changing and unsatisfactory.

For, whoso doeth the will of God abideth for ever (1 John ii. 17). The Christian's world is pure and holy; it is satisfactory in the enjoyment and affords pleasure in the retrospect; and more than this, its fashion is eternal. Nothing occurs to the Christian, not even at death, to change the nature of his hopes, or to alter the character of his desires. The friends he loved on earth he will love in heaven.

And his love to them there shall be free from all imperfection; free from all alloy of sin. The pleasure which he longed for on earth he shall enjoy in heaven. The temptations which he feared on earth, he shall there forever escape. There he has got away from trouble, because he is there out of the way of sin. He is beyond the very appearance of danger. He has not merely rest in his soul, but his soul is at rest in heaven. His Redeemer, Jesus Christ, is immutable, *the same yesterday today and forever*; and every thing connected with his kingdom is permanent and secure. Yes, when this world in its last great change, shall pass away; and the heavens, or the surrounding atmosphere, shall melt with fervent heat, and the earth, and the works that are therein, shall be burnt up, then, yes then! not one jot or one tittle of the word or promises of God shall fail the Christian; but it shall then appear that righteousness is the girdle of Jehovah's loins, and faithfulness the girdle of his reins. The Christian is, therefore, secure for time and for eternity.

His world never changes ; its fashion abides and does not pass away. He is secure, for his trust is in *the Rock of ages*, and nothing can move him from his standing. What shall we then say to these things ? The scripture itself answers in the 8th of Rom. 31st, &c. : If God be for us, who can be against us : He that spared not his own Son but delivered him up for us all, *how* shall he not with him also *freely* give us all things ?

Who ?—it is a question of holy triumph,—who shall lay any thing to the charge of God's elect ? It is God that justifieth, who is he that condemneth ? It is Christ that died, yea rather, that is risen again ; who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Contrasting, therefore, this world, which passeth away, with the Christian's which endures forever, in which he lives and rejoices without end ; who but must feel the importance of making a right choice, and renouncing this world in the love of it ; for if we love the world, the love of the Father is not in us, 1 John ii. 15. While, if in obedience to the gospel, we act faith in the Lord Jesus, and thus rise above the world, and set our affections on things above, we shall become inheritors of that better world, of which it is characteristic that it is incorruptible, undefiled and fadeth not away, 1 Pet. i. 4.

But if this do not win you, O ye lovers of the world, and lovers of pleasure more than lovers of God ; if this view of the Christian's world, the fashion of which is eternal, where holiness and happiness never pass away, fail to attract, to allure, and to persuade—if it fail to lead to a right choice and to right conduct, I will open another view, I will present another prospect, and endeavour to exhibit the state and the future world of them that know not God and obey not the gospel of Christ. And I do this, O reader, that I may, by the divine blessing, alarm the impenitent in their fancied, and treacherous, and false security ; that I may wake them out of the sleep of sin, and show them their danger whilst they are prisoners of hope ; I mean your good, O bear with me, for I cannot bear to neglect to warn you, and see your ruin. O Lord, make effectual the words of this address. Here then, ye lovers of the world, let me remove the curtain which hides futurity from you ; let me open the world of the *dammèd*, and look ye therein ; see and mark well

its fashion, for it *too* is eternal. And what is this fashion? It is a fashion of hatred to God, to Christ, and to holiness; it is a fashion of separation from happiness by the irrevocable sentence of the Almighty Judge; it is a separation from happiness by an impassable gulf, and it has anguish inexpressible, without the least intermission or mitigation; it is a fashion of suffering more than language can describe, or mind can conceive, and *ever* existing to suffer more. O this word *forever!* Mercy's door is shut—Misery's gate is wide open, and the torments of hell encompass the sufferer. Justice, outraged, has closed him in the prison of the damned, and within him gnaws the worm which never dies, and without him burns the fire which shall never be quenched.

Eternity is stamped on his misery; it is *everlasting* punishment into which he goes, not voluntarily, but by constraint; and the fashion of his world never! no never! passes away. Eternity is fixed to his character and his state.

He put afar off the evil day, but it hath overtaken him. He had a day of grace, but he hath sinned it away. He heard the gospel preached, but he did not repent. He neglected duty, hated prayer, and loved sinning; and the long arrear of sin's wages is now, and shall be for ever given him. O how changed his condition, from that ever-varying scene in this world, where, under a dispensation of mercy, against prayer, against preaching, against providences, against the warnings of his own conscience, and the strivings of the Holy Spirit, *he pushed* his way as though clothed in mail, or wearing leviathan's rind; he filled up the measure of his sins, fitted for perdition, and died.

The Son of God reveals his state, when by sinning he has lost his soul. In hell!—ah! my readers, what is hell? It is the Lord's prison for his enemies:—and who are prisoners there? The devil and his angels, and sinners of mankind who live ungodly and die impenitent! In hell he lifted up his eyes being in torments; thither he has gone—not that he sought this place, but he loved and followed the way to it; not that he loved this punishment, but he loved sinning, of which this punishment is the wages. He is now the everlasting victim of inflexible and punitive justice. Mercy, too long abused, no more intreats to spare him a little longer; but unites with justice, acquiesces in his doom, and bids cut him down. From this awful prison, from these torments of the damned, from this eternal hell, the thread of life is all that separates every one of you who are not born of the Holy Spirit, and united to Christ by a living faith. By this brittle thread of a most precarious life, you, O sinners, hang suspended over everlasting burnings! And are your eyes closed? And do you sleep on and feel secure? Do you *never* look downward and behold that fiery pit, which, without bottom,

yawns beneath you? Do you never look upward to that glorious heaven, the gate of which, on golden hinges turning, is wide open to receive the repenting sinner, who seeks admission through faith in the Lord Jesus Christ? If you have never done it before, do it now. You are yet on mercy's shore; you still have the Bible to read, and you hear the gospel trumpet sound. O look to Christ and be not faithless but believing; fix your eye on Calvary's rugged hill; behold yon bloody tree! Whom do you there see? Behold Christ the anointed of God, to be the Saviour of sinners, as your atoning priest, himself the sacrifice. Hear him pray, "Father forgive them; for they know not what they do." Behold him bow his head and give up the ghost. And do you never hope your sins were there? that he bore them in his body on the tree?

Hard is that heart, that can think of this without emotion; dead, buried in sin, is that soul which can muse thereon and have no feeling. And does your heart never relent, O sinner! Does it never melt within you, that you have pierced the Lord Jesus so deep, and continued to do it so long? O sinners, sinners! let me plead with you. This is your friend—he is your best friend.

For you he left the courts above,
 For you he felt redeeming love,
 For you he bore accursed death!
 O live to him your every breath.

Yes, let me plead with you; by your capacity for happiness; by your need of salvation; by the forbearance of God; by the love of Jesus; by the horrors of damnation; by the glories of heaven, promised through Christ to repenting sinners. Let me plead with. Give yourself, O sinner! to Jesus; he is worthy, he is willing, O give yourself to him; you must do it or perish; you must do it heartily; you must do it unreservedly. You cannot serve God and mammon, Jesus and the world. I conjure you to repent. I have, as God has enabled me, set before you life and death; salvation and damnation! I conjure you to choose which you will take, and whom you will serve; I conjure you that you turn to God and live; that you repent and believe on the Lord Jesus Christ, and you shall be saved. But if you do not repent of your sins, and with your heart believe on the Lord Jesus Christ, you shall perish. They are his words that I give you; if you believe not on him you shall be damned. And it is no slight thing to be damned of God and his Christ. It is no slight thing to be cast into outer darkness, where there is weeping and gnashing of teeth.

But, perhaps, some of you, my readers, are thinking, I do not believe all this; I'll risk it; I am not ready to be religious yet; a little more time for the world; I do not think that I shall die

soon, and any time before I die; I'll risk it. Risk it if you dare. It is a risk indeed. In the snare of the devil you are carried captive by him at his will. And when your day of grace is past, and you are shut up in the prison of hell, remember this address—remember the writer now warns you not to presume on life and continue in sin.

You will risk it, will you? Think again. Whom are you setting at defiance? Have you an arm to contend with the Almighty? Have you a voice, that you can thunder like him? Pensioner on his bounty—tenant at his will, did he but let thee go, life's thread would break, and destruction, eternal destruction, be the portion of thy soul. Therefore, to-day, after so long a time, even to-day hear his voice and harden not your heart. But turn ye, turn ye; why will you die?

ISAAC REED.

ESSAY ON FUTURE PUNISHMENT.

“And these shall go away into everlasting punishment.”—MATT. xxv. 46.

Truth is in order to holiness; and holiness the path to glory and to God. In a revelation, therefore, designed to save mankind from their sins, we may expect to find a just and true exhibition of the character of God, and the principles of his government. We may expect also a plain discovery of his will, and the nature of the obedience he requires, as well as of the way of escape from sin and ruin. Our Lord Jesus Christ has made these discoveries. This chapter contains a clear and most solemn account of the eternal consequences of the course of action pursued in the present life. The closing verse declares the sentence of the last day to be a fixed and irreversible doom. This is one doctrine which the great Prophet of the church employed his strongest eloquence to enforce. It is the object which he placed in the front ground of revelation, that it might strike every heart and awaken every conscience.

The words at the head of these remarks are the more interesting, as they are the words of our Judge, as they contain an account of the fate that awaits a large proportion of the human race, and because we are compelled by all the rules of just interpretation to understand them literally: “These shall go away into everlasting punishment.”

Punishment, in general, signifies pain or suffering, or some natural evil inflicted on one who has sinned. All just punishments imply that the suffering party has broken a righteous law, and therefore *deserves* to suffer. The measure or degree of suffering must be in exact proportion to the evil committed: as,

for example, life for life. The malicious destruction of a fellow creature's life forfeits that of the murderer.

There are three principal ends designed in the infliction of punishment :

The first, where the offender may be reclaimed by means of correction, and prevented from repeating the offence. Of this kind were many of the calamities brought upon the nation of Israel. The sufferings of the saints on earth are sent for the same end, that they may work the peaceable fruits of righteousness. In such corrections, God assumes the gracious part of a father, who afflicteth not willingly but for our profit, "that we may be partakers of his holiness." "Though he cause grief, yet will he have compassion, according to the multitude of his mercies."

A second design of punishing, is to deter others from sin, by showing the evil of the crime in its painful consequences. God in his providence has shown many dreadful examples of the evil of sin. Sin is never indulged without being attended with some pain, or the forfeiture of some blessing, even in the present world. To continue only in a state of sin, without the grosser crimes of the wicked, will debar the sinner of that noblest happiness of the soul, communion with God through the Mediator. But the more open and atrocious vices are attended in a thousand instances with striking tokens of the divine anger : "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," more especially of those "who hold the truth in unrighteousness." No man is ignorant of the curse which the Almighty has attached to intemperance and other sensuality. Poverty, disease, disgrace, and death, are the temporal penalties which the votaries of vice are daily suffering for "the pleasures of sin." But if we could witness the secret racks and horrors of conscience, the regrets, the fears and tormenting conflicts of appetite and passion, that most sinners endure in a course of wickedness, we should see enough to establish it as a general maxim, that "the way of transgressors is hard."

A third end proposed, in the infliction of punishment, is to satisfy the claims of law and justice. Men that are not blinded by error, or hardened in sin, universally allow that the punishment of a transgressor is a claim due to the majesty of the laws ; and that nothing but suffering will answer that claim. And it is a leading maxim in the government of God. By his law it was as great an iniquity in Israel to let the wicked escape the sword of justice, as to oppress and injure the innocent. It is one of the most sacred attributes of his government, that he "will by no means clear the guilty." This was terribly manifested in the destruction of the house of Saul. While his de-

scendants were suffered to live, famine raged in the land; nor was the wrath of God appeased, or the judgment removed, till David had executed upon that bloody race the vengeance written. From the scriptures it abundantly appears that God extends the operation of this principle to the eternal state. In that world, as well as on earth, sin bears the brand of Jehovah's frown, and justice exacts the debt of suffering due to the violated majesty of the law.

The words before us are taken from the plainest revelation the scriptures contain, respecting the final trials and destinies of mankind. Our Lord carries our views across the remaining ages of time to the end of all things, and places man before the bar of his God. The scene opens with the descent of the Son of Man to the place of judgment. The hosts of the Lord are despatched to gather all nations before the throne. The Judge classes the human race, not by tribes and kindreds, not by empires or generations, but according as every man's work shall have been. Then, upon the fullest evidence, the final judgment is pronounced.

Respecting the nature of the punishment endured by the enemies of God in that world, our principal informations are drawn from his word. On a subject so pregnant with all that is awful and interesting to man, it were madness to reason without that guide. Future miseries are painted by the Spirit of God in every form of horror that the mind of man can conceive or grasp. Ponder such descriptions as these: "The wicked shall be punished with everlasting destruction from the presence of the Lord." They are described as "cast into a bottomless pit," whence "the smoke of their torment ascendeth up for ever and ever." They are described as dwelling in "outer darkness," "the mists of darkness," and "blackness of darkness"—"there is weeping and wailing and gnashing of teeth." Their habitation is a "lake of fire and brimstone," "a furnace of fire," "where their worm dieth not and their fire is not quenched." How far these dismal images accord substantially with the real objects of the eternal world, is not a question for human reason to decide, or even to discuss. But our Lord has collected into one sentence enough to strike curiosity dumb, and to sink every passion in breathless amazement. To them on his left hand the King shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

In that sentence there are three ingredients, which, when mingled together, form a misery far beyond our utmost stretch of thought. "Depart from me." On earth "the captive exile hasteneth to be loosed," that he may terminate his banishment and regain the lost blessings of his native land: but the soul banished from heaven begins a term of exile that runs parallel

with the ages of eternity. It is a banishment from God, the centre of hope, the source of life, the fountain of felicity; it is a captivity cheered by no ray of blessed expectation glimmering through the gloom of futurity. The sinner leaves all that can render his being supportable, and takes with him nothing but sin, and the curse, and a capacity to suffer. He is done forever with hope and joy, with saints and angels, with the city, the temple, and the ark of God.

Again, he departs to "fire." The most terrible torments of which the body is capable, are those produced by fire. The soul of man when reunited to the body, after the resurrection, will possess a capacity for suffering proportioned to her knowledge, and proportioned to her guilt; otherwise the justice of God would be robbed of its claims. This capacity will be all filled with the fire of his wrath. It has been made a question whether material fire, like that which glows in the sun and animates nature, will burn in hell. But shall a creature posting to eternal retribution amuse himself with such inquiries? Let him inquire rather how he shall "escape the damnation of hell." Our Judge will be the Lord God omnipotent. His resources are equal to his power.

The place of torment is the same prepared of old for the devil and his angels. The condemned of Adam's race are consigned to the same region, and the same punishment as the great destroyer. Their companions, therefore, will be fellow sinners and fellow sufferers. If any wo can aggravate the terror of the "wrath of God, poured without mixture into the cup of his indignation," it will be this: All the refuse of the fallen creation will be gathered into one community, the society of hell, the community of the damned. As the cup of divine wrath goes round, blasphemy and mutual reproach, with all the endless workings of hatred and despair, will swell the tide of wo forever and ever! For

It will be "*everlasting punishment.*" Eternity will add desperation to the loss of happiness. It is the poison that inflames every stroke from the arrows of the Almighty; it will clothe hell with its heaviest gloom; it will render the society of fellow criminals seven-fold more insupportable. Time is nothing, but as it relates to temporal beings; it is nothing to man but as it stands connected with the affairs of time, and their consequences in eternity. So eternity would be nothing to man, were it not for "*everlasting punishment,*" or "*life eternal.*" But when we view eternity as the duration of the deathless spirit of man; when we contemplate endless ages as the measure which the living God assigns to the heaven of the saint and the sinner's hell; reason is engulfed, and imagination shrinks back in terror from the awful idea! Yet, overwhelming as it is, we

must rally reason and arrest imagination. We must come to the word of God and receive his testimony, and in the simplicity of faith adore and tremble.

There are many grounds of proof that the Son of God intended here, a punishment strictly and absolutely without end.

1. The scriptures, on this point as on every other, preserve the clearest harmony. In the prophecy of Daniel, where the resurrection of the dead is foretold, a portion of our race are described as rising "to shame and everlasting contempt." The New Testament abounds with declarations to the same effect. A great and impassable gulf is represented as opening between the blessed and the cursed in eternity. Of the latter it is said, "the smoke of their torment ascendeth up forever and ever:" "Their worm dieth *not* and their fire is *not* quenched:" "He that believeth not the Son of God *shall not see life*, but the wrath of God *abideth on him*:" The wicked are to "be punished with *everlasting* destruction from the presence of the Lord:" It is "*everlasting* fire," "*everlasting* punishment." Here we find no limitation or reserve which leaves the least gleam of hope that the condemned will ever see an end or any mitigation of their woes. On the contrary, the strength of the Greek language is exhausted in borrowing terms for *that eternity*. In the original, the same word describes the duration of heaven and the duration of hell; the happiness of the saints and the miseries of the wicked: "These shall go away into everlasting punishment, but the righteous into life eternal." This explains the sentence passed by our betrayed Lord on Judas the traitor: "It had been good for that man if he had not been born."

2dly, Justice has a claim on the enemies of God, that nothing short of eternal pains can answer. Infinite dishonour is levelled at his throne by the sin of man; a punishment, therefore, in some respect infinite, is the only redress that Justice will accept. But a creature cannot sustain a misery infinite in degree; therefore, it is made infinite by its eternal duration.

3dly, Consider the unchangeable nature of sin. A sin once committed is a sin forever; it will eternally remain true that Adam fell—that you and I have sinned. Millions of ages will roll on without abating the intrinsic evil of our sins. Sin is not wiped off the soul, nor blotted from the book of God's remembrance, by the lapse of duration; nor can it be diminished by the offender's sufferings—nor does punishment in itself tend in the least to cure the creature's enmity. Hence, we have the fullest evidence that future misery cannot from its nature diminish. For if it is righteous in our Judge to consign his enemies to the place of torment, it will forever remain as righteous to keep up the fires of his wrath; and if the enmity of the wicked shall in that world break out in actual hostility against the

Great Supreme, the same wrath may justly increase the horrors of their doom in proportion.

The fourth and last argument we offer, is the *veracity of God*. This is the rock that gives stability to the believer's hope. But let the impenitent sinner remember, that it is this same rock which will lie upon his wretched soul forever and ever. If Jehovah is the God of truth, "his counsel shall stand:" therefore, to suppose that after having published to the whole universe his purposed vengeance against sin, he would quench the flame and receive his determined foes to his bosom, is little short of blasphemy. "God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?"

The everlasting duration of future punishment is a doctrine as firmly established in the Bible, as the depravity of human nature, or the justice of God. It is interwoven with the whole scheme of the divine government; it is one of the first truths brought by the Holy Spirit to the awakened conscience; and many dying rebels have testified their despairing conviction that their own doom was eternal and irreversible. On the proofs of this point we have said the less, because it is in the power of every humble inquirer to add numerous arguments from reason and the word of God.

The opposition waged by the carnal mind against this doctrine, arises from a principle as deep as the depravity of man. Can we wonder then, that men of perverse minds should follow the example of the first false prophet, and proclaim to impenitent sinners, "ye shall not surely die?" Among the various and contradictory schemes of the opposers of this truth, there are some which bear so dark a stamp of infidelity, and present so complicated a tissue of absurdities, that we dare not venture on their ground, even to strip and expose their errors. If such writers and preachers escape the judgment of God here on earth, their opinions will perish under the frown of common sense.

There are other teachers of universal salvation, less presuming and more honest, though equally absurd. To enter upon a full examination of any one of their schemes, or to remove all the particular errors which have been brought forward to support the leading principle, would far exceed the limits of an essay. The remainder of these remarks will be directed against the more popular objections to the doctrine of eternal punishment.

(To be continued.)

A Synopsis of Didactic Theology. By the Rev. Ezra Stiles Ely, D. D. Pastor of the Third Presbyterian Church in the City of Philadelphia. Philadelphia: published by J. Crissy, 177 Chestnut street, opposite the State House.—pp. 308.

The work is the production of a prolific pen. The author informs us, in his preface, that it is the *eighth* member of his literary family; and that “if this EIGHTH child shall attain to the reputation and limited usefulness of any one of the former members of the same family, he will feel thankfulness, and conclude that he has not laboured in vain.” The condition of that parent is truly enviable, who is surrounded by a numerous offspring, all well settled in life, and promising to cheer him with their filial attentions and affectionate gratitude, as he descends to the tomb. Not unlike is the condition of a writer, who, feeling something of a parental attachment to the productions of his pen, has the happiness to see them making their way into the world and read with pleasure by those whose approbation he most desires. Dr. E. enjoys a portion of this felicity; he will be satisfied if this infant member of his family shall be as successful as his brothers in gaining public patronage.

We sincerely wish this young child a favourable reception. The reputation of its father, who is known as a writer, will bring it into notice, and secure to it a favourable regard at least from his friends, and we hope from others.

This synopsis, in our opinion, is calculated to assist theological students in the prosecution of their studies. They will find in it a number of valuable works recommended to their perusal under the different heads of didactic theology. Nor will its utility be confined to this class of readers; Christians in general will derive profit from the reading of this summary of the articles of their holy religion.

The work consists of a number of propositions, supported by numerous scripture quotations printed at large under each section; so that the reader is seldom put to the trouble of opening his Bible for the purpose of comparing the passages referred to with the contents of the propositions they are intended to support. Both will be found on the pages of the Synopsis.

The matter of the first chapter certainly is pertinent; but the manner in which the author attempts to support the first and fundamental truth in religion, the existence of a Supreme Being, does not, in our apprehension, accord with the design of his publication. He intended, if we mistake not, to make it a plain, popular exhibition of the great doctrines both of natural and revealed theology; an exhibition presented in a few simple propositions unattended with little or no proof, except what was derived from the texts of holy scripture subjoined to them. The

porch should accord with the building into which it conducts. We were, therefore, surprised to meet, at the opening of the volume, a long string of *axioms* and *definitions* after the manner of mathematicians. Such a scientific method is rather repulsive to common readers. Had the author given us but two definitions, one of God, and the other of a creature, and interwoven his axioms, or intuitive proofs, with the arguments by which each proposition in this chapter is maintained; and as he advanced in his train of reasoning referred to those he had already established in support of those that succeeded; he would have put the chapter in a more inviting form, lost nothing of his evidence, and carried stronger conviction to the mind of an unlearned reader. Moral subjects lose their peculiar interest, when presented in the frigid form of a mathematical demonstration. They should be exhibited in a way calculated to win the heart, as well as to convince the understanding.

A passage from a sermon of the late Dr. Smith, on this subject, is worthy of notice. That able writer observes, "But, perhaps, a deeper impression of this truth we derive from the sentiments of the heart, than from the abstractions of reason; from feeling than from speculation. Even the belief which we have of the being of God, is more a sentiment than a deduction; an instantaneous impression that forces itself irresistibly upon the mind from the contemplation of the universe, than an abstract conclusion pursued through a connected chain of anterior truths. Hence the people in all countries are not less, are perhaps even more firmly persuaded of these doctrines than the philosophers. The impressions of nature are strong, and lead to certainty; the refinements of speculation often leave the mind entangled in scepticism. The one is the work of God, the other involved and deranged by being blended with the work of man. It partakes, therefore, of the frailty and imperfection of every thing that is human."

Still, however, we should not object to a mathematical demonstration of the existence of a Supreme Being, if we found it introduced in a work where it might be expected to appear.

We agree with Dr. E. that the distinction made between the *rational* and the *moral* attributes of God is liable to an objection; but as the distinction is understood, and is found to be convenient in speaking of the Almighty, it may be continued in use until a distinction free from objection shall be suggested. The classification proposed by our author, as a substitute, we cannot prefer, because it seems to us exposed to a greater objection. The term *attribute*, is one of great latitude, and may be made to comprehend whatever is done by the Supreme Being, as well as whatever belongs to him. But when we speak of his attributes, and endeavour to classify them, the term is taken in

a restricted sense, and is synonymous with perfection. In this limited signification of the term the works of the Creator must be excluded; they form no part of his perfections. We know of no *incidental* perfections of God; all his perfections are *essential*. To divide, therefore, the perfections or attributes of Jehovah into *essential* and *incidental*, and to make the latter class of attributes comprehend his works, is confounding things entirely distinct and different, and giving to a term, in a particular connexion, an unwarrantable extent.

Chap. II. contains an exhibition of MAN'S duty, as it is inculcated by *reason*. In this chapter, we think, Dr. E. has well expressed the grounds of his obligations to discharge all the duties of piety and morality. "His obligations," he observes, "result from the character of God, the character of man, the manifestation of the divine will, and the relation which subsists between man as a creature, and God as his creator."—P. 23.

PART THE SECOND of this little volume, treats of *Revealed Theology*. The subject of the *First Chapter* is *The Holy Scriptures*. A summary of the internal evidences would have been an improvement of this chapter. Our readers will be gratified with the following observations relating to the difficulties that occur in the inspired writings, tending to show that the incomprehensibility of some of its sublime doctrines ought not to stagger our faith, any more than the incomprehensibility of many of God's works of creation and providence should hinder our belief, that they are the operations of infinite wisdom, almighty power and boundless goodness.

"Here I would remark, that we must believe many propositions to be true, the truth contained in which we do not perfectly understand. Two propositions I may believe to be true, for one and the same reason, that the proposer is competent and true; while I perfectly comprehend the meaning of one, and not at all, or but in part, of the other. For instance; when I first heard that two and two are equal to four, I believed it to be a true proposition, and I understood it; but when it was stated, that in every right angled triangle the sum of the squares of the two legs of the right angle, are equal to the square of the hypotenuse, I believed, because Euclid asserted it, that the proposition contained a truth, which I did not then understand.

"That God is a Spirit, is a proposition which I believe to be true, and of the truth contained in which I understand only a part, for while I know that a spirit has not flesh and bones, I nevertheless know not what the essence of spirit positively is.

"Upon this principle, we must believe that the Father, Son, and Holy Ghost are one God, because God, who has asserted it, is worthy of credit. If I knew that God had asserted any proposition, I should believe it to be true, even while I did not comprehend the meaning of the terms. This is reasonable. What child does not believe many statements of its parent to be true, before it comprehends what the truth stated is? Who does not at some time understand assertions of men of veracity, which he formerly believed to be true, even before the truth was explained?

"To this it is objected, that I believe I know not what, and that it is the same as if I believed nothing. I reply, that I believe what I do thoroughly understand, about a proposition which I do not fully comprehend. *The Father, Son,*

and Holy Ghost are one God, is one statement. *The above named proposition is true, is another proposition, which I believe and comprehend. Again, I believe, that every thing asserted by God in the Bible is true, while at the same time I have no present understanding of all the true things contained in that blessed book.*—P. 33, 34.

From the *second chapter* of this part to the *sixth* inclusive, Dr. E. treats of the being of God and his mode of subsistence;—of creation, the covenant of works, and the covenant of redemption;—of the *attributes of THE FATHER*;—of the *attributes of THE SON*;—of the *attributes of THE HOLY GHOST*.

We think it incorrect to say that the Son of God, in his official character of *Mediator*, created all worlds.—P. 57. The Son of God certainly did create the universe; and to him this glorious work is ascribed by inspired writers in the most express terms. But, then, it is to be observed, that, in our apprehension, they do not consider him as *Mediator* while exerting his almighty power in the production of all worlds, but simply as the *Son of God*. Nor do we consider it as scriptural to represent the *Sonship* of Jesus Christ as founded in his *Mediatorship*; thus, making his *Sonship* and *Mediatorship* synonymous terms. We believe the Sonship of Christ is to be traced to a higher source than any official relation; we believe it to be founded in that mysterious relation which subsists by *nature* between the Father and the Son. Peter manifestly makes a distinction between these two names in his ever memorable confession: “Thou art the *Christ*,” (*anointed* or *Mediator*,) “*THE SON* of the living God.” The author of the epistle to the Hebrews, clearly teaches us to attribute to this glorious name something more than official distinction: “Though he were a *Son*, yet learned he obedience by the things which he suffered.” It is not matter of astonishment that the *Mediator* should suffer, because it was the very design of his appointment to his office; but that the *eternal Son of God*, the second person in the adorable Godhead, should assume the office of *Mediator* and suffer for the salvation of man, is indeed astonishing, and will forever furnish matter for devout and holy wonder both to angels and redeemed sinners. Our readers will permit us to introduce here some very pertinent observations on this subject, from the pen of Doctor Miller, in his admirable Letters on Unitarianism.

“Nor ought it to give rise to the least difficulty in the minds of any, that the second Person of the Trinity is called the *Son of God*; that He is said to be the only *Begotten Son*, and the *eternally Begotten*. I know that the doctrine of the *eternal generation* of the Son of God is regarded by many as implying a contradiction in terms. But here again is a most presumptuous assumption of the principle, that God is a being *altogether such an one as ourselves*. Because generation among men necessarily implies *priority*, in the order of time as well as of nature, on the part of the father, and *derivation* and *posteriority* on the part of the son, the objection infers that it must also be so in the Divine nature. But is this a legitimate, is it a rational inference? It certainly is not.

That which is true, as it respects the nature of man, may be infinitely removed from the truth, as it respects the eternal God. It has been often well observed, that, with regard to all effects which are *voluntary*, the cause must be prior to the effect; as the father is to the son, in human generation: But that in all that are *necessary*, the effect must be coeval with the cause; as the stream is with the fountain, and light with the sun. Has the sun ever existed a moment without sending out beams? And if the sun had been an eternal being, would there not have been an eternal, necessary emanation of light from it? But God is confessedly eternal. Where, then, is the absurdity or contradiction of an eternal, necessary emanation from Him, or, if you please, an *eternal generation*,—and also an *eternal procession* of the Holy Spirit from the Father and the Son? To deny the *possibility* of this, or to assert that it is a manifest *contradiction*, either in terms or ideas, is to assert that, although the Father is from all eternity, yet He could not *act* from all eternity; which, I will venture to assert, is as *unphilosophical* as it is *impious*. Sonship, even among men, implies no personal *inferiority*. A son may be perfectly equal, and is sometimes greatly superior to his father, in every desirable power, and quality: and, in general, he does in fact partake of the same human nature, in all its fulness and perfection, with his parent. But, still, forsooth, it is objected, that we cannot conceive of *generation* in any other sense than as implying *posteriority* and *derivation*. But is not this saying, in other words, that the objector is determined, in the face of all argument, to persist in measuring Jehovah by earthly and human principles? Shall we never have done with such a perverse begging of the question, as illegitimate in reasoning, as it is impious in its spirit? The scriptures declare that Christ is the *Son*, the *only begotten Son* of the Father; to the Son the Father is represented as saying, *Thy throne, O God, is forever and ever*: and concerning himself the Son declares, *I and my Father are one*. This is enough for the Christian's faith. He finds no more difficulty in believing this, than in believing that there is an eternal, omniscient and omnipresent Spirit, who made all worlds out of nothing, and upholds them continually by the word of his power.

"I am aware that some who maintain, with great zeal, the Divinity and atonement of Christ, reject his *eternal Sonship*, or *generation*, as being neither consistent with reason, nor taught in scripture. It does not accord, either with my plan or my inclination, to spend much time in animadverting on this aberration, for such I must deem it, from the system of gospel truth. I will only say that, to me, the doctrine of the eternal Sonship of the Saviour appears to be plainly taught in the word of God, and to be a doctrine of great importance in the economy of salvation. Of course, I view those who reject it, not merely as in error, but in very serious error; an error which, though actually connected with ardent piety, and general orthodoxy, in many who embrace it, has, nevertheless, a very unhappy tendency, and cannot fail, I fear, to draw in its train many mischievous consequences. If the title *Father*, be the distinctive title of the *first* Person of the adorable Trinity, *as such*, does not the correlative title of *Son* seem to be called for by the *second* Person, *as such*? If the second Person of the Trinity is not to be distinguished by the title of Son, what *is* his distinguishing title? By what appropriate name are we to know Him, as distinguished from the other Persons? In the form of Baptism, all the friends of orthodoxy grant that the *Father* and the *Holy Ghost* are expressive of divine personal distinctions; but if so, what good reason can be given why the *Son* should be understood differently? In short, my belief is, that the doctrine of the eternal generation of the Son, is so closely connected with the doctrine of the Trinity, and the Divine character of the Saviour, that where the former is generally abandoned, neither of the two latter will be long retained. I must therefore, warn you against the error of rejecting this doctrine, even though it come from the *house of a friend*. It is a mystery, but a precious mystery, which seems to be essentially interwoven with the whole substance, as well as language, of the blessed economy of mercy.—P. 86—90.

In relation to the TRINITY Dr. E. pertinently observes :

“ On this subject I remark, that there was a time when God had not given himself a name in any human language; and that we might reasonably have expected him, when he did give himself a name, by which he would be distinguished from other beings, to employ such terms or epithets as would be calculated to convey to our minds just apprehensions. Now, the names which God has employed to make himself known to us, and the epithets and other terms which he uses in relation to himself, plainly indicate, that he is in some sense **ONE**, and in some other sense **MORE THAN ONE**.”—P. 38.

And again :

“ That the distinction, for which there is a foundation in the essence of the Deity, is three-fold and no more, is evident from 1 John v. 7, and the following argument : Every name of God used in the Bible, except these three, of Father, Son, and Holy Ghost, is predicated by the inspired writers of each of these three, and of all the other names; but the Father is never said to be the Son, nor the Holy Ghost; the Son is never said to be the Father, nor the Holy Ghost; and the Holy Ghost is never called either the Father or the Son. For illustration, I remark, that the *Holy One* is said to be the *Almighty*, the *only wise God*; and *Jehovah* is called *God*, and *Lord*; but if it were found written, that the Father is the Son, or the Son the Spirit, and the Spirit the Father or the Son; then we should prove, either that the essence is as manifold as the names of God in the Bible, or else that there is no foundation for any personal distinctions, relations, and operations.

“ Without reference to this argument, it would be as easy to prove *twenty* persons in the Deity as *three*, for to twenty names we may prove that the scriptures attribute some of the essential attributes of the Deity.

“ To obviate an objection which may here be made, let it be remembered, that ‘God is a *Spirit*,’ but neither the Father nor the Son is styled *raz Spirit*. The *Elohim*, or the *Aleim*, meaning the Father, Son, and Holy Spirit, is a *Spirit* in his substance, but the title of the *Spirit* is applied to the Holy Ghost alone. In *Isaiah ix. 5*, the Son is called the *Everlasting Father* in the English translation; but the best critics have shown, that it should be rendered, *the Father of the everlasting age*; for although the Father is *Jehovah*, and the Son is *Jehovah*, and the Holy Spirit is *Jehovah*, yet the Son is not absolutely called the *Father*. Such a use of the terms would render the names both of *Father* and *Son* utterly unmeaning.—P. 39, 40.

In Chap. VII. Dr. E. treats of *the means of grace*. His enumeration is full and worthy of attentive consideration. He shows what means of grace were appointed before, and what since the advent of our Lord, and points out those which were common to both economies.

Of **SPECIAL REVIVALS** of religion, which are considered as signal means of grace, our author gives us his views in the following propositions :

“ 1. *A revival of religion*, strictly speaking, is a work of the Spirit of all grace upon the minds of those who are already the people of God; in which he makes all the Christian graces *live again* within them; so that, recovering from a state of partial declension and slumber, they are brought to renewed considerations of divine truth; to the zealous exercise of faith, love, godly sorrow, hope, and gratitude; to unusual frequency and fervour in prayer; to a lively sense of their dependance on the Holy Spirit for success in all spiritual undertakings; to an earnest desire after the salvation of their fellow sinners, and a vigorous determination to use, so far as practicable, the various means of grace with them; to a deep conviction of the evil of sin, the worth of the soul, the importance of seeking heaven, the exposure of the impenitent to the punishments of an endless

hell, and the preciousness of Christ : and finally, to the performance of the *first works* of their espousals to the Redeemer.

"2. In answering the prayers of the saints which are thus excited, and in honouring those who thus honour him, the Redeemer sends his Holy Spirit to convince and convert sinners, through the means of grace instrumentally applied to them by revived disciples ; and the consequence is, that a greater number are brought to the knowledge and acknowledgment of the truth, in a short time, than are usually gathered to Christ in a much longer period, when no extraordinary exertions are made by Zion, to be rendered efficacious by the SACRIFICER.

"3. A time of revival may be considered as a harvest time of souls ; and if such a season passes by, and any, who have had an opportunity of witnessing the special outpouring of the influences of the Spirit of God, are not converted, they are chargeable with a special aggravation of their sin of unbelief ; and the probability of their ever being saved is greatly diminished.

"4. If any particular section of the visible church is visited with an extensive revival of religion, and any professors of evangelical piety are not quickened in their spiritual pursuits, humbled under a conviction of past lukewarmness, and warmed in their religious affections towards the people and cause of the Redeemer, they have great reason to doubt the truth of their own supposed conversion, and the sincerity of their professions of godliness.

"5. The blessed effects of a revival of religion upon the unrenewed members of a congregation, rarely, if ever, cease to be experienced, until the work of grace has first declined, from the encroachments of error, extravagant indulgence of feeling, weariness of body, weakness of the flesh, unprofitable contentions, want of faith, or some other cause, in the minds of God's reanimated people ; and hence they should be careful not to grieve, resist, or quench his gracious influences."—P. 155, 156.

We cannot concur with Dr. E. in believing that a *SINGLE Elder or Bishop* has power to ordain preaching *Bishops*.—P. 112.

No direction was given either to Timothy or to Titus, that would have led them to exercise the ordaining power, but in concurrence with their brethren. Timothy had been ordained with the laying on of the hands of the *Presbytery* : and having been himself thus inducted into office, he would of course conclude that others were to be ordained to the work of the gospel ministry in the same way.

Nor can we accord with the interpretation put on 1 Tim. v. 17, in a note, p. 113, by which *RULING ELDERS* are represented as *Presidents* or *Moderators* of Presbyteries.

By *Ruling Elders* our author means persons ordained to the work of the gospel ministry, who did not constantly or habitually "labour in the word and doctrine," but only preached occasionally. Of such a class of ministers we have no account in holy scripture. *Aptness to teach* is laid down as an essential qualification in a preaching bishop : 1 Tim. iii. 2. It seems then reasonable to conclude, that all admitted to this sacred office, were devoted to its chief function, that of *preaching* ; and of course that none could discharge their duty merely by occasional efforts in dispensing the word in public.

That ministers might, through age and infirmity, become unable to perform the functions of their office, was to be expected as a natural occurrence in the common course of human affairs ;

but we find no intimation, in sacred scripture, that persons ordained to the work of the gospel ministry, were set apart only for an occasional, and not a habitual application to its great business. No such intimation is to be found in 1 Tim. v. 17, to which reference is made. This passage in our apprehension speaks neither of such persons, nor of presidents of presbyteries.

Ruling Elders, in the Presbyterian church, is the name of that class of elders who *rule*, but do *not preach*. In the text referred to, however, the phrase "*Elders who rule well*," is not restricted to one class of elders, but applies to both classes; so that no argument can be drawn from the original word *προιστῶντες*, to prove that the apostle speaks of presidents or presbyteries. All the elders were *προιστῶντες*; all ruled; all presided over the church: but while all presided, only some laboured in the word and doctrine.* But on this subject we shall not enlarge.

From the 8th to the last chapter inclusive, the author has given a view of the duty which God requires of man, presented in an exposition of the ten commandments, under which he ranges the various injunctions on the subject of duty found in the different portions of the inspired volume. It constitutes nearly one half of the treatise. The exposition is valuable and comprehensive; it will repay the labour of an attentive perusal.

The following general principles are justly and clearly stated:

"When any law of God requires any single operation of the mind, or of the complex being man, consisting of body and mind, every thing essentially prerequisite to that operation is also required: and when God's law forbids any operation, it equally forbids any thing which will naturally produce or occasion that forbidden operation.

"These are principles of common sense, which need not be proved until they are disputed: but they may be illustrated thus: God requires *love*: but the *conception* of some lovely object, and the *judgment* that it is lovely, are essential to the exercise of *love*; and therefore these mental acts are required, when we are commanded to love. The command, that we should *believe* on the Lord Jesus, is equally a command to do every thing which is essential to the operation of the mind in believing. We must *attend to* and *consider* the *testimony* concerning Jesus, which is to be the object of faith; and we must employ our minds also on the subject of the competency and veracity of him who gives the testimony. Again, when God forbids *lustful feelings*, he equally forbids, though by implication only, all those perceptions and conceptions which are known to be incitements to libidinous sensations and motions. When, therefore, God requires love as the fulfilling of the law, he

* The same interpretation we apply to other texts in which the word *μαλιστα*, especially, occurs. On examination it will be found that in these passages the first member is *universal*, the second *particular*. For example, Gal. vi. 10. "As we have, therefore, opportunity let us do good unto *all men*, especially unto them who are of the household of faith." The first member of this text is *universal*, it comprehends all men; the second is *particular*, it draws a class from this universal assemblage. The injunction is that we do good to all men, whether Christians or not, but, especially to the Christians, or "those who are of the household of faith." In the same manner 1 Tim. iv. 10, and 1 Tim. v. 8, are to be explained.

demands every thing which is requisite to the existence and continued operation of such feelings of love, as will induce him who loves God and man perfectly, to keep the whole law. Deut. iv. 9. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." 1 Thess. v. 22. "Abstain from all appearance of evil." Matt. xii. 7. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the innocent." Here right knowledge would have prevented a wrong action. Prov. iv. 23, 26. "Keep thy heart with all diligence, for out of it are the issues of life.—Ponder the path of thy feet, and let all thy ways be established."

"There are certain operations of man, which the constitution, given him by God, renders natural to him, and which, being neither required nor forbidden by any law of God, are in themselves neither morally good, nor morally evil; but they are nevertheless naturally good or naturally evil for mankind. For instance, God has neither forbidden nor required man to have certain perceptions of light through his eyes, and yet it is a pleasant thing to behold any beautiful, luminous object; but a protracted view of the sun is painful.

"To hear melodious sounds which reach our ears, to perceive fragrant odours from effluvia wafted to us from the flowers of the garden, and the new-mown hay, are naturally good mental operations; while to hear hoarse croaking discords, and to smell the scent of carrion, are naturally evil perceptions. None of these perceptions are the subjects of divine legislation. We may say the same of the sensations of cold and heat from the state of the atmosphere; of feeling hunger and thirst; of many conceptions of natural objects; of acts of consciousness; of our constitutional judgments; and of involuntary remembrance. All instinctive operations, and the performance of the involuntary animal functions of our nature come under the same law."—P. 165—167.

"Holy faith is any act of the judgment, that some proposition of God's testimony is true, which is exercised in consequence of our regard to the character of God, who delivers the testimony."—P. 173. That faith has for its object some proposition of God's testimony, and that it is an act of the judgment, is undoubtedly true: but in the nature of that faith which the scriptures require, there is something more than an act of the judgment; the heart is concerned, and yields its homage to the truth, by embracing offered mercy, and consenting to be saved by Jesus Christ. The term *faith* is, we apprehend, used in this latitude by the sacred writers. "Thou believest that there is one God; thou doest well: the devils also believe and tremble:" James ii. 19. "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name:" John i. 12. "For with the HEART man believeth unto righteousness." Rom. x. 10. "And Philip said," unto the eunuch who had requested baptism, "If thou believest with ALL THINE HEART, thou mayest:" Acts viii. 37. From these and other texts that might be cited, we may learn what ideas the sacred writers affix to the term *faith*. They manifestly use it as including an act of the heart, as well as an act of the judgment, or assent of the mind; and it is the duty of theologians to use it in the same latitude of meaning, without regarding the definitions of philologists or the affected precision

of speculating metaphysicians. The inspired use of any term is paramount authority. A better definition of faith in Christ cannot be given than that in the Shorter Catechism: "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Christ alone for salvation, as he is offered in the gospel." In connexion with these remarks it is proper to inform the reader, lest he should misapprehend the views of our author, that he distinctly states that "we are brought to exercise this (holy) faith by the gracious influences of the Holy Spirit in governing our minds; and" that "the effects of it will always be such feelings, volitions, and conduct as correspond with the testimony believed."—P. 174.

"Every natural man," Dr. E. correctly observes, "ought sincerely to desire and ask for those influences of the Holy Ghost which will bring him to the exercise of acts of holy faith; and he may, while unrenewed, have many naturally, though no morally good motives, for willing to pray for such a blessing. Such prayers we have before shown, may be, and often are, answered by the God of all grace."—P. 174.

J. J. J.

(To be continued.)

A Dissertation on the Importance of Biblical Literature, by Charles Hodge, A. M. Teacher of the Original Languages of Scripture in the Theological Seminary of the Presbyterian Church at Princeton. Trenton, printed by George Sherman, 1822.—pp. 51.

This dissertation was delivered before "a society formed in the Theological Seminary, at Princeton, for improvement in Biblical Literature." The author was induced to publish it at the suggestion of gentlemen to whose opinion he pays the highest deference. In giving this advice these gentlemen consulted the reputation of Mr. Hodge. How correctly they acted will appear to any one who reads the dissertation, and especially, if he recollect the youth of the author.

In this dissertation Mr. Hodge discusses the two branches of Biblical Literature, *Criticism* and *Interpretation*. In the first division, he sketches a history of Biblical criticism from the time of the celebrated ORIGEN, with whom it originated in the third century, down to the present day. In this brief history he notices JEROME, the astonishing industry of the MASORITES in taking care of the Hebrew text, MAIMONIDES and other Jews in the twelfth century, CAPELLUS, and WALTON, &c. down to GRIESBACK.

Having given this historical sketch, he shows, in reference, first to the OLD, and then to the NEW TESTAMENT, that this branch of literature comprehends a history of the sacred text—an inquiry into the sources of the errors that have affected its purity—a consideration of the means of their correction—and

lastly, a knowledge of the application of those means for restoring to the text its original purity. To this branch of Biblical Literature belongs whatever relates to *manuscripts* and their *classification*, *ancient versions* and their authors, and the various *quotations* of scripture to be found in the writings of the Greek and Latin fathers.

Under the second branch of *Biblical Literature*, the INTERPRETATION OF THE BIBLE, Mr. H. shows that the interpreter ought to understand the original languages in which this book was written;—to “be acquainted with the character and history” of the inspired writers, and “the state of opinion in the age in which they lived;”—to be discriminating and cautious, humble and teachable, depending on divine instruction;—that he should become familiar with the general principles of language and understand the meaning of words;—that he should attend to the various circumstances that affect the signification of particular terms and phrases, and study the means by which the language of the New Testament is to be illustrated.” In relation to one of these particulars, Mr. H. justly observes :

“Of all qualifications the most important, are piety, and a firm conviction of the divine origin of the Scriptures; without these we can never enter into the feelings and views of the sacred writers, nor have any proper impressions as to the design of the Bible, and therefore cannot be prepared to expound it.”

The author proceeds to state that it is necessary for an interpreter to investigate the meaning both of the literal and the figurative language used by the inspired writers, and to know the rules by which the different figures of speech employed by them are to be understood.

Besides what has now been mentioned under this branch of Biblical literature, as Mr. H. observes, are included the rules for interpreting the historical and doctrinal, and especially the typical and prophetic portions of Holy Scripture. And to this department belong, likewise, a knowledge of those systems of interpretation that have been applied to the whole Bible; such as the *Cabalistic*, the *Allegorical*, the *Mystical*, the *Dogmatical*, the *Papal*, and the *Philosophical*. “The history and claims of these several systems, and their respective influence on the church,” says our author, “open to us as instructive a field of investigation, as any which ecclesiastical history affords.”—P. 29.

This general exhibition of the nature of this branch of Biblical Literature, he closes by stating that “the immediate study of the word of God,” is the most important and interesting duty which it enjoins.

“With this we are to be occupied from the commencement, to the close of our course. The object of Biblical Literature, is to enable us to do this with the best advantage. Not contented with prescribing rules of Interpretation,

and furnishing the various means for the illustration of the Bible, it is a great part of her duty to oversee our actual application of them. It is therefore to the delightful employment of studying the Scriptures that she invites us."

And again :

"The importance of a course of study, whose object is to fix with certainty the Sacred Text, and exhibit the evidence that the Bible we now have, is the Bible which God delivered to his church; to assist us in discovering and exhibiting its meaning, by prescribing the principles by which it is to be explained, and bringing within our reach the various means of illustration; and, above all, which leads us so much to the immediate study of the Word itself:—the importance of such a course, is surely a subject on which diversity of opinion is impossible. It is my intention, therefore, in the remainder of this discourse, merely to make some remarks, intended to impress on our minds, the necessity of paying particular attention to this subject, the importance of which we must all admit."

Four considerations are submitted and illustrated by Mr. H. to produce the effect contemplated in the close of the preceding quotation. "First, *the difficulty of the subject*;—secondly, *the great and prevalent ignorance of the Bible*;—thirdly, *that this course of study would result in our increased knowledge of the doctrines of the Bible and conviction of their truth*;—and fourthly, *the present state and future prospects of our country*."

The reader will be gratified with the following passages, which we select from Mr. H.'s illustration of these considerations.

Speaking of the first :

"This difficulty, however, is slight, compared with that of *explaining* the Sacred Volume. The Scriptures are hard to be understood. This assertion is perfectly consistent with the cardinal doctrine of the perspicuity of Scripture. As to their general import, they are perspicuous: it is easy to learn from them the path of duty and the way of life; but so to understand them as to enter fully into their meaning, and to be able "rightly to divide" them, is exceedingly difficult. This difficulty arises from many different sources; as from the antiquity of the Books; their being written in languages which have been dead for ages; being composed by individuals, and addressed to persons whose situation, habits, laws, &c. were so different from our own; containing frequent allusions to opinions and circumstances familiar to the writers and their immediate readers, of which we are ignorant. Besides, the nature of the subjects, and the manner in which they are treated, give peculiar difficulty to the interpretation of the Bible."—p. 32.

He says under the second :

"Without dwelling on this subject, it is sufficient to satisfy our minds of the extent of this evil as it regards ourselves, by asking how far we really understand the Bible? Do we understand the law of Moses? the system of government and religion it prescribed; the connexion between the two; its ceremonial institutions and their typical character? Could we undertake to explain the book of Job, or the writings of Solomon? Which of the Prophets is it, with the origin, design, and fulfilment of whose predictions, we feel ourselves sufficiently acquainted? If we turn to the New Testament, will the case be in any great degree altered? Apart from those truths which blaze on every page, which every man knows, and by which we live, should we like to be called upon to explain any one solitary book, unfolding its design, tracing the relation of its parts, entering into the spirit of the author, understanding his peculiarities, and removing his difficulties? Let it not be supposed we mean to intr-

mate such complete understanding of the whole Bible, to be within our reach; it is more than any man ever has accomplished, and is doubtless far beyond the compass of our powers. All that is intended, is to show that our ignorance of the Bible is much greater than we might at first imagine; and that a consciousness of it should rouse us to endeavour to gain all the knowledge of the Sacred Volume which well directed study, with the divine blessing, may secure.

"It may be proper here to remark that this ignorance of the Bible, results as much from our studying it improperly, as from not studying it sufficiently. We study the Bible too much in detached passages, as we find it quoted in different authors, or as it becomes necessary for the duties of the pulpit:—whereas we should study the entire Books, as continued discourses. We should learn the particular occasion of each; the immediate purpose it was intended to answer; and endeavour to enter into the spirit and design of the writer, following the course of his argument, marking the manner in which his exhortations arise out of his doctrines, and duty springs from truth. It is admitted that we here enter on a field which is boundless; but it is all important that we learn how to study the Scriptures."—p. 35.

Again :

"All that is expected of us here, is that we gain correct, and if possible enlarged views; that we adopt right principles, and learn how to apply them; and then go on to the end of life, when we shall find our feet are just entering on this ever widening field of truth and glory."—p. 37.

Under the third particular, after admitting the importance of writings containing doctrinal discussions, supported by appropriate quotations of scripture, Mr. H. judiciously observes :

"In all doctrinal discussions, the testimony of scripture must be imperfectly adduced. From the nature of the case, it is only detached passages, or single assertions of the truth, that can be advanced. But when we turn to the scriptures themselves, and study the books in connexion, we find that these doctrines are not merely taught in single sentences, but by the whole discourse; that it is evidently the great object of the sacred writer, to exhibit and confirm them; that for this purpose he adduces arguments from different sources, presents his subject in different aspects, anticipates and answers objections, draws inferences and infers duties, which presuppose the doctrines. This is a testimony which cannot be quoted; yet it is one of the strongest kind. We feel that our faith does not rest on the interpretation of particular texts; that its foundation is broad as the Bible, and sure as God's testimony."—p. 38.

After noticing the influence of the clergy in society, and remarking that this influence depends on their knowledge, the author says, under his last consideration :

"If we wish, therefore, that society in some of its most important departments should be kept within the saving influence of the truth, and not resigned to the influence of cheerless infidelity, or the power of those who are fatally erroneous, we must keep pace with the country in its advances in knowledge. This is not only an argument for learning in the general, but also for attention to this particular department, because it embraces in its range many of the subjects which men of the world value, and the knowledge of which they respect. That a minister is a sound divine, they consider a mere professional attainment; but if he be a classical scholar, and acquainted with the ancient history of society and philosophy, the general principles of literature, and other subjects with which this department is more immediately connected, he is secure of their respect, and consequently better prepared to do them good."

Pursuing this argument, Mr. H., referring to that conflict which has commenced between the orthodox and the advocates

of that destructive system, which is likely to become the grand heresy of the present age, says :

"This battle is not to be with an individual, nor in a day, but constantly and every where. Our opponents are wise and learned; and they have devoted themselves particularly to this subject. If we expect, therefore, to acquit ourselves to God and his church; if we intend to discharge the solemn obligation of handing down to the generations which follow, the truth, pure as we received it from our fathers, we must prepare to meet them upon equal terms. Shall error, and in its train destruction, triumph over truth and salvation, through the ignorance of truth's defenders?"—p. 42.

In the close of his discourse, Mr. H. notices two objections that may be urged against Biblical literature as explained by him: one derived from its result in the German universities; the other from its supposed unfriendly influence on piety.

In regard to the first, he remarks, that the unhappy prevalence of false doctrines in Germany, by no means proves that this is the natural result of the course of study recommended in this dissertation; and then observes, that,

"This fact may have arisen from a multitude of causes. It may, in a measure, have arisen from the circumstance that in the numerous Universities of that country, there are chairs allotted to the various departments of Theology; that the only requisites for these chairs, are talents and learning. But what would be the natural consequences of such men having it as their official duty through life to teach Theology? Need we wonder that they would prefer to direct their attention in a considerable degree to the externals of the Bible; to the philosophy of its language; to the history of its text, its manuscripts, and versions; to the illustration of its facts, and statements, by a reference to the history, manners, and opinions of the East? and is it to be expected that they would devote lives of laborious study, to these subjects, without collecting much that is valuable in illustration of the Sacred Scriptures; without opening a large field of inviting study, and furnishing materials, which the friends of religion may employ for the illustration and defence of the Word of God?"—p. 43, 44.

In p. 48, the author further remarks, that the errors of the German teachers of Theology, may be attributed to the fact, that, "in their expositions of scripture, they have proceeded on principles fundamentally erroneous," by adopting "the *philosophical* mode of interpretation," which elevates their preconceived opinions in authority above the word of God. He justly observes,

"But this abuse of reason and learning, does not prove that neither are to be used in the exposition of Scripture; nor does the fact, that many, who have possessed great external advantages for understanding the sacred writings, have shamefully abused them, prove that these advantages are dangerous or worthless. It does indeed prove, that something more is requisite, to make a good Interpreter of Scripture, than mere human learning. And this is most cheerfully acknowledged. The man whose heart is most like those of the sacred writers, and who enjoys most of the influences of the same all-teaching Spirit which wrought in them, will best understand the records they have left. This of all qualifications is beyond comparison the best; yet no one will deny, that human learning, is useful in interpreting the Scriptures."—p. 49.

The following passage, in which Mr. H. has indirectly and modestly expressed his opinion in regard to the impropriety of

leading young men, whose attainments are slender, and whose minds are not yet fortified by experience and reading against the seductive influence of error, to the study of writings filled with poisonous matter, we quote with pleasure :

"Though it be admitted, that these works may contain valuable matter, yet it is questioned, whether the young have sufficient skill, in all cases, to separate the poison from the food : whether it is possible to read able misrepresentations of the truth, without being in some measure affected by them : whether every young man, at the very commencement of his course, is a fit antagonist for the most learned and powerful of the enemies of the Gospel ; and whether experience does not teach that the opinions of young men are in a good degree formed by the books they most frequently consult. It is thought, too, there is a great difference between coming to these books, as to the writings of the professed enemies of our religion, to learn, what they can advance against the doctrines we believe ; and approaching them as friends, for the purposes of instruction. It is thought that the mind is imperceptibly put into a very different state ; that our respect for the talents or erudition of the writer, prepares us too readily to acquiesce in his conclusions. But, if this danger be imaginary, is it possible to read without injury, works, in which the Bible and its doctrines are most irreverently treated ? to see the Sacred Volume placed on a level with the uninspired writings of profane antiquity ?—the "*Mythology of the Jews*" and Greeks, discussed precisely in the manner ; to hear the account of the creation, called the cosmogony of a weak and foolish people ; the intercourse of *Moses* with God, explained as a mere device to obtain authority for his laws ; the predictions of the Prophets, as the dictates of a heated imagination ? And, especially, is it possible to hear uninjured, the adorable Redeemer, irreverently spoken of ? to be told that in the performance of his most solemn miracles, "*ductus hilaritate,*" he pretended to perform them ? Is it possible that blasphemy here, should not produce the same effect upon the mind, that *voluntary* intercourse with profane persons, has always been found to produce ? By what influence is the effect prevented in the one case, which is acknowledged in the other ? It is thought that all experience teaches that every work sends out an influence of the same character, with its pervading spirit ; that those which are imbued with piety, tend to promote it ; and that those which teem, either with immorality or profaneness, cannot be read with impunity. It is hence inferred, that whatever philological knowledge may be buried in these writings, it is little worth the risk to moral health, which must be encountered to secure it."—p. 45, 46.

In regard to the second objection, Mr. H. shows that the effect of this course of study must depend on the manner in which it is pursued. He says,

"If we could come to the Bible in some measure as we would enter God's presence, and read its pages as we would hear his voice ; the oftener we approach it the holier and happier we should be. But if we come to the Scriptures, as to the works of men, without reverence, and without prayer, trusting in ourselves, our rules, or our learning, the result will be disastrous. Whatever destroys our reverence for the Sacred Scriptures ; or leads us to treat with careless familiarity the oracles of God, will lead not only to a decrease of piety, but to an amount of evil to the church, for which all human learning would be an empty compensation."—p. 50.

Two cautions, in our opinion, ought to be given to students of Biblical literature. One is, not to attend too much to the *critical* department. The history of this subject, and the publications of those who have been extensively engaged in the study,

would alone be sufficient to occupy almost the whole time usually spent in the Seminary. The principal portion of time that can be fairly taken from other branches of study that demand their attention, should be applied to the other department, the *interpretation* of scripture. This caution too they may carry with them, when they leave that valuable institution, and engage in the active duties of the ministry.

An acquaintance with *Biblical criticism*, how important soever on some accounts, is not necessary to determine the questions, whether the Bible be the word of God, or whether its texts be genuine. The *genuineness* of its texts has been settled by the labours of men far better qualified to judge than noviciates in theological science; and of this fact *they* may be fully satisfied by general arguments that can be reduced to a small compass. Of the *divine authority* of the Bible any person may be convinced by arguments founded on its heavenly contents and on historic testimony. The Bible, like every other work of God, bears the impress of his image; and no one can examine it carefully, with humility and prayer, and not see this divine image. Besides, every theological student, who enters the Seminary, if he is what he avows himself to be, has felt the *power* of revealed truth on his heart. He has been regenerated and sanctified by the Bible; and, therefore, he knows by *experience* that it is the *word* of God. He "has the witness in himself;" the Bible has made him a new creature.

A temperate study of the *critical* department in Biblical science may result in much satisfaction; may arm him for the conflict; may enable him to answer objections which he cannot at present: but it is by no means necessary in order to determine either of the questions stated above. We refer not to unimportant points; we consider the questions in their general bearings.

The other is, that when they shall have become pastors of churches, they understand the *legitimate* use to be made of their *critical* knowledge. It is not designed for conversation in promiscuous companies; an imprudent display of it may only result in exciting doubts in the minds of the ignorant. Even in the pulpit it ought to be used *sparingly*. We cannot approve of that free and unrestrained manner in which some exhibit their *critical* knowledge in discourses delivered before a popular assembly. We forbear to say of what in our opinion it savours; but we may openly express our doubts whether it does any good. Complaints against the common translation of the Bible ought to be avoided. The translation is excellent; and its claims, as being faithful and judicious, should always be maintained. Let preachers, in imitation of the great apostle, learn to practise self-denial, and be willing to conceal a part of their attainments. Let

them reserve their critical skill for the vindication of the truth when assailed in company, or for those publications which the writings of errorists may demand.

With these cautions, in which we believe Mr. H. will cordially concur, we adopt the sentiment and the prayer expressed in his concluding sentence :

“Fully persuaded however, that the course of study of which we have been speaking, is not only extensive, and delightful; but in its nature, calculated to enlarge our views of divine truth, and to purify the heart; it is with confidence, I commend this Society formed for improvement in Biblical Literature, and in the knowledge of the Bible, to the diligence of its members, and to the benediction of the Great Head of the Church.”

We have only to add, that this discourse is written in an easy and perspicuous style; that it is highly creditable to so young a man as the author; and that it bears the marks of fervent piety, as well as the impress of a clear and discriminating, a judicious and comprehensive mind. It is gratifying that a youth of so much promise has been recently chosen to fill the third professorial chair in the Theological Seminary, and that he has now devoted his life to a department in theological science in which he has already made such hopeful attainments.

J. J. J.

MEETING OF THE GENERAL ASSEMBLY.

We are gratified with the style in which the minutes of the General Assembly have been printed this year. The minutes of last year were presented in a style disreputable to the character of our highest judicatory. The page was rather crowded; but the principal ground of complaint was, the *badness of the type* and the *inferiority of the paper*. The types in which the minutes of this year are presented to the public, as well as the paper, are such as they ought to be. The page is full, and discovers, on the part of the stated clerk, a just regard to economy in the use of the Assembly's funds.

The General Assembly of the Presbyterian Church in the United States of America, met agreeably to appointment in the Seventh Presbyterian Church in the City of Philadelphia, May 16th, 1822, at 11 o'clock, A. M.; and was opened by the Rev. William Hill, D. D. Moderator of the last Assembly, with a sermon from Rom. xvi. 17: ‘*Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.*’

This text certainly contains an important scriptural direction; and it ought to be understood by Christians. The learned and pious, yet liberal, Doctor Doddridge, paraphrases it thus :

"I would particularly exhort you, brethren, to have your eyes upon, and to mark out for the caution of others, those persons, whether in public or private life, which cause divisions and offences [among you,] BY FALSE DOCTRINES, factious tempers, and scandalous lives: therein doing contrary to that pure, certain and uniting doctrine which you have learned of us, the apostles of Jesus Christ, who have been commissioned by him, as the authentic teachers of his gospel. And when you have discovered such pernicious seducers, avoid them, so as to have no intimate converse with them; nor even to permit them to CONTINUE IN YOUR COMMUNION, if they will not be reclaimed by the milder methods of brotherly admonition."

At the organization of the Assembly there appeared eighty-three ministers and thirty-three elders, who presented their commissions, and were enrolled as members. Others appeared in the course of the Assembly's sessions, and took their seats; so that the whole number of delegates that attended this meeting amounted in all to 136, exclusive of those who were introduced by the resignation of members.

THE REV. OBADIAH JENNINGS was chosen *Moderator*, and the REV. ROBERT CATCHART, D. D. *Temporary Clerk*.

On Monday, May 20, the Assembly read the reports from the Presbyteries on the state of religion; and, on the Wednesday evening following, the narrative that had been prepared from their reports and verbal statements, was read to a large congregation who had been convened by the Assembly for the purpose of holding a prayer meeting for the effusion of God's Holy Spirit on our churches, and the world, and rendering hearty thanksgiving for what he had done for our section of the church, as well as the Christian church in general. The meeting was solemn and edifying.

On Tuesday, the 21st, the Board of Missions made their annual report.

At each meeting the Assembly inquires,—What the Presbyteries are doing in relation to the important business of educating poor and pious young men for the gospel ministry? The following extract exhibits the substance of their reports:

"From the information derived from the whole of the reports, whether written or verbal, which have been submitted on this subject, it appears that there are, at present, ninety young men, of the description contemplated by the Assembly, receiving education for the ministry, selected and supported by the following thirty Presbyteries, viz: By the Presbytery of Onondaga, five; Niagara, two; Cayuga, six; Otsego, four; Albany, eightèen; Rochester, three; North-River, five; Ontario, two; Troy, three; Hudson, one; Long-Island, two; Jersey, six; Newton, one; Philadelphia, three; Baltimore, one; Carlisle, three; Redstone, two; Washington, three; Hartford, one; Grand River, one; Winchester, two; Portage, two; Lancaster, three; Chillocothe, three; Orange, two; Bath, one; Erie, one; Steubenville, one; Miami, one; and Cincinnati, two.

"A communication was received from the Trustees of the Assembly, and being read, was committed to Messrs. Reid, Gray, and Fairchild.

"It being the order of the day, the Assembly proceeded to receive communications on the state of religion; and Messrs. How, Weeks, and Knapp were appointed a committee to prepare a connected narrative of the information that may be received on the subject, and submit it to the Assembly. After

some progress had been made, in receiving communications on the state of religion, the Assembly adjourned till 4 o'clock, P. M. Concluded with prayer."

It will be recollected by the readers of this Magazine, that, in a former number, notice was taken of a society recently established at Washington for the benefit of the Indians. This subject came before the Assembly, who expressed their favourable opinion of that society, as will appear from the following minute :

"The committee, to which was referred a communication from Dr. Morse, Corresponding Secretary of the American Society for promoting the civilization and general improvement of the Indians within the United States; together with the constitution of said society, reported, that they had examined those documents, and they recommended the following resolutions, which were adopted, viz :

"1. That the General Assembly highly approve of the objects proposed to be accomplished by said society.

"2. That the plan of operation of the said society appears calculated to awaken general attention to this important subject, to command great facilities, and obtain efficient means for promoting the temporal and eternal welfare of our heathen neighbours; and for securing peace and friendly intercourse among those who have been too much alienated from each other, although belonging to the same common family.

"3. The Assembly, therefore, would devoutly implore the blessing of the God of mercy upon the exertions of the said society; and recommend to the members of the Church to lend what assistance they can, in forwarding this laudable design."

The contemplated union between our church and the Associate Reformed Church, was consummated during the sitting of the last Assembly. On Tuesday, May 21st, the following communication from the general Synod of that Church, was presented by a committee appointed for the purpose :

"Resolved, That this Synod approve and hereby do ratify the plan of Union between the General Assembly of the Presbyterian Church and the Associate Reformed Church, proposed by Commissioners from said Churches.

"Extract from the minutes of the General Synod of the Associate Reformed Church.—Philadelphia, 21st May, 1822.

"JAMES LAURIE, Moderator,
"J. ARBUCKLE, Clerk.

"Resolved, That a copy of the above resolution, authenticated by the Moderator and the Clerk, be immediately sent to the General Assembly of the Presbyterian Church, and that Rev. Ebenezer Dickey, and Dr. Robert Patterson be a committee to wait upon the Assembly with said resolution.

"J. ARBUCKLE, Clerk."

The above communication having been read, the Assembly passed the following resolutions :

"Resolved, That the Assembly receive this communication with great pleasure; and the Rev. Jonas Coe, D. D.; the Rev. Thomas M'Auley, LL. D.; the Rev. William Gray, of the Presbytery of New York, and Mr. Divie Bethune were appointed a committee to wait upon said Synod; and, inasmuch as the different Presbyteries under the care of the Synod, cannot appoint Delegates to attend the present General Assembly, cordially to invite all the Delegates to the Synod, to take their seats in this House, as members of the Assembly.

“Resolved, moreover, that the committee aforesaid be directed to request the members of said Synod, to attend this Assembly on to-morrow, at 4 o'clock P. M. that we may, unitedly, return thanks to Almighty God for the consummation of this union.”

The committee named in the last resolution having discharged their pleasing duty, “the members of the Synod attended” the next day in the afternoon, when “an appropriate psalm and hymn were sung, and two appropriate prayers were addressed to the throne of grace; one by a member of the Assembly and the other by a member of the Synod.” “The scene was deeply interesting and affecting;” it “exhibited a union of heart, as well as a union in form.”

It is matter of congratulation that two sections of the Presbyterian Church in this country, having the same admirable standards of doctrine, and holding the same principles of ecclesiastical government, long sundered apart by prints, in our estimation, of no importance, have now become ONE CHURCH. We only regret that the union was not consummated with greater unanimity on the part of our brethren; and that any whom we had hoped to receive as members of our family, should hesitate to dwell with us in the same habitation.

It appears from the Assembly's minutes, that they have under their care 66 presbyteries, and 1411 congregations.

A committee was appointed by the Assembly for the purpose of proposing to the General Synod of the Reformed Dutch Church a union of correspondence; and we are gratified in learning that the proposition has been accepted by that body, and that they have appointed delegates to attend the next General Assembly.

In consequence of a communication from the managers of the United Foreign Missionary Society, the Assembly passed the following recommendatory resolutions:

“1. Resolved, That it be recommended to our churches to form Auxiliary Societies and Associations, in aid of the United Foreign Missionary Society, wherever it may be practicable.

“2. Resolved, That it be recommended to our churches to take up collections at the monthly concert prayer meetings, in aid of the funds of this Society, that their alms may ascend with their prayers for a memorial before God, and that their benefactions may prove how sincerely they desire the coming of the Redeemer's kingdom and the conversion of the world.”

This Society is sometimes confounded with “the American Board of Commissioners for Foreign Missions.” But they are entirely distinct, though fellow labourers in the same blessed cause. The latter institution is located in New England; the former in New York, and is under the immediate patronage of the General Assembly of our church. It was originated by the Assembly; when first established it embraced as members persons belonging to three denominations of Christians; but in consequence of the amalgamation of the Associate Reformed

Church with our church, it now embraces but two denominations. To the support of this important society the Presbyterian church stands pledged.

We take the liberty of suggesting to the managers the propriety of sending agents to solicit contributions from the churches in New England. Agents from the American Board have, year after year, made numerous collections and formed auxiliary societies within the bounds of the Presbyterian church. The managers of the United Foreign Missionary Society have then a just claim to assistance from the churches in New England. We praise their exertions in the Missionary cause; we wish them increasing success. But have they done in the way of pecuniary contributions what their circumstances would have enabled them to do? A few have acted nobly; but the great body of Christians could have done much more. All that has been expended by the American Board might have been easily contributed by the New England churches without foreign aid. If then agents were sent by the managers of our society to visit those churches, a new argument might be urged which could not be resisted. They might say, "we have helped you; and now in return we ask you to help us in the common cause."

But let it be observed, this is not proposed in order to relieve the Presbyterian churches. Relieve them, did we say? From what? A burden? What burden? What have they yet done in this great business of sending the gospel to the benighted pagans? Some congregations have freely and frequently contributed, but the great mass of our people have done very little. *One eighth* of a dollar contributed annually by every member of our numerous congregations, would not only replenish, but make our treasury overflow; and there would be an abundance for some time for all our missionary purposes, both *foreign* and *domestic*. And could not almost every individual contribute such a pittance for sending the gospel to the destitute and perishing? Multitudes could give much more: many *one dollar*; many *five*; many *ten*; many *twenty*; many *fifty*; not a few an *hundred*; and some, on whom God has bestowed abundant riches, *two, three, four, five*, and even *one thousand* dollars. Nothing is wanting but a willing heart.

We are happy to state that the Assembly have appointed a third professor in their Theological Seminary at Princeton; and that the Rev. Charles Hodge was, with great unanimity, elected Professor of Oriental and Biblical Literature.

This appointment will not, for three years, increase the expense of the Assembly in supporting their Seminary; for a few individuals have engaged, during that time, to make up the additional sum which the salary allowed to this professor will occasion in the annual expenditure.

THE PHILADELPHIA SUNDAY AND ADULT SCHOOL UNION,

Held their fifth annual meeting the 21st of May last, in the First Presbyterian Church. The report and the appendix which they have published, present an interesting view of the progress of those valuable auxiliaries to the gospel ministry, *Sunday schools*. In 1815, the first school of the kind in this country was established, whether at New York or at Philadelphia is of no great consequence. From that time to the present, they have spread over all our states with astonishing rapidity.

The following statement of the number of schools in their connexion is given by this Union :

"There have been added to the Sunday and Adult School Union within the past year, 89 schools, 473 teachers, and 7079 learners.

"Making the whole number now in connexion, 403 schools, 4,197 teachers, and 31,297 learners.

"Of the above schools,

Four are in Massachusetts.

Fifteen in New York.

Seventy-seven in New Jersey.

Two hundred and twenty-six in Pennsylvania.

Sixteen in Delaware.

Eighteen in Maryland.

Twenty-three in Virginia and the District of Columbia.

One in North Carolina.

Twelve in South Carolina.

Six in Kentucky.

Two in Ohio.

One in Indiana.

One in Missouri.

"In Philadelphia connected with the Union, 72 schools, 754 teachers, and 7090 learners."

Unconnected with this society there are in Philadelphia "18 schools, 190 teachers, and 1368 learners;" which, added to those in connexion with the Union, make in all in this city 90 schools, 944 teachers, 8458 learners.

In regard to schools in other parts of this country, not in union with them, the Board inform us that they "can present but a partial statement."

"In Boston there are about 16 schools and 1500 learners.

"In New York there are three Unions, having about 90 schools, 1100 teachers, and 8000 learners.

"In Baltimore, 40 schools, 430 teachers, and 2825 learners."

Among the Indians there are more than eleven schools, in which are 508 scholars.

"Three of the schools are located in New York; four in the Cherokee nation; one in the Choctaw nation; two in the Chickasaw nation; one in Indiana; two on the Arkansas, and one in Missouri."

During the year the Board have published :

"173,000 Tracts,

81,000 Premium Books,

25,000 Sunday School Hymn Books, 4th and 5th editions.

1,000 Sunday School Prayer Book,

2,000 Sunday School Teacher's Guide,

3,000 Scripture Illustrations,
3,000 Copies of the Fourth Annual Report,
8,000 Class Books and Class Papers,
500,000 Blue and Red Tickets."

"To a mind interested in the progress of the gospel, it is peculiarly delightful to survey, as from an eminence, the present state of the church. When Robert Raikes first put forth his hand to the erection of a Sunday school, little did he suppose, that, under God, he was giving an impetus to the energies of Christendom. Little did he suppose, that, the few names assembled by his influence, were the first fruits of a whole generation. We, however, are privileged to behold, not only throughout Europe and America, but, also, in Asia and Africa, the sacred day devoted to training multitudes of infant hearts for Heaven."

This is encouraging indeed; and we hope this society and all others of the kind will press on their benevolent work with increasing zeal, cheered by the smiles of Heaven, till in all lands and nations infant voices shall be heard singing the praises of our Immanuel.

FROM BRUCE'S JUVENILE ANECDOTES.

ADVANTAGES OF PARENTAL INSTRUCTION.

"I esteem it an honour," said one, "that I am descended from ancestors more eminent for their piety than their rank, and more illustrious for their virtues than their wealth." Such children are distinguished as the "seed which the Lord hath blessed;" and "they are beloved for the fathers' sakes." They are early brought into the bond of the covenant, and are favoured with pious instruction, enforced by a holy example, and watered with many affectionate tears and prayers. In all cases, a religious education is a powerful restraint from the commission of sin; and in many instances it is blessed to the conversion of the youthful heart to God. Timothy, by reading the holy scriptures, which, probably, he was early taught by his grandmother Lois, and his mother Eunice, was made wise unto salvation: and many of the brightest ornaments of the Christian church have received from godly parents their first serious impressions.

"Children," says Mr. CXCII, "are capable of very early impressions. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed wonderfully to delight her. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there?' 'Yes, papa.' 'And you seem vastly pleased with them?' 'Yes, papa.' 'Well now, throw 'em behind the fire.' The tears started into her eyes. She looked earnestly at me, as if she sought to have a reason for so cruel a sacrifice. 'Well, my dear, do as you please: but you know I never told you to do any thing, which I did not think would be for your good.' She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie: you shall hear more about them another time; but say no more of them now.' Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her: she burst into tears with excessive joy. 'These, my child,' said I, 'are yours, because you believed me when I told you to throw those paltry beads behind the fire; your obedience has brought you this treasure. But now, my dear, remember as long as you live what FAITH is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God: believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good.'"

Two ministers in a sea-port town on the coast of Hampshire, were recently requested to visit a YOUNG MAN of genteel connexions, who, by his imprudent and profligate conduct, had brought himself into a most embarrassed situation. After their introduction, they sat down, listened to his tale of distress, and, by turns, sympathized, expostulated with, and advised him. On reminding him of the advantages he had enjoyed while under the roof of his parents, he burst into a flood of tears, and exclaimed, "Yes! I have known better—I have had one of the best of mothers—and through the sad round of dissipation which I have led, her prayers and her counsels have followed me. Her letters have been treasured up as my richest jewels, and in my moments of solitude and reflection, I read them again and again with increased interest and delight. O that I had followed her advice! but—I have wanted resolution!" Inquiring of his little girl, about five years of age, whether she could read, he again wept, and said, that having had a religious education himself, he could not neglect to furnish his child with similar advantages: she could read the New Testament, and he had taught her Dr. Watts's Catechism, and several of his hymns. The dear little creature was then desired to repeat to them one of the hymns, and part of the catechism, which she did with a simplicity and tenderness, that will never be forgotten. They left the house overwhelmed with the traces they had discovered of the good effects of parental instruction.

"My mother," says Mr. NEWTON, the revered Rector of St. Mary Woolnoth, "was a pious experienced Christian. I was her only child; and as she was of a weak constitution and retired temper, the care of my education was almost her sole employment. At a time when I could not be more than three years of age, she taught me English, and with so much success, (as I had something of a forward turn) that when I was but four years old, I could read with propriety in any common book that offered. She stored my memory, which was then very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems. My temper, at that time, seemed quite suitable to her wishes; for I had little inclination to the noisy sports of children, but was most pleased when in her company, and always as willing to learn as she was to teach me. How far the best education may fall short of reaching the heart, strongly appeared in the sequel of my history; yet, for the encouragement of pious parents to go on in the good way of doing their part faithfully, towards forming their children's minds, I think I may properly propose myself as an instance. These early impressions were a great restraint upon me; they returned again and again; and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them. Besides, my dear mother often commended me, with many prayers and tears to God; and I have no doubt that I reap the fruits of her prayers to this hour."

Mr. SCOTT, the venerable expositor of the Bible, speaking of his early years, bears the following testimony to the advantages of religious instruction. "A hymn," says he, "of Dr. Watts, entitled 'The all-seeing God,' at this time fell in my way: I was much affected with it, and having committed it to memory, was frequently repeating it, and was thus continually led to reflect on my guilt and danger." "Parents," he adds, "may from this inconsiderable circumstance be reminded, that it is of great importance to store their children's memories with useful matter, instead of suffering them to be furnished with such corrupting trash as is commonly taught them. They know not what use God may make of these early rudiments of instruction in future life."

A CLERGYMAN, who is now fulfilling the duties of his office with faithfulness and punctuality, was asked, when examined for orders by the bishop's chaplain, whether he had made divinity his study? He replied, that he had not *particularly* studied it; "but," said he, "my mother taught me the scriptures." "Ah!" said the chaplain, "mothers can do great things!" The young man was examined with respect to the extent of his knowledge, was approved, ordained, and desired to preach before the bishop.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Rev. Dr. John M'Dowell, from Rev. Joseph L. Shafer, Newton, Sussex county, New Jersey, for the Contingent Fund	\$15 00
Of Rev. William J. Armstrong, Trenton, for ditto	20 00
Of Rev. William Ruffner, Timber Ridge and Fairfield, Presbytery of Lexington, Virginia, for ditto	10 00
Of Joseph Cowan, Esq. from Rev. Dr. Speece, same Presbytery, for ditto	21 00
And from Rev. William Colhoon, Brown's Meetinghouse, ditto for ditto	20 00
Of Rev. Mr. Goodell, from Major Alexander, Lexington, Virginia, for ditto	20 00
Of Samuel Bayard, Esq. Princeton, for ditto	26 43
Of David Boyd, Esq. Schenectady, for ditto	21 00
Of Second Presbyterian Church, Philadelphia, for ditto	53 60
Of Rev. Joseph Campbell, Hackett's town and Pleasant Grove, Newton Presbytery, for ditto	11 00
Of Rev. William S. Reid, Lynchburg, Virginia, Hanover Presbytery, for ditto	27 97
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Amount received for the Contingent Fund	\$246 00
Of Mr. William Bradford, fourth instalment, for the Permanent Fund	10 00
Of Robert Harris, Sen. Esq. (per John Robinson, Esq. of Charleston, South Carolina,) being the contribution from Unity and Steel creek congregation, in Concord Presbytery, North Carolina, for the southern professorship	50 00
Of Rev. Thomas C. Henry, Presbytery of Harmony, South Carolina, his second and third instalments, for ditto	100 00
Of Rev. Dr. Samuel Miller, for six months of his first year's subscription, for the Oriental and Biblical Literature Professorship	25 00
Of Rev. Dr. A. Alexander, subscriptions of different persons, names not mentioned, for ditto	70 00
Of Thomas H. Mills, Esq. the payment of his first note for the Woodhull scholarship	500 00
Of Rev. John Joyce, for the Camden and Salem scholarship, South Carolina, viz.	
Mrs. I. K. Douglass, five instalments in full of her subscription	100 00
Mrs. William Lang's first instalment	20 00
And Mrs. Whitaker's instalment	20 00
Of Rev. Thomas S. Wickes, West Farms, New York, one year's interest on his proportion for the scholarship to be endowed by the Senior Class of 1819	10 00
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Total	\$1151 00

NEW PUBLICATIONS.

Preparing for the press, "An Answer to the Rev. Mr. M'Masters's Five Letters, addressed to the friends of union, on the subject of Psalmody. By Jonathan Freeman, Pastor of the United Churches of Bridgetown and Greenwich, West Jersey."

Alexander Towar, No. 255, Market street, Philadelphia, has in press, Bishop Horne's Commentary on the Book of Psalms, with a Memoir of the Life, and Portrait of the Author, in one vol. octavo.

THE
Presbyterian Magazine.

SEPTEMBER, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

**STRICTURES ON DR. SAMUEL CLARK'S DEMONSTRATION OF THE
BEING AND ATTRIBUTES OF GOD.**

It is by creation alone that we are made acquainted with the existence and attributes of God; for the invisible things of him from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. The title of Dr. Clark's performance, a demonstration, *a priori*, is, therefore, peculiarly unsuitable, being equally contradictory to this passage of sacred writ, as it is unmeaning in itself.

The principal source of error in this work seems to be a desire of introducing into moral subjects a species of argumentation by no means adapted to them. It is evident, indeed, that his *a priori* argument, as he terms it, is nothing more than the *a posteriori* mode of proof, peculiarly digested to suit his own conceptions; still, however, he keeps a wishful eye upon the "strictly demonstrative" process, by which he hopes forever to silence "the learned and metaphysical" objectors; and, in order to get a starting place, he is necessitated to lug in principles either wholly unintelligible, or utterly inadmissible. No wonder then that such a heterogeneous mass, when fused by the intensity of his intellect, issued in a production which almost defied analysis. Dr. C.'s reasoning, as to the moral perfections of God, seems to me to be much preferable to the preceding part of his dissertation, and much less characterized by the *cui lumen ademptum*. I do not believe that he establishes the moral perfections of God to a certainty, yet his arguments carry with them that degree of unsatisfactory probability which, by totally disquieting the mind, fits it for the immersion of the light of the gospel. Further than this we need not attempt to push the in-

vestigations of reason, since it is to those "who labour and are heavy laden, that the gospel rest" is more especially proffered, and since this gospel is accompanied with such credentials as to leave us in no doubt as to its Author. As well might a man mock the "king of day" by travelling with a lighted candle, as to weary himself in solving by reason every difficulty, with regard to the moral government, since every thing intelligible by us has been fully brought to light in revelation.

But let us proceed to an abstract of Dr. C.'s reasoning. "The something which must have existed from all eternity (for otherwise nothing could ever have existed) must be immutable and independent. For suppose a series of dependent beings; as this includes within itself every thing that ever existed, it can have no cause *extra se*, of its own existence, and not being necessarily existent, (since none of the individuals of this series are necessarily existent, but every one dependent) it can have no cause within itself of its own existence, so that such a series must be uncaused." The assigning necessary existence as what might be one cause of its being, will be hereafter explained, and confuted; at present I cannot avoid inserting a link, which appears to me stronger than the one which now occupies the place. "As all the individuals of this series are produced, the whole must be produced, and if so, it must be produced by something which existed before it, and consequently cannot be eternal." The self-existence of this Being, he proves thus: "It must either be produced out of nothing without cause, which is an absurdity, or it must spring from some external cause, which cannot be true of every being, since there must be some one or more on which all the rest depend, or, finally, it must be self-existent." So far his argument appears to be perfectly conclusive, though it does not differ in reality from what he had attempted to prove in the foregoing proposition; but finding that this argument did not reach his notion of self-existence, he forsakes the path of demonstration, and wanders into the regions of infinity where there is little danger of detection. "We always find in our minds," says he, "some ideas as of infinity and eternity, which to remove, i. e. to suppose that there is no Being, no Substance in the universe to which these *attributes* are necessarily inherent, is a contradiction in the very terms;" § 3, p. 16. In another place he calls Deity the "Substratum of space and duration:" the same notion is adopted by Bishop Butler, (*Analogy*, p. 158). Yield him the position laid down, to wit, that infinity and eternity, or in other words, space and duration, are attributes, and the conclusion necessarily follows. Such is the constitution of our nature, that we are led necessarily (not by argument) from every attribute to the substance of which it is an attribute; and as we find it impossible to exclude out of

our minds the notion of space and duration, so if these be attributes it must be equally impossible to exclude out of our mind the idea of an infinite and eternal Substance. Annihilate if you please, in imagination, all the creatures which exist, the space which they once occupied still remains; and transfer yourself back till the most distant period conceivable, still the notion of a previous duration irresistibly forces itself upon your mind. If then this mode of reasoning be correct, the existence of God must be a *self-evident* truth; since the existence of his attributes, space and duration, is a self-evident truth of which no person who understands the meaning of the terms can possibly divest himself. And if the existence of God be self-evident, why is it necessary to prove it? Demonstration would then be at an end, and speculative atheism an impossibility. If any person chose to deny it, he might be ranked with those deluded (or rather deluding) sceptics who pretend to deny all fundamental truths; but, certainly, he could not be reasoned with.* Apart from this objection it does not appear self-evident to me, that space and duration are attributes, nor do they seem to have any necessary connexion with existence at all, so that the whole of Dr. C.'s reasoning, which is founded upon this assumption, is in my view wholly inconclusive. Only give Archimedes his time, place, and circumstances, and no doubt he will roll the earth entirely out of her orbit.

Another notion of Dr. C. on which he founds some very important conclusions, is equally unproved, and doubly unintelligible.

After proving that God is a necessarily-existent being (rather self-existent), he asserts, that this necessity is "antecedent in the natural order of our ideas, to our supposition of its (i. e. the eternal self-existent Being) being." In order to canvass this opinion fairly, we conclude, that of two things existing from eternity, one, at least in the order of our ideas, must presuppose another: thus the decree of election presupposes the decree of the fall, and this latter presupposes the decree of creation, though these were all equally decreed from eternity; but I suspect that in the case under consideration the order of our ideas is directly the reverse. Necessity always results from some cause; thus the necessity which a creature is under of acting in a particular manner, results from its being endowed with a peculiar nature. Now the existence of God is prior even in the order of our ideas to the existence of every cause—hence he is

* The force of this objection does not depend upon the question, whether there can be a speculative atheist, (which I think ought to be decided by fact, not by argument,) but on the supposition that the existence of God is not an *axiom*, which I suppose no one will affirm.

always called the First Cause—consequently his existence must be prior to that of any necessity, since necessity always presupposes a cause. To say that this necessity springs from his own nature, is to yield at once that the necessity presupposes the nature, and, consequently, can prove nothing as to the mode of existence. Indeed, Dr. C. seems (very unintentionally, no doubt,) to yield the point in his very definition of a necessarily-existent Being: “It is,” says he, “to exist by an absolute necessity originally in the nature of the thing itself:” p. 15. Whence this necessity? It arises, we are told, from “the nature of the thing itself:” yet, in the next sentence, we are surprised to learn, that this necessity is “antecedent in the natural order of our ideas to our supposition of its being.” What! results from its nature, and yet is antecedent to it? Antecedent and consequent? Cause and effect? Certainly such a multiform argument must put atheism to silence.

All that I can understand by the necessary existence of God is this, that it is necessary to suppose him to have existed independently from eternity, otherwise he never could have existed, since he is the Author of all existence, in other words that he is a self-existent or independent Being. After establishing the being and attributes of God we must suppose him under a moral necessity of acting agreeably to his nature, and this seems to me to be the only kind of necessity at all applicable to the Supreme Being.

Dr. Clark further asserts, (p. 45,) “that as this necessity does not depend on any outward cause, it is evident it must be every where as well as always unalterably the same,” i. e. because it is prior to all existence, it cannot be limited but must operate equally every where—hence, he deduces the unity and omnipresence of Deity. He seems to forget here that he had proved these attributes in the preceding part of his demonstration, where the notions of *infinity* and *eternity*, were supposed necessarily to attach themselves to an *infinite* and *eternal* Substance—of whom of course there could be but one. But aside from this, and admitting his notion of necessity, I do not see that his inference is a legitimate one—at most it is one of those enunciations, the truth of which I can neither affirm nor deny.

These two principles, which lie at the foundation of Dr. C.'s demonstration, excite no high hopes of the benefit to be derived from wading through his performance. Indeed, he appears to demonstrate much less than is usually attributed to him. His work, however, exhibits a depth of mind seldom equalled, and to this, probably as well as to its unintelligibility, may be ascribed the reputation which it has so long sustained. The exertions of a giant mind even when “labouring under a cause

too heavy to be borne by it," attract our admiration—and we naturally transfer to the cause and arguments the power which resides only in the author or defender.

J. K.

FOR THE PRESBYTERIAN MAGAZINE.
ON CHURCH GOVERNMENT.

(Concluded from page 345.)

Some passages are produced from Acts xv. to support the practice of admitting all the adult members of the church to sit in judgment upon ecclesiastical cases. "It pleased the apostles and elders with *the whole church*." v. 22. "The apostles, and elders, and *brethren*, send greeting." v. 23. But a thorough examination will show that these passages do not answer the purpose for which they are produced. What did the church of Antioch do? They agreed to send some of their members with the apostles to Jerusalem, simply as companions, and perhaps to bear their expenses. It is common for our churches to send with their ministers, commissioners to different judicatories, for certain purposes, who do not *there* perform any act as officers of the church.

And after the case was tried, what did the church of Jerusalem do? They joined with the apostles and elders, in sending "greeting unto the brethren in Antioch, and Syria, and Cilicia."

It was customary, in those days, for some of the members of the church to join in Christian salutations to absent brethren. Said Paul, in the conclusion of his epistle to the Romans, "Timotheus, Lucius, and Jason, and Sosipater, salute you." But were these men joint authors with Paul of this epistle? They simply united with him in Christian salutation to the saints at Rome.

"Paul and Timothy, *with all the saints*, who are in all Achaia, unto the church of God which is at Antioch." Surely these saints were not joint authors with Paul, in his epistle to the Corinthian church.

And all that the *brethren* in Jerusalem did, was to join with the apostles and elders in Christian salutation, and in sending suitable persons to accompany Paul and Barnabas to Antioch.

There is no intimation, that I can discover, in the whole account, that the brethren, or church at large, ever sat in the council at Jerusalem, but the contrary seems clearly stated.

The church at Antioch, which had been deeply agitated by the doctrines of false teachers from Judea, sent a question to Jerusalem, for investigation and decision. They sent not to the *brethren, or church*, but to the *apostles and elders*, about the

question in debate, v. 2. The persons sent from Antioch were received by the *brethren* at Jerusalem. Yet not the *brethren*, but the *apostles* and *elders* came together for to consider the matter. v. 6.

After the question was decided, the result was sent to the church at Antioch. And those charged with the business, "delivered them the decrees for to keep, that were ordained," not by the *brethren*, but "of the *apostles* and *elders* which were at Jerusalem." xvi. 4.

It is manifest, therefore, that the brethren, or church at large, did not sit in judgment on the case, and of course there is nothing in the account that favours a congregational form of government. But, the whole history of this case, does clearly prove that the church should be governed by ministers and elders.

And if it be said that these elders were *preaching* elders, it will then follow that the church is to be governed by *ministers alone*, which is contrary to the whole account of church government, which we find in the scriptures, antecedent to this period. Lay elders always had been rulers in the Jewish church, and there is no solid reason to doubt that these were lay elders; or as pastors are sometimes called elders, the elders at Jerusalem might include both pastors and elders. The apostles, and no doubt the ordinary pastors, assembled in this council. These ministers of religion, with the lay elders, constituted, I apprehend, this first council that was ever convened under the gospel dispensation.

Had the Great Head of the Church designed to transfer her government, from ministers and lay elders to ministers alone, he would doubtless have given some intimation of such an important change; but we have no such intimation, and I think I have proved that there were two classes of ruling elders, the one of which, not only ruled, but "laboured in word and doctrine."

In opposition to this sentiment, 1 Cor. v. 4, 5, is adduced; "In the name of our Lord Jesus Christ, when ye are gathered together to *deliver* such an one unto Satan for the destruction of the flesh." The person, here spoken of, was the man who was guilty of incest; and to *deliver* unto Satan, was to excommunicate him, or cast him out of the church. As the church was summoned to meet, it is supposed they were all to act as judges in this case; but it appears to be a supposition not well founded. So far from having tried, and passed sentence on this man, they had connived at his enormous guilt, and retained him in the communion of the church; and when they were to assemble it was not to sit in judgment upon him, but to *deliver him, already condemned by apostolic authority, unto Satan, i. e.*

to execute the apostle's sentence, in casting him out of the church. When the church met, the minister, or some other proper officer, was to pronounce the sentence of excommunication, in the presence of the whole church.

What we read in 2 Cor. ii. 6, "Sufficient to such a man is the punishment inflicted of many," respects the same man, and the same judgment, and the execution of the same sentence. And there is not any evidence, that I can perceive, in this account, that the whole church ever tried and passed sentence upon this man; all they seem to have done was to carry into execution the sentence pronounced by apostolic authority.

The conclusion, from the whole investigation of the subject, is, that all matters of controversy in the church, and of discipline, are to be determined, not by all the adult members, but by ministers and select rulers, which are denominated elders.

The minister and elders of every individual church, constitute the court which is to try, and pass sentence in all cases of discipline; to examine the qualifications of applicants for admission to the ordinances; in short to do every thing that belongs to the government of the church.

I shall add but one argument more on this head, which has been partly anticipated; it is this: all the *names* which are used to *designate* the rulers of the church, import authority and power; and all the *names* given to the church, denote *subordination* and *obedience*. Thus the names elders, pastors, bishops, shepherds, imply authority and power to rule in the church; on the other hand, the titles of the church, such as house, household, flock, bride, wife, all import subjection.

Thus I have proved that the church is to be governed by ministers and elders; I have argued the cause from the scriptures only; and all who are intimately acquainted with ecclesiastical history, know that this was the sentiment of the largest portion of the church, in the reformation from popery. Evidences from this source I shall reserve to another opportunity.

J. F.

ESSAY ON FUTURE PUNISHMENT.

(Continued from p. 359.)

The first objection which we notice, and one on which great stress has been laid, is inferred from the benevolence of the Divine nature. It has been said that God, as creator of the universe, could not have formed his creatures with a view to render them eternally miserable;* that, as Lawgiver, he could not

* Winchester.

have enjoined mutual forgiveness on mankind, and commanded his children to pray for all men, without designing to forgive and restore to his favour all the enemies of his government. "Have you," says the Universalist,* "more compassion toward your fellow creatures than the God that made them? Would you bring all to submit to God and be happy if you could? And will not He, to whom nothing that he pleases is impossible, bring all his creatures to be reconciled to himself at last? We are commanded to forgive all men their trespasses. Has he promised us the greatest blessings if we will forgive all men; and will he never forgive them?"

This objection contains two parts: the 1st, drawn from the character of God; the 2d, from the law of love enjoined upon the creature.

1. The character of the Great Supreme is to be learned from his own word. Much has been said of the boundless compassion, inexhaustible goodness, and paternal mercy of God; and these perfections occupy a large place in the precious word of life. They occupy a glorious station in the theatre of his providence; they will form a sweet and elevated strain in the eternal harmony of heaven. But God is more frequently represented as a king than as a father; and there is at least as much of majesty as of mercy in the exhibitions of his word and providence. But this part of the objection is stated in terms too loose and unfair to deserve a direct refutation. We do not say that as creatures, apart from the consideration of sin, wicked men and angels were created for eternal misery; God did not create them in sin. The objection takes for granted the point in dispute, that it is not possible for a God of infinite benevolence to inflict eternal misery. If there were any force in the argument from the Divine benevolence, it would equally conclude against the existence of any evil in the universe. For if infinite goodness necessarily precluded the possibility of a sinful creature's eternal punishment, no satisfactory reason can be shown why it ought not equally to preclude all punishment and all suffering. The objection, therefore, is an indirect impeachment of the providence of God.

2. The second part of this objection is loaded with the same consequence, and with it another still more insulting to the majesty of God; stated formally, it would run thus: Whatever the Great Supreme requires of the creature, is equally incumbent on him the Creator. But God requires his sinful creatures to forgive their enemies; therefore, he is bound by his own law to pardon and restore to his favour all his enemies! The ground taken in this argument for universal salvation is so presump-

* Winchester.

tuous, that nothing but ignorance of the Divine character could tolerate such an abuse of reason: "Thou thoughtest that I was altogether such an one as thyself." Is it come to this, that to force an error upon us, we are required to take the law of God and lay its obligations upon his supremacy, and then, by that standard, to sit in judgment upon his providence?

The duty of a creature cannot be the rule of action with the Creator; upon the supposition that it were, the providence of God would be under precisely the same obligations to prevent or remove calamity, as man is when it is in his power. God would be under the same obligation to prevent all sin, as man is to refrain from it. How absurd and impious is it to estimate the character of the infinite God, by the feelings of a sinful creature, limited by ignorance on every hand, and compassed with infirmities! How arrogant to say, "Because I, an atom of dust, a bubble floating on the current of time, desire the removal of all evil from the universe of God; therefore, by the law he has laid on my nature, he is bound to restore men and devils to his favour." This objection robs God of the glory of his vindictive justice altogether; it impeaches his providence; it brings down the honour of the Divine Majesty to a level with the creature's meanness, by subjecting him to the same law which governs the works of his hands. What support do such arguments yield to the Universalist? What do they prove but his own rashness, and the weakness of his scheme?

II. A second objection to the doctrine of endless punishment is drawn from the origin of moral evil. A preacher of universal restoration argues thus: "Nothing can exist for ever but that which originates in the Eternal Being. Sin, and misery its offspring, originated not in God, but in the sinning creature. Therefore, these things cannot be of an absolutely endless existence and duration."

It would be a sufficient answer to this objection to show that the argument is a gross and palpable sophism; the major proposition is a mere begging of the question, an assumption of the point to be proved. How is it known that nothing can exist for ever but that which originates in the Eternal Being? No such doctrine is revealed, or to be inferred from revelation. Is it a dictate of reason? No, it is contrary to reason. Whatever be the origin of any being, or quality, or mode of being, the will of God can render it eternal, or permit it still to be. But sin is not a being; it consists in the absence of holiness, as darkness consists in the absence of light; if, therefore, it is a purpose of God to withhold the light of holiness from an impenitent sinner, he still remains unalterably a sinner.

That sin, abstractly considered, can ever come to an end, is

an absurdity; a sinful action once committed, continues unalterably sinful; to suppose the contrary, is to suppose sin can become holiness, or at least that mere distance of time or duration can change it into innocence. Just as rationally might we conceive of a period in eternity, when the purity of holy angels, and "the righteousness of the saints," should become sin! Were we left on this subject to the mere deductions of reason, we should be constrained from the unchangeable turpitude of sin to infer its everlasting punishment. But, waving this, we ask the adversary, what becomes of the glory of redeeming grace if we admit the principle contained in his objection? The gospel derives its chief glory from the display which it affords of the Divine perfections. The love of God in giving his own Son to suffer the just for the unjust; his avenging justice in requiring at our Redeemer's hands full satisfaction for the sins of his redeemed; his wisdom in framing a plan which unites so many and amazing extremes; heaven and earth, and the whole universe, are described as pouring forth one eternal acclamation of praise to God and the Lamb for this unparalleled discovery of the Divine glory! But what is the meaning of all this admiration, this rapture, if sin, by a necessary law of its nature, and misery its offspring, *must* come to an end? That which has the principle of its destruction in its own nature needs no destroyer. The evil that must cease of itself, needs no exertion of the Divine arm to remove it, nor any positive interposition of any Divine attribute. This principle then renders the atonement of Christ needless; it charges the justice of God with cruelty in requiring the Saviour's awful sufferings for his people; it imputes folly to the ONLY WISE, who devised and fulfilled the plan. Thus, these men, not content to do violence to the word of God, attack his sacred name, and, under pretence of vindicating, strip the Divine character of every glory that renders it venerable and lovely.

To parry this reproach, it may be replied by Universalists, that the plan of redemption is necessary as a *means* for the destruction of sin and misery; that, therefore, its glory is not at all affected by the argument in question; that God having determined to abolish sin, death, and misery, as a glorious *end*, devised the gospel plan of universal redemption as his glorious *expedient* to accomplish that end. This explanation leaves all the abominable consequences before exposed, still hanging to their argument. They affirm that because sin and misery did not "originate in God, they *must* come to an end." Necessity forecloses all means and expedients. If sin must of necessity have ceased, the curse of the law and the claim of Divine justice must have ceased with it; no atonement whatever could

have been expedient or possible; sin could not have been an evil requiring or admitting of atonement. It is easy to see how short a step lies between this ground and the gulf of Deism!

III. The next objection which we notice, is taken from those parts of the holy scriptures which contain the rule of judgment: "Every man shall receive according to his works." Endless misery is supposed entirely inconsistent with the exact distribution of punishments: "That punishment which is eternal being infinite, the least sin will incur infinite punishment, and the greatest can receive no more. The doctrine of the eternal punishment of sin, therefore, levels all distinctions of guilt." Such a consequence, if it were just, would indeed form a serious objection to our doctrine; but it is not just. That there are different *degrees* of punishment in the eternal world, as well as different degrees of suffering in the present life, the scriptures clearly reveal. To say with one of the advocates of universal salvation,* "that the difference in the degree of the pain of the damned will scarcely be thought worthy to be brought into the account, when the circumstance of endless duration is annexed to it," is contrary both to reason and experience. Earthly sufferings differ much more in degree than in duration; between a slight uneasiness which but just turns the scale of happiness against the sufferer, and an intense agony which racks the whole frame, there is an infinite number of degrees of suffering. Now will any man affirm, that a torturing convulsion of twenty years' duration would not amount to a greater sum of misery than a slight uneasiness experienced for the same length of time? Supposing the sufferings in both cases to be penal, and exactly proportioned to the respective demerits of the patients, can it be said without absurdity that the equal length of their punishment abolishes all distinction of guilt and places them on a level? The sum of actual misery endured by the former in one hour, might be greater than the aggregate of uneasiness experienced by the latter in the whole term. Consequently, the vindictive justice of God would punish these two sufferers in an exact proportion to their respective demerits. The same obvious reasoning applies to the punishments of a future state; and the application is within the compass of the most common capacity.

But this objection, like all the other grounds of support taken by this error, not only sinks at the touch of truth, but involves the objector in ruinous consequences.

"If the different degrees of the misery of the damned be unworthy of notice, and do not sufficiently distinguish them according to their several degrees of demerit; then the different degrees in the happiness of the saints in heaven do not suffi-

* Chauncey.

ciently distinguish them according to their characters; therefore, on the same principle, we ought to deny the endless duration of the happiness of heaven, as well as of the misery of hell; and to say that the difference in the degree of happiness of the blessed in heaven will scarcely be thought worthy to be brought into the account when the circumstance of endless duration is annexed to it; that if the happiness of heaven be of endless duration, the happiness of all the inhabitants of that world will be equal, which is inconsistent with the declarations of Scripture, that all shall be rewarded according to their works; and that, therefore, the doctrine of endless happiness is not true. But the falsity of this conclusion is evident to all; and equally false is the conclusion from the like premises, that the punishment of the damned is not endless."*

G. W. J.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

UNITARIANS AND TRINITARIANS DO NOT ADOPT THE SAME BIBLE.

It has long been remarked, in the schools of philosophy, that it is in vain for two literary disputants to commence an argument without previously agreeing on some common established principles, on which, as axioms, they might rest the superstructure of their respective reasonings. If they begin their contest without thus previously clearing the ground, they may naturally be expected to be soon involved in difficulties and darkness; and, instead of bringing their argumentation to a happy and desirable issue, they will only have the effect of confusing each other, and will, in consequence, most probably terminate their dispute with fiery rage and personal abuse.

We think the contest which exists between Trinitarians and Unitarians has not unfrequently exhibited an aspect of this kind. These two classes of disputants have by no means, as yet, agreed upon any common standard to which they might appeal for the truth or falsity of the opinions which they severally support. To the common Bible, a translation of which is used in all the English Protestant reformed churches, they each, it is true, pretend to appeal in testimony of the truth of their doctrines; but, we hesitate not to assert, that the appeal on the part of one of these classes is merely a pretence.

Trinitarians take the common translation of the scriptures, made in the reign of James VI. of Scotland, and I. of England,

* Edwards against Chauncey, page 129.

with a very few trifling verbal exceptions, to be the test and standard of their orthodoxy. They have no hesitation in declaring that this translation gives, on the whole, a very correct exhibition of the doctrines and sentiments contained in the original whence it is taken. But this Unitarians will by no means admit; they have continually some old manuscripts ready, from the musty pages of which, they pretend to be able to correct every passage of this translation, which appears in any way to contradict, or bear hard upon, their particular doctrines. Every part of this document, however, which seems to favour their views, is, in their estimation, correct and orthodox; but every portion which goes against them is a misconstruction, a false reading, or an interpolation. Thus do they, while they pretend to hold the same Bible with Trinitarians, construct and modify a Bible to suit themselves—the Trinitarian Bible, indeed, they hold in their hands, but it is not from this source that they really draw their opinions—it is to that modified Bible, which they have constructed from *old manuscripts, correct readings, and by throwing out interpolations*, that they appeal for the truth and orthodoxy of their doctrines.

How is it possible then, while things proceed thus, that Unitarians and Trinitarians can be brought to harmonize? They may contend as long as they please, but never, until some common standard of orthodoxy can be agreed on between them, shall they be able to bring their disputes to a happy termination. While one class appeals to one standard, and the other to another, both may appear right according to their respective standards; so long, therefore, as they remain in this state, they cannot possibly convince each other, nor overcome each other's prejudices. They may make a truce, and live in peace and quietness with each other, but separate and distinct in their opinions and doctrines they must necessarily remain.

But, we think, that since Trinitarians do not hesitate to avow before the world the Bible whence their religious tenets are drawn, Unitarians should be equally candid in submitting their *real* Bible to the public. Why should they keep back from their frail erring brethren of mankind any of those deep and precious discoveries, which, by their great erudition and unwearied research they have been enabled to make? Why do they not discard altogether that *unholy* Bible, which has been so long used in the Christian church, and adopt publicly and openly their own *immaculate* version, so free from all *false readings, misconstructions, and interpolations*; and, on that account, so much better calculated to lead men into a knowledge of divine truth. What have they to fear if truth be on their side? Trinitarians have suffered persecution and martyrdom in support of *their* Bible, and we do not suppose that Unitarians would wish to be

thought less brave than their Trinitarian opponents in supporting what *they* consider to be the truth. Surely Unitarians are not afraid to take their own Bible to their own pulpits; why then should they use a version of the Bible, which is, in *their* esteem, so corrupt, when, by the display of a little candour and courage, they might introduce to the public a version much more correct?

If Unitarians would thus avowedly adopt their own Bible, and deal no longer in enthymemes, Trinitarians would know better how to treat with them. A line of distinction would be thus fairly drawn, and each class then would occupy their own proper ground. But, so long as they pretend to hold the same ground, and fight under the same banner, a confusion must necessarily take place. Friends will be mistaken for foes, and foes for friends; sound arguments will be rejected as false, and false arguments will be taken for sound; truth will be lost in the contest; temper will be ruffled; and, instead of bringing the dispute to an amicable termination, it will be protracted without either side being convinced or edified.

It appears to us that Trinitarians must hold the general opinions which they profess, while they profess to hold the inspiration of that Bible whence their opinions are drawn. Appealing to the standard to which they do, we cannot see how they could *honestly* relinquish their present doctrines; but, we do not see, why they should continue to dispute with Unitarians, when they know that that class of men do not adopt the same Bible that they do. Never can any class of men be successfully argued with, on divinity, whilst they pretend to take their doctrines from a book which they hold in their hands, but, in fact, draw all their arguments and all their reasonings from a system which they have secreted in their heads.

In consequence of the bush-fighting plan, which Unitarians have hitherto pursued, Trinitarians have not been safe to enter into the field of contest with them. For, when Trinitarians have thought they were standing upon sure ground, and were willing to maintain their position at all hazards, they have generally found, to their no small surprise and mortification, that the pioneers of Unitarianism have got before them, with some of their *old tools* and *old lumber*, of which they profess to have an abundance, and have sapped the ground upon which they stood. Thus every text which could be quoted in favour of Trinitarianism, has, by an undermining mode of procedure, been either discarded by Unitarians altogether, or else so twisted and tortured that it either speaks nothing, or is made apparently to raise its voice in favour of Unitarianism.

It is impossible, therefore, for Trinitarians to meet their Unitarian opponents upon equal ground, while the latter continue

to use the mode of arguing which they have hitherto pursued. Trinitarians know not with what scriptural arguments to meet them. With their *old tools* and their *old lumber*, which they procure from old libraries and old manuscripts, they *mend* every text and passage so as to make it harmonize as far as possible with their own views. Is this the way, we would ask, in which we ought to *mend* and *patch* a book which professes to be a document from heaven; and a document too, which is admitted to contain doctrines which could not have been discovered nor framed by all the researches and ingenuity of man? Can such a *patch-work* be safely appealed to as a standard of truth? Yet Unitarians would have us to believe, that they deeply venerate the scriptures, and that all their doctrines of divinity have their foundation in the Bible. But what is this Bible, on which they profess to ground their opinions? We answer, that it is a book of their own formation; and, hence, they argue in a circle; their opinions support their Bible and their Bible supports their opinions.

We maintain, therefore, that whilst matters continue thus between Unitarians and Trinitarians they need never expect to arrive at unanimity in sentiment; before such an event can possibly take place, either Unitarians must be supernaturally brought by the Spirit of God to view and treat the present Bible differently, or else Trinitarians and Unitarians must mutually discard the present Bible altogether, and mutually embrace one which will countenance and support Unitarianism; for, since Unitarians have already *virtually* rejected the sacred volume, no argument of force can be drawn from it to convince *them* of their error; and, hence, if no change take place upon either side, it is impossible that any union can take place. But, so long as Trinitarians are not disposed to relinquish the apostolical scriptures, we do not see how they possibly can go over to the side of the Unitarians; for, while Trinitarians continue in their present mind, we have no doubt but that they will esteem the doctrines of Christ's divinity and atonement essential to salvation and will consequently be very reluctant to abandon them for a few philosophical speculations, and a few dry, unedifying, fashionable maxims.

If then Trinitarians are determined to hold on by their good old Bible; and Unitarians are determined, so far as they can, to destroy all confidence in this good old book; let Trinitarians not contend with them; but let them simply declare the truth as God has been pleased to *reveal* it, and leave the result to God himself. *Great is the truth, and it shall prevail.* Let it be preached then with zeal, simplicity, and affection, without any mention of Unitarianism or any other heretical *ism*, and that

God, who so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life, will bear testimony to the declaration of his own truth.

T. G. M. I.

ON THE ADVANTAGES OF REVELATION.

Concluded from p. 32.

II. The ground of the advantages hitherto considered, is, the superiority of Revelation to the Light of Nature, *in the manner of teaching*: it remains to institute a brief comparison, in regard to *the things which they respectively teach*.

It would be censurable inadvertence, to utter a single word, that might tend to disparage those divine instructions, which Nature, though silently, yet profusely and constantly, conveys to every rational inhabitant of the earth. Concerning these instructions we may remark, in perfect consistence with whatever has been said respecting the method of their communication, that as their extent cannot be measured, neither can their value be too highly appreciated: that they are as excellent in quality, as they are vast in the sphere which they irradiate; that they not only "show forth knowledge even to the ends of the world," but that kind of knowledge which every intelligent creature should be most solicitous to acquire: that they disclose the character of the great Source of all Being and Blessedness; concerning whom, while St. Paul insinuates that there are some things which cannot be known, he declares that what may be known of Him is manifest to all men in the works of creation.

And say what we may about the mode of this manifestation, unquestionable is the conclusion which the apostle hence deduces, and on the equity of which we have already had occasion to remark, that they sustain a just condemnation who from this manifestation alone, do not acquaint themselves with their Maker so far, as to be qualified to render Him a sincere and acceptable service. To admit their ignorance as an excuse for either their irreligion or idolatry, were to overlook the nature of the cause, which prevents their acquiring the necessary knowledge: a criminal heedlessness indeed, which leaves on the school of Nature, the blame that belongs to her perverse and truant pupils;—which supposes nothing to be taught in that school, or nothing so taught as to be within the reach of the human faculties, while it is notorious, that man is ignorant, solely because his depravity makes him unwilling to learn, has filled him with enmity to the image of his Maker, and subjected his mind to the wayward influence of prejudice and passion.

For what Christian does not know that any human intellect, however uncultivated by previous care, or however natively inferior, if entirely released from the fetters of depravity, would instantly discern,

“A ray of heavenly light gilding all forms
Terrestrial, in the vast and the minute;
The unambiguous footsteps of the God
Who gives its lustre to an insect's wing,
And wheels his throne upon the rolling worlds.”

He, then, is but an apologist for depravity, who endeavours to vindicate the ignorance of the heathen; or who would plead in behalf of that lamentable disregard of the divine perfections, as discovered in creation, which has always characterized unrenewed man, whether heathen or nominally Christian. Nor should it be forgotten that, while by identifying what Nature teaches with what men learn under her tuition, he exculpates all their idolatry and ungodliness, he at the same time impeaches of flagrant injustice, that high tribunal which has pronounced them without excuse, and directly contradicts the inspired declaration, that “the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made.”

But though we should beware of showing the slightest disrespect towards that glorious disclosure of her Author, which Nature holds forth to our contemplation in the mirror of his works, we should be as careful not to lose sight of the conclusion to which our former reflections conducted us. Though we must decline the guilty business of trying to extenuate that aversion to their Maker, which is the sole cause of the ignorance of the gentiles, we should not forget the fatal power of that cause; that while we find in it the essence of their guilt, we find in it also, that which would have ensured both to their guilt, and their wretchedness, an endless progression, by rendering inefficient and vain all the instructions of Nature, however intrinsically valuable, or profusely imparted: that since it is certain no attention, at least no candid attention, would have been given to those instructions, instead of gaining wisdom from the light of Nature, apostate man left altogether to himself, would have been a stranger to the simplest conceptions of God, and been degraded in mind and manners, below any barbarians now living on the earth.

And if this conclusion be, as in our view it certainly is, legitimate and irresistible, what a shameless injustice is it, in the enemies of Revelation, to arrogate to themselves the praise of discovering by their own unassisted powers that boasted code of moral truth, which under the imposing title, *the religion of Nature*, they have presented to the public in all the embellish-

ments of genius and learning, with the view of supplanting the influence of the inspired scriptures upon the mind and conduct and hopes of mankind? For what if we should grant that every article in that code is inculcated by Nature, we should grant nothing inconsistent with the position that infidels are indebted for all their knowledge of it, not to their own penetration, but solely to those scriptures, which they would gladly banish from the earth, as a mass of cunningly devised fables, or as superfluous, even if they were true. Than this, there is no proposition more veritable, within the whole compass of our knowledge. Let men boast as they may the sufficiency of the light of Nature, the fact is unquestionable that but for the interference of Revelation, there would not have been formed by one human being, we do not say, a consistent scheme of Natural religion, but a just conception of the divine character. When we are reading the admirable treatises on Natural Religion by Ray, Durham, Paley, and others whose aim was not to supplant Revelation; or when we are contemplating the plausible systems of Herbert, Bolingbroke, Hume, and others miscalled deistical philosophers; or even when we are admiring the theology of Socrates and Plato, the morality of Cicero and Seneca, shall we suffer ourselves to be imposed on by the infidel assumption, that the excellent things which engage our attention, are discoveries for which no acknowledgments are due to the light of Revelation?

These things it is true are contained in the volume of Nature, and from her pages have been faithfully transcribed by these her ingenious and laborious disciples; but it is no less true, that they never would have known one syllable in her volume, had not the divine goodness, unwilling that such a treasury of wisdom should remain under the injury of perpetual neglect, provided an expositor of that volume, in the book of Revelation. But for this gracious provision, a correct idea of the only true God, would not have been derived from the light of Nature by the brightest of mankind. It is Revelation, which by declaring the excellencies of Nature with her distinct and impressive voice; by minutely specifying and powerfully enforcing, her various inculcations of truth; by her arousing challenges to the study of her works; and where she could not exert a direct influence, by her traditional communications; has procured for Nature all the pupils that have ever entered her school and enabled those pupils to profit by her instructions.

We claim then in behalf of Revelation this two-fold praise: first, that Nature teaches nothing, which she does not likewise and more impressively teach; and, secondly, that had she not become the expositor and eulogist of Nature, it had been as well for mankind if the pages of Nature had been perfectly

blank: so that it is a most malignant dishonesty which those persons commit who, having been enlightened by the rays of revealed truth, and thereby enabled to perceive the import of Nature's recondite communications, have laboured in requital to quench those rays by fixing on the scriptures the brand of a pernicious or useless imposture.

But the scriptures were not useless, even if the assumption that the advocates of Natural religion are in no degree indebted to them for their discoveries, were as we have proved it not to be well founded and true. For, should we admit, that man would have studied and understood the book of Nature without having been summoned to, and assisted in prosecuting the task, by Revelation; should we even grant that of himself he would have scanned the whole creation, and among all the works of God, left no trace of the divine wisdom and goodness unperceived or misapprehended; that without any assistance, he would have perfectly learnt every lesson that Nature teaches;—still we should not concede enough to render Revelation superfluous and obtrusive.

Nature, much as she may teach, does not teach one of those things which belong to our peace, as fallen and guilty creatures. We have gone to the utmost length of truth in regard to the power of her instructions when we have said that they are sufficient both as to matter and manner to establish the inexcusableness of all human disobedience; and that they would have served to perpetuate man's original happiness, had he retained his original purity of heart. But man has lost his original purity, and is now to be considered not as a pure and perfect being, but as a being involved in all the inconveniences and disasters of apostasy from God. Between what would have sufficed for man in the former estate, and what he needs in the latter, it would evince little penetration to assert, that the difference is either imaginary or small. It is man in the latter estate that we now contemplate; and in this view of him we maintain that though the method of instruction by the light of Nature were, as it surely is not, entirely suitable and efficient, yet among all the things disclosed by that light, there is not a single thing adapted to the exigencies of that deplorable condition into which his apostasy has brought him.

Man in his original condition was already happy; and being sustained in rational existence needed only the means of knowing his duty, in order to his continuance in happiness. His heart then being pure, there was nothing in his moral constitution to prevent him from improving all his opportunities of acquiring knowledge and discharging the obligations which knowledge imposed: and while he did this, the divine benevolence would suffer no evil to befall him. But of what avail are the

mere means of knowing his duty, to man in his fallen condition? It is not the sole effect of the Fall, that man has thereby involved himself in darkness; he has likewise made himself averse to the light: so that with whatever means of information we may suppose him possessed, if there be a necessary connexion between happiness and the performance of duty, and if duty must be known before it can be performed; he is as far from happiness in possession of those means as if he existed in a region of the universe void of every object which might impart one idea to his mind.

But man, since the fall, is not merely averse to knowledge: he is averse to duty, after knowledge has been acquired. When he knows God he will not glorify him as God; nor are there any motives which of themselves can induce him to obey the will of his Maker. In proof of this, we can refer to no decisive case among the heathen, because we know of no case among them in which both knowledge was possessed in a sufficient degree, and motives applied with sufficient authority and energy. The concession of Socrates and Plato, that human instruction was incompetent to the reformation of human manners, after labouring most arduously to that end, is not conclusive; since pre-eminent as were the genius and attainments of those philosophers, it will not be pretended that they were perfectly acquainted either with the requirements or sanctions of morality. But this matter has not been left in uncertainty. In Christendom, experiments have been made on human nature under circumstances which preclude all reasonable doubt. For here, the scriptures, whether true or false, have put it in the power even of "the way-faring man though a fool" to know all his moral obligations. And here too, men are duly urged with motives; with motives which resting on the bare possibility of being true, make it madness to disobey. If that life and immortality, or that quenchless fire and never dying worm of which the scriptures tell, be put on the hypothesis of possibility only—if supreme love to God may be graciously rewarded by the one, and love to the world avenged by the other, reason rules not the man who lives in impenitence. But when by some means, by invisible visitations from the Holy Spirit or otherwise, the mind of a sinner is brought to a sober and steadfast contemplation of these amazing motives, with the perfections and claims of God, at the same time fully in view—the most favourable condition for evincing the quality of his moral temper, in which we can imagine him to be placed—what is the feeling that predominates within him? Does he now find himself pliant to motive? Are the affections of his heart coincident with his intellectual perceptions? Does he love, or does he hate, in proportion as he knows? He who affirms that he does the former, not

only makes false the testimony of St. Paul that the carnal mind is enmity against God, but the experience of every one who has been brought to the trial we have mentioned. It is a fact with the evidence of which all Christendom teems, that man in his natural state bears enmity to his Maker and his Maker's will, which no intelligence, no motive, of itself, is sufficient to subdue.

Now to what does the light of Nature refer us, as more efficacious than knowledge or motive? Is there any power within the whole compass of creation, that can pluck up the deep rooted hatred to God and holiness which the fall has engendered in the human heart? Has Nature a laver of regeneration? Where is the fountain that she has ever opened for the cleansing away of sin and uncleanness? Which of her rivers or seas can wash out the invisible stains of moral pollution? Tell us not of her treasures of wisdom and knowledge—treasures whose existence would be unknown but for Revelation—but tell us of her remedy for that malignant plague, that furious madness of the heart, which makes the greatest knowledge but the means of aggravating our guilt and wretchedness. Do you wish the sacred scriptures banished from the earth? Spare us at least that Renovating Spirit of which they alone inform us, and without which there is no more room to hope for our restoration from the fall than if our habitation were already the world of despair.

But when we have regarded fallen man as thus morally deranged, thus dead in trespasses and sins, we have taken but a partial view of the effects of his apostacy. That event plunged him no deeper into depravity, than it did into guilt; and cast him no farther from holiness than it did from the complacency of his Maker. It made the divine character no more disagreeable to his polluted eye, than it made his own character loathsome to the eye of Infinite Purity. And this is one of the instructions of Nature. If Nature do not present a partial or distorted exhibition of her Author's moral perfection, she must exhibit him as a Being infinitely free from sin himself, and infinitely averse to it in others. For since, while it pours contempt upon him, and aims "to cast him down from his excellency," its obvious tendency is to produce universal anarchy and ruin; it were to make the Great Supreme an enemy to himself and to his boundless empire, to represent Him as in the least degree indulgent towards this infinite evil. Nor is it possible that Nature, which is but another name for his own conduct, should thus represent Him. Let Nature for one moment be interrogated on this subject. Whence is it, that the whole creation, made subject to vanity, groaneth and travaileth together in pain until now? Whence is it, that man is so familiar with disease and famine and pestilence and earthquakes, and warring elements, and shrieks of frightened, sighs of suffering, and groans of dying

fellow creatures? Whence is it that the earth's surface has become as one vast *Aceldama*, and its bowels but a receptacle for the carcases of its inhabitants?

“For what, gay friend, is this escutcheon'd world,
Which hangs out Death in one eternal night?
A night that glooms us in the noon-tide ray,
And wraps our thoughts, at banquets, in the shroud.”

To these questions Nature has no tongue to give an audible response; but “Reason's ear” no such response requires. To every dispassionate mind, the truth comes with conviction which needs not the confirmation of a voice from heaven, that “there is wrath gone out from the Lord,—against all ungodliness and unrighteousness of men.” And he who will not admit this truth is condemned of himself for rejecting it, by that shuddering recoil from contact with the spiritual world, of which doubtless he is sufficiently conscious. For if he believe not God to be angry he must feel secure; and why then shiver at the thought of entering that world.

But while the light of Nature shows the divine displeasure against sin, what are its discoveries with respect to the divine intentions concerning the fate of the sincere? On this point, where the most unequivocal information is necessary to preclude torture from the thinking sensible mind, Nature leaves us in perfect suspense. For while on the one hand she encourages us to hope, by displaying the proofs of divine goodness, of which the earth, the air and the sea are so full, and by not contradicting the inference that He whose forbearance is so great, will never utterly destroy; she promotes our despondence, on the other, by exhibiting the most terrific tokens of the divine indignation, and pointing us to blessings taking their eternal flight, or turned into dreadful curses. While therefore she teaches that God is just, that man is a sinner, and that sin is the object of the divine vengeance, and gives no assurance that this vengeance will not be executed, what foundation does Nature afford for the hope of forgiveness? All that she does is not to shut us up in absolute despair.

If it be alleged as proof of her doing more than this, that the custom of offering animals in sacrifice which pervades the whole heathen world, supposes an impression innate in man, that God may by this means, be made propitious towards him, the reply is, that the inference proceeds upon an assumption demonstrably untrue. The custom of sacrificing, although universal among the gentiles, is plainly no part of natural religion; nor can it be accounted for, on any other hypothesis, than that God, soon after the fall, appointed that rite, as a standing type of that great sacrifice which is the theme of Revelation from beginning

to end ; some erroneous notions of which appointment, tradition has conveyed to all nations and generations of mankind.

Nature then, while by disclosing the divine perfections, and thus laying man under obligation to love and serve his Maker, she leaves him without excuse for his sins, and affords him sufficient grounds for the most pungent conviction and remorse ; gives him no intimation, that there is forgiveness with God. If by any means, he be made conscious of his guilt and wretchedness, she leaves him to try his own expedients for relief ; which, after costing him perhaps his substance, his life, and the lives of his children, always prove worse than unavailing. It would harrow up every tender feeling of the soul, to recount the cruel practices, by which sin-burdened heathen have endeavoured to mitigate the tortures of conscience, or purchase the favour of their idols. What if these infatuated mortals, could have beheld the glory of that propitiatory sacrifice which God hath set forth, in order to declare his righteousness in the remission of sins ?

But to complete a provision for the necessities of fallen man, something more must be made known to him, even than that divine propitiation. For when we have supposed a man renewed and accepted in Christ, we have not allowed him to be like a "saint in light" entirely pure from moral defilement. Still is he the subject of great imperfection ; and moreover while he remains in this world, is ever encompassed with adversaries to his soul. Still has he to maintain a contest, not only with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, and with spiritual wickednesses in high places. Can Nature furnish him for this arduous contest ? Can she supply him with that wisdom and strength, that courage and patience, which are essential to his coming off more than a conqueror ? Does Nature assure him, that the shield of the Almighty will defend him to the last ; that when he passes through the waters God will be with him, and through the rivers they shall not overflow him ; that when he walks through the fire, he shall not be burnt ; neither shall the flame kindle upon him ? Does Nature declare to him that whom the Lord loveth he loveth to the end ; enabling him to triumph on the very brink of the grave, and defy death himself to injure one hair of his head ?—Promises like these are among the things which belong to our peace ; and no one can prove Revelation superfluous until he can point us to that page in Nature's volume in which these promises are recorded. Until then, if he rob us of the sacred scriptures he leaves us in temptation without support, in fear without encouragement, and in sorrow with no means of consolation.

T. H. S.

LECTURES ON BIBLICAL HISTORY.

NO. XIII.

“And it came to pass, after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.”—GEN. xxv. 11.

It will be recollected, that we have already expended three lectures on the three most important events in the life of Abraham; i. e. his vocation first from Ur, and afterwards from Haran; the covenant of circumcision which God formed with him in relation to the promised seed; and the trial of his faith, in the intentional sacrifice of his beloved Isaac, who, as the heir and successor of his father, will be the principal subject of the ensuing exercise.

But here it may not be amiss to notice briefly, two or three occurrences, that took place towards the close of Abraham's mortal pilgrimage, which, while they tend still further to develop his amiable character, cannot fail to suggest some useful reflections.

Not long after the memorable transaction on Mount Moriah, Abraham appears to have left Beersheba, and pitched his tent in Hebron, a town in the land of the Hittites, the descendants of Heth. Here he was visited by a sore affliction: Sarah, the wife of his youth and the mother of his Isaac, was taken sick and died, at the advanced age of one hundred and twenty-seven years. How did the patriarch behave on the occasion? Like a tender husband he mourned and wept for her. He knew, and doubtless acknowledged, that this was the Lord's doing; yet he mourned and wept. The strength of his faith did not diminish his natural affection; nor are we forbidden to feel under our bereavements. We may pay the tribute of a tear to the memory of a departed friend, provided we neither murmur nor sorrow as they that have no hope. Abraham's grief was not so great, or so long indulged, as to disqualify him for the sacred duty of “burying his dead out of his sight.” Our sympathies are excited to see the venerable man, in a land of strangers, destitute of a spot of ground in which to deposit the remains of his deceased wife. The people of the land were, indeed, hospitable and generous: “In the choice of our sepulchres,” say they, “bury thy dead.” This friendly offer was courteously declined; the right of burial was, in his estimation, a matter of too much moment for him to accept as a gift, while he had the means of procuring it by a fair and honourable purchase. Accordingly, after a negotiation of some length, conducted by both parties on liberal principles, and agreeably to the simple usage of the times, “the field of Ephron, including the

cave of Machpelah, was made sure unto Abraham, for a possession of a burying-place by the sons of Heth." There the body of Sarah was laid to rest, "dust to dust, and ashes to ashes." And there it was, that Abraham began to receive the fulfilment of the promise—"I will give unto thee, and to thy seed after thee, the land of Canaan, for an everlasting possession."

Another thing, worthy of notice, in the conduct of Abraham is, the pains which he took in regard to the marriage of his son. Isaac must have been now about forty years of age. And as he had been selected as one of the progenitors of the Messiah, and as he was to have the chief management in religious concerns during his life-time, it was of importance that his matrimonial connexion should comport with the end of his high vocation. The management of this matter was committed to Eliezer, the eldest servant or the steward of Abraham's house, under the solemnity of an oath. He was charged not to take a wife for Isaac from among the daughters of the Canaanites; but to go and seek one among the remote kindred of the family. The design evidently was, not to look for wealth and other fashionable accomplishments, but to procure a companion suitable for a pious man, and to guard against an alliance with idolatry and other forms of immorality and wickedness. Eliezer accepts the charge—proceeds to Mesopotamia, to the city of Nahor, where, after referring the matter seriously to the disposal of Providence, his mission is speedily crowned with success. Rebekah, the daughter of Bethuel, and grand-daughter of Nahor, Abraham's brother, is obtained by consent of the family. We forbear any remarks on the manner in which this negotiation was conducted. It is narrated by Moses in a style of inimitable delicacy, precision, and simplicity. No person of taste and discernment can read the twenty-fourth chapter of Genesis, without being forcibly impressed with the piety and fidelity of Eliezer, in executing his trust; as, also, with the hospitality and mutual kindness of Rebekah and her kindred, while they submitted, quietly, to a separation which must have been exceedingly grievous, had it not been evident, that "the thing proceeded from the Lord."

We are, incidentally, made acquainted with Isaac's contemplative and devotional turn of mind. When the servant and Rebekah arrived at the well Lahai-roi, the place of Isaac's residence, they find him meditating in the field, at even-tide, a season highly favourable to retirement and religious thoughtfulness. Such a retreat from the noise and cares of the world, at the close of every day, would conduce not a little to his peace of mind and growth in grace. And, suffer me, readers, to recommend some such practice to you. It is as useful now, as it was in the patriarchal age. Secret devotion tends to prepare

us for public duty; it cherishes the pious affections—fortifies our minds against temptation, by cultivating a sense of dependance on Divine aid—and by habituating us to live and act as seeing Him who is invisible: and though we may not have a field to meditate in, yet we may all have a closet, and we know who has given this explicit direction, “When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, will reward thee openly.” Matt. vi. 6. But to return.—Isaac approved of what the servant had done; and, convinced that the whole affair had been ordered by a wise and holy Providence, he received Rebekah, no doubt with suitable marks of kindness and respect, conducted her to his mother’s tent, and “she became his wife, and he loved her.”

Parents may learn from this piece of sacred history, how to advise their children on the subject of marriage. And let youth listen with filial reverence, to the counsels of experience and parental affection. And you will allow me to say, without any disparagement to those external accomplishments which are well enough in their place, that, in choosing an every-day companion, a partner for life, a friend for adversity as well as prosperity, of all requisites, *piety and correct morals, good sense, and habits of industry*, are fairly entitled to the preference.

Some time after the death of Sarah, Abraham married a second wife, whose name was Keturah, by whom he had six sons. To these sons, when grown up, we are told he gave gifts or portions, and sent them away from Isaac his son, eastward unto the east country. This measure seems to have been taken with a view to prevent family dissention. The descendants of these sons of Keturah, together with the posterity of Esau, are mentioned, in history, by the name of Edomites or Idumeans.

But we have now reached the concluding paragraph in the long narrative of this good man’s diversified and interesting pilgrimage: “And these are the days of the years of Abraham’s life, which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost (i. e. resigned his spirit into the hand of the Creator), and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron—which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.” “Blessed are the dead, who die in the Lord! Yea, saith the Spirit, for they rest from their labours, and their works do follow them!” Long after the patriarch’s decease, Jehovah proclaims himself the God of Abraham; and in the parable of Dives and Lazarus, our Saviour makes Abraham’s bosom the symbol of heaven.

May you and I, readers, be found at last among the "Many that shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11.

"And it came to pass, after the death of Abraham, that God blessed his son Isaac." On reviewing the history of the early ages, we are pleased to find, amidst the wide-spreading desolations of sin, the noiseless but powerful operation of redeeming grace. The Lord has always had a people for his praise in our apostate world; and, in the darkest and most degenerate times, he has exercised over that people a very special care. This observation is happily illustrated, in that portion of the sacred story which is connected with the life of Isaac. In the preservation of the seed from which the Saviour was to spring, we see the hand of God often and signally displayed. May we learn to adore and trust the God of Israel, who only doeth wondrous things! His word endureth for ever, and his faithfulness unto all generations! Abraham, the high father of many nations, cannot continue, by reason of death; but Isaac is raised up in his stead. And as it had been with the father, so it proved with the son; God blessed him, even as he had blessed the father—not only with a large increase of worldly substance, but with abundant communications of grace, and with promises and revelations reaching in their design and import to the end of the world, even to the ages of eternity.

As Isaac appears to have been of a retiring disposition, so the history of his life is marked with but few striking events; and our notices of those few must be short and general.

He was encouraged by Divine promise to expect a numerous offspring. But his faith and patience were tried, on this point, for about twenty years. Nor let it be thought that this was a small trial. To a man, in his circumstances, a desire to have children, was a religious affection; for had he died without issue, the promise had failed, the covenant had been broken. He, therefore, entreated the Lord, once and again—and at length, as if to enhance the value of the gift, it is granted, in answer to much prayer. Two sons were born to him at one time, which, though an immediate occasion of joy and thankfulness, proved afterwards a source of trouble. Concerning these two sons, it had been announced, before their birth, that they were to be the heads of two nations of different characters; that the one people should be stronger than the other people, and that the elder should serve the younger. In allusion to some extraordinary occurrences which happened on that occasion, the elder was named Esau, which signifies *red*, and the younger, Jacob, or the *supplanter*. As these youths grew up, they chose different occupations. "Esau was a cunning hunter, a man of

the field ; and Jacob was a plain man, dwelling in tents." Each parent had a favourite. Isaac loved Esau, for a reason not very creditable, "because he did eat of his venison;" but Rebekah loved Jacob, we are not informed why, but, probably, because he was of a domestic turn, and gave her more of his company. But this favouritism is a bad thing in families ; it produced mischief in this case ; and it cannot fail to engender strife, jealousy, and envy, wherever it is indulged to any considerable degree. Parental affection should be like the wisdom that is from above, "without partiality." That these two brothers did not feel towards one another as they ought to have done, is obvious ; and that the blame of this, was partly attributable to the parents, is very probable. In that strange affair, the transfer of the birth-right, one scarcely knows which of the two is most censurable ; Esau, for his profaneness, or Jacob, for his insidious craft and want of brotherly kindness ; the Divine purpose furnishes no excuse for either ; God never required any of his creatures to do a wrong thing to accomplish his decrees. But why is Esau pronounced profane, for bartering away his birth-right ? Because the first-born was sacred to the Lord—and, because it was his privilege to officiate as priest of the family, and have the chief government in matters ecclesiastical ; he had a right to the particular blessing of his dying father, that he might transmit to the next generation the promise of a Redeemer, and all the blessings of the covenant made with Abraham ; so that, in giving up the rights of primogeniture, he proved himself a despiser of religion ; a contemner of God, and things divine. "Thus Esau despised his birth-right," and for so doing, the apostle, in his Epistle to the Hebrews, has called him a profane person, and has grounded upon Esau's bad conduct an exhortation, which evidently supposes that persons, under the gospel dispensation, may be guilty in a similar way. But how ? What birth-right have we, which any of us would be so foolish as to despise ? I will tell you, readers : many of you are the children of pious parents—of parents who professed to worship the God of Abraham, Isaac, and Jacob ; you were born in the visible church, and accordingly had the seal of God's covenant with his people affixed upon you in your infancy ; it is, therefore, your birth-right to belong to that people whose God is the Lord. You drew your first breath within the sacred pale of the visible household of faith, and it is your duty to do the will, and keep the ordinances of God your Saviour. Have you all done so ? Are you doing so now ? How many baptized youth are growing up in a state of unblushing conformity to the world ? Yea, more ; how many have become parents themselves, who have never felt or acknowledged their obligations to Christ by commemorating his death ? How many are letting their chil-

dren grow up unbaptized; and, therefore, without any visible connexion with the church of God? Is not this to despise our birth-right? I know there are those who are deterred from an open avowal of their faith and hope in the Redeemer, by scruples respecting their experimental acquaintance with true religion. To such, we would say; "Then shall ye know if you follow on to know the Lord." But there are some who seem to have little or no concern about their relations to God, to his church, or to eternity. If they were baptized in infancy, it is well; if not, it is of no great consequence; they eat, and drink, and play—forget the Rock that begat them, and the Lord that bought them; they expend their labour and thoughts for that which satisfieth not, while the meat that endureth unto everlasting life is utterly neglected. Angels may desire to look into the mysteries of redeeming mercy, but the wicked care for none of these things. "O ye sons of men, how long will ye love vanity, and seek after leasing!" Turn ye, for why will ye die! Seek the Lord while he may be found, call upon him while he is near. Why should you barter away heaven for a morsel of meat? As you would not join Esau in his sin and misery, or be numbered with the profane in the day of judgment, cleave to the God of Isaac; believe in Christ, and keep his precepts. God blessed Isaac, as he had blessed Abraham; so, if you choose the fear of the Lord, he will bless you, and keep you by his mighty power through faith unto salvation: "If thou seek him," as says David to his son Solomon, "he will be found of thee; but if thou forsake him, he will cast thee off for ever:" 1 Chron. xxviii. 9.

How affecting it is to see persons who have been born of pious parents; who have been taught in the scriptures from childhood; and who have had all the advantages of a Christian education, growing up in sin, wholly neglectful of their relation to the church, and of their duty to the God of their fathers! Whatever excuse may be urged by those who have been reared in ignorance, and led astray, from the womb, by the example of their natural guardians, the children of the visible church—the offspring of God's professing people, will surely be inexcusable, if they forsake the law and ordinances of the Lord's house, and pursue the paths of the destroyer. Let the rising generation consider this matter betimes. Dear young people, the goodness of Providence, anticipating your wants and foreseeing your danger, has placed you in the most favourable circumstances for securing an interest in redeeming love. Will you, then, O can you disregard the claims of gratitude—the grace of the Redeemer—and the counsels of parental solicitude for your eternal welfare? Are you bent on your own ruin? Are you resolved to press through all restraints, and make your way to

endless perdition, in the face of all that cloud of witnesses which attests the turpitude of sin, and the peace and pleasantness of wisdom's ways? "O that they were wise—that they understood this—that they would consider their latter end!" Let young people imitate the devout and contemplative disposition of Isaac; and they will find it greatly to their spiritual advantage. Let them retire frequently into the field, or the closet of sober reflection, and it will, with a Divine blessing, have a happy influence in discovering to them the vanity of the world; let them but consider seriously and repeatedly their latter end, and they can hardly fail to perceive the importance of preparing for death, and the solemn scenes of eternity. O young man, whose strong passions are hurrying thee on in the pursuit of pleasure, honour, or earthly gain, go sometimes and take a thoughtful walk "on the shore of that vast ocean (eternity) which you must sail so soon." Think of the day of judgment, and of the general resurrection, and of the righteous and irreversible retributions of the world to come. Push your thoughts forward to that momentous period, when, at the sound of the last trumpet, "they that sleep in the dust of the earth shall come forth, some to everlasting life, and, O tremendous reverse! some to shame and everlasting contempt." See the countless millions of the human race starting into life; rising to immortality; and looking up to the descending Judge, with unutterable sensations of joy or grief, expecting from his lips the final sentence which is to fix their doom for ever; and while the awful scene is full and vividly in view, ask yourself whether you are prepared to meet the Judge of quick and dead, and to give up your account with joy, and not with grief.

"When rising from the silent tomb
O'erwhelm'd with guilt and fear,
To meet that last unchanging doom,
O! how will you appear?"

W. N.

Discourses, delivered in the College of New Jersey; addressed chiefly to the Candidates for the First Degree in the Arts: with Notes and Illustrations; including a Historical Sketch of the College, from its Origin to the Accession of President Witherspoon. By ASHBEL GREEN, D. D. LL. D. President of the College. 8vo. pp. 419. Philadelphia, published by E. Littell.

The office of President of a College, is certainly one of the most important and responsible that can be sustained by a man. Those who bear this office in our country are generally clergymen, who, of course, independently of their academic station,

have a weight of responsibility quite sufficient for the most able, diligent, and active individual. But the clergyman who is placed at the head of an important literary institution, sustains a great addition to this weight of responsibility. His is the mighty task, not only to be a spiritual guide, which, of all employments under the sun, is the most difficult, the most interesting, and the most momentous; but to be the guide of those who, in their turn, are to guide and teach others. It is his daily employment to develop the talents, to form the habits, to enrich the minds, to direct the emulation, and to mould, as far as man can do it, the moral and religious character of those who are to go forth and become the leaders of their fellow men, and to fill those various ecclesiastical and civil stations, in which they will become, extensively, blessings or curses to the church and the world. In short, while the ordinary pastor is engaged in labours which bear the social and eternal interests of men by a sort of *retail* operation, the venerated head of a college or university, is engaged in services in which, if he be successful, he is preparing benefactors to society by *wholesale*. He does not live an hour the consequences of which are indifferent. We may say, without extravagance, that every word, and look, and counsel, is pregnant with the future destiny of multitudes. If he be unskilful, or unfaithful, he is every day poisoning society in its most precious fountains; if the reverse, he is continually training and forming those, who, by sound principles, pure example, and active exertions, are to become ornaments and blessings to their species; and some of them to assist in forming others, and they again others, in turn, to the latest generations.

Under these impressions, it was with no ordinary interest that we took up the volume before us. The reputation which Princeton College has long sustained; the peculiarly interesting character of the audience to which these discourses were delivered; and the high standing of the preacher, served at once to raise our expectations, and to increase our solicitude in entering on the perusal. We have not been disappointed. The venerable author has been long known to the religious public as one of the most excellent and eminent men in our country; and it can hardly be doubted that any thing from his pen will attract a degree of attention in some measure commensurate with his character. We think we can venture to assure our readers, that what is here presented will not be found unworthy of his high reputation; and that they will rise from the perusal of the volume not a little gratified that such moral and religious instruction is dispensed in the Chapel of Nassau-Hall.

We are sensible, indeed, that the public taste is not partial to printed sermons; and that a new volume of them, at the present day, must have an uncommon share of merit, to command any

considerable degree of public attention. Such merit, we think, the Discourses before us really possess; and we shall think less respectfully of the religious community than we have been accustomed to do, if they do not meet with a reception more than usually favourable. It is, indeed, very seldom that a volume of discourses of so much sterling merit, issues from the press in any country.

Those who have perused the publications heretofore made by Dr. Green, (which, we may remark by the way, his friends have always been disposed to wonder and to regret were so few in number, and so small in bulk,) will know the kind of excellence which is to be expected in the series of Discourses which form the present collection. They will expect to find every where orthodox and decisively evangelical sentiments; ardent piety; deep, clear, and comprehensive views of the subjects treated; good sense; orderly and systematic discussion; strongly marked judiciousness; rich matter, expressed in neat, perspicuous, nervous language; always manly, dignified, and impressive; and sometimes rising to genuine and elevated eloquence. And all these will be found in the Discourses before us; not, indeed, in the same degree in every discourse, but in all to a very respectable extent, and in some of them in an eminent degree.

The sermons contained in this volume are *nine* in number. The subjects selected for discussion are remarkably well adapted to the audience, and the purpose of the preacher. The following is a list of them: *The Union of Piety and Science*; on Acts vii. 22, connected with Acts xxii. 3.—*God acknowledged directing the Path of Duty*; on Proverbs iii. 6.—*The Good Man's Protection and Support*; on 1 Peter iii. 13, 14.—*The Word of God the Guide of Youth*; on Psalm cxix. 9.—*Christian Integrity explained and recommended*; on 2 Corinthians i. 12.—*A Plea for Early Piety*; on Ecclesiastes xii. 1.—*The Man of False Honour*; on Mark vi. 26.—*The Devout Man*; on Acts x. 2.

The First Discourse, on *the Union of Piety and Science*, is an able and excellent one. The preacher shows in a very clear and forcible manner, "that it is the union of piety and science which perfects, as far as it can be perfected in this world, the nature of man:" that this union "is calculated to preserve both piety and science from abuse, and to carry each to its highest point of improvement:" that "this union happily enables those in whom it is realized, to correct the errors and prevent the mischiefs of those in whom this union does not take place:" and, finally, that "when science is united with religion, the latter is most adorned, recommended, and promoted in the world at large." Under the second of these four heads, the following excellent and well expressed sentiments occur:

"Pious men, without learning, know that learning is too often possessed without piety; and as mankind are extremely apt to undervalue, or to affect to despise, what is not among their own acquisitions, learning itself is frequently depreciated, even by good people who have never acquired it; especially if they have become, in any degree, the leaders of others. They are jealous of learned men; jealous of their superiority; jealous exceedingly that they are not real friends to religion; and jealous, above all, that these men will not be the patrons of some fond notions of their own. But if a man of learning appears who is confessedly and eminently pious; who, it is acknowledged by all, considers religion as superior to learning itself—superior to every earthly object and consideration; whose holy life and ardent labours in the cause of Christ have put him above all suspicion; *this man* they will hear; to him they will listen; to him they will grant their confidence: he can manage them; he can correct their errors, reform their extravagances, and persuade them to yield to reason and receive instruction. In a word, if they have not become lost in fanaticism, he can form them to just views and conduct, in regard to religion: And as only such a man can produce this effect; so, to be capable of producing it—to be capable of preventing or arresting such a deluge of evils as often springs from enthusiasm, deserves to be esteemed among the best and highest of human attainments. Of these attainments our own DICKINSON and EDWARDS* were illustrious examples. Among the very first men of their time, in this country, for intellectual strength and furniture, they were still more distinguished for piety than for learning. In their day enthusiasm appeared in the church to which they belonged. Few other men could gain an audience of the deluded; but these men obtained it, because the reality and eminence of their piety were questioned by none. They spoke and wrote so as happily to correct the spreading evil, and the good which they effected was great and lasting.

"In like manner, only pious men of distinguished science can be fully prepared to encounter those who turn science against religion. But for a few men of piety, who are scholars of the first order, it is impossible to say what would be the limits of the mischief, which learned infidels, heretics and formalists, would do to religion. It would seem as if they would soon destroy all confidence in holy scripture, and all the belief of Christianity which is founded on argument; that they would have all men of liberal minds and pursuits on their side; all youth of aspiring views; all fashion and all power. We know, indeed, that this they will never fully achieve; because we know that the church of Christ is founded on a rock, against which the gates of hell shall never prevail. But although, in every respect, the power is all of God, by which his cause in the earth is effectively maintained, yet it is our duty carefully to consider and assiduously to employ the means, which he has appointed, and which he ordinarily blesses, for the attainment of this end. And since miracles have ceased, by which, at first, Christianity was sustained and extended, in opposition to all the learning, wit and power of man, it appears that science is the *chief instrument*, by which religion is to be defended against its learned, malignant and potent adversaries. When the Christian champion, with genius, erudition and truth, all in his favour, goes forth against this embodied and embattled host of darkness, it recoils—it is disconcerted, discomfited and defeated. Its learning is combatted by better learning; its argument by stronger argument; its eloquence by higher eloquence; its wit by keener wit; its misrepresentation and sophistry, by the luminous and resistless display of truth. It is driven off the field of its own choosing. It shifts and varies its position a thousand times, and still in all it is met, faced, and put to the worse. The cause of truth constantly gains by the conflict, till, at last, she triumphs gloriously: And the thousands who always go as reputation points, follow truth because she triumphs, more than because they have examined and measured her weapons, or beheld and been subdued by her charms. They are preserved, however, from the camp of the enemy, and may eventually be trained into good soldiers of Jesus Christ." p. 13.

* See Note B at the end of the volume.

The following remarks, at the close of the third sermon, on *The good man's protection and support*, will be read with deep interest by every parent, and by every ingenuous youth.

“With paternal anxiety I have often warned and advised and directed you; and with the same anxiety I now look forward to what may be before you. The first and most serious thought which strikes my mind, and which ought to affect yours, is, that God only knows who of you will live and who of you will not live, to take an established standing in society. The catalogue of our college exhibits the note of mortality affixed to the names of a number who, a very short time since, left this place in as much health, and with as bright and cheering prospects, as any of you now possess. Some of your names, it is highly probable, will soon be marked in the same manner. Oh! think on this—and if any of you have not yet begun to be followers of that which is good, begin without delay. Without this you cannot be safe for a day or an hour: with it you are safe, whether life or death await you.

“If you live, you ought to be sensible, that you cannot live long without meeting with difficulties, and enemies, and sufferings. Form what plans, or take what course you may, you cannot avoid them; they will still assail you. If you are not followers of that which is good, you will find more of them than if you are; and you will have to encounter them with every disadvantage. Remember, then, that I have shewn you the way in which you will meet with the smallest share of adversity; and in which you will have the greatest support under that which is unavoidable; nay, in which adversity itself will be made to contribute to your felicity.

“By taking this way, you will also take the high road to usefulness, honour and distinction. For if you act consistently, as followers of that which is good, you will be careful to make the best use of the advantages which you have derived from a liberal education. You will feel bound to make improvement in knowledge, and to employ all your knowledge for some useful purpose. The natural result of this, will be influence, esteem and honour. I do earnestly wish that these ideas were more seriously considered and regarded than they commonly are. Improvement in knowledge ought not to be regarded, as it commonly is, merely as a matter of taste and inclination. It is certainly more. There is, unquestionably, a *moral obligation* imposed on all who possess the means of improvement, to make improvement to the whole extent of their means. They are entrusted with a talent, for which they must render a strict and solemn account. In like manner, every man who possesses useful knowledge, is bound, whatever be his profession or vocation in life, to employ his whole stock of intellectual strength and furniture, in the best manner he can, for the promotion of God's glory and the good of his fellow men. And doing this conscientiously and steadily, he will certainly be useful and respected. Commonly he will have much influence; and often he will rise to high honour and distinction. View the subject in this light, my young friends; act upon this plan; be governed by these principles; be consistent followers of that which is good; and you cannot fail to pass your lives happily, and to close them peacefully or triumphantly.

“Writers, I know there are, and some of considerable character, who have attempted to delineate a happy and useful life, without giving to religion any place in their system. And it is doubtless true that worldly honour and integrity, sobriety, benevolence, public spirit and intellectual pleasures, will always be productive of unspeakably more enjoyment and more respect, than can be found in any course of life which excludes them, or leaves them unregarded. Yet, after all, this system is miserably imperfect: so imperfect, indeed, that we must consider that man as *wretched* who is destitute of religion. He has no resting place for his soul while he lives; no rational hope in death; no satisfying prospect beyond the grave. The Creator has evidently intended that man should find his highest enjoyment even in prosperity, and his chief solace in adversity, in genuine piety. For this, therefore, no human ingenuity or efforts have ever found a substitute, and they never will find one. My dear young friends, seek no such substitute. Seek the grace of God to make you, and

keep you, truly pious. Take the *entire* character of a follower of that which is good, as I have presented it to you, and try to make it your own. You will find that it will be more, far more advantageous, than I have been able to represent it. If you possess it, nothing, as you have heard, will be permitted really to harm you, because the Almighty God will be your friend and protector. Oh! may his grace guide you, may his providence protect you, may his richest blessing rest upon you! Amen." p. 81.

Discourses *fourth* and *fifth*, on *The word of God the guide of Youth*, abound with weighty and instructive matter, well arranged, and forcibly expressed. The following truly valuable observations on the manner in which the sacred scriptures are to be received and explained, we extract with pleasure from the fourth discourse.

"There are, my young friends, two great inquiries, relative to matters of religion, into which all others may be resolved. The first is—Are the scriptures the word of God? The second—What do the scriptures teach?" We are to make the best use of our reason, of which we are capable, to answer both these inquiries. 'Reason,' remarks one who had examined this subject deeply and accurately, 'Reason is, primarily, no more than the test or touchstone of evidence; and in a secondary sense only the standard of truth'† Reason must pronounce that to be true, or false, which the competent evidence proves to be the one or the other. If, in the present case, reason, after fully and candidly examining the evidence—evidence drawn from every source—decide that there is not ground to believe that the scriptures are the word of God, then they have no authority whatsoever, more than other human productions. But if, on the contrary, the evidence is found to be irresistibly conclusive, that the scriptures are the word of God, reason, having ascertained this, cannot legitimately controvert that word for a single moment; but must take it exactly as it is; must labour to understand and explain it, as far as practicable; and when she can go no farther, must reverently submit her powers to the authority of God. In a word, the proper office of reason here, is precisely the same that it is in relation to all the other inscrutable works and ways of God, which, indeed, are very numerous. She is to take facts as she finds them, explain and harmonize them as far as she can; and when she can do no more, fairly acknowledge her ignorance or weakness; and wait for more light in this world, or for more strength in the world to come; recollecting, that at last, and to all eternity, finite reason, or intellect, will never be able to comprehend more than a little, comparatively a very little, of that which is infinite. To act differently from this is manifestly to act most irrationally and impiously; for it is, in the indulgence of a proud and self-sufficient spirit, to follow the uncertain guidance of that twinkling ray of intellect which our Maker has given us; in preference to the unerring guidance of that infinite fountain of intellectual light, of which He is the source and centre, and from which our feeble beam of reason has been derived.

"Can we be more certain of any thing, than we are, that what God says must be true? and do we not know, by much sad experience, that the conclusions of our own reason are not always true; that they are often erroneous and delusive? Is it not then, I ask—all duty apart—is it not one of the plainest dictates of reason itself, always to trust God in any thing that he has revealed, rather than to trust ourselves, in any reasoning against it?"

"Reason dictates, too, that we should be deeply grateful to God, that he has not left us, as the wisest of the heathen were left, to wander in endless uncertainty, in regard to religious truth and duty; but has told us plainly in his infallible word, what is truth, and what is duty. Are there some things in that word the comprehension of which transcends our powers? That very circumstance goes

* See note G at the end of the volume:

† Doctor George Campbell.

to show that the word of God is like all his other works, and by doing so, increases its credibility. 'Unsearchableness to human faculties,' says the same able writer, already referred to, 'is a sort of signature, impressed on the works of the Most High; and which, when found in any thing attested as from him, ought to be held at least a presumption in favour of the testimony.'

"It is, therefore, no objection to the humble Christian, but the contrary, that he cannot fully explain, or comprehend, how it is, that in the perfect unity of the Divine essence, there are three distinctions, usually denominated persons—Father, Son, and Holy Ghost. He receives this truth, without difficulty or hesitation, because he finds it unquestionably taught by the word of God; and he applies it to the great and important practical purposes to which that word directs him to apply it. For the same reason he believes that the divine and human natures were united in Jesus Christ; and on this, as the gospel teaches, he finds the mediatorial character of the Saviour; and the great doctrines of his atonement for sin, and the justification of all true believers, by the imputation of his righteousness. He delights exceedingly to observe that the gospel, manifestly considering the Redeemer as God, as well as man, abounds in representations of Him as omnipotent, omniscient, and omnipresent; always with his people; always protecting them; always helping them; ready to sustain them even in their dying hour;—to take them to his blissful presence; to raise their bodies at the last day; to acquit them in the final judgment; and to receive them, glorified in body and soul, to share with Himself the endless and ineffable bliss of the heavenly state.

"Once more; it is no stumbling block to him who takes revealed truth exactly as he finds it, that he is not able fully to explain the connexion which subsists, between the perfect freedom and accountableness of man, and the absolute sovereignty of the grace and providence of God. He will find, upon due examination, that there is a depth in this subject, as in many others, which he cannot fathom; and into which, therefore, he must adventure with caution, and beware not to proceed too far. His principal concern will be to understand what is practical; and this, with the right temper of mind which he possesses, he will not find difficult. He will not want arguments to convince him that he is a free and accountable creature, because he is conscious of it—he feels that he is so; and because he perceives that the scriptures continually suppose it, and that the whole organization and arrangements of human society are, and must be, built upon it, as a conceded, or self-evident truth. At the same time, his own experience, as well as the unerring word, will teach him, that he is entirely dependant on Divine grace, for every right and holy exercise of his mind; and for strength and ability properly to discharge every duty. He can cordially subscribe to the apostle's declarations—'By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.' Let others, then, explain this subject as they like, or lose themselves in it, as they often do; or let his own speculations on it be what they may, still he has for practice, which he chiefly regards, a plain and satisfactory rule of duty—a rule dictated by common sense and experience, and sanctioned by the word of God, namely, that he is entirely responsible for all his voluntary actions, thoughts and desires; and that he is to look to God, sensible of an entire dependance on him, for grace and assistance to think, and will, and act aright, at all times and in every duty." p. 94.

We cannot deny ourselves the pleasure of making one extract from the *seventh* sermon, entitled *A Plea for Early Piety*; the whole of which, though it will not, perhaps, be found to contain many thoughts that are entirely original, abounds in judicious views, powerful argument, and affectionate paternal wisdom. Our extract is taken from that subdivision, under the second general head, in which the preacher is urging his youthful hearers to make an early choice of piety, from the considera-

tion, that it is, in every point of view, productive of pleasure and satisfaction through life.

"Or do any of you suppose that true piety is unfavourable to a reputable standing in society? Nothing is more contrary than this, both to reason and experience. Religion in all ages and countries, has been considered as the guard of integrity and confidence. Without her oaths and sanctions society cannot exist. Hypocrisy itself bears testimony to the excellence of religion, in inspiring respect and confidence. Knaves become hypocrites that they may be trusted. Their pretence is detestable, but it proves that genuine piety is of acknowledged value, for nothing that is base is ever counterfeited. Let a man be believed to be really and deeply under the influence of religious principle, and he is trusted without reserve. It gives a dignity and a weight to his character which nothing else can confer.

"Religion too is friendly to industry. Industry, indeed, is a part of religion. 'He that provideth not for his own household,' says an inspired apostle 'hath denied the faith and is worse than an infidel.' Now character, confidence, and industry, are confessedly favourable to worldly prosperity, and they are all unquestionably promoted by religion.

"That religion preserves from vice and moderates the passions, is implied in its nature and name. A vicious Christian is a perfect solecism. An ambitious, proud, revengeful, drunken, unclean, profligate Christian, is language of which every one instantly perceives the absurdity. And does religion afford the best guard against all the evils that vice and intemperate passions and appetites produce? Assuredly it does. Look round then upon the world, and when you see—as you certainly may see—that the greater part of all the miseries of human nature proceed from these causes, confess that the remedy of these evils, —a remedy which heals the very fountain of them in the human heart,—cannot be hurtful to happiness, but must abundantly increase it.

"Neither is religion injurious to the accumulation of property, to the comfortable enjoyment of our possessions, nor to a participation in any rational pleasure. The limits which it sets and the restraints which it imposes, in regard to these particulars, are precisely those which reason itself prescribes to every prudent man. Religion forbids avarice, but it also forbids prodigality. The beneficence and charity which it requires, are unspeakably a lighter tax than that which dissipation and sinful indulgence levy on their votaries. The pleasure too, which arises from doing good with our substance to the bodies and the souls of men, is far greater than that which arises from splendour of equipage, from the indulgence of animal appetite, or even from the imitative arts.

"Every gratification and pleasure of the senses, which does not weaken, degrade, or injure our nature, nor intrude on more important concerns and pleasures, religion permits. And who, that values himself on being raised above the level of the brutes, would wish for more than this? To 'crucify the flesh with its affections and lusts,' Christianity certainly requires; but this self command and self denial are really conducive to the greatest enjoyment on the whole. They render him, who complies with the precept, infinitely happier than the slave of appetite, even when appetite can be indulged. That man has not yet learned the laws of his nature, any more than the laws of the gospel, who does not know that moderation, forbearance, and even a degree of abstinence, is necessary to the highest gratification of his senses.

"To all the pleasures of friendship and society true piety is peculiarly favourable. There is something in that softening which genuine religion gives to the heart, or affections, which peculiarly qualifies its possessor to be a friend. So true is this, and so much verified by experience, that I would beg you to make the observation for yourselves, whether in the sphere of your own acquaintance, the warmest, the tenderest, the most lasting, and the most valuable friendships are not found among persons of piety, of both sexes and of every age." p. 177.

The eighth Discourse, *On False Honour*, is one of the most striking and powerful in the volume. It contains a great deal

of instructive matter, and several admirable appeals. The following paragraph is uncommonly vigorous and eloquent.

"It is not certain, however, that Herod had time or sobriety enough to think of such an alternative as this; nor, if it had been suggested, that either he or his companions would have judged that its adoption would preserve his honour. It is true, indeed, that those who claim for themselves exclusively the character of men of honour, do seem, at times, to go a good deal farther than their own principles require. But it must be recollected that those who have not been taught in their school, are probably not competent judges, either of their maxims or their feelings. The wretched monarch whose case we consider, had sworn to give Salome *whatever* she should ask. Now, to propose any thing else than what she did ask, might seem to reflect on her choice; and not to consist with that high and delicate regard to sex and rank, which men of honour always affect. It might also appear unprinciply; as implying, either that he wanted the power, or else that he was afraid, to do what had been required: and to be afraid of any thing, except the loss of honour—afraid even of the wrath of Him 'who is able to destroy both soul and body in hell,' is what—I speak it with horror—is never permitted to a man of false honour, when that honour is at stake. The fact undoubtedly was, that the fidelity of John had given an offence to Herodias, for which she was resolved that nothing but his blood should ever atone. No gratification could be put in place of this; Herod knew it well, and probably they who sat with him knew it too. When therefore, this was asked, his honour, he thought, was concerned to grant it, without hesitation or evasion; because to do otherwise, would be considered as a reproachful shrinking from his promise and oaths, by those with whom he was associated. Yes—though the plain truth must appear like paradox or irony—a nice sense of honour required, in his opinion, that he should immediately kill the best man in his kingdom, and cause his reeking head to be brought in a charger to a royal banquet, and there that it should be formally delivered to the enchanting damsel, who had requested this princely present, and that she should take it and deliver it to her mother, who had prompted her to demand it. The point of honour required exactly this bloody proceeding, and admitted of no alternative. It was nothing, therefore, though the thing itself was shocking beyond all description—so shocking that we wonder how female lips could ever request it, or female hands help to execute it; nothing, though 'the king was exceeding sorry' that he had sworn to comply with this request; nothing, though the compliance would strike at his character, safety and conscience, all at once; nothing, though it was forbidden by every law of God, of justice and of humanity—as a man of honour, he could not and would not refuse it. He did not refuse it—the holy Baptist was that night beheaded; and a sting was fastened in the bosom of this man of honour, which no time or efforts could ever extract, whose poison no art could mitigate, and whose corroding anguish, through the whole of subsequent life, was, we have reason to fear, the earnest only of the gnawings of that worm which should never die, and the torments of that fire which should never be quenched." p. 209.

For the following passage, toward the close of the same discourse, every parent will think himself indebted to the venerable president.

"Consider the duellist. He has adopted a standard of honour, in opposition to the dictates of revelation, reason and conscience. In a hasty or unguarded moment, or perhaps, indeed, with coolness and deliberation, he has given or provoked a challenge, and is pledged to a deadly combat—it may be with one whom he has loved or venerated. He has a wife, or children, or parents, or friends, who, in a few hours, may stand over his lifeless corpse, and to the latest hour of life suffer anguish, and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with its crimes, and self-sent to the bar of God, shall stand there to receive its unchanging destination. Or sup-

pose it is his antagonist who is to fall. Then, though he survive, he may be corroded with remorse to the end of his days. The spectre of his murdered brother, hurried to the eternal world, may haunt his dreams, and seem to tell him of another meeting beyond the grave. But what of all this! The challenge has been given and accepted; and the man of honour has promised with an oath, never to refuse such a call as is now made upon him. Although, therefore, when he reflects on these things, he is 'exceeding sorry' that he is thus circumstanced; yet, for his oath's and honour's sake, and for their sakes who have been his chosen associates, he will not refuse to fight. He will do it, though all temporal and all eternal considerations—honour alone excepted— forbid him. Honour in one scale, and all the tenderest endearments of life, with the alternative of heaven or hell in the other—honour preponderates. He fights and falls; or he lives, to die a thousand deaths! And are these, O false honour! these the offerings that must be made at thy shrine? Thou bloody Moloch! thou fiend accursed! depart from earth to thy native hell! Precious youth of my charge—I charge you, in the name of Christ our Saviour, have nothing to do with this sanguinary demon. No matter what are the consequences of not accepting a challenge. They weigh less, in comparison with those which follow an acceptance, than the dust of the balance against the everlasting mountains." p. 218.

From the last sermon, *On the Devout Man*, we should be glad to offer several extracts. But we only venture to give a single short one. It is taken from the close of the discourse, in which the preacher is showing that devotion is not inconsistent with proper attention to the business of this life, and indeed active employment in it.

"But, with reference to the point now in discussion, facts probably will be considered as more decisive than arguments. To facts, then, the appeal is confidently made, that the character which has been set before you, taken in its full extent, was not only the character of Cornelius, and of other saints of whom the scripture gives us an account, but that it has often been realized in modern times—realized not only in ministers of the gospel, and in men of leisure and seclusion from the world; but in men whose professions or occupations were as little favourable to fervent and habitual devotion, as any employments can be, which are in themselves lawful: and in regard to whom it is also true, that they were as industrious, and as successful, in their several pursuits, as those who paid no regard to religion. Who, I ask, was a more eminent or occupied lawyer than Hale? Who was a more busy or a more distinguished physician than Boerhaave? Who was more incessantly devoted to science than Boyle? Who was a more wealthy and extensive merchant than Thornton? Who was a better soldier than Gardiner? Who was ever more unfavourably situated for devotion than Meikle? Yet these were all eminently devout men. And were it proper for me to name the living as well as the dead, I could, blessed be God, point you to busy men, in whom the character in all its parts is, at this moment, exemplified. Ah! my brethren, we want nothing but a *right heart*, to make it practicable, and pleasant too, to be devout, in any business or situation of life which is consistent with our Christian character. The business or situation which really precludes, or habitually interferes, with devotion, is unlawful in itself, and ought immediately to be abandoned." p. 246.

It is storied of the famous Doctor *Barrow*, that King *Charles II.* said of him, that he was the most unfair preacher he ever heard; that when he discussed a subject, he went so fully and minutely into every part of it, that he left nothing for any one else to say. We have sometimes heard a fault nearly allied to this ascribed to Dr. Green's sermons. It has been supposed that, in some instances, he pursues his subject rather too much

into detail, and leaves too little to be supplied by the minds of his readers. Perhaps this suggestion may not be wholly groundless: the venerable president loves to be explicit; he is unwilling that any part of his subject should be misapprehended, or perverted; and he is, therefore, anxious to prevent this by fullness of explanation, and by scrupulously guarding all his positions. If this plan leaves less for his readers to imagine or supply, it is certainly the more *safe* course; and, if it sometimes approach to formality, or superfluity, it has the advantage of being adapted to those classes of readers who are less capable of pursuing a train of thought only partially developed.

Those who have perused the foregoing extracts, will have had a fair specimen of Dr. Green's manner of writing. His style is neat, simple, vigorous, and remarkably perspicuous. Perhaps the pains taken to be precise and clear, may be, in some cases, almost *excessive*. We think, indeed, that there is hardly any fault more justly imputable to the style of these discourses than an occasional multiplication of words beyond what is necessary for either strength or clearness; nay, in some cases, to the evident diminution of both: epithets, qualifying clauses, or additional circumstances, are sometimes inserted, manifestly with a view to the attainment of philosophical accuracy; when the greater part of them might have been spared, without any danger of mistaking the author's meaning. This, however, is only saying that the Reverend President was more intent on conveying in its fulness a vigorous solemn thought, than in balancing and polishing sentences. In truth, perhaps, it may be maintained, that a solid and powerful mind, is more apt to afford aliment for verbal critics, than one of far less strength, and less richness of furniture, who is chiefly intent on the refinements and beauties of language.

After offering these remarks on the general character of the Discourses before us, we cannot forbear to advert to one characteristic of them, which we think peculiar and striking. It is, that we have not noticed in the whole volume a single feature of *sectarism* or *bigotry*; we have not noticed a single expression, or turn of thought, unless it may be in some of the *facts* stated, that would enable any one to decide to what religious denomination the author belonged. It is well known that the College of New Jersey was founded by Presbyterians, and that it has ever been under the control of a Board of Trustees, a great majority of whom belonged to that church. Most people would expect, in these circumstances, the peculiarities of that denomination to be frequently brought forward, and sometimes at least zealously urged. But we see nothing in these discourses which might not have been delivered entirely to the satisfaction and edification of any audience who believed in the great prin-

ciples of the Protestant reformation; and, from what we can learn, they correspond exactly, in this respect, with the discourses delivered every Sabbath in the chapel of that college. We think this a real honour to the institution; if not a *peculiar* honour, it is certainly not a very common one, under circumstances in any considerable degree similar. We very much doubt whether a more striking instance of exemption from all just charge of "*catering for a sect*," can be produced from all the annals of academical preaching, than is to be found in the present volume.

The "*Notes*" subjoined to these Discourses, are all of them valuable, and some of them eminently so. Indeed a part of them will, no doubt, be regarded by many readers as more interesting than the preceding portion of the volume. The "*Historical Sketch of the College, from its Origin to the Accession of President Witherspoon*," which occupies 124 closely printed pages, will, we are persuaded, be highly pleasing to all those who take an interest in literary institutions, and especially to the *alumni* of the college. We sincerely hope the reverend author will find leisure and strength to continue it up to the close of President Smith's administration, (as he intimates in one of the notes,) and that the next edition of these Discourses, which we shall be gratified to see speedily called for, will contain the "*History*" complete.—Perhaps, however, a still better plan would be, to complete and publish the "*History of the College*" in a detached form. If what is to come should prove as voluminous as what has been given, (and we should calculate that it must necessarily be more so,) the whole would undoubtedly make an octavo volume, in suitable type of the ordinary size. In this case, we would respectfully suggest to the venerable author, whether he might not, in the next edition of the Discourses, to the profit, and very much to the gratification of his readers, fill up the space now occupied by the "*Historical Sketch*," with three or four additional sermons, out of that ample store of excellent ones which he possesses, and with which he has so frequently from the pulpit delighted and instructed his hearers.

A Synopsis of Didactic Theology. By the Rev. Ezra Stiles Ely, D. D. Pastor of the Third Presbyterian Church in the City of Philadelphia. Philadelphia: published by J. Crissy, 177 Chestnut street, opposite the State House.—pp. 308.

(Continued from page 345.)

In explaining the first commandment, our author shows how it requires the conceptions, the apprehensions, the memory, the

judgment, reason, emotions, and every faculty of the soul to be rightly exercised.

It is to be regretted that in a Christian country it is necessary, in explaining the second commandment, to observe :

“If any persons really worship the relics of saints, the saints themselves, the Virgin Mary, the sacramental bread and wine, carved images, or other representations of Christ, or any other visible or tangible form, of which they may conceive, they are as truly chargeable with idolatry, as the pagans who adore wood, gold, stone, clay, serpents, rivers, crocodiles, and twenty thousand divinities.

“Praying to the Virgin Mary, and to any of the spirits of departed saints, is idolatrous worship, and supposes them to be possessed of the attributes of omniscience and omnipresence, which belong to Jehovah alone. Deut. iv. 23, 24. ‘Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God.’—P. 193.

Equally humiliating, yet equally pertinent, is the following remark :

“If men think to please God by abstinence from all animal food, and by celibacy, when his providence does not require these things; by shutting themselves up in convents; by adding cream, oil, and spittle to water used in baptism; by offering up the host as a sacrifice; by burning tapers for other purposes than that of giving light; by binding wafers to the dying; by confessing secret sins to their fellow men; by giving and receiving absolution from men; or by doing any other thing as an act of religious worship, which God has not required in his word, they err, not knowing the scriptures, and violate the second article in the decalogue.”—P. 196.

Probably not a few of our readers will feel themselves reproved, when they peruse the following extract from Dr. Ely’s exposition of the third commandment :

“We are forbidden to take God’s name in vain, by *praying* inconsiderately, insincerely, without meaning what we say, without solemnity, submission, and love; or for such things as God has forbidden us to desire. Those persons who cry, ‘God bless you,’ ‘God bless me,’ ‘Good Lord,’ ‘O Lord,’ ‘Lord have mercy,’ in common conversation, and do not intend seriously to pray, take God’s name in vain. The same is true, in a degree, of those serious persons, who in prayer use some of the names of God to rest upon, and keep up the sound of their voice, until they can think of something else to offer. We should never cry out, ‘O Lord,’ unless we design solemnly to address God, and present either adoration, confession, petition, or thanksgiving.

“Imprecations of evil against our fellow men, and all denunciation of curses, excepting such as God has authorized, are also violations of this sacred precept.

“To utter or countenance the mock prayers, vows and oaths of the stage is a horrible violation of this command.”—P. 198.

The author of this Synopsis was born and educated in New England, and of course accustomed to the prevailing practice of observing the Sabbath from the evening of Saturday to that of the Lord’s day. But he has freed himself from the prejudice of those who imagine that practice required by divine authority. On this subject, in explaining the fourth commandment, he makes these just remarks :

"But the Bible has in no place required other nations to reckon their days in the same manner; or in any particular way. It is simply demanded of them to keep the first day in every week as a Sabbath.

"It must be manifest, let the Sabbath day be commenced when it may, whether at sunset, midnight, or sunrise, that there must be the difference of twelve hours between every different set of antipodes; for when it is midnight to us, it must be noon-day to those who inhabit the same meridian on the opposite hemisphere; and when the sun rises here it sets there; so that it would be impossible for all the people of the globe to observe the Sabbath on the same hours, according to any established diurnal measurement."—P. 210.

Of the correctness of the practice prevailing in the Presbyterian church in regard to the time appropriated in obedience to this commandment, we apprehend our readers, who have attentively weighed the arguments, so candidly and ably urged in two preceding numbers, by M. H., are fully satisfied.*

In explaining the sixth commandment, Dr. E. assigns as the reason why abstinence from the use of the blood of animals was enjoined, that it was intended "to teach mankind a due regard to human life." p. 234. This may be admitted as one reason of the prohibition; but the principal reason was, we believe, the appropriation of animal blood to the purpose of making an atonement, and its consequent reference to the blood of our Saviour shed for the remission of sins.

We fully accord with the author, in his sentiments in regard to the obligation imposed on human society to put the murderer to death. It is false humanity to suffer such a high offender to escape a punishment enjoined, as we believe, on civil government by the authority of the Supreme Lawgiver of heaven and earth. Opposition to his wise appointment, in this case, can never promote the interests of mankind. There may be in such

* It has been asked, why in the account of the creation the evening precedes the morning, in that phrase so often repeated, "And the evening and the morning were the first day;" if the day did not begin with the evening. We offer the following answer.

As the night is distinguished from the day, it is manifest, that by the term day is not meant the space of four-and-twenty hours, but only that portion of them which is not occupied by night. It follows, therefore, that the circumstance of the evening preceding in arrangement the morning, cannot be founded on the fact that the day begins with the evening; because it certainly commences with the morning.

The production of the first day was light; and as light was instantaneously brought into existence, it clearly appears that the first day began with light, or in the morning.

No portion of the works of the six days, it is conceived, was done at night; all, we presume, was accomplished, in every part of the world, during the continuance of light; and yet, as the earth is spherical, the accomplishment of each day's labour, over the whole world, occupied, we may believe, the space of twenty-four hours. Every where then the work began with the light and terminated with the light; and as it ended in all places with the evening, it was natural, in expressing the space of time, to begin at the close, to place the evening first, and say, "And the evening and the morning were the first day," &c.

conduct an appearance of benevolence, but it is not that benevolence which the law of God requires. That humanity which suffers a murderer to escape the punishment of death, is *cruelty* to society at large.

"When one man has wilfully killed another, he is a murderer; and it is the duty of mankind to put the murderer to death. The executioner of a murderer obeys, instead of violating the sixth commandment; because the capital punishment of such offenders is a lawful means of preserving human life. Gen. ix. 5, 6. 'And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed.' This was a law given to Noah as the head of the human family after the deluge; and through him to his whole posterity: and not being a peculiar part of the civil policy of the Jews, or any part of the ceremonial law, it has never been abolished or repealed by Jehovah. Prov. xxviii. 17. 'A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.'

"This universal law, requiring of all mankind the punishment of the murderer by death, was afterwards specially enjoined upon the Hebrew nation, as a part of their penal code; and wise regulations were enacted to preserve men from capital punishment as murderers, who might have been chargeable with nothing more than justifiable, or unintentional homicide. It is the indispensable duty of all governments to punish the murderer with death; and it would be wise in all to imitate the theocratical policy of the Jews, so far as to allow every accused person a fair trial before disinterested judges. Num. xxxv. 30—34. 'Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.'—P. 235.

Every Christian will anticipate with delight that blissful period, when "wars shall cease to the ends of the earth;" when men "shall beat their swords into ploughshares, and their spears into pruning hooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more." Hail happy day! when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Every friend of mankind will wish success to those *Peace Societies*, which, in this country, and in other parts of the Christian world, are labouring to arrest the progress of that dreadful evil which has so long ravaged the world with its dire calamities, and destroyed the human species in such vast numbers. But cordially as we wish the extirpation of war from the face of the earth, we apprehend that many by pleading against the lawfulness of *defensive* war, obstruct the accomplishment of their benevolent design. They mistake their

duty, and condemn what the authority of the Highest has sufficiently and plainly sanctioned.

"Sec. V. Men may wage defensive war without violating, and even in obeying the sixth commandment.

"Prov. xx. 18. 'With good advice make war.' Prov. xxiv. 6. 'By wise counsel thou shalt make thy war.' 1 Chron. v. 19, 20, 22. 'And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.—There fell down many slain, because the war was of God.' Abraham waged war in defence of his kinsman Lot, and seems to have met with divine approbation in so doing. Gen. xvi. 14—20. 'When Abraham heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.—And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and he said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thine hand.' This Melchizedek is celebrated as a peculiar type of Christ, and he evidently blessed Abram for his bold exploit in defending his kinsman Lot, against his captors. It does not appear that Abraham was guided in this warfare by any special revelation and commission; but he seems to have acted on the principle that it was his duty to defend himself, and family, and kindred, from the effects of offensive war by force of arms. Had this warfare on the part of Abraham been considered as murder by Jehovah, it is incredible that he should not have been divinely censured in those records which make frequent mention of this patriarch, and present him as the example for believers. Under similar circumstances we ought to say with Joab to our fellows, (2 Sam. x. 12.) 'Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.'

"When soldiers applied to John the Baptizer, to know their duty, he did not forbid them to bear arms; but implied that they might do it, with good conscience. Luke iii. 14. 'And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.'

"Self-defence may be lawfully carried so far as to take away the life of one who commits burglary in the night. Exod. ii. 2. 3. 'If a thief be found breaking up, and he be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him, for he should make full restitution.'

"Not to be chargeable with indirectly killing ourselves or others in an unlawful manner, we must resist force with force, and even disarm by death those who lift up deadly weapons against us. Neh. iv. 14. "Fight for your brethren, your sons, and your daughters, your wives, and your houses.'"—P. 240.

J. J. J.

(To be continued.)

ERRATUM.—In this review, p. 361, tenth line from bottom, for *national*, read *natural*.

FROM THE MISSIONARY HERALD.
AMERICAN BIBLE SOCIETY.
Sixth Report.

The report commences with a very respectful notice of the late president of the society, and thus mentions the election of a successor.

"On his decease (say the Managers) the attention of the Board was directed to the election of a suitable person to be his successor. It is a most gratifying circumstance, that while the Managers felt very high respect and warm attachment to the many distinguished characters in our country, who have patronized and supported the Bible cause, there was one in whom all were immediately united. And at a meeting of the Board on the 6th of December, by an unanimous vote, the Hon. John Jay, of New York, was elected the President of the American Bible Society."

Bibles printed and issued.

There have been printed at the Depository of the American Bible Society during the sixth year,

Bibles, - - - - -	15,625
New Testaments in English, - - - - -	17,500
Do. in Spanish, - - - - -	3,250
There have been purchased, German Bibles, - - - - -	250
	<hr/>
	36,625

Which, added to the number mentioned in the last Report, - - - - - 231,552

Make a total of *two hundred and sixty-eight thousand one hundred and seventy-seven* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the six years of its existence.

There have been issued from the Depository, from the 30th of April, 1821, to the 1st of May, 1822,

Bibles, - - - - -	28,910
Testaments, - - - - -	24,506
Gospel of John, in Mohawk, - - - - -	39
Epistles of John, in Delaware, - - - - -	15
	<hr/>
	53,470

In the five preceding years, there were issued,

Bibles and Testaments, - - - - -	139,510
Epistles of John, in Delaware, - - - - -	736
Gospel of John, in Mohawk, - - - - -	102
	<hr/>
	140,348

Making a total of *one hundred and ninety-three thousand eight hundred and eighteen* Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society, since its establishment.

Of the Bibles issued from the Depository during the sixth year, there were, German, 393; French, 551; Gaelic, 21; Welsh, 5.—Of the Testaments, 1576 were Spanish, and 77 French.

Legacies.

We stated in our last number, p. 237, the net receipts for the year. The legacies noticed in the following extracts, are not contained in that amount.

"The Board deem it their duty here to mention, that by the last will and testament of the late President, about four thousand five hundred and eighty-nine acres of land, in the state of Pennsylvania, have been left to Trustees, who are instructed to pay the proceeds of the same into the Treasury of the American Bible Society.

"The liberality of Dr. Boudinot to the National Institution has not been without its influence as an example. And the Managers state, with fervent gratitude, that a citizen of New York, after a life which had been marked with many acts of charity and benevolence, in his last will bequeathed large sums to various religious uses; and the name of Mr. John Withington is recorded as one of

the most distinguished benefactors of the American Bible Society, to which he has left a legacy of ten thousand dollars."

Auxiliaries.

"Further evidence of the Divine blessing on the society is found in the increase of the number of its auxiliaries. More have been recognised during the past year than in the two preceding years; and information has been received of a considerable number which have not been recognised. The Board request that, in all cases where a Bible society has been, or may be formed, auxiliary to the American Bible Society, official notice may be sent, *without delay*, to the Secretary for Domestic Correspondence. And they further request, that the regulation be carefully observed, that no society can be received as an auxiliary unless its sole object shall be to promote the circulation of the holy scriptures, without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the scriptures, at the disposal of the American Bible Society as long as it shall remain connected with it. This regulation does not respect the societies not auxiliary, which are referred to in the nineteenth article of the constitution."

The whole number of societies which have been recognised as auxiliary to the national society, is *three hundred and one*.

South America.

The interest which has, of late, been excited in South America, renders it proper that we should make the following extract, with which we shall close.

"The Testaments in the Spanish language, which, as was stated in the last report, were sent to Buenos Ayres, have been favourably received by the Cabildo of that city, and by their order have been delivered to the commissioner of schools.

"It will be seen, by a subsequent list, that a large number of copies of the New Testament in Spanish, have been sent to various parts of South America, and other places, where the Spanish language is spoken. The Managers find the facility of introducing these scriptures to be increasing, and the number of those who aid them in this work is considerable. They have been assured that in one place, these Testaments were received as a most acceptable gift by a Roman Catholic ecclesiastic, that he proceeded immediately to a judicious distribution of them, and that he appeared to engage in this charity with lively pleasure. The Board feel grateful for the assistance with which they have been favoured; and they are determined to embrace and to improve, to the utmost, every opportunity of circulating the scriptures in Spanish. They rejoice in the prospect of being thus more and more instrumental for the Divine glory, and for the good of multitudes who have hitherto remained ignorant of the oracles of God, and among whom, till lately, a copy of the scriptures was hardly to be found. As the truths of religion become more known, the desire of these persons to possess the sacred book will be more general; and the hope may be entertained with confidence, that, in a few years, the New Testament, and also the whole Bible, will obtain a vastly greater circulation among those who use the Spanish language in America and in the West Indies. In this work, the British and Foreign Bible Society have already engaged with zeal and vigour, and they are preparing copious editions of the scriptures for the Spanish and for the Portuguese Catholics."

NEW PUBLICATION.

Now in the press, "A Lecture on Particular Redemption, in which it is attempted to be shown that this doctrine is taught in the Scriptures; and in the Confession of Faith, and Catechisms of the Presbyterian Church." By the Rev. Jonathan Freeman.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Jacob Ford, Esq. executor, the legacy of Mrs. Sarah Hollingshead, deceased, widow of Rev. Dr. William Hollingshead, late of Charleston, South Carolina, deceased, viz. a draft for \$970 87, which with \$29 13, being 3 per cent. premium, paid by Mr. Ford for the draft, make \$1000, the amount of the said legacy, for the Contingent Fund; received	\$970 87
Of Rev John Codman, of Dorchester, Mass. his second year's payment of his generous subscription of \$100 a year for ten years, for ditto	100 00
Of James Van Deusen, Esq. collection in Hudson Church, for ditto	10 00
Of Rev Elias Harrison, Alexandria, First Church, for ditto	20 00
Of Rev. James H. C. Leach, Middletown, Virginia, for ditto	14 05
And from Winchester, Virginia, for ditto	20 95
Of Rev. Jacob Castner, per Rev. Dr. S. Miller, Mansfield, Newton Presbytery, for ditto	10 00
Of Rev. David M'Conaughy, Upper Marsh Creek and Great Conowago, for ditto	20 00
Of Mr. Job Haines, Dayton, Ohio, for ditto	10 00
Of Mr. Samuel Morrow, Fourth Presbyterian Church, Philadelphia, for ditto	25 05
Of Rev. William R. De Witt, Harrisburgh, for ditto	14 00
Of Rev. William Latta, Great Valley, for ditto	9 00
Of Rev. Dr. Archibald Alexander, per James S. Green, Esq. the donation of Hugh Smith, Esq. of Alexandria, D. C., for ditto	50 00
Amount received for the Contingent Fund	\$1273 92
Of Rev. James Patterson, per Mr. Ibvittson, from Rev. Robert Russell, Allentownship, Newton Presbytery, for the education of pious youth in the Seminary	2 25
Of Rev. Thomas Kennedy, per Rev. Dr. Janeway, in part of the proportion engaged to be raised by him for the Professorship of Oriental and Biblical Literature, viz.	
from Buckingham, - - - - -	40 00
Blackwater, - - - - -	12 00
and Snowhill, - - - - -	6 00
Of Rev. A. K. Russell, White Clay Creek and Head of Christiana, for the Professorship to be endowed by the Synod of Philadelphia	40 00
Of Rev. Dr. William Neill, the third, fourth, and fifth instalments, in full of the subscription of Rev. Dr. James Carnahan, of Georgetown, D. C., for the Permanent Fund	50 00
Total	\$1404 17

The Treasurer was requested also to acknowledge the receipt of \$38 from Rev. Dr. Samuel Martin, per Rev. Dr. Janeway, from "Mrs. Ann M'Call, President of the Female Society of Chanceford, York county, Pennsylvania, for the religious instruction of the Indians."

To Correspondents.

"A Synopsis of the External History of the Church," &c. in continuance, is received, and shall appear in our next number.

"Hints to Professors" shall appear in our next.

J. B. on the Book of Job is received.

THE
Presbyterian Magazine.

OCTOBER, 1822.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

HINTS TO PROFESSORS.

There are some sorts of admonition and reproof which do not seem so proper in the pulpit as elsewhere. Censure, that strikes at the pride of domestic life, the love of show, and many other circumstances that are relatively criminal, does not often prove beneficial to a large auditory. Each individual is disposed to look around in search of some one, to whom the admonitory address may better apply than to himself. Thus it happens, that he for whom the remarks may have been principally intended, is nothing the gainer, but may be much the loser. Now a public journal obviates this difficulty. The man who turns over its pages and discerns a fair portraiture of his own life, delineated in the most striking colours, cannot parry off the blow, and fix the charge on his neighbour. He feels the address to be altogether personal; and if he be none the better for what he reads at the time, he will doubtless find his advantage in it hereafter, unless he be given up to the delusions of the devil.

Let it not be supposed that I object to any sort of wholesome truth from the sacred desk. All I insist upon is, that some subjects may be more advantageously treated out of the pulpit than in it; and of this description is the topic now about to be considered.

The pride of life, it is to be feared, greatly mars the beauty of many a promising profession, and tarnishes many a character which, under different circumstances, might shine with increasing lustre. Alas! the pride of the human heart is its greatest curse; it was the first canker-worm that despoiled a human soul, and it continues to be the peace-destroying serpent whose poisonous venom taints the streams of life. Oh what havoc is it now making in our world! How is it polluting the sweets

est joys of Christian fellowship, and luring the soul from the path of virtue! Oh too little is its secret influence regarded, too seldom are its ravages seriously attended to.

* * * * * is an amiable man, possessing many pleasing qualities, a Christian in name if not in truth. He has occupied for many years a high rank in the religious world, and has appeared to be not merely a hearer of the word, but a doer also. He has a family around him who, for many things, deserve to be styled amiable. The voice of salvation and praise has long been heard in his tabernacle, and his household have been regarded as a household of faith. Formerly prosperity gilded his path, he lived in affluence, was charitable and humane. His mansion was the welcome resort of the pious, and beneath its hospitable roof many an ambassador of peace found a comfortable, a friendly home. It was among the sweetest of his delights to entertain the ministers of Christ; and, in short, he seemed ever ready to do good as he had opportunity. And, so long as he had the ability thus to act, it was not merely proper that he should thus deport himself, but it was his indispensable duty. There are, alas, too many professing Christians who devote but little of their substance to works of piety, and from whom every dollar seems to be forced, that is obtained at all.

But riches take to themselves wings and fly away. All earthly prosperity is ephemeral in its nature, and calculated only to disappoint and perplex the soul. Thus was it with him whose character we are portraying. Reverses of fortune crowded upon him, and he soon ceased to have the means of conducting as heretofore. But, alas, he had not yet been sufficiently disciplined in the school of humility. Although affliction succeeded to affliction, and loss followed loss, yet all was in vain, if we might judge from the evidence of the senses; pride of appearance seemed to be a deep-rooted principle in his family; to this every other consideration was made to bend, even character itself seemed destined to fall a victim at its shrine. He incurred debts vastly beyond his ability to pay, and all this to gratify his family in their desire to sustain former appearances. It did seem occasionally as if some sacrifices were made, some superfluities laid aside, but it proved to be merely a faint effort to lop off a few trifling branches from a tree, whose vigorous root, kept far out of sight, was daily shooting forth new branches and transmitting fresh vigour to the old ones. In the meanwhile creditors were pressing, and friends admonishing by distant but well meant hints, yet all to no purpose. Pride with its scorpion lash goaded him on from bad to worse, from folly to folly, and his own conscience at the same time reproved him with its biting sting. Amidst all this scene of inconsistency

and madness, he maintained the same Christian profession, though it required not the spirit of prophecy to determine that his heart was in tune with none other than the notes of sadness. Noisy murmur ran to and fro on every side, and tales too true were published to his hurt. His religious character suffered not merely in the estimation of his brethren, but abroad in the world. He became the subject of the sneers of some, the suspicions of others, the bitter reproaches of not a few, and, in his defection, the cause itself has probably received a lasting wound.

Oh, gentle reader, examine for thyself, and tell me if thou hast never seen an individual who might have sat for this likeness. Knowest thou not some one whose case is here described, or does not conscience tell thee, "Thou art the man?" Would to God the whole were fancy's fairy work, a dream, as unsubstantial as the wind! But, alas, the character is but too common, and we fear is by no means diminishing in its prevalence.

We know it is a hard, a painful thing to descend from the hill of prosperity to the lonely vale of adversity. The pride of our nature is on no occasion so severely assailed, as when necessity impels to such a reverse of circumstances. Here we can sympathize with others, for we too have felt in some measure what it costs the heart of sensibility thus to change conditions in life. But there is a principle, implanted by a divine power in the human heart, that is stronger than the pride of our nature; the principle of grace, which should actuate our conduct on all occasions. When duty prompts us to a humiliating course of conduct, and when Christian obligation points the way, saying, walk ye in it, why should we halt, when halting may be ruinous? Oh, what is earthly splendour when put in competition with that peace of mind which worlds can never purchase? What! can the real Christian doubt which course to pursue, in a strife between integrity of character and the false gratification of carnal desires? Can he deliberately wrong his creditor to procure the means of displaying generosity of character, or of making a show among his brethren? And is not this the conduct of some who are celebrated for hospitality? They entertain the same sort of company and to the same extent as formerly, because old appearances must be maintained, when, in honest truth, they are not worth a solitary farthing. Their family expenses are, it may be, much greater than those of their heaviest creditors, and both at home and abroad they make precisely the same display of plenty, that was observable in their days of affluence.

Oh! professing Christian, whoever thou art, if this be thy condition, thou art awfully circumstanced indeed. Stop, I be-

sech thee, consider thy course, lest thou make shipwreck of faith and become a cast-away.

The most powerful motives present themselves to deter us from such unchristian conduct. Peace of mind, tranquillity of soul, are objects too dear to be bartered for a little false glare, an *ignis fatuus* that glitters but to deceive. The good opinion of our fellow Christians, and the world at large, more than counterbalances all the enjoyment of evanescent splendour. But how do all terrene pleasures sink into nothingness when we attempt to contrast them with the smiles of an approving God! His favour is life, his loving kindness better than life.

Does any one inquire how an individual should act, whose circumstances are such as we have described? The answer is at hand: let him resolve, in despite of what the world may say, in opposition to the pride of his own heart, that, by God's assistance, he will be honest: let him at once declare his actual pecuniary condition, trusting to his heavenly Benefactor, and the kindness of his creditors: let him determine to begin the world anew, to be industrious, attentive to business, frugal, and thus to gain an honest livelihood: let him be encouraged in these resolutions by a becoming deportment on the part of his family, and he need not fear that by their united exertions every lawful want will be fully supplied. Far better would it be, in the sight of God, to live by private munificence on the humblest fare, than to riot in luxury on resources unlawfully obtained. The time for every change for the better is *now*; do the work at once, and dream not of deferring it to a more convenient season; the longer we procrastinate, the more painful will be the effort whenever we shall make it; delay will only wound the soul, make work for deeper repentance, and incur more of the displeasure of Jehovah. Nay, so long as this unhallowed course is persisted in, with the conviction of its sinfulness, so long is Christian profession defective in the evidence of its sincerity. M.

August, 1822.

FOR THE PRESBYTERIAN MAGAZINE.

A Synopsis of the External State of the Church, from the commencement of the Sixteenth Century, to the death of the Emperor Charles the Fifth.

(Continued from page 164.)

Luther's remonstrances, against the sale of indulgences, was soon followed by the death of the emperor Maximilian. That event having been announced, Francis I. king of France, and Charles of Spain, declared themselves candidates for the impe-

rial crown. But the German electors, alarmed for their own privileges, rejected both competitors, and offered the sceptre to Frederic, elector of Saxony : but that amiable prince, influenced by patriotic motives, refused to comply with their solicitations ; he mentioned, however, several circumstances in favour of Charles, who was, in consequence thereof, immediately elected.

Charles, upon his accession to the imperial throne, was earnestly requested by his holiness, to seize Luther and put him to death. Frederic, on the other hand, represented the propriety of submitting the matter to the cognizance of a deliberative council. The emperor, unwilling to offend a person to whom he was under such infinite obligations, ordered for that purpose, a diet to be convened at Worms, and a safe conduct was granted to the delinquent during his attendance before that august assembly.

Luther, it is true, by the intervention of his illustrious patron, had obtained more advantageous terms than he could otherwise have expected, yet still he was in the most imminent danger ; for John Huss, and Jerome of Prague, charged with the same accusation, before the council of Constance, in the beginning of the fifteenth century, were barbarously put to death, although the imperial faith had been solemnly pledged for their personal security. And Luther's friends, aware that the diet at Worms was convoked rather for the purpose of his condemnation, than for a candid and dispassionate investigation of his doctrines, endeavoured to dissuade him from his undertaking. But he observed, with his characteristic intrepidity, " that he was lawfully called to appear in that city, and thither he would go in the name of the Lord, though as many devils as tiles upon the houses were there assembled against him."

His reception at Worms was of the most flattering description. His apartments were frequented by princes and personages of the highest distinction, who treated him with the utmost deference ; and the populace, in numerous assemblages, collected to see him whenever he appeared abroad. But neither popular approbation, nor his eloquent defence, was capable of making any favourable impression upon the diet. The emperor recommended unconditional submission, as being the only means by which he could extricate himself from inevitable destruction. He boldly replied, that he would not submit until his doctrines were shown to contravene the sacred scriptures ; for that *these*, and not the decisions of councils and popes, were the criterion by which the religious sentiments of mankind should be regulated. Menaces and entreaties having proved equally ineffectual, the diet, with the concurrence of the emperor, issued a decree, prohibiting all princes from affording him any protection ; and soliciting all persons to unite in apprehending him as soon

as his safe conduct should terminate. Frederic, again, anxious for his safety, ordered him to be privately conveyed to the castle of Wirtemberg, where, for ten months, he remained in perfect security from the brutal ferocity of his adversaries.

During Luther's concealment, Carlostadt particularly distinguished himself in accelerating the progress of the Reformation. Having observed, with peculiar satisfaction, the alacrity with which those doctrines had been received, as well as the rapidity of their dissemination, he proceeded directly to the abolition of the mass; the prohibition of worship paid to images; and the suppression of other practical corruptions of the Romish church. But he, and his associates, probably, acted rather inconsiderately, as mankind were not sufficiently prepared for such precipitate alterations. Luther, himself, severely reprehended their procedure: but his animadversions are supposed to have originated principally from envy, lest Carlostadt should supplant him in the accomplishment of that laudable enterprise, in which he had been engaged. Be this, however, as it may, he immediately evacuated the castle of Wirtemberg, firmly resolved to propagate his religious opinions, or lay down his life for the word of God, and the testimony which he held.

The Reformation now advanced under a combination of circumstances peculiarly auspicious. The emperor, although decidedly hostile to all innovations in the established religion, having been involved in wars with the king of France, and afterwards with the pope, judged it inexpedient to adopt any coercive measures for its prevention. But, from the commencement of the fourteenth century, the liberal arts had been so successfully cultivated, that literature, during the pontificate of Leo X., was little inferior to that under the second Cæsar. And, in proportion as learning and knowledge increased, so in equal proportion did ignorance, credulity, and superstition, decrease. History, languages, and criticism, all contributed to dispel the darkness in which the human mind had been enveloped, and exhibit, to public view, the abominable fallacies which had been imposed upon them. "So much indeed were the sentiments of many of the laity changed, that," as a judicious writer well observes, "the spiritual denunciations and curses, (when unaided by the secular arm) which would have made their forefathers tremble, served only to make them smile."*

Meantime Luther's translation of the scriptures circulated through Germany with incredible celerity. The extensive diffusion of literature had aroused men from their lethargy, and prompted them to a serious examination of those inestimable treasures, which, by the invention of printing, were become

* Campbell's Lectures on Ecclesiastical History, p. 380.

universally accessible. By this means, that general dissatisfaction which had prevailed against the Romish hierarchy rapidly increased. The Saxons, with the approbation of Frederic, annulled the performance of religious service in an unknown tongue; prohibited the invocation of saints and angels; abolished the canon which enforced celibacy upon the clergy; and suppressed the monasteries, as nurseries of sloth, impurity, and superstition.

But these approximations to the standard of primitive simplicity, excited the vengeance and indignation of all the partisans of Rome. Among these, the unprincipled and tyrannical king of England (Henry VIII.) rendered himself particularly remarkable. He rigorously exercised the punishment by fire, that horrible expedient for extirpating the doctrines of the Reformation, which had been extensively promulgated through that country. And, in order to manifest more conspicuously his superlative attachment to the Catholic faith, he published a work, which is said to have been executed with considerable ingenuity, in opposition to the Lutheran tenets; accompanied with a defence of the Romish communion. This royal production, having been presented to his holiness, was received with such unbounded applause, that he conferred upon Henry the title of *Defender of the Faith!*

These events were immediately succeeded by Luther's severe reply to the king of England; the death of Leo X.; and the accession of cardinal Adrian of Utrecht to the papacy, under the appellation of Adrian VI.

While our venerable reformers were thus earnestly contending for the faith which was once delivered unto the saints, a controversy unhappily arose among themselves, concerning the eucharist, which greatly retarded the progress of the Reformation. Carlostadt maintained, that the sacramental elements were only *signs* or *symbols* of the body and blood of Christ. In this scriptural position, Zuinglius, and Oecolampadius concurred. Luther, who was supported by Melancthon, admitted that the elements remained unchanged, but contended that the body and blood of Christ were actually present, *in, with, and under* the elements of bread and wine; and were, therefore, literally eaten and drunk by the communicants. Hence it was denominated *consubstantiation*. This extraordinary hypothesis, totally unworthy of those excellent reformers, was replete with the grossest inconsistencies. It implied the ubiquity, or omnipresence, of the body and human nature of Christ, than which nothing could be more absurd. But even admitting this assumption, it annihilated the eucharist: inasmuch as the body and blood of Christ would accompany, or be present in, with, and under every species of nutriment we daily receive, as well

as the sacramental elements. The Catholics, in defending *transubstantiation*, or that the elements of bread and wine, after consecration, were transmuted into the body and blood of Christ, had recourse to the literal expression, "this is my body," as a plausible subterfuge; but, on the Lutheran hypothesis, the text can neither be taken according to the literal acceptation, nor according to any rhetorical figure with which we are acquainted.

Meanwhile a diet assembled at Spire, for the purpose of composing the religious controversies which prevailed through Germany. But such was the discrepancy of opinion among the disputants, that it was found impracticable to effect a coalition. The result of their deliberations, therefore, was that every prince should regulate ecclesiastical matters within his own jurisdiction, until a general council should assemble to decide upon the points in dispute.

In connexion with this auspicious event, the cardinal of Medicis, immediately after his elevation to the papal chair, under the name of Clement VII., entered into a formidable alliance against the emperor, to which was given the name of The Holy League. In consequence of which, the Imperialists, under the command of the duke of Bourbon, advanced directly to Rome, plundered the city, and took the pope prisoner, who had fled to the castle of St. Angelo.

Political affairs had hitherto prevented Charles from endeavouring to arrest the progress of the Reformation. But no sooner were preliminaries for pacification adjusted with his holiness, than he appointed a second diet to be held at Spire, being fully resolved to extirpate all diversity of opinion in matters of religion. After violent debate, he caused the decree which had been published against Luther at Worms to be confirmed; annulled the resolutions which had been unanimously adopted at the preceding diet; and prohibited, under pain of his imperial displeasure, all innovations in the established religion, until they should be sanctioned by a general council. Against this perfidious and arbitrary procedure John, elector of Saxony (who had succeeded his brother, the celebrated Frederick, in the electorate); George, elector of Brandenburg, for Franconia; Ernest and Francis, dukes of Lunenburg; the landgrave of Hesse, and the prince of Anhalt, together with the A. D. 1529. deputies of thirteen imperial cities, solemnly *protested*.* hence they were denominated **PROTESTANTS**; an appellation now applicable to all Christians who dissent from the principles and discipline of the church of Rome.

* The imperial, or free cities, which opposed the decree of Charles V., were Strasburg, Nuremberg, Ulm, Constance, Rollingen, Windseim, Northingen, Memmingen, Wissemburg, Lindau, Kempten, Heilbron, and St. Gall.

The astonishing success of our eminent reformers, was an irrefragable demonstration that the work was not of man but of God. Nearly one half of the German princes had already revolted from the jurisdiction of the pope, and established the reformed religion within their own principalities.

In the north of Europe similar occurrences took place: Gustavus Vasa, who was of a bold and independent spirit, which rendered him superior to vulgar prejudices, determined, upon his elevation to the Swedish throne, to emancipate his countrymen from that intellectual vassalage to which they had long been subject. And, as the clergy had been his most violent enemies, inclination and interest concurred in prompting him to abridge that exorbitant power of which they were possessed. He, therefore, commenced his patriotic reign by introducing the reformed opinions into Sweden; and facilitating their diffusion with all the influence of royal patronage. The result corresponded with his most sanguine expectations; for, in a short period, the Lutheran became the dominant religion in that country.

Denmark and Norway, under the execrable tyrant Christian II., received the true evangelical religion. Christian, in order to counteract the predominant power and influence of the ecclesiastics, invited the reformers to visit his realms. There the intrepid Carlostadt, with his disciple Reinard, implanted the principles of the Reformation. Under Christian III., who was a wise and amiable prince, the Protestant religion was firmly established in Denmark and Norway; and in the diet of Odensee, in 1539, the fabric of popery was almost entirely demolished.

Switzerland, through the instrumentality of Zuinglius, as we have already observed, had early received the truth as it is in Jesus. And so unexampled was its success, that nothing but a combination of the temporal and ecclesiastical power, in exercising the most diabolical cruelties against its propagators, could have prevented the total extinction of popery.

In France, multitudes of the common people, and many of the nobility, embraced the Protestant religion. Its dissemination, however, through that country, was much obstructed by the unrelenting severity with which the French monarch (Francis I.) frequently punished its adherents. The following specimen of their sufferings will best exemplify the virulent malignity of their persecutor: "Some Protestant converts had affixed to the gates of the Louvre, and other public places, papers containing indecent reflections on the rites of the Romish church. Six of the persons concerned in this rash action were seized; and the king, pretending to be struck with horror at their blasphemies, appointed a solemn procession, in order to

avert the wrath of Heaven. The host was carried through the city of Paris in great pomp; Francis walked uncovered before it, bearing a torch in his hand; the princes of the blood supported the canopy over it; the nobles walked behind. In presence of this numerous assembly, the king declared, that if one of his hands were infected with *heresy*, he would cut it off with the other: 'and I would sacrifice,' added he, 'even my own children, if found guilty of that crime.' As an awful proof of his sincerity, the six unhappy persons who had been seized, were publicly burnt, before the procession was finished, and in the most cruel manner. They were fixed upon a machine which descended into the flames, and retired alternately until they expired!"* It was the apprehension of a similar punishment that induced the inimitable Calvin to take refuge in Basil, (one of the Swiss cantons) where he published his *Christian Institutes*, an excellent and elaborate defence of the principal tenets of the reformed religion.

The emperor having returned to Germany, during these revolutions in the religious world, ordered a diet to be immediately convoked at Augsburg. (A. D. 1530.) The elector of Saxony, in order to efface from the emperor's mind the slanderous imputations of their enemies, had requested the reformers to compose a succinct compendium of the Protestant opinions. This ingenious performance, which was faithfully executed by Melancthon, the most learned of all the reformers, and known by the name of the *AUGSBURG CONFESSION*, was publicly read by Bayer before the emperor and princes. A similar formulary was presented to the diet, by Bucer, from Constance, Strasburg, Meningen, and Lindau.

Eckius, the Romish orator, Faber, and Cochlaeus, were appointed by the Catholics to examine the Protestant confession; they produced a refutation: an animated debate ensued between the popish divines and Melancthon, who was supported by the other reformers. They presented to Charles a rejoinder to the Catholic confutation; but he superciliously refused to receive it. He demanded instantaneous submission. The censurable timidity of Melancthon would have induced him to relinquish some of the cardinal points in dispute; but as the papists insisted upon an instant and unqualified abjuration, all overtures for reconciliation were contemptuously rejected. A decree was promulgated suppressing the innovations which had been made in the established faith; condemning the opinions of the reformers; and prohibiting henceforth any toleration to those who taught them.

Arguments, and remonstrances, having proved altogether

* Russel's Modern Europe, Vol. II. Letter LIX.

unavailable, the Protestant princes assembled at Smalkade, (A. D. 1531.) and entered into a solemn confederacy, for the purpose of defending by the sword, in case all other expedients failed, those sacred truths, the knowledge of which they had attained by such extraordinary means. The kings of France and England, actuated solely by political motives, consented to afford them assistance. But while the emperor was thus breathing vengeance against the propagators of our holy religion, a number of circumstances had occurred, which convinced him of the propriety of *deferring* his undertaking. The Protestant princes refused to ratify the succession of his brother Ferdinand to the imperial throne; and Solyman, the Turkish sultan, was entering Hungary at the head of three hundred thousand men. Through the mediation, therefore, of the electors of Mentz, and Palatinate, an accommodation was effected; and by a pacification concluded at Nuremburg, the edicts of *Worms* and *Augsburg* were repealed; and the Protestants, on their part, unanimously agreed to assist him, with all their forces, in the expulsion of the Turks. (A. D. 1532.)

We shall close this essay, with an enumeration of the principal fundamental truths of the Christian faith, concerning which all the reformers unanimously concurred, in order that the impartial reader, in comparing them with the tenets of the different religious denominations which now subsist, may see the deplorable apostacy, of many of these, from the very essence of Christianity:

“ 1. Of *God's eternal purpose*, and *predestination of an elect people*, ordained to life and glory eternal.

“ 2. That man had lost all *ability to do good*, and *freedom of will* to choose it: and was in his nature, as fallen, inclined only to evil.

“ 3. That nothing ever did or can alter this propensity of the human heart, but the Holy Ghost by his own immediate agency upon the souls of men.

“ 4. That a sinner is, and can *be justified by faith only*; and this not of himself; being unable either to comprehend or receive the things that be of the Spirit of God: and, therefore, *the faith itself must be the gift of God*.

“ 5. That *merit* in creature there is none, nor ever can be. From first to last a sinner must be saved by grace.

“ 6. That the vicarious atonement by the one oblation of Christ upon the cross, is effectual, not for the many called, but for the few chosen.”*

JOHN A. GETTY.

(To be Continued.)

Poplar Town, (Md.) 27th Aug. 1822.

* Haweis' Church History, Vol. II. p. 99.

ESSAY ON FUTURE PUNISHMENT.

(Continued from p. 396.)

4. The advocates for universal restoration allege many passages of the scriptures as direct proofs of their doctrine. How criminally they wrest the word of God, we shall now proceed to show.

1st, All those texts which declare that the Son of God died for the whole world, for every man, &c. are numbered among the proofs that all men will be finally saved. What was said upon the second objection was sufficient to shut out the Universalist from any advantage to his cause, from reasoning upon the atonement of Christ. Upon the principle contained in that second objection, no atonement for sin was necessary or possible. As our controversy here is not with those Christians who maintain the universality of the atonement, we pass that point with one remark. Those who hold the doctrine of general redemption, (excepting only the few who advocate the doctrine of universal salvation,) do abhor the latter sentiment, and utterly deny it to be a just consequence of the former. They uniformly limit salvation as the Bible does, to the subjects of regenerating grace, to whom the benefits of the atonement are applied in the present life. That Christ did not purpose to give eternal life to sinners dying impenitent, has been fully proved in the former part of these remarks. He pronounces upon all such the sentence of eternal misery in the strongest language possible, that is, in *negative* terms: They "shall not see life." Of one sin He declares, "it shall *not* be forgiven." Of the punishment of the wicked it is said, "their worm dieth *not*—their fire is *not* quenched." It is called "unquenchable fire." To say, notwithstanding these and innumerable other testimonies from the same source, that men dying in their sins shall partake of the redemption purchased by the Son of God, and shall enter into life eternal, is to say to the impenitent, "ye shall not surely die," while the God of truth is pronouncing the contrary!

2dly, To the same purpose are alleged those parts of the scriptures which assert the universal sovereignty and dominion of the Mediator. Of these we shall examine one passage only, and that the strongest. Mr. Winchester, with an air of triumph, calls this, "one passage fully sufficient of itself to settle the dispute for ever." It is Col. i. 15th to 20th: "Who is the Image of the invisible God, the First-born of every creature: for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by

Him and for Him. And He is before all things, and by Him all things consist. And He is the Head of the body, the church; who is the beginning, the First-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father, that in Him should all fulness dwell: and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

If this be the foundation of an impenitent sinner's hope of life eternal, let us try its strength. Mr. W. rests his argument from this illustrious passage, upon the meaning of the word *all*, which he strongly reiterates, must be understood, throughout the paragraph, in an *unlimited* sense. "As the word *all*," says he, "is generally acknowledged to be used in its most extensive sense, in every place in this paragraph except the last, there is no reason to be given why the apostle should change the sense of the word without giving us the least notice of it; and indeed it would be very unkind if not unfair for him thus to do, as it would tend to mislead us in a matter of very great importance."

This last clause savours too much of trifling with inspiration; a taint that pervades the whole of the little work of that writer. Leaving the followers of his error to judge how far they may safely follow his example, we observe:

There are the strongest "reasons" imaginable for understanding the word "all" in the close of the above cited passage, differently from its meaning in the former verses. It is said, because the Mediator is Creator of all things, Upholder and Sovereign of all, *universally*, he must be the Reconciler of *all*. But whither will this lead us? The Son of God is the Creator of universal nature, and upholds all things by the word of his power; therefore he created the holy angels: but could the angels, that never sinned be *reconciled*? Reconciliation presupposes variance. The angels of God then are an important exception to the universality of the terms "by Him to reconcile all things unto Himself." Again, the Son of God is the Creator and Sovereign of the whole immensity of worlds and creatures, "visible and invisible." Is it pretended that his atonement reconciles to God, the earth, the heavens, the moon and the stars, which he hath ordained? Here is an innumerable class of exceptions to the universal application of the words "reconcile all things unto Himself." It is incumbent on our adversaries to show any one "reason" why devils and impenitent sinners of the human race, shall not also be exceptions.

If, in reply to this, it be said, that no other beings are understood to be reconciled by Christ, than those which have offended and are proper subjects of reconciliation, the argument is given up. For its whole force, if it had any, must depend upon the

use of the word *all* in the 20th verse : one single exception will limit that word, but we have exhibited a multitude. If the argument then prove any thing, it proves vastly too much, and thus destroys itself. It leads to an unavoidable absurdity, and totally fails to support the doctrine of universal salvation. Our objector is still bound to prove that fallen angels and sinners dying impenitent, are proper subjects of reconciliation.

The remarks made on this passage are equally true and conclusive on the meaning of the whole class of scriptures which reveal to us the universal dominion of the divine Mediator. They will not, in one instance, bear the inference that Christ is head over all things for the purpose of *saving all mankind*.

Is it asked, what probable meaning then can be given to the words, "whether they be things in earth, or things in heaven?" We answer, the saints in glory were reconciled to God by the death of his Son, and their redemption will be perfected at the resurrection of the just. The saints on earth, all who do or ever shall believe on the Lord Jesus, are and shall be reconciled in him as their covenant Head.

In the passage under consideration there is one clause which, in a far different way from that intended by Mr. W., ought to "settle the dispute for ever:" "And He is the Head of the body, the church." That writer dwells more largely upon what he terms the "reheading of all things" in Christ, than upon any other argument for the "restoration." But is there any hint in all the sacred volume, that Christ assumes this dignity for the benefit of all things? Is it not one avowed design of his mediatorial reign to crush his incorrigible enemies? 1 Cor. xv. 25. "Unto the church" "He is Head over all things." That church is termed *His fulness*—but there is not the shadow of a proof that fallen angels or children of Adam dying impenitent, will ever be admitted into the community of glory.

Under this objection are marshalled a number of texts, some of which are totally foreign to the subject of future rewards and punishments. Others will come into view in the sequel.*

* This writer largely explains 1 Pet. iii. 19, to be an account of what our Redeemer performed while in the state of separate spirits : that in the interval of time between his death and resurrection, his human soul went and preached "salvation to the spirits" then in the prison of hell. The main feature in the scheme of Winchester and Chauncey is, "limited future punishments of various degrees and durations proportioned to the guilt of sinners dying without an interest already secured in Christ." To give this popish error a colour of plausibility, the above absurd interpretation of the apostle's testimony is brought forward with swelling pomp by those men. For if it could be made appear that the fire of hell is a means of grace, and that God adds all other means to persuade the damned to repentance and conversion, their doctrine would be established. But if in this attempt, W. has done violence to that text, what shall we say when we find him calling up Ps. cvii. 10—16, as a direct revelation of the purpose of God to liberate the damned from the prison

5. Universalists affirm, that all those passages of sacred writ which seem most clearly to establish *our* doctrine, may be explained consistently with *theirs*. The advocates of their error endeavour to show that the words both Hebrew and Greek which we translate forever, forever and ever, eternal, &c. ought, when used with reference to future punishments, to be understood of a limited duration. To limit the meaning of these words, and thus to overturn the doctrine of endless punishments, the writer, principally in view in these remarks, as well as others of the party, labour most abundantly; for they know that a failure here involves the ruin of their cause. Mr. W. rests his conclusion mainly on two arguments, if they can be so

of hell! This is using latitude indeed. "These shall go away into everlasting punishment," would have proved his point just as well.

After having copiously dwelt upon the efficacy of means, motives, and torments, with condemned men and angels, Mr. W. in another part of his Dialogues, throws out some remarks quite at variance with the supposition that the gospel is ever held forth to the damned. In his endeavour to remove an objection to his error, grounded on the pointed and unqualified denunciations so frequent and various in the word of God; he is evidently pressed and embarrassed between conviction of the truth and reluctance to part with his own pestilent error. Observe his solution of the difficulty; these are his own words: "Whatever may be the final intention of God towards these miserable creatures" (the damned) "it is evident they are shut up in a state of keen tormenting despair, or dreadful suspense, and may be fully persuaded that they shall never be released, of which it is likely they may not have the most distant hope, or the least degree of knowledge," &c.

To see the inconsistency of this with the above interpretation of 1st Peter, observe: All the victims of justice in hell, were, while on earth, either heathens, (without the advantages of revelation) or impenitent Jews, or impenitent hearers of the gospel. If heathens, they are still ignorant of the gospel, except as instructed by the Saviour according to that construction of 1st Peter; still they have no hope of release, and by the supposition never will have any knowledge of it until released!—If they were impenitent Jews or hearers of the gospel, some of them, no doubt, had on earth a full belief, or knowledge as this writer would call it, of the doctrine of the restoration. Many of the Jews have been strong Universalists, so far as the salvation of their own nation was concerned; their rabbies taught that no son of Abraham could be eternally punished for his sins. Yet, in hell, this knowledge is wholly lost; and their ignorance and despair continue invincible, after the means and motives of grace have been extended to them along with their purgatorial torments. So utterly inconsistent is error, and so various are the absurdities that follow in its train.

The words from W. "whatever may be the final intention of God," &c. amount to a concession that his scheme rests on no certain ground. That concession is given in still broader terms near the close of his work. On the objection to his plan, arising from the obstinacy of human depravity, he says, "I confess to you that it requires a faith, if possible, more strong than that of Abraham, to believe the doctrine of the restoration steadfastly, in the midst of so much evil as prevails in the world, and which seems to render it impossible; but my only hope is in God." How presumptuous a hope must that be which intrudes thus into the presence of the Lord, while it is proclaiming falsehood in the face of his testimony, and resisting all the evidence of reason, conscience, and experience! But it is a faltering hope, or it would not leave a man to lower the tone of triumph so often, into the stammering language of doubt and self-contradiction.

called: the first is a maxim, the second a fact. Here we have falsehood employed to establish error. Hear the maxim: "Now," says our author, "the rule for understanding words is this; what *must* be the meaning of the word" (ἀϊών, &c.) "in many places, and what *may* be the meaning in all, is the true sense of the same."

The second is a fact: that in many places of the Old and New Testaments, the original words translated forever, forever and ever, and eternal, have, and from the nature of the subject must have, a limited signification.

(1.) By the help of such a rule, you may establish any system of doctrine, or science, however preposterous. Like every other principal argument used by that writer, it is a *petitio principii*, a begging of the question, a mere assertion of the thing to be proved, and then proving his point by his assertion. He takes it for granted, that the words ἀϊών, αἰώνιος, &c. *may*, in all places of the sacred volume where they are used, signify a limited duration; and then affirms, that because they *may*, they *must*. Supposing the premises true, the conclusion could not follow; but they are false; otherwise the words Πνεύματος αἰωνίου, Eternal Spirit, Heb. ix. 14, *must* signify a being of limited duration: and αἰωνιος ζων, *must* signify a life that will certainly come to an end. Taking that rule then as our guide in interpreting the words which we render eternal, &c. we are compelled to give them *always* a limited meaning: consequently, we should have no warrant for believing the Deity to be eternal in his existence, nor any ground of hope that the life of the blessed in glory would not at some period come to an end.

Further: beside the strong *negative* terms before cited, in which the Lord Jesus solemnly denounces the endless doom of the wicked, he and his apostles employ the very same terms to express the eternity of future misery, as to set forth the eternity of God and the eternity of the heavenly glory.* It is, therefore, a false assertion of Mr. W. "that the felicity of the righteous is promised in much stronger language than the misery of the wicked is threatened in the scriptures." Stronger expressions cannot be found in the compass of the Greek language, to describe eternal duration, than those applied frequently to the perpetuity of future punishments.

(2.) With regard to the fact, that the words forever, forever and ever, eternal, &c. are often applied to things in their own nature perishable, or destined to come to an end, we grant it; but the meaning is always easily determined by the subject.

* See the whole of Matt. xxv. 46; also, Matt. xviii. 8; Mark iii. 29; 2 Thes. i. 9; Jude, verse 6th, where the punishment of sinning angels is described by their being bound with δεσμοισα αἰδιγοισα, eternal chains; and see Luke xvi. 26, and Rev. xiv. 10, 11.

Sometimes eternity is attributed to those beings which are as old as the world; thus we read of everlasting hills, or mountains of eternity. Sometimes it is put for a duration as long as the nature of the thing in question can permit; thus it is said that a servant who would not accept his liberty in the seventh year of his servitude, should serve his master forever, (Exod. xxi. 6,) that is until the time of the jubilee, for then the Jewish republic was new-modelled, and all slaves were set free. Sometimes it expresses any thing perfect in its kind and which hath no succession; thus the priesthood of Melchizedek, and that of Christ, of which the first was a shadow, abide continually, or forever; Heb. vii. 3. This term then must be taken in a metaphorical sense in the three following cases:

“ 1. When that which is called eternal in one place, is said in another to come to an end; thus it was said that the ceremonial law was to endure forever. This expression must not be taken literally, for all the prophets informed their countrymen that the ceremonial economy was to end, and to give up to a better. Now the holy scripture does not restrain in any one passage what it establisheth in others, concerning the eternity of future punishments.

“ 2. A metaphorical sense must be given to the term, when the sacred history assures us that what it calls eternal has actually come to an end; thus it is plain the fire of Sodom was not eternal, for sacred history informs us it was extinguished after it had consumed that wicked city; and it is called eternal, only because it burned till Sodom was all reduced to ashes; Jude 7. But what history can engage us to understand in this sense the eternity attributed to the torments of the wicked?

“ 3. The term must be taken metaphorically, when the subject spoken of is not capable of a proper eternal duration, as in the case just now mentioned, that a mortal servant should *eternally* serve a mortal master. But the eternity of future punishment, in a strict literal sense, implies no contradiction, and perfectly agrees with the objects of our contemplation.”*

The sentence pronounced by our Lord against Judas, Matt. xxvi. 24, “It had been good for that man if he had not been born,” has occasioned the advocates of universal salvation inextricable difficulties. The evident meaning of that sentence, and the *wo* that preceded it, is, that the betrayer would suffer eternal pains; for no punishment of finite duration could justify the assertion that his being would be worse than non-existence. On the supposition that that traitor shall suffer the wrath of God for many millions of ages, and after this period ascend to eternal glory and felicity, his existence will be, in the aggregate,

* Saurin's Sermon on Rev. xiv. 11.

an infinite blessing; as much to be preferred before non-existence, as eternity exceeds a limited number of ages. In that case the "Faithful and True" spoke that which was contrary to truth concerning his enemy.

To avoid this horrid consequence, Mr. W. runs into an absurdity that proclaims at once the laxity of its author's principles, and the ruinous state of his cause. "I am of opinion (says he) that even worldly troubles, short as they are, may sufficiently justify the expression. There are a thousand circumstances, into which the children of Adam fall, that make their case infinitely worse than though they had never been born, even without supposing a state of future punishment at all."

Does not the common sense of mankind save us the trouble of refuting an assertion like this? Does not so bold a misrepresentation of truth discredit the doctrine it is designed to support? Can any believer in Divine revelation receive an error which drives its followers to these profane quibbles on the sacred word? Let the Universalist choose which side he will of the following alternative, and he must renounce his error or remain in wilful delusion: Either the words of Christ are false—or the doctrine of universal salvation is false. For, if the sentence of our Lord on his betrayer is true, Judas will suffer the vengeance of eternal fire.

6. Having disposed of the leading topics of defence, taken by our adversaries from the scriptures, we proceed to consider one remaining objection to eternal punishment grounded on the supposition of its injustice. It is affirmed that endless misery is beyond all proportion to the sins committed in the short period of human life. Plausible as this objection appears, it is founded on a principle that few consciences are blind enough to allow correct, viz. that the wickedness of a sinful action is proportional to the time occupied in committing it. Such a rule for estimating the evil of sin, had never been conceived, if reason had not first been perverted to the service of falsehood. The most horrid crimes have been perpetrated within the compass of a few moments. One hour perhaps sealed the doom of Judas. A day only was required for the commission of a crime which involved the whole Jewish people in calamities the most direful and durable that ever fell upon any nation.

To estimate the evil of sin and its consequent desert of punishment, we must take into view not only the time consumed in the perpetration, but two other considerations of unspeakably greater weight:

1st, The authority opposed; and 2d, the obligations violated. The authority opposed in every instance of sin, whether in act or principle, is the authority of the King of kings. Who but God shall estimate the evil of this opposition? Who but the

Judge of all the earth shall ascertain the degree or the duration of the punishment due to the rebellious?

The obligations which sin always violates, are infinitely higher than any that can subsist between man and man. The sovereign Creator, the kind Preserver, the gracious Redeemer of man, has claims upon our obedience which our most elevated conceptions in this state of our being will never reach.

G. W. J.

LECTURES ON BIBLICAL HISTORY.

NO. XIV.

“Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.”
GENESIS, xxvii. 28, 29.

Isaac, though a man of eminent piety, was a man of affliction. It must have been matter of grief to him that Esau, his favourite son, discovered strong symptoms of profaneness, not only by selling his birthright, but by marrying into an idolatrous family. On one occasion we find him driven from Canaan by famine, and obliged to take up his abode for a season in the land of Philistia. There, by the good hand of the Lord, his wants were liberally supplied; but his prosperity soon drew upon him the envy of the Philistines; and, for many years, in the latter part of his life, he appears to have been entirely blind. Finding himself unable, in this condition, to superintend the affairs of his family, and the concerns of religion, he wished to resign the care of those weighty matters to Esau; but, by the overruling providence of God, the solemn charge was devolved on Jacob, in the words of our text, “God give thee of the dew of heaven,” &c. One design of the present lecture is to inquire into the import of this blessing. But, before we proceed, two or three questions, arising out of the history of the affair, seem to demand some notice. Why was Jacob preferred to Esau, in the divine purpose? How came Isaac to be under a mistake respecting the decree of heaven in that matter; or, if he understood it, why did he aim to frustrate it? What are we to think of the imposition practised, by Rebekah and Jacob, on Isaac, in correcting his mistake? And how can we justify the conduct of Providence in permitting its design to be carried into effect, by such means as were used in this case?

The first question we cannot solve except by referring the choice of Jacob, in preference to Esau, to the good pleasure of God. Jehovah is free and independent in all his designs and in all his dispensations; all creatures are his, and he has a right

to dispose of them as he sees fit. On this obvious principle, had the preference in question respected the eternal and immutable condition of Isaac's sons, in a future state, we know of no good ground on which we could find fault with it: but, in our opinion, the preference was not so extensive in its design as to determine the everlasting destiny of either Jacob or Esau. No such inference can be fairly deduced from the divine declaration respecting them, while yet in their mother's womb: "The one people shall be stronger than the other people; and the elder shall serve the younger." God designed that Jacob, and not Esau, should form the next link after Isaac in the chain of our Lord's lineage, according to the flesh; and that the younger, instead of the elder, should succeed the father in the chief management of religious and ecclesiastical matters. But this design no more determined that Esau should perish eternally, than the calling of Abraham determined the everlasting destruction of all the rest of mankind then living. It is true that Esau, so far as we are made acquainted with his character, appears to have been a wicked man; and if he served sin in the lusts thereof, he no doubt received its wages, which is death; but Jacob's being preferred, and destined to rule over him, in the family and in the church, imposed on him no necessity to be profane and do wickedly.

As to the second question which presents us with this alternative, viz. That Isaac was either ignorant of the divine purpose, assigning the paternal blessing to Jacob; or, knowing the decree, he aimed to frustrate it; we think it would be unjust and uncharitable to impute to him a wish to defeat or oppose the will of God in that matter, had he rightly understood it. We suppose, therefore, that he was in an error—that he verily believed Esau, as the first-born, was entitled by custom to the blessing; and, accordingly, would have conferred it upon him had not Providence interposed. That Isaac's error was altogether blameless, in this instance, we do not assert; he may not have been as attentive as he should have been to the indications of the divine will; and, as he was evidently partial to Esau, his passionate fondness for a favourite son may have darkened his views of duty, and led him to mistake his own wishes for the will of his Maker. He seems to have been convinced ultimately of his error, and to have acquiesced in the divine disposal of the blessing, without murmuring: for upon Esau's application for the benediction, which had just been given to Jacob, the father says firmly, yet feelingly, as if sensible that he had heretofore been fighting against God, "I have blessed him, i. e. Jacob, yea, and he shall be blessed."

As to the intrigue and falsehood employed by Rebekah and Jacob, in this affair, we have no apology to make for them:

a pious fraud is just as flagrant a violation of the law of truth and honesty, as any other piece of deliberate and wilful deception. The deed of sale, ratified by oath, which made over to Jacob the primogeniture, even supposing the birth-right included the paternal blessing, conveyed no license to use unlawful and immoral measures to secure it. That end which cannot be accomplished without resorting to unlawful means, may, to say the least, be suspected of being a bad end; nor can any end, however great and holy, sanctify unhallowed means. Had they a full conviction that God designed the blessing for the younger, and not for the elder? Then they should have waited patiently for God to effect his own design in his own way. The Lord of all the earth will do right; his purposes are holy; his power infinite, and his resources abundant; he has means enough, always at hand, to accomplish his designs, without tarnishing his glorious goodness, or fixing a stigma on his immaculate purity. And, readers, while we thus censure the wickedness of Jacob and his mother, in this affair, may we not take a useful hint, even from their misconduct? We are often perplexed, and in straits—often at a loss to reconcile the promises of God with the dispensations of his providence. When this is our case, let us wait on the Lord, and stay ourselves on the Most High; if he assigns us a heavy cross, let us take it up, and bear it patiently; let us follow our blessed Master whithersoever he may conduct us, but let us never go before him, by the use of forbidden expedients, for the purpose either of getting rid of our trials, or of bringing about what we may believe to be according to the good pleasure of his will. Whatever may be our circumstances, either in temporal, or in spiritual concerns, let us confidently, yet humbly, commit our cause to God our Saviour, for “blessed are they who put their trust in him!”

But how shall we justify the conduct of Divine Providence, in permitting its design to be accomplished by such means as Rebekah and Jacob used in wresting the blessing from Esau? This is a difficulty which belongs, in common, to several cases recorded in sacred scripture; and though we may not be able to justify the ways of God to man, in the case now before us, or in any other given case, yet, that they are justifiable, and that they will be vindicated one day to the honour of the divine government, and to the entire satisfaction of holy men and angels, it is our happiness most confidently to believe. Let it be carefully observed, that the difficulty is not peculiar to the case now under consideration. God designed that Joseph should go into Egypt to prepare the way for Jacob and the rest of his family; but God never required Joseph's brethren to conspire against him, and send him thither as a slave.—It was “according to the

determinate counsel and foreknowledge of God," that Jesus of Nazareth was to die, the just for the unjust; but the righteous Lord of heaven and earth never required Pontius Pilate to condemn the innocent, or the Jews and Romans to take him, and, with wicked hands, to crucify and slay him.—So God designed that Jacob should inherit the paternal blessing; but who will say that he either demanded or needed circumvention and falsehood for the accomplishment of his design? In all these cases the human agency concerned in bringing about the several events, was volunteered. No necessity of doing wickedly was laid upon Joseph's brethren—nor on the murderers of our Saviour—nor on Jacob and Rebekah; they acted freely, deliberately, and voluntarily; their acts were their own, and theirs were the guilt and turpitude of those evil deeds, which the wonder-working hand of God overruled for good, and rendered subservient to his most holy and merciful designs. If you ask why God did not prevent the acts of these wicked agents, you might as well ask why he permits the wicked to act voluntarily, i. e. why he does not divest them of their moral character, and free them at once from all responsibility for the deeds done in the body. The power that educes good out of evil, that lays the worst actions of men under contribution to the most worthy purposes of heaven, is, indeed, mysterious, and, to our feeble intellect, utterly incomprehensible; yet that there is such a power continually operating in our world, we as fully believe, as that the sum of all the parts is equal to the whole, or that two and two make four. "The Lord reigneth; let the earth rejoice, and the multitude of the isles be glad thereof." Rebekah and her favourite son may have designed evil against Esau; they followed the devices of their own hearts; their motives may have been bad; their agency was unsolicited and obtrusive; the means they employed were wicked and unwarrantable, as appeared in the sequel, by their personal sorrows, as well as by the feuds and animosities which their unnatural conspiracy engendered: they repented, however, and both, we may hope, obtained forgiveness through grace. But the divine purpose was good; nor was it to be frustrated by the ignorance, or ill designs of erring mortals. The mistake of the fond father, and the pious fraud of the partial mother and her ill-advised son, are overruled by a wise and gracious Providence. Jacob receives the benediction, and, through him, it is conveyed not only to his immediate descendants, the heads of the twelve tribes, but to the seed of Abraham, the church of the living God, down to generations yet unborn.

Proceed we now to inquire briefly into the meaning of the paternal blessing: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let peo-

ple serve thee, and nations bow down unto thee ; be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee." This solemn and religious benediction, was one of the distinguishing usages of the patriarchal or Abrahamic dispensation ; the design was, as has been already observed, to transmit the promise of Canaan, of a numerous progeny, of divine protection ; and, especial, the promise of that seed of the woman that was to bruise the serpent's head, and in whom all the families of the earth are to be blessed ; as, also, to transmit from father to son the sacerdotal office, as it then existed ; so that the son who received the blessing, was invested with authority to offer sacrifices, and preside, generally, in ecclesiastical concerns ; and, along this line of succession, as far as it extends, we are to look for the lineage of Him, who " came a light into the world," and who is the Prophet, the High Priest, the King, and sole Head of the church.

It is observable that the blessing here given to Jacob, is prophetic ; and that it consists of three branches ; viz. all needful supplies of worldly substance ;—extensive dominion ;—family pre-eminence, and great and lasting spiritual advantages. " God give thee, or God shall give thee of the dew of heaven." In hot countries, where rain is less frequent than in others, the morning and evening dews afford an appropriate image of plentiful harvests and fruitful seasons. " And the fatness of the earth." Canaan, assigned as the temporal residence of Jacob's posterity, was a fertile soil ; and, therefore, it is called " a fat land," Neh. ix. 25, and the fatness of the land means its produce, in rich abundance. " Plenty of corn and wine," are expressions of similar import. " Let people serve, and nations bow down unto thee ;" this was fulfilled to Jacob's descendants, when the Idumeans, the Arabians, and Syrians, were subservient to the Israelites, in the reigns of David and Solomon. " And let thy mother's sons bow down unto thee ;" this part of the blessing indicated the prerogative of Jacob, as having the chief authority in the family, particularly in religious matters. " Cursed be every one that curseth thee, and blessed be he that blesseth thee ;" this is manifestly a promise of divine protection, in the form of a solemn warning to the world, not to treat the church of God with contumely or reproach.

To exhibit the sense and import of this remarkable and prophetic benediction, as fully as possible in a small compass, we would observe :—That the blessing given to Jacob in terms implying dominion over his brethren, was a conveyance of authority in the visible church, and a transmission of the special blessing promised to Abraham, which related to Christ, and his kingdom. This prediction, then, had its full accomplishment,

neither in the person, nor in the natural posterity of Jacob, but in that illustrious personage descended from him according to the flesh; and "who being in the form of God, and thinking it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father:" Phil. ii.

Come the blessed day, when this glorious design shall be brought to pass, in the unbounded reign of Messiah, the Prince of Peace, and the desire of nations! W. N.

THE BOOK OF JOB.

This part of the sacred scriptures, or *Hagiographa* of the Jews, contains a most interesting and instructive biography of a man whose genuine piety, unsurpassed patience, and sincere humility, hold him forth as a bright and rare example of that faith "which works by love and purifies the heart:" but various hypotheses have been indulged with regard to its author and truth. Some suppose it to be an allegory, and the production of Moses, during his forty years residence with the Midianites.* But others, with a higher degree of probability, regard it as the true memoirs of a man whom the Almighty thought proper to afflict, but, who "troubled on every side, yet not distressed—perplexed, but not in despair—cast down, but not destroyed," has left to posterity the records of the Lord's mercy and goodness, conveying the moral that although the light of his countenance be apparently withdrawn for a little, it will not utterly be withheld from his true disciples.

As to the former supposition it does not carry with it a plausible appearance; for if Moses had intended to write a fictitious history of this nature, we should think that it would appear from his own intimation of the fact; for we are not authorized to imagine that he would suffer that narrative, if fictitious, to go into the world with such manifest evidence of its being true, if it were not really so. This opinion is more fully substantiated by scripture itself: certainly Ezekiel had no doubts, and he corroborates his belief, (xiv. 14.) "Though these three men, Noah,

* See Hunter's *Sacred Biography*, Lect. 2. Vol. III.; and Dr. Blair's *Lectures on Rhetoric*, Lect. XLI. which seem to favour this opinion.

Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God:" and also James, (v. 11.) "Ye have heard of the patience of Job, and have seen the end of the Lord, that he is very pitiful and of tender mercy." "It is scarcely to be believed," says bishop Pretyman,* "that the apostle would refer to an imaginary character, as an example of patience, or in proof of the mercy of God." "No reasonable doubt," says the commentator Scott, "therefore, can remain, but that the narrative of this book is historical truth; though we may safely allow that, as the discourses of Job and his friends are recorded in poetical language, their sentiments and arguments alone are transmitted to us, and not the exact words which they used in conversation." (*Prefatory Remarks to the Book of Job.*)

Besides to Moses, the authorship (of the principal part at least) has been ascribed to Job himself, and to Elihu; but since "all scripture is written for our learning" the subject is of too little importance to authorize a minute critical investigation into the merits of the various theories concerning its author, and we the rather abstain from it, fearful lest in an attempt to reconcile them we should increase doubts and multiply suppositions. Thus much we think proper to have said plainly concerning the authenticity of the book, that it may not rashly be considered a "cunningly devised fable." J. B.

FOR THE PRESBYTERIAN MAGAZINE.

STRICTURES ON INFIDELITY.

The adoption of error, not unfrequently, affords a solution of *primâ facie* difficulties; like the practice of sin, it often produces present gratification. If, however, in the same view, we include the whole range of evidence and objection, the rejection of truth will be found to be a matter of no little difficulty: so it would seem in theory, if there be any such thing as truth it must be attended with evidence; and so it is found in fact. "The way of transgressors is hard;" in exchange for a momentary triumph, she dashes her votaries into a bottomless pit, and eternally do they sink in the darkening abyss, while every looked for resting place has on it the awful inscription, "a refuge of lies."

By rejecting revelation, the deist avoids some seeming difficulties, but at how great a sacrifice! By immolating some of

* Elements of Christian Theology, Vol. I.; or in a separate volume entitled, "Introduction to the Study of the Bible."

the most essential principles of his nature. The external and internal evidences for the divine origin of the holy scriptures, especially when combined, are perfectly conclusive; so that a rejection of them does not arise from a want of evidence, but from some other cause, which no degree of evidence, however intense, could ever do away, and which, consequently, not even miracles the most stupendous could ever counteract. If the evidences of Christianity, which we now have, be insufficient to ensure a belief in it, no sufficient evidence could at all be had; —to establish this point is the design of the present remarks. This declaration is directly contrary to the opinion of mankind generally; and from this circumstance, as well as from the importance of the subject itself, it demands a careful investigation.

Suppose the continuance of miracles to be this stronger evidence to which the deist wishes to have access, (and I know of none more satisfactory) such a continuance of miracles, it is contended, would be far from producing the desired effect. We do not deny that miracles were necessary, at the ushering in of Christianity, to prove that it was from God; they were the seal of heaven affixed to the divine message, and being transmitted to us, in such circumstances as to render deception impracticable, they as much attest the truth of revelation to us, as they did to those in whose presence they were immediately performed. But the continuation of these miracles is not at all essential to our conviction of the truth of scripture; on the other hand such a continuation of them, would necessarily counteract the effect which a few have produced, i. e. would disprove that very revelation which they would be brought to support. On the supposition that miracles yet took place, every person might claim equally to have them performed in his immediate presence, and for his own satisfaction: if they were not done in his immediate presence, he must depend for the truth of their actual performance upon the testimony of others, and would of course be in the same condition, with respect to them, as we now are with respect to those which took place at the introduction of Christianity. This condition would even be worse, because the continued tradition of miracles for near two thousand years, would necessarily enlist in its favour the prejudices and passions of men, and, no doubt, a numerous class would be interested in practising deception. Whereas, the apostles, upon whose testimony we at present rely, we know could gain nothing from their religion only on the supposition of its being true. The continuance of miracles could be of use then, only to those who had a full and fair view of them in circumstances where deception would be an impossibility. Let then a miracle take place as often as this hypothesis would render it

necessary, the counteraction of the laws of Nature would be so frequent, that these laws could no longer be called general.

*Now a miracle being a counteraction of the general laws of Nature, can take place only so long as these laws remain general; hence, we see, that so frequent a repetition of miracles, by destroying the general laws of Nature, must take away every possibility of their own existence.

From the abstract principle let us descend to a particular instance, and we will soon perceive that such a frequent repetition of miracles, instead of doing away the doubts of men, would throw the mind into complete scepticism. Perhaps every man if asked what particular miracle would produce the greatest effect upon our religious creed, would instantly reply, "the mission of a messenger from the dead, who had himself witnessed the transactions of eternity:" let this be the miracle to which the disbeliever in revelation has access, and if this be insufficient to induce belief, we may take it for granted that none would be efficacious. Agreeably, therefore, to his hypothesis, suppose that many millions, since the days of our Saviour, had risen from the dead, and attested that there are such places as heaven and hell—then would we be sagely told, that these persons were hired by a selfish priesthood to practise deception upon mankind; or that animation was merely suspended, and their visions of eternity occasioned as dreams are by what had occupied their former thoughts; or, finally, that such a frequent restoration of life must be occasioned by some unknown law of Nature, and the torments of the supposed hell fire were, perhaps, produced by the reanimated blood forcing a passage through the obstructed stiffened veins, and their imaginary paradise resulted either from the refined vibrations of the nervous system, or from the contrast between violent agony and entire freedom from pain, in the same manner as a person just recovered from an acute pain, often feels the most exquisite sensations of pleasure. And not only would these surmisings arise in the present state of human nature, but there would not be wanting grounds for incredulity. We see, therefore, that the present evidences of Christianity are the most perfect and satisfactory imaginable, and a disbelief of the holy scriptures results not from a want of evidence, but from some other cause which can never be at all affected by evidence.

* Some persons, who are fond of quibbling, will tell us that a counteraction, or suspension of the laws of Nature, as it is frequently effected by human, and may be by angelic instrumentality, does not imply a miracle. To such persons we may reply, that "although we know not the point at which bodily strength must stop, but that a man cannot carry Atlas or Andes on his shoulders, is a safe position;" so a miracle is a miracle, and no man can do these miracles except God be with him.

The deist not only refuses to admit the most conclusive evidence, but would substitute for it a *felo de se* witness; an unattainable and unsatisfactory kind of testimony, as though he were wiser than Infinite Wisdom; yet these are the persons who style themselves *freethinkers*, just as though *freethinking* and *nonthinking* would lead a man to the same conclusion. If, however, to this Proteus class we apply the restoring wand, we shall find them "an evil and adulterous generation, seeking after a sign, but no sign shall be given it:" "John came neither eating nor drinking," what have ye to say to this ye infidels? "he hath a devil:" but "the Son of man came eating and drinking;" what now? "Behold a man gluttonous and a wine bibber." Revelation was established by miracles, "but I want a miracle myself." It exhibits to you daily miracles in the development of its prophecies, and the transforming efficacy of its doctrines; "my reason is a sufficient guide to me, I know my wants better than my Creator does:" "but wisdom is justified of her children;" you are a sign to yourselves; your unbelief and rejection of it, is itself a strong evidence of the truth and purity of the sacred scriptures. If Paine, at each subsequent period of his life, had "not found the Bible and Testament to be much worse books than he had before conceived," it would instead of diminishing the probability of their spuriousness, been a great increase to it: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness." Ye have one sign, the well-attested death and resurrection of Him who is mighty to save; if ye believe not this, even the heathen shall rise up in judgment against you to condemn you; ye have Moses and the prophets, hear them. The proofs of their being from God are strong and satisfactory—if you hear not these your case is really a desperate one, which no human exertions, no power of demonstration can ever remedy.

J. K.

A Synopsis of Didactic Theology. By the Rev. Ezra Stiles Ely, D. D. Pastor of the Third Presbyterian Church in the City of Philadelphia. Philadelphia: published by J. Crissy, 177 Chestnut street, opposite the State House.—pp. 308.

(Concluded from p. 429.)

The *sixth* commandment has planted a hedge around our property; but the selfishness of human nature is so great, that multitudes break through an enclosure which the interests of mankind require to be regarded as sacred. There are several

passages in the exposition of this article of the Decalogue which deserve to be selected.

The secret purloining of domestics is justly rebuked by Dr. E.

“**SEC. III.** Servants think it no harm, to take now and then something belonging to their masters; but it is stealing, if they could not take the same with permission. Would you lay your hand upon the thing, were the eyes of your employer upon you? Withdraw it, then, for if conscience makes your hand tremble, touch not, taste not; it is theft. ‘But it is of no great value; and our masters will not miss it.’ Is it worth taking? Then it is valuable; you know not what are their designs, or what may be its consequence, under particular circumstances. Ask for it: if they are willing to spare it, you will gain lawful possession: for otherwise you are as guilty, for taking the value of three cents, as of three hundred dollars. ‘Exhort servants to be obedient to their own masters; not purloining, but showing all good fidelity.’ Tit. ii. 9, 10.”—P. 259.

Let children attend to the following observation on the progress of the vice of stealing :

“Many who have concealed some plaything found at school or elsewhere, and used as if it were their own, have afterwards become more daring thieves. From the concealing of a penknife, which has peculiar charms for children, they have gone to the robbing of a pear-tree; from pilfering out of gardens the tempting melons, to the plundering of a cornfield, a cellar, or store-house; and from house-breaking to murder and the scaffold.”—P. 264.

Not a few who have passed the years of discretion, will do well to regard the just remarks that are made in some subsequent sections of this chapter.

“More property is stolen under the pretence of *trade*, than in every other manner. The merchant too often bows obsequiously, has the best of every thing, tells you none of his neighbours will deal so fairly by you as himself; and asserts that every thing you may please to fancy is the very best in his collection of merchandise.”—P. 265.

“Make no uncommon pretensions to friendship in trade, for there is knavery in such kindness. Any one who purchases without an intention of paying, or without seeing probable means of satisfying just demands upon him, is really no better than a person who should come in the night and drive your oxen from their stalls. Yet it is the maxim of some, ‘if you must sink, sink in deep water;’ or in other words, if you must break and cannot pay all your debts, make as many more, and cheat as many persons as possible. Be as much a knave as possible! These principles of iniquity have become very fashionable, in some well-dressed thieves, that strut at large, and tell you, by their daily expenses, that they closed their business to retire from the bustle of the world and live like gentlemen of pleasure. Under the solemnity of an oath, in the name of God, what are these persons? Thieves and robbers! For knowingly to involve an innocent man under the pretence of trade, is carrying away, contrary to his consent and knowledge, his hard-earned interest, to support our extravagance.

“To procure bondsmen, when your own credit is not good, when you know they must advance the money, is stealing from the man who desires kindly to assist you: this is a mixture of ingratitude and theft! To practise fraud in procuring a policy of insurance; or to destroy privately the articles insured is theft; plain, shameful theft.”—P. 266.

Alas! how frequently is this commandment violated by merchants, shopkeepers, and heads of families, in the manner stated in the eleventh section.

“**SEC. XI.** Unnecessary delay in the settlement of accounts, and in the payment of debts, often takes away, contrary to his consent, our neighbour's property. Punctuality is not only the life of business, but honesty; for one negligent man may derange a great many payments, and put numbers to needless expense. Hired servants are most likely to suffer from this source, for there are many esteemed 'a good sort of people,' who think it no part of honesty to be just to servants. I have known domestics, who have made themselves slaves for years, without being able to bring their employers to a settlement, or to find themselves convenient apparel for public worship. What could they do? they are helpless, they have kept no book account; and are unable to employ an attorney and purchase justice: they must suffer, or their employers must be just men, rendering to every one what is due. 'The wicked borroweth, and payeth not again.' 'The wages of him that is hired, shall not abide with thee all night until the morning,' was a general rule for the Jews, that the day labourer's family might not suffer hunger.”—P. 267.

The *tenth* commandment refers to all the preceding precepts in the second table, and shows in what a spiritual manner they are to be explained.

“This last commandment is more extensive than any other of the second table; for it forbids *any inordinate emotion* towards our neighbour, or any of his possessions. Obey this, and you will perform your whole duty towards your fellow men; for without coveting the honour, authority and liberty of parents, none would dishonour them: without coveting a man's life, none would unlawfully take it away; and without coveting his neighbour's wife, estate, or character, no man would practise adultery, theft, or false witness.”—P. 275.

To this Synopsis Dr. E. has subjoined two notes containing valuable matter. There are, however, some expressions in them with which we do not accord; we deem it incorrect to say, as he does in p. 295, that by “Jehovah's withdrawing his positive influence to holiness,” Adam was reduced to a state of trial. We believe that all that divine influence imparted to man in his primitive state was continued till he had committed sin; that his state of trial commenced from the moment of his existence; and consequently no withdrawing of divine influence was at all necessary to constitute this state of probation. In p. 300, the author advances the same idea, and connects it with this observation: “His (Adam's) holiness was a proof of God's sufficiency to make a creature holy and happy; but no evidence that ever an innocent creature is able to preserve himself in a state of purity and felicity.” That the original holiness of man was the gift of God is not to be doubted; nor ought it to be doubted that innocent man had imparted to him full and ample moral ability to keep all the requirements of the divine law; and if he did possess this ability, there is no impropriety in affirming, that in the exercise of this gift of God, he was “able to preserve himself in a state of purity and holiness.” Yet, at the same time, it must be admitted, that with all the glorious endowments of his holy nature man was not free from danger; he was liable to fall; he did fall; but then he fell through neglect of watchfulness against temptation, and of the due exercise of his original powers.

The statement of Dr. E. implies, that the condition of man was deteriorated by the covenant which God was pleased to make with him. In his first state he was preserved by divine influence, and secured from any wrong operations of his faculties; but, in his second state, he was deprived of that divine influence, and thus exposed to the danger of apostacy. This is not the representation to which we have been accustomed. In our opinion the condition of Adam was improved by the covenant; so that it became less perilous than it would have been, if he had been left under operation of the law in its simple form. In this case he would have been liable to fall in various ways, and no limit would have been set to the time of his trial. But when the covenant was established with him, it is believed that the term of trial was fixed, and probably his danger was circumscribed, so as to be confined to that single point to which the prohibition relative to a particular fruit referred. Had he guarded against this act of disobedience, divine influence would perhaps have preserved him from all other sins.

The statement we have made of Adam's power, is consistent even with the peculiar signification attributed by Dr. E. to the terms "MENTAL POWER or *ability* to do any action." He contends that the word power includes the *motive*, as well as the *faculty*; and that a man has the power of reading, while he is reading; but so soon as he ceases to read, he ceases to have the power, p. 297. We do not complain of any obscurity in the passage to which we refer; for the author has made his meaning plain enough. But we cannot forbear to say, that this is assigning a meaning to the term *power*, widely different from what we have been accustomed to give it, and widely different from what is usually given to it. The *power* to do an action is one thing; the *exercise* of that power another thing; and a *motive* to exercise that power a third thing. A man may possess the power, when he does not exercise it; he may have a motive to exercise that power presented to his mind, when he chooses to resist its influence; or he may yield to the influence of the motive, and exercise his power.

But admitting for a moment this signification given by the author to the term *power*, yet while Adam continued to obey the law of God, he doubtless had the power of obeying; and, as long as he actually did obey the law, he actually did preserve himself in a state of purity and felicity; and consequently was able thus to preserve himself. This power it is true, he lost by his apostacy; but while he obeyed he retained it; and so long as he retained it, he was able to preserve himself in a state of purity and felicity. This is not pleading for man's independence on God; he was entirely dependent on his Creator for

every thing; he possessed nothing which he did not receive from infinite munificence. We only plead in favour of man's glorious endowments in his primitive state; we only affirm that man was created in God's image and likeness.

"We cannot repent for Adam's sin, but we may hate it," says Dr. E., p. 307. Why can we not repent on account of this sin, as well as hate it? Why may not sinners, who virtually approve of it by their misconduct, change their mind and disapprove of it? Why may we not lament Adam's apostacy, and be sorry that he has ruined the world by his disobedience? What is this but repentance? When Daniel fasted and prayed; when he humbled himself before God, and confessed the sins of his people and their rulers, did he not repent? was he not sincerely sorry on account of them?

We cordially approve of the view Dr. E. has given of the nature and extent of sin.

"Some are pleased to define sinfulness, in such a manner as to exclude every thing but actual transgressions. Others make it consist wholly in a wrong act of the will. We have no objection to their definition but this, that it is not consonant to the language of the Bible. If they choose to affirm that nothing shall be called *SINFUL*, but an actual volition which is contrary to the law of God, we affirm, that many things are offensive to God and destructive to the souls of men, which they do not allow to be sinful. 'The thoughts of the wicked are an abomination to the Lord.' Prov. xv. 26. We affirm that sin 'is any transgression of the law,' and it is also 'any want of conformity unto' the revealed will of Heaven. A moral defect, a neglect of duty, an innate depravity, an injurious *thought*, we denominate sinful. Any thing in the nature of a moral agent which separates him from the holy God, any action which is forbidden, any moral impurity, or deficiency, is represented by the same general word. Sin is taken in this extensive sense for all sinfulness in the declaration that 'by one man sin entered into the world;' for the apostle did not intend to convey merely the truth, that positive crimes have entered into the world by one man; but that through Adam every moral evil had entered; and especially that depravity of man which is the cause of actual transgression. At any rate, we have as good a right to define the meaning of the words which we use as other teachers, and we wish to be understood to assert that by one man entered into the world all the moral evil, and its consequences; which subsist in the family of Adam. David says, 'in sin did my mother conceive me;' in which place the word *sin* is applied to a fallen *state*, and not to a moral *action*. Ps. li. 5. Solomon says, 'the thought of foolishness is sin.' Prov. xxiv. 9. Not to perform a vow which is lawful in itself; and not to believe in Jesus Christ, is *SIN*. Deut. xxiii. 2. and John xvi. 9. Indeed the neglect of any duty is as much *sin*, as the violation of any positive precept; and all wickedness, impurity of thought, irregularity of desire, is as much sin as a rebellious operation of *the will*."—P. 301.

On the whole, we consider this Synopsis as a valuable performance. We hope that many may read it, and that those who read it may be edified and built up in holy faith and Christian obedience.

J. J. J.

FOR THE PRESBYTERIAN MAGAZINE.

Sermons preached in the Parish Church of High Wycombe, Bucks. By the Rev. Charles Bradley, Curate of High Wycombe. (First American, from the fourth London Edition.) Philadelphia: published by William W. Woodward, No. 52, South Second street. (Two volumes in one.) 1822.—pp. 603.

This volume, we have no hesitation in saying, is a very respectable production; it bears the impress of a clear discerning head, and of a pious Christian heart; it does great credit, therefore, we think, to the author who composed it.

It opens, like many British productions, with an address dedicatory. This address is presented to the right honourable, the earl of Liverpool. There is nothing in this dedication very fulsome; it merely compliments his lordship on the subject of his being a Christian, and a professed friend of the English church. We humbly hope, that the Christianity of the earl of Liverpool is well founded, and that the notice which Mr. Bradley has thus taken of it, is not undeserved.

This dedication is followed by a short preface, in which our author endeavours to make a modest apology for presenting his production to the notice of the public. He states, as a palliation of the faults of this volume, that the sermons composing it were not originally written with a view to publication; and that, had it not been to gratify the wishes of his friends, they had not probably yet been issued into the world. He deems this statement necessary, to soften the severity of criticism, and obtain for his work an indulgent reception.

For the same purpose, we conceive, he deems it necessary to state, that he is not conscious of any thing like plagiarism, except in one instance: his words on this subject are; "Except in the third sermon, a few thoughts in which were suggested by a work printed in the seventeenth century, the author is not conscious of having been materially indebted to any writer; and trusts that these sermons will not be found less original, than many of those which are prepared for the pulpit or the press."

We can have no objection to an author thus writing a few sentences, by way of introduction, to endeavour to bring as favourably as possible to the notice of the public a literary child, respecting whose future welfare and success in the world, he must necessarily feel some degree of solicitude; we grant, however, that such introductory notices are not easily written, without transgressing the bounds of propriety, and leading the author to exhibit something like vanity and egotism. Mr. B., we think, has drawn his preface with considerable circumspection: whilst he allows that his production has faults, which more time and

leisure would have enabled him in some degree to correct, he seems, at the same time, to be conscious that it has so much merit blended with these faults, that it is not altogether undeserving of a portion of public attention.

We acquiesce heartily in the opinion which our author expresses of his own work; we admit that it has some of those imperfections incident to all human productions, yet, we must say, that its merits appear to us to outweigh, very far, all its faults. We therefore now proceed, with no small degree of satisfaction, to solicit the respectful attention of our readers to the work itself.

We must be excused, however, if, on account of our limits, we should not give a very full exhibition of all the topics discussed in this volume. Our limits oblige us to be very curtailed in our abridgment.

Our author appears to have given very little attention to the affinity of the subjects, in the arrangement and collocation of his sermons in the volume. It would seem that he has disposed them more agreeably to the times and occasions on which they were delivered, at first, to his hearers, than to any resemblance or affinity, which the subjects, which they are intended to illustrate and enforce, would appear to bear to each other. In this matter Mr. B. was entirely at liberty to follow his own taste and judgment; but still we cannot help remarking, that regard to the subjects of sermons, in the arrangement of them in a volume, ought not to be entirely neglected. We shall, however, in our review, take up the sermons as their author has thought proper to present them.

The first sermon, in the collection, is styled, "The Worshipers in the Heavenly Temple:" the text is, Rev. vii. 14, 15.

The object of this sermon is to present to the people of God a faint description of the situation, employment, and comfort, of the saints in heaven, with a view to animate and stimulate them, while on earth, to be fervent and diligent in serving and glorifying their God. The spirits of the just made perfect serve their Creator and Redeemer day and night in heaven; and, therefore, if we would be prepared for such a constant and unceasing service, we must carefully accustom ourselves to such a service here below, that we may acquire the habits and dispositions of faithful servants, and thus be fitted for the duties and employments of the temple above. If then we have in part acquired, and are still, by the aid of the Holy Spirit, acquiring such heavenly habits and tempers, the subject of this sermon is calculated to afford us the most happy prospects, and the most joyful consolations. But, that we may not deceive ourselves relative to this matter, our author earnestly urges upon us, from the text, the duty of serious self-examination. His words, on

this point, deserve to be deeply pondered: "But the voice of consolation is not the only language that the Holy Spirit addresses to us in the text. There is, lastly, a loud call to self-examination. This great multitude, brethren, may stand before the throne of God, and yet we may not be included in their number. The gates of this heavenly temple may be opened to ten thousand times ten thousand ransomed sinners, and yet closed against us. There is another and very different house, in which we may be forced to seek an everlasting home. There is the dwelling place of Satan in eternity, as well as the temple of the living God. To which of these mansions then are we hastening? We must soon be lodged forever in one or other of them, which will be our habitation? Shall we be the ministering priests of Satan or of God?"—P. 22.

The second sermon is designated,—“The Worship and Privileges of the Heavenly Temple:” text Rev. vii. 15, 16, 17.

The practical purpose of this discourse is very much the same as that of the first. It portrays, in a scriptural manner, the nature of that worship which saints present in heaven to their God, and the other happy privileges which in this exalted habitation they enjoy: the object of this exhibition of the worship and privileges of heaven, is to excite us who are upon the earth to employ ourselves in the worship of our Creator; that the employment of heaven, when we leave this terrestrial scene, may be found agreeable and suitable to our taste. If our minds be thus fitted for the enjoyments of heaven, death will be to us rather an object of desire than aversion: “How (p. 40.) desirable is death to the spiritual and heavenly minded worshipper of God! The temple we have been contemplating, with all its holy services and glorious privileges, is very near us; distant as that world may seem, on which its foundations stand, the hand of death can in a moment place us in its courts, and surround us with its splendours. Who, then, that loves the worship of the Lord, does not wish to die, that he may go and appear in this house before his God? Our souls long for the enjoyment of his presence, even in his earthly temples; early have we sought him there, and desired above all things to see his power and his glory, as his saints have seen them in his sanctuary. Shall we then be unwilling to leave this world of tribulation and of sin, that we may stand before the throne of God, serve him day and night in his temple, and have God continually dwelling among us, and the Lamb feeding us? Have we no desire to exchange the imperfect and polluted worship of earth, for the pure services and glorious privileges of heaven? Have we no wish to be where Abraham and Paul are worshipping? Where David is singing? Have we no longings after the society of the friends we loved on earth, and who are waiting for us to join their

songs in heaven? We took sweet counsel with them here below, and our united worship often made our hearts burn within us; but we shall derive far greater joy from mingling our praises with theirs in the land above. There will be no coldness to disturb our friendship, nor cares, nor anxieties, nor separations, to interrupt it. There will be no wanderings in our united prayers, no deadness of spirit, no faltering tongues in our praises. The meanest redeemed sinner, that enters the temple which has received their souls, will sing a louder and a sweeter song than the brightest archangel there. The angels have never tasted of pardoning grace and redeeming love; they may say, 'Worthy is the Lamb that was slain;' but they cannot say, 'Worthy is the Lamb that was slain *for us.*' They cannot say, 'Salvation to our God, which sitteth upon the throne, and unto the Lamb.' They cannot sing this song of the redeemed; 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.' "

The title of the third sermon is,—“The Dying Christian committing his Soul to God:” text, Ps. xxxi, 5.

In this sermon our author discusses the following particulars: 1st, “With whom the dying Christian wishes to entrust his soul; 2d, What is implied in committing his soul into the hand of God; 3d, What warrant or encouragement he has thus to entrust it to him.”

We do not much object to this plan of arrangement; but we certainly think that the first particular involves a position so very simple and obvious, that it needed hardly to have been exhibited, in the sermon, in the conspicuous situation of a separate and distinct head of discussion.

The doctrine taught in this discourse, is very important, and deserves the serious attention of every human being. May God enable us so to proceed through life, that we may be enabled in death, with true evangelical hope and assurance, to commit our spirits into his hand!

The fourth sermon appears to have been preached on the occasion of the sacrament of the Lord's Supper: the text is, Luke xxii. 19; and the title is—“The Advantages of Remembering Christ.”

To remember Christ, Mr. B. tells us, implies that we know him, love him, and frequently and affectionately recal him to our minds. The advantages of so remembering him are, 1st, Comfort to the soul when wounded by a sense of sin; 2d, Elevation of the mind to heavenly enjoyments; 3d, Patience and comfort in the midst of our trials; 4th, The keeping alive in the mind a constant hatred of sin.

These advantages are exhibited before us, with a view to in-

duce us ever to bear on our minds a lively recollection of our once crucified but now exalted Redeemer. Those who forget Jesus shall be forgotten by him:—But, “who amongst us (p. 66.) can bear the thought of being forgotten by the Lord Jehovah? Which of us will dare to forget him, and be easy? O may we all be led this very hour to his throne! May each of us offer there, with a contrite heart, this simple prayer, which has never since the day of his agony been offered to him in vain, “Lord, remember me.”

Sermon fifth is entitled,—“The Legacy of Christ:” text, John xiv. 27.

This sermon presents to us cheering views of the love of the Redeemer to his people; and of that peace which, when he left this world, he bequeathed to them. It is impossible to peruse this discourse with a proper spirit, and not feel the force of the animated exhortation with which it is concluded: “Turn (p. 80.) then, my brethren, from the lying vanities of a sceptical and foolish world, and seek with your whole heart the peace of Christ. Seek, at the cross of Jesus, reconciliation with your offended God; seek an interest in that blood, which cleanseth from all sin; draw near with a true heart, in full assurance of faith, to this fountain of blessedness, and you shall at length find rest to your wearied souls. Having your hearts sprinkled from an evil conscience, a peace shall be poured out on you which passeth all understanding; a peace which none of the calamities of life can materially affect; a peace which will keep your souls serene amidst the wreck of a perishing universe; a peace which will endure forever in the kingdom of your God.”

We find that were we to proceed in this way, giving even but a very succinct epitome of each discourse, we should swell our article to such a size that it could not be published in one number of our Magazine; and as we dislike exceedingly the mangling plan of long continuations,—we hope our readers will excuse us, should we only present to them the titles and the texts of the remaining sermons in the volume before us.

- Sermon 6. The News of Christ's Resurrection sent to Peter. Mark, xvi. 7.
 7. The Humility of St. Paul. Eph. iii. 8.
 8. The Compassion of the High Priest of the Church. Heb. iv. 15.
 9. The Throne of Grace. Heb. iv. 16.
 10. The Death of Moses. Deut. xxxiv. 5.
 11. The Goodness of God to Israel. Deut. xxxii. 10, 11, 12.
 12. The Christian Journeying to the Promised Land. Num. x. 29.
 13. The Christian's Song in his Pilgrimage. Ps. cxix. 54.
 14. The Brevity and Vanity of Human Life. Ps. xxxix. 5.
 15. The Glory of the Gospel. 2 Cor. iii. 7, 8, 9, 10, 11.
 16. The Constraining Influence of the Love of Christ. 2 Cor. v. 14, 15.
 17. Christ Healing the Broken-hearted. Luke iv. 18.
 18. The Tears of Jesus at the Grave of Lazarus. John xi. 35.
 19. God the Eternal Dwelling-place of his Servants. Ps. xc. 1, 2.

- Sermon 20. The Forbearance of David towards Shimei. 2 Sam. xvi. 13.
 21. The Grounds of David's Forbearance towards Shimei. 2 Sam. xvi. 11, 12.
 22. The Rewards of the Conquering Christian. Rev. ii. 17.
 23. Israelites Returning from Babylon. Jer. l. 4, 5.
 24. The Redeemed Sinner joining himself in a Covenant with God. Jer. l. 5.
 25. The Way to Zion. Isaiah, xxxv. 8, 9, 10.
 26. The Heavenly Zion. Isaiah, xxxv. 10.
 27. The Patience of God. Romans, ii. 4.
 28. The Repentance of Judas. Matt. xxvii. 3, 4, 5.
 29. The Repentance of Peter. Luke xxii. 60, 61, 62.
 30. The Confession of Pharaoh. Exodus, ix. 27, 28.
 31. The Scape-Goat a Type of Christ. Lev. xvi. 21, 22.
 32. The Burial of Christ. John xix. 41, 42.
 33. The Exhortation and Promises of God to the Afflicted. Isaiah, xliii. 1, 2, 3, 4.
 34. The Advantages of a frequent Retrospect of Life. Deut. viii. 2.
 35. The Fear of Peter when Walking on the Sea. Matt. xiv. 30, 31.
 36. The Christian Waiting for his Deliverer. 2 Thess. i. 10.
 37. The Prayer of David for Self-knowledge. Ps. cxxxix. 23, 24.
 38. The Wedding Garment. Matt. xxii. 11, 12, 13.
 39. The Christian Reigning in Life. Rom. v. 17.

We should be very sorry thus to dismiss from us this valuable production, were we not persuaded that even from the very mutilated broken view of it, which has now been given, most of our readers will be disposed to procure for themselves a perusal of the work itself. If they should, we think they will have no cause to regret the time which they may spend in such a perusal. They will find much in this volume calculated to please and improve. The sentiments are truly evangelical; the language and expression simple, elegant, and chaste. Mr. B. deals not in philosophical and *hair-splitting* disquisition; but preaches the doctrines of the gospel, as they ought to be preached, in a plain, scriptural, and impressive style. Hence, this is not a volume, we allow, for metaphysical Christians; nor for those who are more fond of *flowers* than of *fruit*; but it is, in our opinion, notwithstanding, a volume well calculated to teach every *rational, humble* Christian, that wisdom which *maketh wise unto salvation*. We cannot help, therefore, most sincerely wishing, that the period may soon arrive, when every pulpit, and every district, in the world, shall resound with sermons similar to those which this volume contains. With this wish, and the following quotation, (p. 308.) we must, for the present, take our leave of Mr. B. "Some of us, perhaps, have been tempted to pity the Christian, and to regret that he should deny himself the comforts and joys which we find in those pursuits and delights of the world, that he has abandoned; we are ready to think that he has been disappointed in his expectations, and that were it not for the workings of obstinacy and pride, he would again rejoice to share our society and to enter into our pleasures. But could we once see

the intense earnestness with which the most sorrowful Christian desires to cling to his God, and the rich and full satisfaction which he finds and enjoys in him, we should learn a lesson that would astonish and humble us. That man disappointed, who has the eternal God for his dwelling-place? That heart unsatisfied, which is lying on the bosom of Jehovah? Never. You, brethren, who are thirsting for pleasure, and seeking it with all the energies of your souls, in a deceiving and changing world, you are the men whose hearts ache with vexation, and sicken with disappointment; you are the men to whom solitude is irksome, existence itself often a burden, death dreadful, and eternity appalling.”

T. G. M'Í.

DRELINCOURT'S VISITS OF LOVE.

(Continued from page 250.)

Pastor. Be consoled then, my sister, and rejoice in the Saviour. For although it is impossible that your daughter should return to you, yet assuredly, if you have that faith, hope, and charity, which have carried her to heaven, you will go to her, and live with her for ever.

Mother. I wish, my dear sir, with all my heart, that such an event could take place immediately, for I do but exist at present. I am weary of life; it is more insupportable than death.

P. Impatience is not the path to heaven. You must humbly wait the moment which God, in his wise counsels, has determined; and while it is his will that we remain in this world, it is our duty to live here cheerfully in order to praise and serve him. To indulge a violent desire for death, that we may escape from the pains and evils of life, is a species of despair.

M. The time of our departure, dear sir, comes very slowly. It is very difficult to cherish a suitable patience.

P. This period cannot be far off, since, in relation to eternity, the whole of life is but as a moment. Ask of God this Christian patience, and he will not refuse it. Above all, reflect on what the prophet says, “Though it tarry, wait for it; because it will surely come, it will not tarry.” Hab. ii. 3.

That is to say, “That if God tarrys in regard to our impatience, he will not tarry as respects our wants, and our salvation.”

M. I acknowledge freely the truth and justice of all you have been pleased to say to me. But, dear sir, it is much easier to offer comfort to others than to feel it ourselves; the theory is beautiful, but the practice is difficult.

P. I concede that it is not easy to admit consolation instantly after the experience of a severe affliction. God is so good that he pardons the first effusions of nature; but there is a wide difference between afflicted persons who seek for those consola-

tions which the Holy Spirit furnishes in his word, and who receive with docility those offered by his ministers, and persons who resign themselves to an excessive grief—who take delight in tearing open their wounds, and who will listen to no consolation. Forgive me, sister, for saying your grief is too great, and that you should endeavour to calm it; lest you should draw on yourself chastisement more severe. Recollect how many believers have been far more afflicted than yourself, and yet have found consolation in God, and have humbly submitted to the decrees of Providence. Can you ask an example more illustrious than that of Job? He lost not merely one daughter, but he lost in one day—all his property and all his children. These were numerous, for he had seven sons and three daughters; and these children were married and probably had children. So that he lost ten families at once. Nevertheless, he neither murmured against God, nor was overwhelmed with the affliction. On the contrary, he evinced a holy constancy—he adored the providence of God, and kissed the hand which had chastised him so severely. “The Lord gave, says he, and the Lord has taken away, blessed be the name of the Lord.” Thus far, God has acted towards you with greater tenderness; for *although he has taken one daughter, he has spared your property and has left you several other children; and what is still more, he has spared to you your husband.*

M. I have no child, nor shall ever have one so pious, so estimable, so beloved, as the one I have lost. Her I loved with all my heart, and shall mourn her departure while I live.

P. Why do you talk so, my sister? is it for you to set limits to the power of God, or to the effects of that love which he entertains for you through Jesus Christ his son? The hand that formed your lovely daughter, and enriched her with so many excellent qualities, is it shortened? Are the treasures of his grace and mercy completely exhausted? But admitting that your other children are not so lovely, or exemplary, or dutiful; you are bound to love them as the gift of God. You must bear with their foibles and forgive their faults, as you expect that God will forgive your sins. I know many families who would consider themselves as very happy, if God had given them children such as yours.

M. Job is represented as a model of patience and of constancy—I am far from attaining these qualities. I own I am impatient under my sufferings, and that I find great difficulty in sustaining my afflictions; but especially the death of my children—it is more than I can bear.

P. Since the beautiful example I have mentioned, does not suitably impress you, allow me to mention *Pugans* who have sustained *their* afflictions with firmness; and instead of mur-

muring against God, have adored and honoured him with their praises.

M. Perhaps, dear sir, you will instance some Philosopher of the sect of the Stoics, who worshipped a false image of virtue; and who pretended that a man should not be moved by any change of circumstances; who, in a heated cauldron, should be as well satisfied, as on a bed of roses. It is no matter of surprise, that persons of this description, whose hearts were marble, should neither rejoice at the birth of their children, nor be afflicted at their death.

P. No, my sister, I will not adduce a Philosopher of that sect—not even the admirable Seneca; the preceptor of the Emperor Nero—who teaches in his beautiful letters, that “afflictions are the noble exercise of virtue. And as generals expose to the most desperate attacks, and to the greatest danger, the soldiers whom they value the most, and whose valour they most wish to display—so God sends the severest afflictions and the sorest trials to those whom he loves the most, and whose virtues he intends to exhibit before the world.” But I will speak of a Philosopher as kind as you could wish, and who cherished for his family as much affection, and well regulated tenderness, as you can do for yours. It is the celebrated Plutarch, who has left so many excellent works, which have been preserved so many ages, and which doubtless *will* be preserved till the end of time, to prove the impiety of professing Christians, and their indulgence of excessive passion.

This poor Pagan observes, “that the oak does not grow from a rock. I cannot,” says he, “be of the opinion of those who so loudly praise a brutal, savage, and inhuman want of feeling, which is contrary to nature; and, were it practicable, would take away that mutual kindness, the delight of loving and knowing that we are loved.” He avows the love he felt for his children, for he takes pleasure in representing the graces, and loveliness of a little daughter, who died at an early age. He remarks, that she took pleasure in sharing with her companions, whatever she had that was dear and agreeable to her. But he wishes it to be remembered, that he recalls these things, not to *increase* his affliction, but to soothe and console himself. He does not forbid parents the indulgence of moderate grief, on the death of their children; on the contrary, on this subject he makes an observation which is very striking and beautiful. “It is desirable,” he says, that, “we should never be sick; but if we *are* so, it is allowable that we should *feel* our illness; or if a member of our body is wounded or cut off, it is impossible but that we should experience pain.” He does not then condemn sadness, or affliction. It is the *excess* of these which he

condemns; and he distinguishes between a reasonable and chastised sorrow, and one that is wild and unrestrained. He contends, that the excess of grief is as blameable as the excess of pleasure; and that nothing is more unreasonable than to censure the extreme of levity and mirth, and, at the same time, to suffer our tears to flow without measure of restraint. He thinks it strange, that many persons should reprove their wives for using costly perfumes, or purple robes, to gain admiration; while they allow them to dress in the deepest mourning, to tear their hair, to throw themselves on the earth, and to weep to excess. He is astonished also at husbands who are displeased with their wives, when *they* are enraged at their domestics, and treat them cruelly; and, nevertheless, suffer those wives to grieve without measure, and render themselves miserable by the excess of their sorrow. He advises to resist the first attacks of grief; to check it at the threshold; and not suffer it to take *entire* possession of the heart.

I had almost forgotten that this excellent man desires that parents who have any surviving children, should be amused with them, and take pleasure in *their* society, inasmuch as it is wrong so to grieve for those whom God has taken from the world, as not to derive comfort from those which he has left.

But there is one thing I observe, that is really admirable in a Pagan. It is, that he states distinctly, that "when a person dies, every thing returns to its *proper place*. The body which was taken from the dust, returns again to dust—while the soul, that is incorruptible and immortal, returns to Heaven; and that the good undergo no suffering. On the contrary, that they are happy, and exempt from misery and affliction, and are desirous that no one should be afflicted on their account."

If a poor Pagan, surrounded with the thick darkness of idolatry has spoken in *this* manner—what would he not have said, had he enjoyed *one* spark of that knowledge with which it has pleased God to enlighten you. And what ought not *you* to say, my sister, who have been brought up in the school of divine wisdom, who *know that your daughter, having lived in the fear of God, has departed in his favour and his love*,—that God has received her soul into glory, and admitted her to behold his face; that her body will be raised again, incorruptible and immortal, and conformed to the glorious person of her Saviour; and that, at the last day, we shall all be borne on the clouds of Heaven, to meet our Lord in the air, and be forever with the great God, our Redeemer, to enjoy all that glory and happiness which he has purchased by his precious blood.

M. I acknowledge, dear sir, that the example of this poor Pagan is admirable, and covers me with a strange confusion.

(*To be continued.*)

OBITUARY.

"Precious in the sight of the Lord is the death of his saints."—PSALM CXVI. 15.

Departed this life, at Cowper-hill, in the county of Robeson and state of North Carolina, on Sabbath morning, 4th August, 1822, the Rev. Malcom M'Nair, late pastor of the Presbyterian churches of Centre, Ashpole, Laurel-hill, and Red Bluff, in the 46th year of his age, and 20th of his ministry.

Seldom has the church of Christ been called to mourn the loss of so distinguished an ornament to her ministry, and of so faithful and able an advocate of her cause. His eulogy will long remain, written in legible characters, on the tablets of many hearts; his memory will long continue dear to his brethren in the ministry, to his afflicted and bereaved family and congregations, and to his numerous friends and acquaintances.

He has left a disconsolate wife, and four promising young children, to bewail the loss of a most tender and affectionate husband and father. May that God, to whom the service of his life was consecrated, and who has never forsaken the righteous or his seed, be indeed the Husband of this widow, and the Father of these fatherless children!

Mr. M'Nair was truly a burning and shining light in the church of Christ, in his day and generation. He was a distinguished instrument in the hand of God, in doing much good to precious souls, during the time of an extensive revival of religion, with which, about the period when his ministry commenced, it pleased God to favour many of the churches then under the care of the Presbytery of Orange. He had much fervent zeal in the cause of God, and that zeal was always tempered with knowledge and discretion. Few men have ever attained so blameless a life as that which he maintained; few men, in their daily walk and conversation, have so conspicuously adorned the doctrine of God their Saviour; and, most certainly, scarcely ever any man entertained a lower opinion of himself, or of his own attainments. In his personal deportment he was exemplary; in his friendships he was warm, sincere, and ardent; when called to act in the judicatories of Christ's church, the promotion of Zion's welfare was his chief aim; he was eminent for his love of peace, and generally successful in its promotion; and his discourses, from the pulpit, always exhibited a glow of most persuasive eloquence, and breathed the most anxious solicitude for the salvation of the precious souls committed to his care.

For several years past his health had been gradually declining; but his ardent devotion to the great cause in which he had embarked, urged him, often under the pressure of very se-

vere bodily pain, to continue his labours in the sanctuary until within the last six months of his life, when the increasing violence of his disorder, at length, compelled him to refrain from the public exercise of those gifts, which, in years that are past, were so signally blest.

He died as he lived, strong in the faith of that Redeemer, who, to every believer, has deprived death of his sting; and, on the morning of the Sabbath on which his beloved flock were about to surround the table of their once crucified but now exalted Redeemer, he was, as the uniform tenor of his life warrants us to believe, admitted to the enjoyment of a never ending Sabbath of rest.

His people, no doubt, deeply and sensibly feel the magnitude of the loss, which, in his death, they have been called to sustain; but, to them, as well as to all others who unite with them in deploring so heavy a loss to the church of Christ, the reflection is pleasing and consolatory, that *their* loss is *his* everlasting gain.

C. M. I.

Fayetteville, (N. C.) Sept. 11th, 1822.

FROM THE LONDON EVANGELICAL MAGAZINE.

ON DECISION IN RELIGION.

Moses, on a momentous occasion, stood in the gate of the camp and cried, "Who is on the Lord's side? let him come unto me." And in our own day a similar inquiry ought to be plainly and powerfully urged home, that the true servants of God may occupy their high and proper ground distinctly marked, and rally round the standard of the great Captain of their salvation. Decision, both in our religious principles and practice, is of the highest importance. The Bible unquestionably contains a system of doctrines which bear the stamp and signature of Heaven; yet, because they are opposed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and contemned. Nothing is more easy or more common than to profess faith in the Gospel; but let us not rest in a vague indefinite assent, or a cold customary form.

What are the doctrines we espouse? Are they, in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependence on our own righteousness, and centre our trust in the atonement, merits, and grace of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avails nothing without a corresponding practice. Have we then come out from the world? I ask not whether its grosser vices and abominations are forsaken? but are its luxuries, its pleasures, its favourite maxims, its vain amusements, given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifest what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both foolish and criminal. But the state of mind, which it is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trims and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem. Waywardness and fickleness betray either a weak judg-

ment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer holds fast the form of sound words contained in the Gospel; and, unseduced by specious errors, as well as undismayed by threatening dangers, presses forward towards the mark of the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual conformation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah on Mount Carmel, though opposed by the king and court, and a formidable phalanx of enemies, boldly stood forth alone in defence of the true religion, and thus addressed the fluctuating multitude: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him." Paul pleading his Master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian, even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, is possessed of true dignity. He sets the Lord always before him, and though reproached, vilified and persecuted, he continues unmoved. Christ is his trust, his hope, his strength; Christ his pattern, his portion, his *eternal All*; and he can neither be drawn nor driven from this rock, this refuge, this divine Redeemer.

2dly. Decision in religion is intimately connected with the richest comforts and blessings. The Gospel brings inestimable benefits in its bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace, are conveyed to us in its great and precious promises. The Gospel opens an inexhaustible storehouse of all the good which suits and satisfies the soul of man. "Be it however recollected," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to sincere and decided Christians. To these enjoyments you will therefore necessarily continue a stranger, unless you resign yourself wholly to its power. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, and contradiction to its spirit, that, conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilizing their hearts; and hangs, with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble; from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety." But behold the firm and decided Christian! he lives near the fountain of light and grace; he feeds on the bread of life, the hidden and heavenly manna. Though clouds may for a short time darken his sky, they cannot blot out his sun.

Feb 4, 1822.

AMICUS B.

FROM THE WINCHESTER REPUBLICAN.

BOASTS OF INFIDELITY.

It is frequently remarked, that the most laudable deeds are achieved in the shades of retirement; and to this truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feelings can affect the mind, or bias the character, is worth, to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude.

It is not long since a gentleman was travelling in one of the counties of Vir-

ginia, and about the close of the day, stopped at a public house to obtain refreshment, and spend the night. He had been there but a short time before an old man alighted from his gig, with the apparent intention of becoming his fellow-guest at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes, formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee-buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number—most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or, perhaps he was observing, with philosophic eye, the faculties of the youthful mind, and how new energies are evolved by repeated action; or, perhaps, with patriotic emotion he was reflecting upon the future destinies of his country, and on the rising generation upon whom these destinies must devolve; or, most probably, with a sentiment of moral and religious feeling he was collecting an argument, which (characteristic of himself) "no art would be able to elude, and no force to resist." Our traveller remained a spectator, and took no part in what was said.

At last, one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled round, and with some familiarity, exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman that he had ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion was met in the order in which it had been advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered. An attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded it was the preacher from whom the pulpit eloquence was heard;—but no,—it was the CHIEF JUSTICE OF THE UNITED STATES

FROM THE NEW YORK MISSIONARY REGISTER.

SANDWICH ISLANDS MISSION.

Visit to Henerae.

August 1. As we wished to improve the present opportunity to explore the district of Henerae, a place of primary importance in this part of the island, and five or six miles distant, Tanforee sent a canoe to carry us, and a messenger on foot to see that a dinner should be provided for us there. Henerae has a small fort, built of clay, on a verdant hill, eligibly situated, but of little value; a considerable harbour, which is said to be tolerably safe for vessels most of the year; a pleasant river, 60 or 80 yards wide, but which, like most of the rivers, has a bar at its mouth; several thousand of acres of valuable land, little

cultivated, though watered with frequent showers, and apparently fertile; together with a small population, who might, with Christianity, be happy.

Hospitable attentions of the Natives.

The inhabitants treated us hospitably. Coming thirsty to the foot of Fort Hill, I asked the natives, whose huts line the shore, for a *neoo* (cocoa-nut). One of them ran to a tree and brought me a large one, containing nearly a quart of milk. He tore off the thick fibrous husk with his teeth, and cracked the shell for me, and walked along, up and down the hill, draining the milk, and eating the meat of my cocoa-nut, and sharing it with my companions. We then sailed up the river a mile or two, gathered from a large tree a few oranges, conversed a few minutes with some of the natives, on our great object, and walked back to the river's mouth, where the head men of the place had prepared a dinner for us. A pig, baked with hot stones covered in the ground, set before us on a large shallow wooden tray; taro, baked in the same manner, pounded and laid on leaves; bananas, rich and yellow, handed to us as ripe fruit: and water served to us in a tumbler made of the neck of a gourd, composed our dinner, which, reclined on the mats, we received with thanksgiving. After dinner I went out upon the bank of the river, and with my pencil, took a rough and hasty sketch of the mountains, which, rising but a few miles distant, presented a very majestic scenery. The natives gathered around, amused to see me copying the figure of their rude country. I asked the names of the mountains, which they seemed much pleased to tell me. I desired to direct their attention only to Him, who had of old laid the foundations of the earth, and established the heavens, and who had here made such exhibitions of his power and majesty. I asked them if they knew who made these great mountains? They replied, "We know not." "Who made the earth, the sun, moon and stars?" "We know not."—I then told them, speaking in their tongue, as I had done before, that Jehovah, the great God of heaven, made these mountains and all things. One of them replied—"This is your God, is it not?"—"Yes, this is our God, and is he not yours also?" "No, our gods are all dead." I told them they must worship Jehovah, who alone is God.—I hope not many years will elapse before this interesting place will be adorned with a church and a school.

They return to the two Kings.

Taking our leave we embarked in a double canoe, with the aid of a sail, ran briskly before the wind, and, in less than an hour, landed at the place where we left the kings in the morning. Reho-reho encamped for the night in a grove of Laualla. The leaves of the trees being from four to six feet in length, and very thickly set, form a very dense and cool shade by day, and a pretty good canopy by night, in this climate. Some parts of this globe bear a resemblance to an orchard of apple-trees in a meadow ground.—In the evening large torches, made of *tootooe* (oil-nut) illumined the king's camp, and presented a novel, and truly romantic scene.

Conversation with Reho-reho.

Before he slept, I went and sat down by the head of Reho-reho, who was now sober and accessible, but with whom we seldom get a favourable opportunity for any serious conversation. Bringing before him our great object, I asked him if he would like to have the missionaries teach all the people to observe the Sabbath, and make them acquainted with Jesus Christ and the way to heaven? To which he readily replied in the affirmative. I endeavoured kindly to dissuade him from intemperate drinking, and expressed my desire, that he might be a great, wise, and good king, that all the people might love him, and that he might be saved.

A WORD IN SEASON.

A profane coachman, pointing to one of the horses he was driving, said to a pious traveller, "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does *One above*." The coachman seemed to feel the reproof, and became immediately silent.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of David J. Burr, Esq. from Richmond, Virginia, for the Contingent Fund	\$43 68
And from Manchester, for ditto	11 32
Of E. Steel a quarter's rent, for ditto	87 50
Of Mr. Cornelius J. Blauvelt, per Divie Bethune, Esq. Greenbush, Hudson Presbytery, for ditto	10 50
Of Mr. Robert Hart, per ditto, Nyack, same Presbytery, for ditto	7 00
Of Rev. Dr. A. Alexander, the donation of Mrs. Esther Simpson, of Augusta, Georgia, for ditto	5 00
Of Rev. John E. Latta, New Castle and Christiana Bridge, for ditto	17 00
Of Robert Ralston, Esq. from Captain John Sowers, Staunton, Virginia, for ditto	16 07
New Providence, Rockbridge, for ditto	11 14
And the Augusta Church, for ditto	10 00
Of George Pomeroy, Esq. Cooperstown, New York, for ditto	15 00
Of Rev. Dr. Daniel Dana, the donation of deacon James Pinkerton, of the west parish in Londonderry, to be considered as the contribution from that parish, for ditto	10 00
Of Rev. Dr. Samuel Miller, from the united congregations of Goose creek, and Harrisonburgh, Virginia, for ditto	30 00
Of Rev. Dr. Janeway, from Rev. Dr. Richards, First Presbyterian Church of Newark, for ditto	48 50
Of Rev. Dr. John M'Dowell, from Springfield, New Jersey, for ditto	5 00
Amount received for the Contingent Fund	\$327 71
Of Mrs. E. S. Ely, for a particular student	20 00
Of Rev. Dr. E. S. Ely, his first annual payment for the Oriental and Biblical Literature Professorship	50 00
Of Robert M'Neely, Esq. Trenton Church, for the Professorship to be endowed by the Synod of New York and New Jersey	67 00
Of Rev. George Duffield, per Divie Bethune, Esq. Carlisle Church, for the Professorship to be endowed by the Synod of Philadelphia	54 00
Of the Saving Fund Society, \$30, and interest, deposited by Rev. George S. Woodhull, which he received of Mr. M'Farland, for the Scholarship to be endowed by the Senior Class of 1820	33 12
Of Mr. Benjamin Stillé, the four last instalments in full of his subscription for the Permanent Fund	40 00
Of Rev. Dr. William Neill, from Mr. John Wilson, \$4, and Mr. Charles Hawkins, \$1, subscriptions on Dr. Neill's paper in Washington, Pennsylvania, for ditto	5 00
Total	\$596 83

☞ In this Magazine for June last, page 287, 14th line from the bottom, insert *William*, instead of *Henry*.

THE
Presbyterian Magazine.

DECEMBER, 1822.

Communications.

LECTURES ON BIBLICAL HISTORY.

NO. XVI.

“ And Joseph said unto his brethren, Come near to me, I pray you : and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.”—GENESIS, xlv. 4—8.

The life of Joseph is one of the most interesting and instructive pieces of history in the Old Testament scriptures. The style is uniformly beautiful, the incidents eminently touching, and the moral lessons conveyed in the inspired narrative, are, in a very high degree, practical and useful. But that which principally claims our attention, in this portion of the sacred records, is the providence of God, as it is manifested in the preservation and enlargement of the visible church. To this grand object, indeed, our views are to be chiefly directed in these lectures. We purposely avoid going into minute details, either in relation to characters, or difficulties, which occur in the holy scriptures. Those who have the taste and the leisure for extensive inquiry on such subjects, will find them ably and elaborately discussed, by Dr. Henry Hunter, in his “ Sacred Biography,” the Rev. Thomas Robinson, in his “ Scripture Characters,” Dr. William Bengo Collyer, in his “ Lectures on Scripture Facts;” by Stackhouse and Burder, in their respective “ Histories of the Bible;” and by other writers of distinction, that need not be mentioned.

VOL. II.—*Presb. Mag.*

3 X

In these brief Sketches of Biblical History, our aim is to exhibit, in a plain and practical manner, the church of God, as distinguished from the world, by the revealed truths of which she was the repository, by her rites of worship, and by the special care of Divine Providence, in guarding her interests, chastising her for her sins, and promoting her edification by the agency of a great variety of means.

That we may attend, profitably, to the general subject presented in the passage of scripture now before us, let it be carefully noted, that the family of Jacob were, at the time referred to, the salt of the earth, in their *collective capacity*, though individuals among them manifested very little, if any thing, of the savour of godliness,—that they therefore needed chastisement to bring them to a sense of duty, and to reclaim them from their evil ways,—that they were, nevertheless, Abraham's seed, to whom the land of Canaan had been, long before, solemnly promised,—that they now sojourned there, in the midst of idolaters, whose manners were exceedingly infectious,—that it was, therefore, judged proper, by the Great Disposer of events and of nations, that they should be removed to Egypt, where, by a suitable course of discipline, they might be prepared to take exclusive possession of the promised inheritance, and to occupy it agreeably to the intention of the Divine Donor,—and, further, that Infinite Wisdom deemed it necessary, that one of their number, the most amiable, no doubt, of the whole family, the *father alone excepted*, should be sent before them, to provide for their reception and comfortable sustenance, during their feeble and defenceless condition. Let it be recollected, moreover, that the preservation of the family of Israel from extinction, and from entire apostacy to the vices and abominable idolatries of surrounding nations, was intended to be, *ultimately*, as it has actually proved already to many nations, *a blessing of transcendent magnitude to the whole world of mankind*. The truth and ordinances of the living God, in which is promulgated the gracious plan of redeeming love, are benefits of inestimable importance to our benighted and guilty race. Now, if these oracles of truth and grace were to be conferred at all, they must, from the nature of the case, be deposited, in the first instance, with some select and particular portion of the human family; and, if so, what objection can be made to the children of Jacob, that will not lie, with equal force, against any other tribe or nation that ever existed?

It was the holy and immutable purpose of God, that his people Israel should go down to Egypt, and that they should be nourished in the land of Goshen until, from a mere handful, they should become a great nation. The preparatory steps taken, and the means employed for the accomplishment of this

end, are marked by the same mysteriousness that characterizes all the works and ways of the unsearchable God. Joseph, the principal agent in the whole transaction, already bereft of his mother, must, at the tender and impressive age of seventeen years, be torn from the embraces of a fond father—bartered away, through envy, by his brethren—dragged to the court of Pharaoh, sold as a slave to the captain of the king's guard, and under pretext of a false and foul accusation, thrust into prison, where he languished for several years. Then, when he had been sufficiently drilled in the school of affliction, to bear, without serious detriment to his religious character, the sunny and soothing smiles of prosperity, this same Joseph is elevated, by a series of extraordinary providential events, from a dungeon to the office of prime minister of state, “a father to Pharaoh, a lord of all his house, and a ruler throughout all the land of Egypt.” In all this wonderful process, Joseph seems to have recognised, with unshaken faith and filial confidence, the hand of Jehovah; and, therefore, a feeling of revenge towards those who had been instrumental in procuring his degradation and sufferings, had no place in his pious and magnanimous soul. He did, indeed, use great reserve and something like harshness and severity towards his brethren at their first visit, as we shall see in the sequel. But these measures were obviously employed to bring them to salutary compunction, for the wicked and unnatural part which they had acted, not only in selling him to the company of merchants, but in trifling with the feelings and disregarding the honour and happiness of an aged and venerable father. This end secured—their sorrow for their misdeeds being apparent, he is all forgiveness; and, instead of upbraiding them, he mingles his tears with theirs, and endeavours to make them feel that they are in the presence of a *brother*, and in the hand of a merciful and sin-pardoning God: “Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.”

The brethren of Joseph were certainly blameworthy in this affair, and that in a very high degree; for, although God in accomplishing his purposes, often uses the agency of the wicked, yet neither his purposes, nor the methods which he takes to carry them into effect, afford the shadow of excuse for human guilt. In the case now under consideration, it was the duty of these cruel brethren of Joseph to love him and treat him with fraternal kindness. The law on this point was plain, and plainly revealed. They knew not the decrees of God; those unrevealed determinations of the Creator were no rule of duty to them. In doing as they did, they acted freely, voluntarily, and without any other constraint than that which the strong bias of their own evil hearts exerted in producing their wicked deeds. They

were, therefore, accountable, and punishable, for the wrong which they did, although God overruled their conduct and made it subserve, extensively, his own glory and the good of his kingdom. This principle is true and applicable, universally. The divine decrees coerce no man in an evil course. Their fulfilment may be counted upon as absolutely certain; yet the movements of Providence, in accomplishing the good pleasure of his will, where intelligent creatures are concerned, are so wisely and justly adapted to their intellectual and responsible character, as to leave the sinner inexcusable and consciously answerable for all his evil thoughts, purposes and acts.

In following Joseph, rapidly, to the consummation of his wretchedness, in prison, where this lecture will terminate, it may be proper to notice some things that served as provocatives to the unkind and cruel treatment which he received from his brethren.

The father's partiality is the first that occurs, in the sacred narrative. Joseph was his favourite; as was indicated by the fine coat of many colours. The reason assigned for this preference, viz. "that he was the son of his old age," one feels inclined, at first glance, to admit as natural and of some weight. But it is not valid; though quite common, in similar cases. The children of a family, like citizens of the state, have equal rights, so long as they are dutiful and obedient. Even after they have gone out from under the parental wing, they have still equal claims upon the parent's tender regards, though they may not be precisely alike deserving. A profligate child should be pursued by the advice, the entreaties, and the prayers of his parents, while life lasts; for who knows but regenerating grace may be granted in answer to the prayer of faith? If it be said, and it may be said with some truth, that, owing to our frailty, we cannot always regulate and control our affections according to our judgment of equity and fitness, we would only remark here, that parents certainly may and ought to *do justly* towards their children, if they cannot bestow on each one an equal share of affection. They may avoid giving tokens of their partial fondness, which never fail to produce envy on the one hand, and self complacency on the other. The larger the family, the greater need there is of care in this matter. Here Jacob erred; and his error, no doubt, contributed to his own sorrow, as well as to the depression, for a time, of his favourite son: "When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

Joseph's own conduct, though in general remarkably correct and amiable, may, in one or two instances, have given some occasion against him. He reported to his father the ill conduct of the

sons of Bilhah and Zilpah, while engaged with them in feeding the flock. For this he has been stigmatized as a "busy body and a talebearer." It is possible he may have been indiscreet and too officious in this way, for he was young and open-hearted; yet we can discover nothing really censurable in his conduct in this respect. Children should not conceal one another's faults from their parents. Talebearing is wrong; it is mean, it is malevolent. But the purest benevolence, the most perfect kindness may prompt one to give information concerning the faults of a brother or sister, with a view to bring parental authority and influence into exercise for the correction and benefit of the offender. Were this principle allowed to operate in families, schools and colleges, the maintenance of good order and comfort in those little communities would be comparatively easy. It is next to impossible to support wholesome discipline in any society, where the members, substituting the whim of honour instead of the law of duty, hold themselves bound to conceal each other's faults.

Joseph's dreams tended also, in no small degree, to stir up the envy and malice that lurked in the hearts of his degenerate brothers. "They hated him yet the more, for his dreams and for his words." These dreams being prophetic, as the event demonstrated, the only error that Joseph seems to have been fairly chargeable with, in relation to them, was his *telling them to his brethren*. The interpretation of them was so easy, so much in his favour, and against their haughtiness, he might have been sure, on a little reflection, that the less he said about them, the better. There may have been something, too, in his manner of narrating them, which indicated a vain-glorious, self-exalting spirit; yet it were more charitable, and quite as natural, to impute his conduct on the occasion to juvenile ardour and unsuspecting simplicity. Dreams, it is well known, was one of the modes in which God revealed his will to his servants, on some special occasions. The design, in this instance, seems to have been to support Joseph under the sore tribulation which awaited him, anterior to his promised eminence. Now-a-days, the Bible being given to us, as a perfect rule of faith and practice, dreams, visions, and strong impressions are not generally to be relied on; yet we would not altogether despise or neglect them. Useful hints may be taken from them. In so far as they tend to make us careful to regulate our tempers and conduct, agreeably to the written word, they are beneficial; but to be greatly depressed or elated by them,—especially to pay more regard to these vague and dubious prognostications than to the precepts, promises and threatenings of holy scripture, is *ridiculous, fanatical, wicked*.

The conspiracy of Joseph's brethren not only against his ho-

nour and happiness, but his life, was defeated by Providence in a very remarkable manner. Visiting them at Dothan (whither they had removed with their flocks for sake of good pasturage,) with the kindest intentions, and in obedience to his father's command, instead of greeting him as a brother, "they say one to another, behold, this dreamer cometh: come, let us slay him, and we shall see what will become of his dreams; let us cast him into some pit, and we will say, some evil beast hath devoured him!" This nefarious project needs no comment. It tells, in the simple language of inspiration, a tale of human depravity, at which the benevolent heart sickens and is humbled. But the Divine purpose was, that Joseph should yet live, and go down into Egypt. Reuben is, therefore, moved, by what motive it is difficult to say, for he was by no means amiable, to propose casting him, alive, into the pit, intending to release him, privately, and restore him to his father. The proposition was agreed to: and they, accordingly, strip the unoffending youth of his many-coloured coat—place him in the pit, and sit down to eat bread—when a company of Midianitish traders appear, and Judah, probably from a principle of avarice, suggests the idea of selling him; which being readily assented to, they draw the victim of their shameful hatred out of the pit, and sell him for the paltry consideration of twenty pieces of silver; the same sum, though nominally different, as is supposed by able critics, for which Judas Iscariot betrayed his Lord and Master.

How vain are the devices of men, when opposed to the counsels of Jehovah! These crafty conspirators fancied that they had ruined Joseph's hopes of distinction and falsified his prophetic dreams, while they were, in fact, executing the designs of Providence, by sending him into Egypt to save life. Thus the Lord makes the wrath of man to praise him. The wicked do not aim at the fulfilment of the Divine purposes; they are actuated by selfish, sinister and impure motives; their agency, therefore, entitles them to no praise: nay—acting voluntarily, in pursuit of their own unwarranted ends, they are always blameworthy and justly punishable. God never required, nor inclined, by a direct influence, Joseph's brethren to sell him into Egypt. Their assistance was neither demanded nor needed; but being volunteered, it was used and made subservient to a great and good end, while, on their own souls, it brought an awful weight of guilt and wretchedness.

We shall not stay to animadvert on the shameful deception, which these monsters of wickedness practised on their venerable father, except to remark, that crimes have a strong and almost irresistible affinity for one another. One sin leads to another, and that other to a third, and so on, with augmented force, till, without the interposition of redeeming grace, the sinner becomes

the bondman of Satan, and is led captive by him at his will. O youth, ye who are beginning to forget the covenant of your God, and entering on the paths of the destroyer, "Turn ye, turn ye; for why will ye die!" Joseph's brethren began with envy and the use of reproachful language, and finished their shocking climax of evil deeds by intentional fratricide and deliberate falsehood, which, but for the kind providence and grace of God, would have broken the heart of their father.

The Midianitish merchants conveyed Joseph to Egypt, with their other articles of traffic, and there sold him to Potiphar, a principal officer in the king's army. How mysterious are the ways of Providence! Here is a lovely youth, of undoubted piety and high promise, the stay and hope of an aged father, not only, but of a large family, betrayed into the hands of mercenary strangers—dragged away to a foreign land, and there doomed to servitude! But let us judge nothing before the time. The Lord's way is often in the deep; but justice and judgment are the habitation of his throne. Joseph is cast down, but not forsaken. He who had been a faithful son, was enabled, by Divine grace, to acquit himself in the humble capacity of a servant, with so much integrity and diligence, as soon to secure the entire confidence of his master. Potiphar, finding his account in the humble services of one so faithful to his interests, raised him to the office of steward of his house and superintendant of all his domestics and domestic affairs.

See here the happy influence of religious principle. God was with Joseph, and made all that he did to prosper. An approving conscience, a good character, and a divine blessing, will make one useful and contented in any situation. Let servants and others, who occupy the lowly stations in society, remember this, and they will find little occasion to envy those of their fellow mortals, who move in the higher and more showy walks of human life. An honest, industrious, and trustworthy servant will not go long unnoticed or unrewarded. "Let every man," says Paul, "abide in the same calling wherein he was called. Art thou called, being a servant? care not for it; but if thou mayest be made free, use it rather: for he that is called in the Lord, being a servant, is the Lord's free man: likewise, also, he that is called, being free, is Christ's servant." And let masters learn from this part of Joseph's history, to prefer pious servants. "The Lord blessed the house of the Egyptian for Joseph's sake." Godly servants are a blessing in any family; and such should always be treated with kindness and generosity. The more of genuine religion they possess, the more faithful they will be in the performance of their duty, and the more assiduously will they endeavour to promote the interests and happiness of their employers. Let such never be oppressed with

too much hard labour; let them never be neglected in sickness or in old age; and, above all, let them never be deprived of the rest and religious privileges of the Lord's day.

The occurrence, which, while it illustrated the sterling excellence of Joseph's moral character, eventuated in his imprisonment, is related by the sacred historian in few words, and with artless simplicity. His "goodly and well-favoured person" excited one of the basest passions in his shameless mistress, who tempted him to sin with her in a way that shall not be named. But, behold, how good and necessary it is to have the heart well fortified by the fear of God and the love of virtue! The temptation, though presented in circumstances singularly embarrassing, was resisted, in a spirit of fidelity to his master and of piety to God, to which no language of mine can do justice: "But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I: neither hath he kept back any thing from me but thee, because thou art his wife: *how then can I do this great wickedness, and sin against God?* Mark here the genuine principle of obedience to the divine commands, and the grand reason why no sin may be indulged: **IT IS AGAINST GOD!** Yes, however much wickedness may injure ourselves or our neighbours, it is ultimately and mainly against God. It is so, whether practised openly or secretly; it is so, even when it comes not into action, if it be cherished in our hearts. O that the devisers of mischief and the workers of iniquity would consider that "the darkness and the light are both alike to HIM with whom we have to do!"

But Joseph's base tempter, in the affair just alluded to, disappointed and chagrined, on finding his virtue proof against the violent assault which she had made upon it, resolves that if he will not sin with her, he shall feel her vengeance. Accordingly, having contrived her story with great ingenuity, and given to it an air of plausibility, she takes the earliest opportunity of preferring her complaint against the hapless Hebrew servant. The project succeeds. The credulous husband believes the specious tale; his wrath is kindled against Joseph; and, without allowing the accused a hearing, "he took him and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison;" where, for the present, we must leave him, after barely adding, in the words of scripture, by way of relief to the painful sympathies, which have followed him thither, that, "the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison."

W. N.

LETTER TO THE EDITOR.

"Carlisle, November 1st, 1822.

"REVEREND AND DEAR SIR,

"I hope that the accompanying paper will appear to you worthy of a place in the Presbyterian Magazine. Its author, the late Rev. James Pringle, of this place, was a remarkable man: I have never seen his superior in genius; and his Christian and ministerial virtues are sufficiently attested by the deep and universal grief which was evinced at his loss. This manuscript is probably the only memorial of him that will appear in print, as all his other writings are in a short-hand of his own. Though of no very great consequence in itself, it will furnish to his friends a specimen of that practical benevolence, that spirit of *scheming and doing good*, by which he was remarkably characterized. Perhaps too, the plan proposed will meet the approbation of many of your readers, and give them some useful hints. For my part, the fundamental idea has charmed me; and I am surprised that so obvious and beautiful a thought, as that of forming a Christian congregation into an 'Association' for prayer and benevolent effort, never presented itself to me before."

The following is the communication referred to in the foregoing letter. We insert it with pleasure; and beg leave to direct the attention of our readers particularly to its contents. The plan of social and benevolent exertions, here suggested, accords, in its leading features, to what has been practised of late, in some places, with cheering effect: and, we doubt not, that were some such system of *united effort* adopted in every Christian congregation, glorious and most desirable results would follow. Let the experiment be fairly made; and let not Christians be soon discouraged. The object is *great and good* beyond comparison. Praying breath, and works of faith, and labours of love, are never spent in vain: "The kingdom of God is a kingdom of means."

To the Beneficent Society to meet at the Associate Church of Bethany, January 5th, 1819.

The committee of inquiry respectfully report, that they have taken the subject, upon which they were instructed, into consideration, and now beg leave to submit certain views and considerations as the result of their inquiries, which they recommend to the attention of the society. They regard as the most prominent and most important features in the constitution of the society, that liberal spirit, and that extent of object which charac-

niary assistance, without at the same time giving them suitable employment: but a moderate aid, either wholly vested in, or at least accompanied with the means and implements of industry, may be of essential utility. And a just discrimination should always be made, so as to discountenance the vicious and indolent, and encourage the meritorious.

2. Where indisposition, or other providential affliction, has deprived a family or individual of the necessary means of subsistence, relief should be extended in such a way as most effectually to remove the evil, either by occasional supplies, or, which is much preferable, if the cause be permanent, by regular annuities.

3. Occasional misfortunes may occur in the providence of God, which will render assistance peculiarly necessary and desirable for a short time, and require immediate attention; or meritorious strangers may settle in the neighbourhood, or pass through it, who need assistance, and whose wants should be promptly relieved. In all, liberality should be united with economy, and such measures be adopted as to confer the greatest benefit with the most tender delicacy.

IV. The committee regard the diffusion of knowledge among the poor as calculated to promote their best interests, and to augment the general happiness and prosperity of the community. They therefore recommend, as a proper object of beneficence, the education of poor children.

There are three principal ways in which this may be done:—By the permanent establishment of free schools—the erection of circulating schools—and the support, gratuitously, of scholarships, in schools that are or may be established by others. The first method is best adapted to cities and places where the population is crowded and very poor: the second, to places where the mass of the community is illiterate: the last, for obvious reasons, is best calculated for our situation; and, as such, the committee recommend it to the attention of the society. It might be proper also, even where a scholarship is not placed wholly upon a charitable foundation, to diminish, by the aid of the society, the expense of education to necessitous individuals, and thus to afford greater facilities to the instruction of children whose parents, though not indigent, are yet incompetent to their education without great inconvenience. Nor would it be improper to assist young men of good moral characters and talents, in acquiring that higher and more extensive erudition which is necessary to qualify them for public usefulness, especially in the gospel ministry.

V. For the instruction of illiterate adults, whether bond or free, whose situation and duties prevent their attendance upon other days, the committee recommend the establishment of

Sunday schools, upon such principles, and to such an extent, as the circumstances of the case shall require.

These institutions form a distinguishing characteristic of the present age, and are among the most interesting monuments of Christian charity. Experience has abundantly established what, indeed, was presumable from abstract considerations, that adults are more capable of learning, and make more rapid progress in the acquisition of knowledge than children, whose immaturity of mind, and levity of disposition, create the greatest obstacles.

In these schools religious instruction should always constitute the grand and paramount object, and other learning be held in a just and obvious subordination to it. Without venturing to propose a particular plan, the committee only remark, that experience has decided in favour of gratuitous instruction; and has shown the advantage, and almost the necessity, of a considerable number of teachers under the direction of a general superintendant in each school; and they recommend as well on account of the efficacy of the system as its economy, the use of the series of lessons published by the Female Sunday School Union of New York,* and the catechisms and *scripture selections* employed in the schools under their direction.

VI. From the character and constitution of the society, it is important that the whole weight of its influence be employed in the suppression of vice and immorality, and while the members redeem the pledge given in their subscription, to discountenance by their example, their counsel, &c. every thing immoral in its nature and tendency, or injurious to the interests of society, the committee recommend further that special measures be adopted for this purpose, by aiding the magistrates in the execution of the laws, and by other prudent means. It is only where the tone of morals is sufficiently elevated, and the current of public sentiment is in conformity to the salutary provisions of the statute-book, that much good can be effected, and it is of the utmost consequence to the credit and influence of the society, that they act with a cautious and temperate zeal. Yet the committee are persuaded that something may be attempted, even now, and they indulge confident hopes that the state of things will be gradually meliorated, and afford them more and greater facilities to promote the general good.

VII. The very restricted opportunities which a large proportion of the society enjoy, of acquainting themselves with the operations of the Christian world, and with the many excellent institutions which have been established for doing good, while they deter the committee from inviting their attention to a va-

* The Union Society of Philadelphia have always on hand a good selection of Sunday school books, which they furnish on very moderate terms.

Note by the Editor.

riety of objects well meriting attention, but which would yet be premature, induce them to recommend also, the establishment of a library, in order to enlarge their knowledge of the most suitable objects of beneficence, and the most expedient means of accomplishing them. Individuals and societies are constantly communicating the results of their inquiries, and of their experience; an acquaintance with which could not fail to be of advantage to the society in conducting their operations.

In addition to these occasional and periodical publications, with which the society should furnish themselves, the committee advise that a selection of the most useful books on religion and morals, and domestic economy, be provided for gratuitous distribution or circulation, and even if it were thought expedient that there should be combined with these, upon such principles as may be deemed most beneficial, a general library for the use of the vicinity. The extension of knowledge is directly calculated to promote the ulterior designs of the society; and the multiplication of valuable books in public or in private libraries, is the most convenient and effectual method of extending it.

VIII. Finally, if the funds of the society will authorize it, after supplying these wants of the vicinity, there are public institutions of charity, and of religion, which will gratefully receive the surplus, and employ it in the promotion of objects of indisputable importance.

The field is boundless, and can never be more than partially explored. Those minute portions which have been recommended to the attention of the society, it is hoped, will meet with their approbation, and be cultivated with zeal and effect. While the committee pledge themselves faithfully to devote their labours to duties of such high and holy interest, they would provoke their brethren to love and to good works: "Let us not be weary in well-doing—in due time we shall reap if we faint not."

In behalf of the Committee,
J. PRINGLE, *Chairman.*

**CONCERT OF PRAYER FOR A GENERAL OUTPOURING OF THE
HOLY SPIRIT.**

A Letter from Rev. Mr. Stewart, of London, to Rev. Mr. Skinner, of Philadelphia.

No. 11, Alford Place, Bedford Square, London, July 22, 1822.

Dear and Rev. Sir,—By a letter lately received from a religious friend in Boston, New England, I am informed that you would kindly permit me to communicate with you upon a sub-

ject connected with the advancement of the kingdom of our blessed Saviour. It is upon the furtherance of a plan now widely extending, for uniting all sincere Christians in earnest prayer for the general outpouring of the Holy Spirit. The tract and small pamphlet* which I have the pleasure to enclose, will more fully explain the subject, which, you will observe, is not so much establishing particular prayer-meetings, as bringing the church of Christ into a suppliant state—into a practical feeling, that whilst we are using every active exertion, no great blessing will take place, till the Lord pours down the gracious influences of his Holy Spirit in a much larger measure than he has done hitherto.

In prosecuting this object, I have taken an extensive tour through different parts of England, Scotland and Ireland, and have visited different Protestant churches on the Rhine, in Switzerland, and the ancient churches among the Vaudois in Piedmont. By the Divine blessing an entire unanimity of sentiment has prevailed in all serious Christians upon the importance and desirableness of the object. Many among the most pious of my brethren in the Church of England, and amongst the ministers of the Kirk of Scotland, Lutherans, Calvinists, Independents, Moravians, Baptists, Wesleyans, &c. have agreed to supplicate the outpouring of the Spirit themselves, and to endeavour to excite other Christians to do the same. There are now Christians in France, Russia, Germany, Switzerland, and on the coast of Africa and in India, who unite with you in America and with us in Britain, in supplicating this unbounded mercy regularly every Sabbath morning in private, and every Monday evening in their families, besides other seasons. Still, as this object is so extensive, it requires exertion in all parts to bring it into full bearing. My particular request, therefore, is to call in your aid and the aid of all your pious brethren in Philadelphia and the neighbourhood.

It is very gratifying for us in England, to read the account of God's mercy in your parts, and of the increasing zeal of true Christians. May the Lord enlarge his borders more and more among you! May your churches be as well watered gardens—as streams of water whose waters fail not.

We have had no public society for exciting this spirit of prayer, but many private conferences have taken place among serious ministers upon the subject. At these friendly meetings this question has been discussed, "What is the best mode of promoting a spirit of prayer for the general outpouring of the Holy Spirit." These meetings have been commenced and concluded with prayer, and a peculiar blessing has appeared to rest

* The tract, and an extract (on the activity of Satan) from the pamphlet referred to, were published in our last number.

upon them. There has been a frequent acknowledgment that the office of the Holy Spirit has been admitted in theory, but in practice it has been too much overlooked. This has been confessed before God, and resolutions formed, in dependance upon His grace, to put a greater honour upon His person and work in future. In different parts of Britain, courses of sermons have been preached on the offices of the Holy Spirit. In the addresses of many of the speakers at our public meetings for spreading the gospel, this subject has been particularly dwelt upon. Resolutions have been passed at our annual meetings, calling upon the members earnestly to supplicate a more abundant measure of His gracious influences; and in various ways this flame of devotion is spreading among us. The point has been to diffuse this subject through all our societies, and to call upon all previously existing institutions to advance a spirit of prayer.—Happy shall we be if this devotional ardour extends to all parts; if all the family of God, distributed as they are through all parts of the earth, would unite in determination to give him no rest till he make Jerusalem a praise in the earth. Oh, did the children of God but reflect upon the power of their heavenly Father, and upon his readiness to exercise that power in answer to their prayers, how eagerly would they supplicate his mercy! Our ever to be adored Saviour, when he drew nigh to Jerusalem, wept over it, and in his dying moments prayed, “Father, forgive them, for they know not what they do.” Had his members but a share of the tender pity of their dying Head—did they but reflect that there are now near eight hundred millions living in sin; that ere another year is passed, thirty of these millions will be removed by death from the mercies of the gospel; that all their efforts in preaching, educating, and distributing tracts and the scriptures, without a Divine blessing, cannot effectually recover one soul; but that Jehovah can make the dry bones live—how earnest would be their cry, Oh Lord convert the Jews—Pity the Heathen—Have mercy on the whole race of man—Pour thy spirit upon all flesh, and let the knowledge of the Lord cover the earth as the waters cover the sea. May God pour this spirit of grace and supplication on his church, and if it be his will, may we see this blessed sight!

It is in promoting this object, that I again request your aid. And if in the revivals of religion among you, there are any hints you can offer upon the means which have generally preceded these revivals, upon the subjects of sermons, upon the best mode of forming and conducting prayer meetings, or, in short, upon any point which you may think useful, I shall feel very much obliged.

The sea separates our bodies—I trust the love of our Divine Master unites our hearts. May we live in the anticipation of

the period, when there shall be no more sea, when his servants shall serve Him, and see his face! Peace be with you!

Your affectionate brother in the Lord,

JAMES HALDANE STEWART.

Oration delivered before the Somerset County Bible Society, 20th August, 1822, by Samuel Bayard, Esq. of Princeton, N. J.

(Continued from p. 495.)

We have now contemplated the influence which the Bible exerts on *individuals* and *families*. Let us next trace its influence on a wider circle—on *neighbourhoods* or larger communities.

Since the origin of Bible Societies, many well authenticated facts prove the extensive and happy influence which the circulation of the scriptures has had on the larger divisions of the human family. Villages and towns that before were infamous for profanity, for drunkenness, gaming and riot, at the approach of the Bible have undergone a total change of character. The drunkard has forsaken the tippling house; instead of oaths and imprecations, the lips of the swearer have uttered only the language of penitence and prayer; the gaming-table has been abandoned for the house of God; and scenes of riot and boisterous festivity have become scenes of order, of peace, and social happiness.

To facts like these, a variety of evidence could easily be adduced. We shall quote but one authority: it is from the Ninth Report of the Hibernian Bible Society. In this report the committee say, “they could mention *entire villages*, formerly the abodes of idleness and immorality, now exhibiting the pleasing aspect of industry and decorum.” “The blasphemer (say they) fears an oath; the Sabbath-breaker respects the holy day of rest; the drunkard is sober; and he that *stole steals no more, but labours with his hands to provide things decent in the sight of all men.*” Before triumphs like these, how truly contemptible does infidel philosophy appear! Abashed and ashamed, her proselytes (were they not callous to the sentiment of shame) would shrink from public view, to conceal the mortifying contrast between the effects of their principles and those of the Bible.

These pretenders to superior wisdom may borrow light from the “*SUN OF RIGHTEOUSNESS*,” and call it the “light of Reason,”—they may boast of scattering the darkness of error, and of freeing the human mind from the tyranny of superstition; but when did they ever reclaim one reprobate from the slavery of vice? when did they ever shed the joys of hope, of content-

ment and resignation on depraved and disconsolate hearts? when did they ever reclaim whole communities from profligacy and wretchedness, and conduct them to industry, order and exalted happiness? when did they ever

“Direct one mortal in the path to heav’n,
Renew one soul, or show one sin forgiv’n.”

But the principles of the Bible have still a wider range. They reach from the cottage to the throne, from the untutored savage to the most polished members of civilized society. There is no rank so elevated, nor any class or condition so humble, which they are not calculated to bless. From individuals, families, and neighbourhoods, they extend to nations and the world. Where the principles of the gospel have their just influence on the rulers of states and empires, they produce equity, order and peace. No maxim is more universally true than that “*righteousness exalteth a nation, while sin is the reproach of any people.*” Where divine truth enlightens the mind and directs the conduct of persons in high authority, there we discern integrity and economy in the expenditure of public money—wisdom and moderation in government—respect abroad and confidence at home: the nation is at once enlightened, flourishing and happy.

But we advance one step further, and assert, that the principles of the gospel are calculated to advance the happiness of *the world*. They tend to promote “peace on earth and good will among men;” they enjoin, under the most awful sanctions, the forgiveness of injuries; they teach nations, as well as individuals, to be contented with the allotments of Heaven, and to cultivate toward each other the affection of brethren. No matter whether they inhabit a torrid or a temperate zone—no matter what language they speak, or what complexion they wear—no matter whether bond or free, savage or civilized, if they are but enlightened by the gospel and live agreeably to its rules, they become reformed, renewed, regenerated beings—they become “heirs of God,” a “chosen generation, a holy nation, a peculiar people.”*

* The great and learned Lord Bacon declares, that “There never was found in any age of the world either philosophy or sect, religion or discipline, which did so highly exalt the public good as the Christian faith.”

And the eloquent Lord Bolingbroke, with all his infidel prejudices, was constrained to acknowledge, that “No religion ever appeared in the world, whose natural tendency was so directed to promote the peace and happiness of mankind as Christianity. It is one continued lesson (says he) of the strictest morality, of justice, of benevolence and of universal charity.”

“No truth (says our own immortal WASHINGTON, in his inaugural address as President of the United States,) is more thoroughly established, than that there exists in the economy and course of Nature, an indissoluble union between virtue and happiness—between duty and advantage—between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public pros-

Looking forward to that happy period when "*the whole earth shall be given to the Saviour for an inheritance, and the uttermost parts of the earth for a possession,*" does not the Christian's eye brighten with joy, and his heart expand with a pure and generous exultation?

Happy period! when man shall no longer oppress or enslave his brother man—when war shall no longer desolate the fields of the husbandman, or the abodes of industry and peace—when this earth, so long an ACELDAMA moistened and fertilized by the blood of its children, shall become a second paradise—when angels shall once more visit it on errands of mercy, and all creation join in one sublime tribute of devotion and gratitude to the Redeemer of our race.

• "Come then, INCARNATE WORD!

And added to thy many crowns
Receive yet one—the crown of all the earth :
Thou who alone art worthy. It was thine
By ancient covenant ere Nature's birth ;
And thou hast made it thine, by purchase since,
And overpaid its value, with thy blood.
Receive yet one, as radiant as the rest ;
Due to thy last and most effectual work,
Thy word fulfilled—THE CONQUEST OF A WORLD."

We have now given a very brief and hasty sketch of the effects of the Bible on individuals, on families, on society, and on the world. There are however two classes, constituting by far the largest portion of the human race, on whose condition the principles of the Bible have had a peculiar and most salutary influence. These are the *female sex* and the *poor*.

Before the advent of the Son of God, how degraded and miserable was the lot of woman in every state of society, and in every region of the globe!—the subject of brutal and unfeeling power—the slave of passion and caprice—the submissive victim of unchastened and illicit desire. Even under the Mosaic dispensation, under a code of laws that emanated from the Legislator of the universe, how shameless and profligate was the conduct of many of the loftiest pretenders to ceremonial sanctity.*

Among the Jews polygamy was permitted and practised; and the self-righteous Pharisee, without consulting any monitor but his own caprice, thought it no offence against the decalogue, to "*put away*" the most affectionate and obedient wife, and to legalize the atrocious act by "*giving her a bill of divorcement.*"

But among all the heathen nations, ancient as well as modern, perity and felicity; nor ought we to be less persuaded, *that the propitious smiles of Heaven can never be expected on a nation, that disregards the eternal rules of order and right which HEAVEN ITSELF has ordained.*"

* See Jeremiah, v. 8. John, viii. 9.

the condition of the female sex has been wretched in the extreme. Among Pagans they are considered as without *rights*; and by the disciples of Mahomet as without *souls*. It is only under the benign radiance of Christian principles that woman has attained her proper rank in society. Here her gentle virtues have been fostered; here all those lovely traits of sympathy, of tenderness, of piety and benevolence, have expanded and elevated her character in many instances to a resemblance of angelic natures.

True, indeed, by the fatal curiosity of our first mother, man forfeited all claim to the joys of paradise; but much have her daughters done, under the light of gospel truth, to compensate us for this loss. Much have they done, in the endeared relations of domestic life, to change this "wilderness of wo into a paradise of bliss."

That such lovely and estimable traits have ever been fully developed in the female character, is owing pre-eminently to the influence of Christianity. To woman, this has been truly a revelation of transcendent mercy. It has raised her from degradation to importance; it has called into exercise all those fine sensibilities, all those sweet charities, which smooth the rugged path of life, which bind society together by silken cords, and which become the foretaste and the pledge of a purer and more permanent felicity in the life to come.

But the gospel is also an incalculable blessing to the *poor*. When these "good tidings" were first proclaimed to mankind, one of their peculiar characteristics was, that "*to the poor the gospel is preached.*" Its divine Author was born of an obscure virgin, and was brought up in circumstances of laborious poverty. HE whose throne was the heaven of heavens, condescended to be cradled in a manger. He who could have commanded the treasures of the universe, had not a spot on earth he could call his own: "*The foxes have holes,*" said he, "*and the birds of the air have nests; but the Son of man has not where to lay his head.*"

Long after his reascension to heaven, it is recorded of his followers, that "*not many wise men after the flesh, not many mighty, not many noble are called;*"* but that "*God hath chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to those that love him.*"†

The extremes of poverty and wealth are both trials of no inconsiderable magnitude. It requires not merely strength of mind, but substantial religious principle, to support the one with patience and fortitude, and the other with temperance and humility. Never was a wiser prayer offered to Heaven than that of Agur, when he asked "*neither for poverty nor riches,*" but for "*food convenient for him.*"

* 1 Cor. i. 26.

† James, ii. 5.

Our blessed Saviour represents the salvation of those who *trust in riches*, as an event next to impossible, while to the *poor* his kindest promises and his richest consolations were addressed. Indeed throughout the Old as well as the New Testament, the *poor* seem to have engaged the peculiar compassion and regard of the Supreme Being.

Those who are in humble circumstances may indeed want some of the superfluities, or perhaps of the comforts of life; but they are exempt also, from the trials and fearful responsibilities of the rich. If they have fewer enjoyments, they have also fewer anxieties and cares. But whatever else they may want, they need not to want a Bible. Here they will find heavenly wealth: here is the pearl of great price: here are deposited the unsearchable riches of Christ, treasures which wax not old, which moth will not corrupt nor rust corrode, and which death itself cannot wrest from their possession.

Christian Brethren—The very brief survey we have now taken of the *nature, purport, and effects* of the sacred scriptures, suggests some precious consolations and some impressive admonitions.

It is delightful to reflect that we live at a period when this inestimable volume is attainable at a small expense, and can be read without any personal risk of liberty or estate. The poorest labourer, from the earnings of a day, can procure a copy of the New Testament, or of the entire Bible; and if from his scanty funds he cannot afford enough for this object, the public liberality will interpose and supply his wants.

It was not always so. Before the discovery of the art of printing, it would have required years of labour to procure a single copy of the Bible. And there are periods in the history of the church, when the possession of any part of the scriptures would have exposed the possessor to persecution, to corporal punishment, or to death.*

For ages it has been the avowed system of one denomination of Christians to keep the knowledge of the sacred scriptures

* By an edict of the emperor Diocletian, all the Christians subject to his authority were required, under the severest penalties, to commit their copies of the scriptures to the flames.

The first translation that was made of the whole Bible into English, was in the 14th century, by the intrepid and zealous John Wickliff, of Oxford. In what light this important work was regarded by the contemporary clergy, may be inferred from what is said by ΚΥΡΙΑΚΟΣ, a canon of Leicester, who wrote shortly after the death of Wickliff. "Christ (says this zealous priest) entrusted his gospel to the clergy and doctors of the church, to minister to the laity and weaker sort, according to their exigencies and several occasions. But this Master John Wykliff, by translating it, has made it *vulgar*, and has laid it open to the *laity* and even to *women* who can read, more than it used to be to the most learned of the clergy and those of the best understanding; and thus the gospel-jewel, the evangelical pearl, is thrown about and trodden under foot of swine."

from the laity.* And even at the present day, amidst all the science which is diffused through the different ranks of society, the same system is pursued in Italy, Austria, and wherever the influence of the Pope predominates.

So in Pagan countries, the common people are debarred from all access to the light of religious truth.†

How incomparably preferable to this is the condition of the poorest person in countries where the Christian religion, as professed by Reformed Protestants, is in full exercise! How happy the citizens of this land of civil and religious freedom, in the rights and privileges they enjoy, without distinction of sect or class! While more than six hundred millions of the human race are sunk in gross idolatry and superstition, with little enjoyment in the present life, and at death quitting the world shrouded in dark and hopeless delusion; we are cheered with the light of true religion, irradiating all the path of life, and opening to sincere believers the prospect of endless bliss.

Supported by such prospects and animated by such hopes, how diligent should professing Christians be, to diffuse more widely that inestimable book, which contains those instructions and precepts which make us wise unto salvation. And let us be admonished, brethren, that the period for the discharge of this important duty is, to each of us, at once precarious and brief. The members of this society are on the present occasion urged to renew their exertions in this blessed cause, by incidents that cast a deep shade of melancholy over the anniversary we now celebrate. Only two short years have this day elapsed since the worthy and eloquent FRELINGHUYSEN occupied the place where I now stand. He is gone—gone to the land of silence and oblivion, followed by the tears and benedictions of many who now hear me. He is gone from a scene of conflict and of pain, to a “house not made with hands, eternal in the heavens,” to a region where “the wicked cease from troubling and where the weary are at rest.” But this blow, at once so unexpected and so afflicting, in a little more than a year was followed by another melancholy public loss.

“Rare are solitary woes:

They love a train—they tread each other’s heel.”

Since the last annual meeting of this society, its pious and de-

* Under the reign of Henry the Fifth, while England was subject to the spiritual control of the Pope, an act of Parliament was passed, to prevent the reading of the scriptures in English. It enacted that “whosoever they were that should read the scriptures in their mother tongue they should forfeit lande, catel, lif, and godes, from theyr heyres for ever, and be condemned for heresykes to God, enemyes to the crowne, and most errant traysterres to the lande.”

† One of the laws of MANU, the Hindoo legislator, directs that if a Soodra (a person in one of the inferior casts of India) shall dare to listen to the Veda, (one of the sacred books of the nation) melted lead shall be poured into his ears.

voted president, the beloved pastor of the flock of Jesus Christ, which stately meets for worship and instruction in this place, has been called from his labours on earth to his reward on high. It seems as if but a few weeks had elapsed, since within these walls he joined us in the song of praise, or in our united addresses to the throne of grace. His departure has left a mournful void in this sanctuary: that voice which so often roused the sleeping conscience, which confirmed the faith or relieved the sorrows of believers, will never more be heard from this sacred desk: the clods of the valley will hide the precious remains of this heir of heaven from the view of his afflicted relatives and flock, until they and he shall awake from the long sleep of death, and together shall appear before the Judge of quick and dead.

But we have still another loss to register and mourn. It is that of the respected and venerable president of the New Jersey, and American Bible Society. He too, since we last assembled in this place, has descended to "*the house appointed for all living.*" Through a long period, he had appeared in the Christian horizon as a star of no ordinary magnitude and splendour. Until the latest moment of reason, "his light shone before men" with all the mild radiance of Christian excellence. Pre-eminent for wisdom and learning, for piety and benevolence, this ornament of his country and benefactor of man, having "*fought the good fight,*" having "*kept the faith,*" has now "*finished his course,*" and like the illustrious prophet whose name he bore, has ascended, we trust, in a chariot of light to the paradise of God.

Casting a look of retrospective sorrow over the graves of these lamented and devoted men, we may adopt the language of the pious Montgomery, and exclaim—

"Behold the bed of death!
The honour'd sleeping clay!
Heard ye the parting breath?
Mark'd ye the eye's last ray?
No—life so sweetly ceas'd to be,
It laps'd in immortality.

"Bury the dead, and weep
In stillness o'er the loss—
Bury the dead—in Christ *they* sleep
Who bore on earth *his* cross.
Soon, from the grave their dust shall rise
In his own image to the skies."

In closing the present exercise, allow me to ask you, Christian friends, what is the *chief* motive which has brought this assembly together at this time? It was not surely the pursuit of entertainment—it was not to pass an hour in the indulgence of a fruitless curiosity. No: we trust it was a higher motive. It was a desire and purpose of doing good: it was the determina-

tion to cast your respective mites into the treasury of heaven : it was that by your contributions, your presence, and example, you might assist in scattering through our own and through distant lands the oracles of revealed truth. Connected as this society is, with the national Bible Society, (the noblest institution of pious benevolence that exists in this western hemisphere) let us bear in mind that every dollar now contributed, that is not expended in the purchase of a Bible for the destitute of our own county, will be appropriated to carrying the glad tidings of salvation to some more distant fellow citizen or fellow mortal. Let us remember too, in the exercise of so laudable a charity, that "*he who giveth to the poor lendeth to the Lord.*" He lendeth to a Being who can either fill his barns with plenty, and make his cup of joy to overflow ; or who can deprive him of health, of reason, or of friends, and make every moment of life a burden and a curse.

Nor let us, on this occasion, forget that the period is fast approaching, when all now present shall be summoned to their last account, before the tribunal of Eternal Justice. It will be of incomparably greater moment *then*, that we should have *now* assisted in the circulation of this blessed volume, among the ignorant and needy, than to have filled the highest throne on earth—than to have reared to ourselves the loftiest monument in the temple of Fame, or to have died surrounded with all the wealth and luxury of the richest voluptuary on earth.

Taught by the sure word of prophecy, we know that this section of the universe which we inhabit is fast hastening to an end. The millennial day appears to have begun to dawn. Already in the wide diffusion of the scripture, in the incipient conversion of the Jews, in the abandonment of idolatry and the profession of Christianity by multitudes of the heathen in every quarter of the globe, we hail the first fruits of that vast harvest which will soon be gathered from every region under heaven. Roll on then, ye destined ages, and complete the predicted reign of sin and desolation ! Roll on, and usher in the second advent of the Great Restorer of the Universe ! And lo ! he comes—comes in the clouds of heaven with attending angels, and every eye shall behold, and every knee shall worship him.

" See Heav'n its sparkling portals wide display,
 And break upon us with a flood of day.
 No more the rising Sun shall gild the morn,
 Nor evening Cynthia fill her golden horn :
 But lost, dissolv'd in bright millennial rays,
 One tide of glory—one unclouded blaze
 Shall gladden Earth—THE LIGHT himself, shall shine
 Reveald—and God's eternal day be thine.
 The seas shall waste,—the skies in smoke decay,—
 Rocks fall to dust, and mountains melt away,—
 But fix'd his word,—his saving pow'r remains,—
 His realm forever lasts,—God's own Messiah reigns !"

BRIEF DISCOURSES, NO. X.—ON ADOPTION.

BY E. S. ELY.

"Ye have received the Spirit of Adoption."—Rom. viii. 15.

The spirit of Christianity is not a spirit of slumber, of ignorance, of illiberality, of stupidity, of licentiousness, or of bondage. Jesus Christ promised, that he would pray the Father, who should send the Comforter, the Holy Ghost, the Spirit of truth, into the hearts of believers, to dwell with them. Without the inhabitation of the Holy Ghost there is no experimental religion. Except ye live in the Spirit; are led by the Spirit, taught by the Spirit, comforted by the Spirit, ye are dead in trespasses and sins. Unless the Holy Ghost has convinced you of sin, of righteousness, and judgment, and has united you to the Saviour, by working faith in you, there is no divine life begun in your souls. If ye are alive by the quickening influences of the Holy One, he actually abides in you, and ye are new creatures, because he makes you free from the law, instigates you to the practice of piety, and communicates to you the inheritance and felicity of the children of God.

Every hearer, who is a true Christian, is actually a temple for the Holy Ghost. He does as truly reside within you by an actual presence, as your souls abide in your bodies. He operates within you also, as evidently as your intellectual faculties, in conjunction with those of volition, feeling, and agency, regulate your mechanical frame. Not merely the influences of the Spirit are experienced within you; but the Holy Ghost himself pervades your whole complex nature, so as to be in your souls, and tabernacle in your houses of clay. This Spirit, which makes you Christians indeed, is the Spirit of adoption spoken of in the text; and every one of you who deserves the Christian name, every one who is a believer in the Lord Jesus Christ, has *received* him. You might as easily be a man without the immortal mind, as a Christian, a believer, or a child of God, without the Spirit of adoption. Should we not, then, consider,

I. Some of the properties of the Spirit of adoption; and,

II. Some of the evidences which may prove that we have received him?

It may be profitable to us, and, to this end, may the Holy Ghost assist us. Yes, blessed Spirit, give us saving knowledge of thyself, in thy divine character of the Spirit of adoption.

1. It is the property of this Spirit to change a sinner's state, so as to introduce him into the family of God. We naturally belong to the household of rebellion, and being the lineal descendants of apostate Adam, are accounted by God the children of the devil, and the rightful heirs to everlasting damnation.

But when the Spirit convinces us of sin and righteousness, in such a manner that we accept of God's *unspeakable gift*, Jesus Christ, the Father by a sovereign act of his grace adopts us. He receives us into the family which bears the name of his dear Son; and accounts us, from that moment, no less the members of his celestial household, than the holy angels. You all know that *adoption* means the act of taking any individual into a family, to be a son, or daughter, who was not a child by natural generation and birth. By the act of the Spirit we are regenerated; and of course by his agency we become the sons and daughters of the Lord Almighty.

2. It is the property of the Spirit of adoption to communicate to all who are translated into the divine family, the disposition of children. In vain would it be to change our *state* from the household of hell to that of heaven, were not the *temper of our souls* changed also. Natural men, of carnal minds, do not *feel* like the sons and daughters of Jehovah. They have no inclinations which would become their relation to the heavenly Father. They have emotions of distrust, jealousy, and hatred. But the Spirit, being come into their hearts, makes them perceive, believe, and realize, that God is a Father, of infinite purity, and unbounded goodness. So soon as the Holy Ghost takes up his residence in any human heart, love succeeds to opposition, and penitence to rebellion. God no longer seems to be a tyrant, but a tender parent. The mind of the sinner who receives the Spirit of adoption is so essentially transformed, that he exercises faith, confidence, complacency, gratitude, and all the filial affections, in relation to that very Being whose profers of love he before despised, whose word he contemned, and whose holiness and righteousness made him an object of the most fearful apprehension.

3. It is the property of the Spirit of adoption to communicate to us *parental instruction*. After we are admitted into the family of God, our Father does not suffer us to remain in perfect ignorance, but sends his Spirit, to develope to our minds a perpetually increasing knowledge of ourselves, of God, of his designs, of the character and offices of Christ, and of our duty. The instruction which is given that we may be adopted, is not sufficient to satisfy us, after we become sons; and, therefore, to expand and fill our desires, and enable us to glorify our FATHER, who is in heaven, the Spirit of truth causes us to grow in the knowledge of such things as the children of so great and glorious a parent should comprehend. To qualify us to act our part in the Lord's house, and to enjoy God, for ever and ever, he arrests our attention, excites inquiry, renders investigation pleasant, unlocks the hidden treasures of the Bible, and teaches us the things of Jesus Christ. For all our practical and saving

knowledge, we are dependent on the Spirit, and he would not condescend to instruct us, were it not for the relation which we are to sustain in the family of Jehovah for ever.

4. The Spirit of adoption is the medium of *parental discipline*. We need correction; but we should not receive it, were not the Holy Ghost to unite us to Jesus Christ, and make us children of God. All sinners who are not adopted receive PUNISHMENT, or vengeance instead of DISCIPLINE, which is pain inflicted with the intention of improving the state and character of the person exercised by it. Since, therefore, it is the Spirit who makes us children, it is the Spirit also who introduces us to the fatherly correction of our God. It is this same Spirit also, who teaches us to regard the afflictions which we experience in a proper manner; for if he did not teach us, we should never be the wiser for all the judgments which are commingled with mercy.

5. It is the property of the Spirit of adoption to *sanctify the temporal blessings, and spiritual privileges*, which our heavenly FATHER confers. He teaches us that we are children, and makes us feel that God dealeth with us as with the members of his own family, by giving us a portion of good things, in due season. Without the Spirit of adoption in our hearts, temporal blessings would but alienate us from our God; but through his influences they bring us nearer to him, and we rejoice in him, who openeth his bountiful hand to supply the wants of his children. This same Spirit makes us grateful as children to a parent, for all those religious privileges, by which we become assimilated to our God, and prepared for his presence in glory.

6. The Holy Spirit *enables us to perform filial duties*. God requires the heart, and the Spirit of adoption enables us to give it; for until we view God as our Father, we can never yield him our affections; but when he has sent forth the Spirit of his Son into our hearts, we have such emotions as Jesus had; and are disposed to imitate his example, who came not to do his own will, but to glorify the Father. Being convinced and humbled by the Spirit, we feel the force of the inquiry, "if then I be a father, where is mine honour?" *Malachi*, i. 6. And such is the state of the believer's soul, that he thenceforth renders unto God something of the cheerful service due to a benevolent parent.

To reverence his name, venerate his character, consult his pleasure, believe his word, love him, pray to him, praise him, confess our sins to his parental ear, submit to his will, and defend his cause by our faithful exertions, and even by the sacrifice of our lives, are filial duties, which the Spirit of adoption

disposes and enables God's children to perform, not only with patience, but exultation.

7. The Holy Spirit *makes us joint-heirs with Jesus Christ* to all that wealth which God has provided for his children.

An *heir* is a person who has, by gift, or promise, or covenant, or common law, a title to the possessions of another, from which he may derive present pleasure, and which shall be actually his in future. It is not necessary that the original owner should die, although he commonly does, before the *inheritance* is transmitted; for he who makes another his heir may covenant to bestow the whole or a part of his possessions at any definite time to come. In this manner are believers heirs to God, and joint-heirs with Jesus Christ. To our ELDER BROTHER Jehovah has given all power in heaven and in earth, to be exercised by him, for the glory of the Father, of himself the first-born Son, and of all the other children of the family.

The goods which Jesus Christ has in trust for his younger brethren, are to be dealt out to them, from time to time, according to their circumstances, and his discretion.

Some of Christ's brethren are *babes*, and to them is communicated the sincere *milk* of the word, that they may grow thereby. At a future time they will arrive at the stature of childhood, of young men, of full-grown men; and in each state Christ will give them such a portion of the wealth of God, as they may need, and know how to employ for the promotion of their happiness, in connexion with the divine glory. From the moment of spiritual birth they are heirs of God, and joint-heirs with Christ by a gracious covenant; for to all believers coming into the family of the Lord, it is said by the authority of the Supreme, "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." While the child of God continues in this world, the most glorious and valuable part of his estate is in reversion. He now occupies inferior things; he is but a traveller on a tour for improvement; and the place of his lodging is but an inn. He is bound home, by a circuitous course, like that of Israel in the wilderness, to his Father's mansion in the skies; and, when he quits this mortal scene, shall enter the temple not made with hands, to remain as stable there as the pillars of God's throne.

By our receiving the Spirit of adoption God himself became our God; and his riches, honours, perfections, providence, grace, angels, redeemed friends, and glorified Son, will all conspire to make each heir of heaven perfectly happy. God is yours; and Christ is yours, ye adopted children of God, and they shall continue yours for ever and ever.

If such are the properties of the Spirit of adoption; if he introduces us to the family of God; infuses the disposition of children; communicates parental instruction; is the medium of fatherly discipline; sanctifies temporal blessings and spiritual privileges; enables us to perform the duties which appertain to a state of sonship; and makes us joint-heirs with Jesus Christ to the heavenly inheritance, should we not consider,

II. Some of the evidences which may prove that we have received him? "*Ye have received the spirit of adoption.*" All men who hear the gospel have not received him. How shall believers know that God hath sent the Spirit of his Son to dwell in them, to give them a title to all the pleasures, privileges, and treasures of adoption?

Ye shall know your adoption by the following points of evidence.

1. God acknowledges you to be his children. When Moses was adopted by Pharaoh's daughter she gave him a name, and presented him to the king, as the person whom she had elected heir to all the honours and authority which might be devolved upon herself. In like manner God acknowledges his adopted children, by calling them sons and daughters, and making them known in this relation to all the hosts of heaven. He calls them children of God, after himself; and Christians, after his Son Jesus Christ. They shall bear his name and his Son's name, for ever, as a testimony of their adoption. *Rev. iii. 12.*

But since the Lord does not say, with an audible voice, to any individual, "I have adopted thee;" how can this acknowledgment be known, so as to become evidence of sonship? We answer, that there is a language of *signs*, as well as of *sounds*, and it is by the former that God assures his people of their adoption into his family. It is said that Pharaoh put his royal diadem on the head of Moses, when he was a child; which, if he did it seriously, was an intelligible declaration that he accounted him a son, and heir to the crown. Some of the oriental nations too, instead of saying, "we adopt thee," cause the child or person adopted, to whom they give a new name, to pass through the inner garment of the father, and wear some of his clothing. Thus Elisha received the mantle of Elijah to denote that he was made heir to the prophetic office; and to Shebna God said, concerning Eliakim, who was to take his place of captain of the temple, "I will clothe him with thy robe, and strengthen him with thy girdle." From this practice of adopting by significant usages, it is probable that the figurative expression of being "clothed with Christ's righteousness," arose; which denotes equally our justification and adoption. We wear Christ's robes to cover our spiritual nakedness, and to show that we are accounted by him nothing less than brethren.

Those, therefore, who are treated by God as children, are, by his fatherly conduct, acknowledged to be his sons and daughters. "God dealeth with you as with sons." If an earthly parent should feed, clothe, instruct, defend, correct, and provide for a little child, you would naturally infer from the conduct of the parent, that the little one was a child, either by birth or adoption. Now God treats his children differently from the course of his dealings with enemies. This prepares the way for me to state,

2. That God frees his children from a spirit of bondage ; which liberation is an evidence of their adoption. "Ye have not received the spirit of bondage again to fear," says the verse which contains the words of my text, "but ye have received the Spirit of adoption." These two spirits are opposite ; and if a man has not the one he will have the other. Fear of some kind the sinner will have ; but it may be *filial*, or it may be *slavish*. He who feels like a son cannot, at the same time, feel like a slave ; and he who has the spirit of bondage cannot have the Spirit of adoption in operation at the same moment. If, then, you are not under the dominion of such a spirit as makes the service of God a drudgery, you have the Spirit which renders it a delight. If you do not *dread* God, when you contemplate his character, you *love* him ; and love him you would not, did not the Holy Ghost give you an inheritance among the sons. You, then, who can say in the fear of God, which sons feel for the kindest and best of parents, that your terrific apprehensions of God's wrath have been banished by a calm and firm hope in the mercy of God through Jesus Christ, may also say, God has adopted us into his family, and we know it, because the Spirit of adoption lives within our hearts. By believing the gospel, you become free from the condemning law ; and with freedom from this law is commonly experienced deliverance from horrible and tormenting fears of hell. Indeed some of the children of God never felt many heart-rending fears ; were never greatly agonized from the dread of damnation ; for almost as soon as they began to be sensible of their danger, they began to trust in the Saviour. Some misunderstand the nature of true conversion, when they desire more keen distress from the apprehension of divine indignation. They should no more pray for torment of soul here, than for the damnation of hell hereafter ; for the spirit of bondage is not the Spirit of adoption. If you find that filial affections banish fear, happy are you.

3. Believers have evidence of their adoption in their prayers. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." We read also, in Galatians. iv. 6. that "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." By this same Spirit "we have

boldness and access with confidence," to the mercy-seat. It is the Spirit of God which constrains the elect to cry night and day to God, for such favours as they individually need, and for such blessings as he has promised to bestow on his church. No sinner ever called God HIS FATHER, in sincerity, without faith in God and in Jesus Christ, and no one believes except by the Holy Ghost; so that an unrenewed man cannot be under the influence of that Spirit which teaches sinners to make supplication to the Eternal Father.

Do you find then, my hearers, that you are constrained, habitually, and perseveringly, to approach the God of grace, mercy, and peace, with the temper of children? Do you feel that you need much? Do you intreat God, with parental discretion and love, to give, or withhold? Then you are sons, or daughters, of the Lord Almighty. It was neither human nature nor the devil which taught you to pray to God as children to a father.

Were it not the purpose of the Holy Ghost who resides in your bosoms to keep you under the gracious government of your God, and secure your final salvation, you would never emerge from that occasional gloom, or that more awful stupidity, which has sometimes closed your mouths, and almost produced the mad resolution of never attempting to pray again. You shall pray, however, not because you resolve it, but because the Spirit of adoption will put desires into your hearts, and words into your mouths, and thereby evince that you are not slaves, not condemned rebels, but hoping, believing, and comforted children. *The hypocrite* may address the throne of grace eloquently before men, but he *will not always call upon God*. The spirit of humble, penitent, persevering prayer is from God; and this alone is sufficient evidence that we are children whom he designs to answer. At times we have felt, brethren, that our emotions and desires, and even our words in prayer, are not our own. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

4. We have evidence of our adoption, when, upon self-examination, we find that we are spiritually minded. Before adoption men are carnally minded. They devote their thoughts, affections, words, time, talents, hopes, fears, pursuits, and their whole nature, to the objects of sense, to the pleasures and possessions of this world which lieth in sin. But so soon as the spirit of adoption takes up his residence in them, they mind the things of God, and a better world supremely. They set their

affections on things above, and live for the life eternal. Now the world appears insignificant, when compared with peace of conscience, the favour of God, and the felicity of heaven. Now they regard the interests of their immortal souls, and of the Redeemer's kingdom. They would not, however, have become spiritually minded, had not the Lord chosen them, and called them to participate in the privileges of adoption.

5. When we are sensible that afflictions have been sanctified for our spiritual improvement, we have another evidence of adoption. There is no necessary, natural tendency in judgments and distresses to make a wicked man better. Indeed so long as he continues impenitent they render him more insensible and obstinate; but God corrects his children that they may become wiser and better; and the intended good results from the chastisement. The Spirit of adoption enables the children of God to bear rebuke without murmuring, and teaches them in tribulation to reflect upon their own misconduct and the demerit of all sin. If then, you are children of the Most High, the Spirit within you points your eyes to him who meekly endured the contradiction of sinners against himself; and from the example of Christ you learn to suffer. Yes, the Spirit of God may cause you to feel that it is good for you to be afflicted, and you will not despise the chastening of the Lord, nor faint when rebuked by him. If you suffer not so much for your own sins, as for an example to others, and for the sake of Christ, you will even rejoice in "the fellowship of his sufferings." Can you say then, my hearers, that your troubles have made you hate sin in yourselves and others more perfectly? Have they constrained you to call upon God more frequently and humbly? Have the corrections of your Father increased your veneration and love for him? Do you feel thankful to God for your disappointments, vexations, and losses? Can you bless him through your tears? Then ye are adopted members of God's family. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?" *Heb. xii. 6, 7.*

6. "The Spirit itself beareth witness with our spirit, that we are the children of God." Let no one imagine that this article is to be explained in such a manner as to justify the strongest suggestions of fancy, and the unfounded assurance of the fanatic. The Spirit bears witness with our spirits that we are the children of God, not by an immediate personal revelation of the fact; but by giving us rules of trial, and by bringing our souls to sit in judgment upon themselves, that they may decide concerning their state, according to these rules. For instance, the Holy Ghost teaches us that he who believeth in Jesus is a

son of God. He teaches us too what is the nature of this belief, and then disposes us to ascertain by an impartial self-examination whether we believe or not. If we ascertain in this manner that we are believers, then the Spirit testifies to us that we are sons of God, which our own spirits are constrained to believe is the truth. In like manner, the Spirit teaches us that every proof that we possess some saving grace, whether it be faith, hope, repentance, love, humility, or godly fear, is evidence of our adoption. That all renewed persons are the sons of God, the Spirit testifies in the word; and then he brings believers to such an examination as convinces them that they are renewed; so that the joint testimony of the Holy Ghost and of their own spirits is this, that there is no condemnation which they need fear; that God is their Father, that Jesus is their Saviour; that the Sanctifier is within them; and that they shall soon be qualified for the enjoyment of Jehovah in heaven.

May the Lord give you all the Spirit of adoption, and the evidence of his inhabitation; and to his name shall be the praise for ever. Amen.

DECEMBER REFLECTIONS.

The end of the year naturally brings along with it many serious and heart-touching reflections. It reminds us that time is hastening on in its course—and that the end of all earthly things, in reference to us, is very rapidly approaching. At such a period as this, therefore, it becomes the mind to indulge those solemn reflections which a view of the progress of time is calculated to produce. Start not back, Christians, from the exercise; for it will be profitable to your souls if rightly pursued.

Look back on the year then, that is now nearly elapsed, and observe how you have spent it. Have you been living to God, or to yourselves? Have you been preparing for heaven; or have you been merely endeavouring to grow rich in the perishable wealth of the present world? Have you been exercised, in the strength of God, in subduing and destroying your evil desires and corrupt propensities; or have you spent the past year in fostering them by unhallowed indulgence? Be faithful with your conscience, and demand from it an explicit answer to these and similar questions.

If your conscience should condemn you, as we know, if faithful, it must to a certain extent, the lesson which such a sentence of condemnation teaches is abundantly obvious. Repent of your follies—confess your sins to God—and pray that you may be enabled from this date to pursue a course of conduct more becoming the expectants of heaven than that which you have hi-

therto pursued. But you must not rest contented when you may have thus prayed and made your confession; you must rise from your knees firmly resolved, by the assistance of God, to pursue a plan of active improvement. Circumspection and watchfulness must be more cultivated and observed by you in the general tenor of your conduct. Your past errors and wanderings ought to be improved by you for beacons in your future course; that you may not continue always to fall into the same quicksands of corruption and folly, and make shipwreck at last of your faith, and fall short of the enjoyments and comforts of heaven. Those who are always repenting but never improving, show too plainly by their behaviour, that whatever they may think of themselves, or of their plan of life, there is something very wrong and very defective in both. Surely the very acknowledgment of our faults ought to be an argument with us, that it is our bounden duty to endeavour after a thorough change of heart and complete reformation of conduct.

Many professing Christians, when pressed upon this point, have an apology ready for their negligence; that they cannot of themselves do any thing; and, therefore, they appear to wait until some mighty supernatural impulse be given to them to put them in motion. This, surely, is perverting the practical use of divine assistance. God promises us assistance, and tells us of our own weakness; not that we may thereby be encouraged in sloth; but that by his promise, and a sense of our own weakness and imperfection, we may be induced to apply to him for assistance and strength, and then endeavour by these to glorify him in our lives. We cannot of ourselves, we allow, do any thing were God to take away all that from us which he has given; but surely whilst he continues to us our natural faculties, and promises to us, moreover, the aid of his grace and Spirit to help us in the right employment of them, we are bound to exert ourselves in the use of these talents, and not allow them to lie in a state of sinful inaction. But when we have done all, we must not think that we have laid our Creator under any obligation by our services to reward us; for we have, in all our exertions and endeavours, been trading merely upon our Lord's money; and, consequently, if he should reward us, that must be in conformity to his own promise, and not on account of any debt which he owes to us. But this doctrine is still more awfully confirmed, when we view man in his present fallen state. If the reward would have been of grace, even had man continued in innocency, because he had nothing but what God gave him; much more must it now be of grace when man has not only neglected to improve, but has, in fact, positively abused the gifts of his God and Father. Do not suppose then, Christians, that we wish you to imagine yourselves gods, and ascribe all to yourselves, and

say that you are your own Saviours, because, in conformity to the Bible, we exhort you *to work out your own salvation with fear and trembling, believing that it is God that worketh in you both to will and to do of his own good pleasure.*

Have you then, in fact and in good earnest, been thus working out your own salvation during that year which is now almost closed? Were your days to end with the conclusion of this year; are you ready to appear before your God? These, Christians, be assured, are questions of a very solemn kind, and should not be treated by you with levity and indifference. For, you must know, that whether you survive the conclusion of this year or not—that year will very soon come in which you must die. And have not many of your own age, and even younger than you, gone before you to the silent mansions of the dead? Have you thus been spared; and do you not consider that the long-suffering patience of God, manifested in your case, ought to lead you to repentance? and to active diligence in preparing yourselves to follow those who have gone before you to the grave? *Your* life is not more sure to you than theirs was to them. Let the solemn thought, therefore, that you must soon join those who have gone before you to the dust, teach you to number your days and to apply yourselves with all your might to the acquisition of that *wisdom* which will fit you for the enjoyment of heaven. For, be assured, the honourable name of Christian will not at last avail you, unless you really possess what that name is intended to imply? And, we would ask you, what profit will it be to you, in the day of judgment, that you past in the world for tolerably good Christians; if Christ, whose name you bear, should then profess that he never knew you?—Beware, therefore, of deceiving yourselves with a name to live whilst you are dead in sin; for remember that although you should succeed in deceiving your fellow men; you cannot impose falsehood for truth on the all-seeing God. And let the lapse of another year remind you that you are brought a step nearer the tomb, and of course a step nearer to that solemn trial which will irreversibly fix your eternal destiny. Arouse then your mental energies—and, by a careful examination of yourselves, endeavour to ascertain whether you are really prepared to die.

Christians! this is not a season for loose revelry, and licentious indulgence. It ought to be with you rather a time of mourning for sin—than a time of unmeaning mirth, and sinful festivity. Should we not, at such a season, consider that it is our duty to redeem our misspent time—rather than abuse and squander away those few precious hours of our lives that may yet remain? Let us, therefore, use the gifts of our God with temperance; that the creatures of his bounty may contribute, as they were intended, to our real felicity; and not by our own

folly prove the occasion of our eternal ruin. But we shall allow you to pursue for yourselves the train of useful thoughts which a season like the present is calculated to produce, whilst we conclude our remarks in the following words of an inspired apostle: "The time past of our lives (2 Peter, iv. 3.) may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who shall give an account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober and watch unto prayer." T. G. M.I.

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**EIGHTEENTH ANNIVERSARY OF THE BRITISH AND FOREIGN
BIBLE SOCIETY.**

On Wednesday, May 1, 1822, was held, at the Freemasons' Hall, London, the eighteenth anniversary of the British and Foreign Bible Society.

Lord Τριουμφουτ, the president, addressed the meeting as follows:

"Gentlemen—I have ever looked forward to the recurrence of this day, with anticipated feelings of unmingled gratification, and during the eighteen years in which I have had the honour to occupy the chair of this meeting, have never been disappointed. On the present occasion, however, there is a subject of regret, in which we must all participate, the absence of our respected secretary, the Rev. John Owen; his constitution, for the third time, has sunk beneath the laborious duties of his office, and he is now suffering the consequences of unremitting exertion in the discharge of them. The magnitude and extent of his services, can be estimated by those only who have witnessed them; their value to our society is incalculable. He has reluctantly yielded to a temporary suspension of his labours, and has been constrained to submit to that repose from which only he can hope, under Providence, for the restoration of his health. But his heart is with us, and I am sure that our affections are with him, accompanied by our most cordial wishes for his speedy and confirmed convalescence.

"I hold in my hand a letter addressed to me by one of the earliest, most constant, and most respected friends of our institution, the Right Rev. the Bishop of Durham, now in his eighty-ninth year, expressing his invariable attachment to it; and I also present you with a letter to the same purport from the Right Rev. the Bishop of Gloucester, whose episcopal duties in his diocese, have deprived the meeting of the honour and benefit of his presence. They will be heard with deep interest."

(COPY.)

Cavendish Square, April 30, 1822.

My dear Lord—A prolongation of life to a period, but rarely the lot of man, must plead my excuse for absence; and calls upon me to repeat to your lordship, and the numerous friends of the British and Foreign Bible Society, at the ensuing anniversary, my attachment to its most important object, in the only way in which a gracious Providence permits me to express it. From the commencement of the institution, to its present wonderfully advanced state, it has

had my good wishes; they remain unaltered, and will so remain during the short continuance of my mortal existence.

I have the honour to be,

My dear Lord,

With the truest regard and esteem,

Your lordship's very faithful servant,

S. DUNELM.

P. S. Your lordship will apply the enclosed draft for fifty pounds to any purpose of the Society, which your lordship may think most requires it.

(COPY.)

Palace, Gloucester, April 29, 1822.

My dear Lord—I am truly concerned to be obliged to decline attending the anniversary of the British and Foreign Bible Society. But indispensable diocesan business, as usual, in the third year, detains me in the country. It may seem almost presumptuous to offer a testimony so comparatively insignificant, to a Society, whose operations are so extensive, and whose character has been so long established. But I cannot resist the temptation of expressing to your lordship what I should have expressed at the meeting, in the most open and decided manner, my continued and increasing regard for the Society, and my full approbation of its conduct; an approbation which cavils triumphantly refuted, could never shake, a regard, therefore, which no interfering considerations, no motives of a worldly nature, could induce me to withdraw. I beg to offer my most hearty good wishes and prayers for the still further progress of the institution, and for a spiritual blessing upon each Bible distributed.

I have the honour to remain,

My dear Lord,

With sincere respect and esteem,

Your lordship's faithful friend and servant,

H. GLOUCESTER.

An Abstract of the Report was then read by the Rev. William Dealtry, Rector of Clapham, from which it appeared that the issues of Bibles and Testaments within the year, from the Depository, have been 118,766 Bibles, 136,973 New Testaments, making, with those issued at the expense of the Society, from foreign presses, since the commencement of the institution, *three millions two hundred and fifty thousand Bibles and Testaments.*

The Cash Account appeared to stand as follows:

	l.	s.	d.
<i>Total Net Receipts</i>	-	-	103,802 17 1
Which included—	l.	s.	d.
From Auxiliary Societies' Free Contributions	15,622	7	2
On Moiety Account subject to the return of a portion in Bibles and Testaments	43,495	9	9
	59,117	16	11
For Bibles, Testaments, Reports, and Monthly Extracts	30,789	7	9
<i>Total Net Payments</i>	-	-	90,445 6 4

The Society is under engagements which will become payable within its current year, to the amount of upwards of 50,000*l.*

The Earl of HARROWBY spoke as follows:

“My Lords and Gentlemen—I rise with much pleasure to move, that the Report be printed; and I am certain that the perusal of it will afford pleasure, not only to the persons now present, but to a large portion of the inhabitants of this country, and to that large portion of the inhabitants of Europe and the world, who take an interest in the proceedings of this Society. It is, indeed, a singular and a gratifying circumstance to perceive, by the abstract of the Report just read, what may be almost called the *universality* of the proceedings of the Society; some of the very names of the places to which it has extended, are so

little familiar to our ears, or to the eyes of the Rev. gentleman who has read the Report, that he felt himself embarrassed in the endeavour to pronounce them. The first notice several of us have had of the existence of the places mentioned in that Report, has been, the gratifying intelligence, that to those places the gospel has been sent. It is not only to countries the most civilized in Europe, in Asia, in the new world, to the poor inhabitants of Labrador, that the agents of this Society have extended their influence; but we may almost say, they

Have stretched their bounds from India to the Poles,
And the vast surface kindles as it rolls.

It was the boast of a Spanish monarch, that the sun did not set upon his dominions. It may be not the *boast* of this Society; but it may be said by it, that the sun does not set upon its vast labours. To attempt to expatiate on the merits and usefulness of this Society, before an audience so fully convinced of them, would be a useless waste of your time, I shall therefore content myself with moving this resolution."

This motion was seconded by the Lord Bishop of ST. DAVID'S.

Right Honourable the CHANCELLOR of the EXCHEQUER:

"I rise, with pleasure, to propose the thanks of this meeting to the noble president of the Society, for the assiduous care with which he has cherished its interests. His lordship has presided over the Society eighteen years. Under his direction, it has grown from small beginnings. At first, counteracted by jealousy and suspicion, not countenanced by all the good, and opposed by many of the evil, in the country, it has advanced till it may be said almost to fill the world. My noble friend has called your attention to the ample field of the Society's labours. In fact, its proceedings can scarcely be understood without a map of the world; and, indeed, its operations are so widely diffused, that I doubt if any member of this Society possesses a collection of maps sufficiently numerous to trace them. Its proceedings, ramified in every direction, fill the mind. You have heard, in the Report read to you, that in every quarter of the world, ignorance and superstition are giving way before the gospel; that idolatry is renouncing the symbols of its worship, casting its idols into the fire or the sea; and that those who by the trammels of superstition were prohibited the use of the scriptures, are now receiving them with gratitude and delight.—Amidst the congratulation so justly due to those who have managed this Society, we ought not to forget that the eighteen years which have elapsed, constitute a large portion of the life of an individual; and that to the Giver of all good we are indebted, that its venerable president has been preserved so long. This time, however, is a mere point in the history of the Christian Church, in which the establishment of the Bible Society will form so distinguished an epoch. Much as has been done, greater triumphs remain behind, till the earth shall be filled with the knowledge of the Lord, till every part to which the Society's operations have not yet reached, and the labours of missionaries have not extended, shall resound with hymns of praise to the Redeemer. Among the triumphs of the day, there is one circumstance to which I cannot but call your attention. It is with pain and regret that we do not, this day, hear the voice of one distinguished individual, to whom we have so often listened with delight, one of the chief ornaments of our Society, and one, I may add, whose health has been impaired in its service. But we ought to remember, that if his health, or that of others, has suffered in the exertions called forth by this cause, they cannot suffer in a nobler cause, or one that will, hereafter, secure them a more glorious reward. Let us, from the exertions of the Secretaries of this Society, and from the example of Leander Van Ess, learn to overlook all selfish feelings in the great cause in which we are engaged. Let us reflect whether we cannot yet do more than we have done. I certainly feel for myself, that I can and ought to do more. Let them take to themselves the warning, who have not done all they might; let them recollect, that our whole heart is required in the cause, and that the utmost efforts of our hands should be exerted in its support. Every hand, I am persuaded, will be raised, and every heart be united, in support of the motion I have proposed."

The Lord Bishop of SALISBURY :

"My Lord,—I rise to second this motion; but, aware that I need not occupy the time of this meeting, I will merely second it, since there is not an individual present who is not fully sensible of the pre-eminent services of their noble president."

LORD TRIGNMOUTH :

"Gentlemen,—The happy effects of that impulse which the British and Foreign Bible Society has imparted to the Christian world, become every year more and more apparent. We see it operating through all the gradations of society; it is felt in palaces and cottages, it extends from nation to nation, and has passed from the old to the new world, exciting, every where, an ardent zeal and unremitting exertions for the universal dissemination of the Holy Scriptures.

"Such effects, so astonishing by their magnitude, so important in their bearings and consequences, could never have proceeded from any cause or agency merely human; and they must be referred to a higher source, to the benevolence of a gracious God, who has made our institution his instrument for commending his holy word, and has disposed the hearts of men to unite in one grand undertaking for the distribution of it, with a view to his glory and the happiness of his creatures.

"In history, which has been defined, and not altogether unjustly, I fear, the record of human crimes and calamities, we read of confederacies and alliances formed for executing or opposing the projects of ambition. It is only in modern times, that we see extensive associations for the general benefit of mankind; and of these, our own country has produced many, founded on love to God and man, and acting under the influence of this evangelical principle. Among these, the British and Foreign Bible Society stands pre-eminent; and it has this characteristic distinction, that it combines Christians of all denominations, and hence derives the support and efficiency which enable it to give universality to its operations.

"And to what are its operations directed? Not to the subjugation of nations, or the acquisition of dominions, the objects of human ambition; it aims to subvert no empires but those of ignorance, infidelity, superstition, and idolatry, and establish on their ruins the banner of the cross: our work is to give to mankind the means of knowing that Saviour and King who said, 'My kingdom is not of this world,' and to supply them with a guide which will conduct them into it. The moral and religious improvement of the present and future generations, is the end to which our labour of love aspires; and the hope that it will attain this blessed consummation, is the animating principle and reward of our proceedings. Human laws may restrain the commission of crimes, and benevolence may relieve temporal necessities and sufferings; but the Bible alone inculcates this great truth, that, to be happy, men must be holy; it tells them to walk with God in this world, that they may live for ever with him in the next.

"When the British and Foreign Bible Society entered on its career, it proposed the whole world for the sphere of its operations; and, judging from what it has accomplished, it does not appear that the estimate of its power and resources was exaggerated. The moral machinery which it has set in action, is every year acquiring new power; and we may indulge the pleasing hope, that it will continue to act with augmented energy and accelerated movements, until the wishes of our hearts are attained, that all who are willing to receive and able to read the word of God, shall have the means of doing so.

"If it be asked, what consequences have flowed from the extraordinary distribution of the scriptures? it may be replied, many and great. It has checked the progress of immorality, vice, and scepticism; it has raised the tone of moral feeling; it has produced an extensive reformation of life and manners, and has disposed many to attend the ordinances of religion, by whom they had been previously neglected, while, at the same time, it has enabled them

to profit by these ordinances. These consequences are visible; but may we not go further, and admit the gratifying presumption, that the gospel thus promulgated, has become the power of God unto salvation, in many who have received it.

"I have only now to return my sincere thanks for the honour of your resolution, with an assurance that I shall always feel it a duty, and a pleasure, to devote my best services to the cause of an institution which I consider one of the greatest blessings ever conferred on mankind."

REV. DANIEL WILSON :

"My Lord Teignmouth,—I beg leave to introduce to you the Rev. Mr. Monod, the younger, of Paris, one of the secretaries of the Protestant Bible Society in that city. Your lordship, and the meeting, will recollect, perhaps, that, two or three years ago, I had the pleasure of introducing Professor Keiffer, who pledged himself here to devote the best energies of his life to the cause of the Bible Society. Mr. Monod is deputed by the Paris Bible Society, to testify the interest it takes in our institution, and the zeal with which it is labouring; and will be glad for a few minutes to cast himself upon the indulgence of the meeting."

REV. FREDERICK MONOD, the younger :

"My Lord,—In yielding to the invitation to address this highly respectable and interesting meeting, I am labouring under very opposite feelings. When I look upon myself, and see how very inadequate I am to discharge the honourable commission entrusted to me—a foreigner, expressing myself but with difficulty in the language of this country, which I now visit for the first time, I might be compelled to decline this honour; but, when I consider, on the other hand, that I approach you as the representative of a Bible Society, cordially united to this institution, over which your lordship presides, and in whose labours your committee have never ceased to manifest the greatest interest by the most effectual support and encouragement; when I consider that I have been expressly desired by that Society to convey to you the renewed assurance of its affection, admiration, and gratitude; and when, above all, I reflect on the sublime and holy cause in behalf of which there have been brought together, within these walls, so many persons, who, distinguished in a variety of ways, yet value no distinction so much as that of disciples of Jesus Christ our Lord, and of distributors of his holy word, then, my Lord, my humble self disappears—I am no longer a foreigner. Am I not here in the midst of children of the same Father—redeemed by the same Saviour—a citizen of the same heavenly country? Are we not all brethren labouring together in the same holy work? Do we not partake of the blessings which the Almighty is pouring over the world by the instrumentality of the Bible Society? And may I not then rest assured of your kind indulgence? I cannot, my lord, find words sufficiently expressive of the affection and gratitude, which animate the Protestant Bible Society at Paris, towards the British and Foreign Bible Society. If gratitude be the deeper, and the more difficult to express, the greater the benefit, how shall I express our feelings, when the object is not a temporal benefit, however valuable, but the salvation of immortal souls, to whom, encouraged by the aid, the example, and the experienced counsel of this Society, we have been able to dispense that nourishment which God has prepared for them, and which endureth to everlasting life through Jesus Christ our Lord? The only manner in which I can express our obligation, is, to bless the God of all grace, and the Giver of every good and perfect gift, and to beseech him to grant to the happy instruments employed in this great work the only recompense they set any value upon—that of seeing their work increasingly prospering in their hands. I trust to God, you will reap among your brethren in France, not only this fruit of your generous co-operation, but likewise the blessing of thousands of souls enlightened, and strengthened, by reading the holy scriptures. True, my Lord, our means can bear no comparison with yours, but our zeal is the same; we are actuated by the same spirit, we love the same gospel, and have

the same ardent wish to extend, according to our means, and the peculiar circumstances in which we are placed, the kingdom of our Lord Jesus Christ, by diffusing the word of eternal life among our brethren. A little more than three years have elapsed since the Protestant Bible Society of Paris was first established; and your lordship will hear with pleasure, that, having been favoured with the blessing of God, and enjoyed the protection of our government, it is now surrounded with *forty Auxiliaries and twelve Associations*. Its income, which, last year, was very little above forty-five thousand francs, has been increased this year to very nearly one hundred and three thousand; one individual has contributed 7920 francs. The Society, since its existence, has issued above twenty-two thousand Bibles and Testaments; its stock now in our depository will scarcely meet the wants of the present year; and the committee are at this moment devising means of procuring stereotype editions of the Bible, of the versions of Martin and Ostervald, relying on Him who has hitherto so visibly blessed their efforts, that he will provide the means. It will likewise afford pleasure to this assembly to hear that an anonymous friend of the Bible has put into the hands of the committee the sum of one thousand francs, to be awarded as a prize to the author of the best work in French, on the utility of reading the holy scriptures, and of Bible Societies. This work, if produced, may, under the blessing of God, be a useful instrument for increasing the number of these societies in France, and teaching the inhabitants of that country to appreciate them more and more. Thus, my Lord, faithful to their heavenly calling, the Protestant Bible Societies in France pursue their sacred object with a zeal, and (thanks be to God!) with a success constantly increasing. The simple narrative of this success is the best acknowledgment they can offer to this Society. Though limited in their operations for reasons, the force of which you have felt, my lord, they have to fulfil extensive duties—the want of Bibles among the Protestants in France being extremely great; but their ardent wish is, that the distribution of them may hasten the happy moment when, according to the expression of the apostle, there will be neither Jew nor Greek, Barbarian nor Scythian, bond nor free, when Christ shall be all in all, and when, like the glorious Society over which your lordship presides, the Bible Societies of France may extend their blessings to all those who hunger and thirst after righteousness; and may everlasting praise be to that blessed God to whom alone belongs glory and honour, now and for evermore.”

REV. DANIEL WILSON :

“I would beg leave, my lord, to retract one expression that fell from me. I said, our friend would wish to cast himself on the indulgence of the meeting; but I retract that expression, as to the statement he has made, whether we regard the manner in which it was delivered, or the matter stated; and permit me to assure Mr. Monod, that there is no kindred institution which has warmer claims on the affections of Englishmen than the Protestant Bible Society of Paris; and I am sure you will allow Mr. Monod to go back to his country with the impression, that he found here feelings in sympathy with his own.”

CHEROKEE MISSION.

Extract of a Letter from a Missionary, dated Taloney, October 24, 1822.

“As yet we have seen no remarkable displays of divine grace among the Cherokees. By a still small voice, God has made himself known to some. A few precious immortals have been snatched as brands from the burning. For these we can never be sufficiently grateful; but O how few, when compared with the nation yet in darkness; but a few solitary stars here and there to enlighten this dark and dreary desert! O what a wonder of mercy, if God should here pour out his Spirit as he has in hundreds of places in Christian lands!

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Then thousands of these benighted wanderers would be brought home to God. Hundreds who have lived all their lives in the thickest darkness, would arise to newness of life; and O what songs of praise would burst from their lips to think they were found of Him whom they had not sought, and saved from everlasting burnings which they had not seen, nor feared! Then the dear little children would be praying, thousands of them, about the woods; and all this wilderness would literally become the garden of God. For this, dear sir, you will pray; for this, let every Christian pray; and let every missionary labour, supported by the prayers and tears of the whole church militant.

"Since you left us, we hope that seven Cherokees, and one white woman, and one black man, living in the nation, have been born again; beside some who have united with the Methodist Society, and two who have joined the church of the United Brethren. Respecting the schools and congregations of our Baptist brethren we are not so particularly informed, as they are more remote: several, however, have been added to their church at one of their local schools. Of those first mentioned, four of them are scholars (boys) at Brainerd, one a woman at Turnip mountain, and four, two Cherokees, a white woman, and black man, in this town. Our dear brother Hall, has been here a number of years, and experienced many severe trials, but is now amply repaid by seeing sinners, through his instrumentality, returning to God. The attention at Brainerd commenced in the boys' school, and in a few days four were hopefully converted. The schools were then interrupted by the measles, and the scholars most of them sick. Soon after the measles, fever made its appearance in the mission family. Mr. Elsworth, who had charge of the boys' school, and several others were brought very low; and brother Elsworth is yet unable to attend to the duties of his charge. The seriousness among the scholars apparently subsided, except in those who obtained hopes.

"With respect to brother Chamberlin and myself, it is our duty to improve every opportunity of preaching the gospel to the heathen, in various parts of the nation. Thus far the Lord has set an open door before us. The Cherokees have generally received us as their own friends, and attentively heard the word of God from our lips: but O how little I feel for their immortal souls—how little sense of my unspeakable privilege, and the infinite responsibilities of my station. I hope you will pray for us all, that God may make us instrumental of good to the heathen, to the glory of his infinite grace in Christ."

OBITUARY.

Died on Tuesday morning, the 26th ult. in the Theological Seminary at Princeton, Mr. WILLIAM G. KREBS, in the 21st year of his age. The deceased was a native of this city, and, after early proficiency in his studies, entered Nassau Hall, where he took his degree, with distinguished honour, about two years since. In that institution he became the subject of those religious influences which constrained him to enlist on the side of the Redeemer, a character before uncommonly amiable and moral; and to devote most cheerfully to the gospel ministry, talents highly respectable. After a year of somewhat studious retirement, he became an inmate of the Theological Seminary—a place to him very dear by many considerations. He had just entered the second year of study, when he was prostrated on a bed of sickness; his illness was short, but painful; his mind, though shaken by the violence of disease, was, during the lucid intervals he enjoyed, resigned and happy in the prospect of a blessed immortality.

"How many fall as sudden, not as safe!"

That branch* of the church of Christ, with which he was connected, had much to hope from the fervent piety—unusual acquirements—and excellent talents of one who would have been, as a preacher, so acceptable, and, as a

* The Lutheran church.

pastor, so jealous of her best interests—but he is gone—the All-wise Disposer, who moves so often in a mysterious way, chose not to employ him in a work to which he looked forward with such pleasing anticipation—He saw fit that he should exchange the service of the church, for (we confidently trust) the joys of paradise. Since God so ordered it, we acquiesce; with such confidence of his divine acceptance, we sorrow not as those who have no hope.

The religious public will, we doubt not, be favoured hereafter with a more extended notice of this interesting young man.

FOR THE PRESBYTERIAN MAGAZINE.

THE CLOSING YEAR.

BY W. B. TAPPAN.

Days departed! whither fled?
 Moments! whither have ye gone?
 Ye are mingled with the dead,
 Number'd, never to return.
 Time! how swiftly, silently,
 Hast thou urg'd thy mystic flight,—
 To unknown eternity,
 To the whelming flood of night!

Dying year! and is this all?
 Shuts thy scene in chilling gloom?
 Yes, and Nature weaves her pall,
 Year, departing, for thy tomb.
 Here shall sleep the shadowy fears,
 Here the triumphs of thy span;
 Here shall slumber smiles and tears,
 Here the dreams of passing man.

Schemes of bliss that rose awhile,
 Griefs that clouded life's career;
 Joys that dazzled to beguile,
 Crush'd alike, ye perish here.
 Sleep they all?—shall none revive?
 Year! then where thy trophies, say?
 What shall in thy annals live,—
 Live, when Time hath pass'd away?

Shall the deaf'ning battle shout,
 Urging on to victory?
 Shall the victim's blood, poured out
 To the idol-deity?
 Furl thy banner, Glory! furl it,
 Trophy of the slaughter ground;
 Time, the conqueror, shall hurl it
 To Oblivion's dark profound.

Stands the proud man's dwelling, rear'd
 On the wreck of poverty?
 Triumphs yet the oppressor, scar'd,
 Mocking tears of misery?
 Yet the flame of Envy burneth,
 In that breast broods hateful vice,
 Wretch accurs'd!—sweet Mercy spurneth
 The cold heart of Avarice.

Perish these—let none revive!
 Year! then where thy trophies, say?

What shall in thy annals live,—
 Live, when Time hath pass'd away?
 Saw ye not Compassion's deed,
 When, to sooth a brother's moan,
 Pity flew to misery's need,—
 'Tis recorded near the throne!

Heard ye not the balmy voice,
 Grateful as the dew of heaven,—
 When a brother bade "rejoice!"
 "Sin no more, and be forgiven?"
 Dying Year! then not in vain,
 Meteor-like, thou'st glided by,—
 Moments! ye shall live again,
 Deeds of mercy never die.

FOR THE PRESBYTERIAN MAGAZINE.

On the Death of Christ.

ZECARIAH, xiii. 7.

Awake, O sword, against my Shepherd wake,
 Against my *fellow* dreadful vengeance take:
 The Shepherd smite for follies not his own,
 The sheep shall wander from their native home,
 Upon the little ones I'll turn my hand,
 The persecuting sword shall them demand;
 They'll prove their faith, and seal it with their blood,
 And rise on wings of love to meet their God.
 Thus spake Jehovah, to the chosen One
 Who died to pay for crimes he ne'er had done—
 He by his death has brought us near to God—
 Our only trust is in his pardoning blood.
 The blood of Christ, applied by faith alone,
 Is rich and all-sufficient to atone
 For crimes of scarlet dye, and crimson stain,
 And wash the vilest sinner white again.
 Then will we praise thee with a cheerful tongue,
 The great Redeemer's love shall be our song—
 O may the holy, undivided Three
 In flame our hearts, and draw our souls to thee!

G.

REMARKABLE SAYINGS.

From *Bruce's Juvenile Anecdotes*.

"Papa," said a little boy to his father, "what is the meaning of the words Cherubim and Seraphim, which we meet with in the holy scriptures?" "Cherubim," replied his father, "is a Hebrew word, signifying knowledge; Seraphim is another word of the same language, and signifies flame. Whence it is supposed, that the Cherubim are angels who excel in knowledge; and that the Seraphim are angels likewise, who excel in loving God." "I hope, then," said the little boy, "when I die, I shall be a Seraph; for I would rather love God than know all things!"

This sensible and pious child was the son of Bishop Berkeley. His life was short: he is now gone, we trust, to that happy land, where with his excellent father, and with "the spirits of just men made perfect," he has a complete knowledge of God, and loves him with unabating ardour.

The eldest daughter of Dr. Doddridge was a most lovely and engaging child. As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her, on such an occasion, what made every body love her so well? She answered, "Indeed, papa, I cannot think, unless it be because I love every body."—This interesting child died before she had completed her fifth year.

When a little girl was expostulated with by a clergyman for attending a Sunday school belonging to a different place of worship from his own, she very acutely replied in the words of Dr. Watts:—

"I have been there, and still would go,
'Tis like a little heaven below."

A mother who had lately buried an only son, a fine boy, about five years of age, became almost inconsolable for the loss. It is remarkable that about four months before the child's death, he fixed his eyes upon his parent, and in an unusually serious manner said, "Mother!" "What, my dear?" she replied. "If you do not pray more, and read the scriptures more, God will take me away from you!"

A child of six years of age, introduced into company for his extraordinary abilities, was asked by a dignified clergyman, "Where God was," with the offer of an orange. "Tell me," replied the boy, "where he is not? and I will give you two."

A little girl whom I knew, about seven years of age, was taken, with a brother younger than herself, to see an aunt who lay dead. On their return home, the little boy expressed his surprise that he had seen his aunt, saying, "I always thought when people were dead that they went to heaven; but my aunt is not gone thither, for I have seen her." "Brother," replied his sister, "I fear you do not understand it: it is not the body that goes to heaven;—it is the *think* that goes to heaven! The body remains and is put into the grave, where it sleeps till God shall raise it up again."

A little child, when dying, was asked, whither she was going? "To heaven," said the child. "And what makes you wish to be there?" said one. "Because Christ is there." "But what," said a friend, "if Christ should leave heaven?" "Then," said the child, "I will go with him." Some time before her departure, she wished to have a golden crown when she died. "And what will you do," said one, "with the golden crown?" "I will take and cast it at the feet of Christ."

A very little girl walking home with her aunt on a fine frosty evening, had her attention attracted by the brilliant appearance of the heavens, and pointing to the stars, she said with great simplicity, "Aunt, what are these? are they *little gimlet holes*, to let the glory through?"

A Gentleman in Paris, superintendant of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of the children, with a view to ascertain his mental improvement. The request being complied with, he was desired to write his question, and affix it to the wall. It was this:—"Does God reason?" The child instantly wrote underneath with his pencil, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore, God does *not* reason."

Sarah Henley, a little girl about eleven years of age, said to a relation who complained of poverty, "A man may go to heaven without a penny in his purse, but not without grace in his heart."

NEW PUBLICATION.

"THOUGHTS ON THE ANGLICAN AND AMERICAN-ANGLO CHURCHES." By John Bristed, Counsellor at Law :* Author of "*The Resources of the British Empire*," and of "*The Resources of the United States of America*," published at New York, 1822, in a handsome volume of 500 pages, octavo.

We are indebted to the author for the compliment of a copy of this *spirited and learned work*, which we are reading with no ordinary relish, and which we hope to notice hereafter, more fully than time will permit at present. Meanwhile we cannot deny our readers the pleasure of a short extract from p. 70.

"In these United States, we have no Dissenters, because we have no national church establishment linked with the civil government; the federal constitution having put all religious sects upon an equal political footing. But our modern fashionable theologians, in the American-Anglo Church, entertain to the full, as great a horror of Calvinism, as do any of their brethren in the Anglican establishment. Nay, some of the very slenderest, most unfledged, and callow divines, who might answer to Pope's definition of Entick, the dictionary-maker, as one who may possibly understand the meaning of a single word, but, certainly, not the meaning of two words put together,—affect, in defiance of Bishop Horsley's emphatic caution, to prattle about "the absurdity, the weakness, the inconclusive reasoning, the narrow capacity," and so forth, of CALVIS, KNOX, OWEN, and many other of the brightest luminaries that have ever blazed as beacon-fires in the Christian hemisphere."

IN THE PRESS.

A. Finley, corner of Chesnut and Fourth streets, Philadelphia, has in press, and will publish on the 16th inst. "The Young Convert's Apology, and Affectionate Remonstrance, in Ten Letters, to his near Relations and former Companions, by whom he is derided and persecuted on account of his Religious Profession." By George Betts.

We have read this work, and think it well worth republishing. It is an attempt to make fiction subserve the cause of truth. The subject is deeply interesting to young believers in Jesus, whose circumstances may resemble those which are here supposed. The following extract from Letter VIII. to a sceptical "acquaintance, who disapproves of the leading doctrines of the gospel, as irrational," may serve as a specimen of the author's spirit, and manner of writing.

"If, however, you are resolved to disbelieve all that cannot be fully understood, you are, I think, verging very fast towards universal scepticism, and may soon doubt of every thing; for there is not a blade of grass on the earth, or an insect crawling in the dust, or a pebble on the sea shore, but contains mysteries which you and I shall never comprehend. In short, you may, for aught I know, soon doubt of your own existence, or, at least, refuse to acknowledge the ascendancy which the mind has over the human frame, if you are resolved to discredit every thing which exceeds comprehension. Can you explain the nature of that union which subsists between the body and the mind, or how it is that they act one upon the other? Can you tell exactly how it is, that the mind acts upon, and moves every part of the body, according to its volition, and how it is, again, that the nerves act upon the mind, in perception or sensation? Or can you understand how it is, that the mind, having received innumerable ideas through the medium of the senses, treasures them up in the memory, and there retains them in all their wonderful diversity, for months, or even years, and in some cases, through the greater part of life? These things are facts which cannot be controverted, but they are also facts which cannot be comprehended."

In press, and will be speedily published, by J. Crissy, 177 Chesnut street, Philadelphia, "JESUS CHRIST AND HIM CRUCIFIED:" eight sermons, by the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia.

To the sermons will be added an appendix, containing arranged references to

* And a member of the Episcopal church.

several hundred of the most important passages of scripture, on the essential truths treated of in them; comprising all the texts used by Magee, Simpson, and others; so as to enable every one who has the Bible in his hands to give a reason of the hope that is in him.

To throw the work into wide circulation, the price is put much lower than usual,—price 50 cents in boards—and, to enable those disposed to make use of it as a tract, a very large discount will be made to all who enclose any sum not less than five dollars to the publisher.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Rev. James Patterson, his subscription at the session of the General Assembly in May, 1820, for the Contingent Fund	\$10 00
Of Peter Boyd, Esq. collection in First Presbyterian Church in Albany, for ditto	75 50
Of Rev. Mr. Davidson, per Rev. James Douglas, New Monmouth and Bethesda, in Lexington Presbytery, for ditto	20 00
Of Rev. James H. C. Leach, per Mr. Fassitt, the balance of the collection in Winchester, Virginia, for ditto	1 30
Of Rev. Francis G. Ballentine, per Rev. J. W. Scott, Deerfield, for ditto	4 00
Of E. Steel, in full for rent due 1st October, for ditto	95 18

Amount received for the Contingent Fund \$205 98

Of Alexander Henry, Esq. in full of his subscription for the Professorship to be endowed by the Synod of Philadelphia	250 00
Of Rev. James Linn, Bellefonte, for ditto	16 00
Of Rev. John Goldsmith, Newtown, Long Island, for the Professorship to be endowed by the Synod of New York and New Jersey	.27 00
Of Rev. Dr. Moses Waddel, per Mr. Woodward, for the Southern Professorship	50 00
Of Rev. Dr. J. J. Janeway, his first instalment for the Oriental and Biblical Literature Professorship	50 00
Of Alexander Henry, Esq. his first ditto for ditto	50 00
Of Rev. Reuben Post, his first ditto for ditto	50 00
Of Rev. Dr. S. B. Balch, per ditto, his first ditto for ditto	15 00
Of Rev. Alexander Williamson, in part of his ditto for ditto	15 00
Of Mrs. Henderson, treasurer of the Female Cent Society of Shippensburg, Pennsylvania, for the Students' Fund	15 00
Of Rev. Nathaniel Conklin, one year's interest on \$92, the balance of his subscription for the Scholarship to be endowed by the Eumenian Society	5 52
Of Mrs. Jane Keith, treasurer of the Female Association of Charleston, South Carolina, for the Scholarship to be endowed by them, and which is now endowed, as appears by the following record	175 00
Total	<u>\$924 50</u>

The Treasurer has the pleasure further to acknowledge the receipt from Mrs. Jane Keith, per Robert Maxwell, Esq. of Charleston, South Carolina, of a certificate for \$2,500, of six per cent. United States stock of 1813, bearing interest from 1st October last; being the principal sum required for the endowment of a Scholarship.

TRANSFER OF EDITORIAL LABOURS.

We have the pleasure to inform our readers and patrons, that, by agreement of the parties concerned, the labour of editing this Magazine now devolves on the Rev. ASHBEL GREEN, D. D. late President of the College at Princeton, New Jersey. The character of this reverend gentleman is too well known, to the religious and literary public, to need any commendation from us. We cannot forbear remarking, however, that we regard this arrangement as highly felicitous, and as affording just ground of hope, that the work will be conducted, during his editorship, in a style that shall make it generally acceptable, and extensively useful. It will be seen in the "Introduction to the New Series," which accompanies this number, that a change of the *title* is proposed. This measure is judged expedient, for reasons assigned, and which, we trust, will be thought valid, by all liberal minded Presbyterians; and, to persons of other religious denominations, the substitution of CHRISTIAN ADVOCATE for PRESBYTERIAN MAGAZINE, if not gratifying, will, surely, not be offensive. That the PUBLICATION, however, is still to be Presbyterian, we have pretty good security in the ecclesiastical connexion, and well known principles of the Editor. We hope, therefore, that Presbyterians, in this country, and, particularly, Presbyterian ministers, will take an interest in circulating and patronizing the work. We are not in the habit of making rash promises, nor would we wish to excite extravagant expectations; but, for ourselves, we do expect to find, in the pages of "The Christian Advocate," a monthly entertainment of *wholesome, various, rich, and well prepared matter*, adapted to confirm our faith, and encourage our hope in Christ. In this expectation, confidently cherished, we cheerfully resign our office, with its toilsome functions and heavy responsibilities, to one who has been long accustomed to "endure hardness," and to render important service in the cause of the Redeemer. Thankful to Divine Providence, and to our fellow Christians, for the favour hitherto shown to this well-meant enterprise, we commend the Magazine and its venerated Editor to the benediction of Almighty God, and to the candour and kindness of the religious community!

"Amicus Pacis" has been received; but the piece, in its present state, is inadmissible. The writer can recover it, by calling on the publisher. An interview with the editor might, possibly, result in its insertion, with some considerable alterations and curtailment.

INTRODUCTION

TO THE

CHRISTIAN ADVOCATE:

BEING A NEW SERIES OF THE

PRESBYTERIAN MAGAZINE.

At the close of the present month, two years will have elapsed, since the commencement of the Presbyterian Magazine. Its patronage has not been very extensive; and yet it has, perhaps, been greater than it was reasonable to expect, for a miscellany whose contents were to be furnished almost wholly by the voluntary and gratuitous contributions of busy men, burdened already with professional and laborious occupations. The patronage, in a word, has been such, as to inspire a pretty confident hope, that if a competent editor could be engaged to devote to its improvement and support the greater part of his time and efforts, it might become widely useful as a vehicle of religious instruction and intelligence, and might not only afford a pecuniary indemnification for the labour and expense of its publication, but add eventually a handsome sum to the charities of the church in which its circulation must principally be expected. Under the influence of this hope its conductors, after some delay and discouragement, have succeeded in engaging an Editor, to whom they can yield their entire confidence; and to whom they have committed the whole concern of providing and deciding on the various articles of which the publication shall consist.

It has been thought advisable to change the name of this miscellany—Not because it is intended materially to change its character; but principally to prevent an injurious misapprehension, which, to a certain extent, there is reason to believe has actually taken place. We usually form some judgment of a publication from its title; and indeed it is for this very purpose that a title is given. Now, on hearing of a *Presbyterian* magazine, some, it appears, have set it down at once as a sectarian work; of which the main and ultimate design would be to diffuse and defend the doctrines and opinions which are *peculiar* to Presbyterians; and on this account they have resolved to give it no encouragement. That such an estimate and resolution have proceeded from an utter misconception, for which nothing in the magazine, except its title, has ever furnished any ground, is known to all who have made themselves acquainted with its contents: nor was it by any means intended, by those who adopted the title, that it should ever receive such a construction.

This miscellany has indeed been employed, and it is intended that it shall always be employed, to vindicate and explain, in a seasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government. Fairness to all concerned requires this distinct avowal. It is, nevertheless, equally true, that more than nine-tenths of its pages ever have been, and it is designed that they ever shall be occupied, with discussions, information and intelligence, in no respect sectarian; but in which *all who hold the great doctrines of the Protestant reformation* may, alike, find their favourite sentiments supported, and their minds interested and gratified. It is regarded as a happy and honourable distinction of the Presbyterian system, that it does not unchurch other communions. The Presbyterian Church, while she maintains with decision and firmness what she considers as “the faith once delivered to the saints,” and gives an unequivocal preference to that form of government and discipline which she adopts as the most scriptural, holds, notwithstanding, no *exclusive* sentiments, in regard to other orthodox Protestant churches; but can cherish toward them all a true and sisterly affection. She, in short, never doubts or abates her

claim to be a church, and never speaks of herself, in the language of exclusion, as *the* church. Accordingly we find that, in laying down the preliminary principles of a form of government, the framers of that form for "the Presbyterian Church in the United States," after some previous explanation of their views, say in the fifth section—"That while under the conviction of the above principles, they think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, they also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these, they think it the duty, both of private Christians and societies, to exercise mutual forbearance toward each other." With a view, then, to prevent a misapprehension, unfavourable to the extensive circulation of this publication, and also to make it known by an appellation more truly indicative of its design than that which it has hitherto borne, it has been determined that its title shall hereafter be, **THE CHRISTIAN ADVOCATE**—a title which, while it is significant, is not known to have been, till now, appropriated.

"Names are things," was a maxim of a shrewd observer of popular opinions and popular publications. Yet the reasons for changing the title of this miscellany should not have been given at so much length, if, in alleging them, it had not been found convenient to state what is intended to be the general scope and true spirit of the work. The change, it is hoped, after the foregoing explanation, will disoblige none of its present patrons, and it may considerably increase their number.

No editor, whatever may be his talents and his industry, can long furnish, in a satisfactory manner, by his unaided efforts, that variety of matter which is necessary in a monthly publication of forty-eight closely printed pages, the greater part of which is to be filled with original composition. The success and permanency of the *Christian Advocate*, therefore, must ultimately depend on the contributions of literary labour, which it shall receive from the friends of evangelical piety and sound learning.

The union of literature with genuine Christianity, at all times

important, is peculiarly so at this time, and in this country. The enemies of the truth as it is in Jesus, are using all their endeavours to maintain their cause and extend their influence, by the powerful auxiliaries of erudition and taste; and if the truth be left naked, or appear only in a careless or slovenly garb, it will not be likely to attract the attention and win the hearts of that large and important portion of the community which consists of the young, the cultivated and the aspiring. We know, indeed, that success in inculcating evangelical truth must come from God, and that nothing but his grace will ever change a single human heart. Still we are not to expect miracles—we are only to expect the smiles of Providence, and the influence of Divine grace, in the use of vigorous exertions, and of means naturally adapted to the effects intended to be produced. When the enemies of vital godliness assail it with learning, and wit, and taste, they must be combatted with the legitimate use of the arms which they abuse. In this service the *Christian Advocate* aspires to take a part; sensible, indeed, that it must be an humble part. It aspires to be somewhat instrumental in preventing the evil effects of literature misapplied, in cultivating and diffusing sound biblical criticism, in exposing misrepresentation and sophistry, in clothing the pure doctrines of the gospel in that chaste and attractive dress which may give full effect to their native charms, in endeavouring to cherish the love of learning and a just taste among the younger clergy, and to promote, generally, among orthodox Christians, that tone and aspect of true evangelical piety, which shall demonstrate that it is not hostile but highly favourable to “whatsoever things are true, honest, just, pure, lovely, and of good report.” If, under the Divine blessing, it shall be found that these results, to any considerable extent, have been produced by this publication, it will have rendered a service in which all who shall have given it their aid will have reason forever to rejoice.

Account or apologize for it as we may, it is still a fact deeply to be regretted, that in our country literary labour has hitherto received no adequate remuneration. This is the *real* cause that so few books of solid value, of whatever description, have been

written and published in the United States: and it is the *acknowledged* cause that periodical publications have so often been deficient in merit and short in duration. As a matter of justice, then, and believing that in this, as in every other concern, equity and true policy are inseparable, it has been determined that for every composition inserted in the *Christian Advocate*, the author, unless he voluntarily decline it, shall receive a pecuniary compensation, to the full extent as liberal as the avails of the work will permit.

It must be remembered that the Editor will consider himself as possessing the right to make such corrections as he may judge indispensable, in any paper sent for publication, unless expressly prohibited by the writer. At the same time, it will be distinctly understood that nothing will appear which needs to be materially amended, either in language or sentiment. The new casting of careless composition, is a labour which the Editor cannot undertake, and it is not intended that this miscellany shall be a receptacle for crudities.

It is promised that all communications, suitable for this work, shall be thankfully received, and carefully and candidly inspected; but correspondents will recollect, that the decision on what is really suitable, must remain exclusively with the Editor. It is so manifestly his own interest not to reject any thing which, in his best judgment, he believes might properly be admitted, that it can scarcely be imagined that exclusion should ever be adjudged from improper motives. Doubtless he may err; but an error which is not the offspring of carelessness or prejudice ought to be without offence. Delay in the publication of a paper must often take place, where rejection is not intended. Variety, in every number of a miscellany, must always be consulted in making up its contents.

Those who projected, and who have hitherto conducted this work, have always intended that it should ultimately contribute to the charities of the Presbyterian Church. Such contribution it has already made, in full proportion to the profits which have remained, after defraying the actual expense of paper, printing, and distribution. In future, it is intended that it shall contri-

bute a *definite sum*, proportioned to whatever may be the profits, more or less, of the publication. It is here explicitly stated, that this work shall henceforth be *tithed*, for the aid of Christian charities—every tenth dollar of clear income, shall go into the treasury of the Lord—it shall help to form a fund, to be appropriated annually, by some members of the Presbyterian church, clergy and laity, impartially selected. And if the work shall merit and receive a patronage which shall only approximate that which some such works are now actually receiving. it will, in addition to its main design of promulgating evangelical truth and intelligence, serve the same sacred cause, by very considerably augmenting the funds destined to that object.

The kinds of matter which this publication will contain, it is not thought necessary to specify in detail. The Editor will have constantly before him the best religious miscellanies, which are published both in Europe and the United States, and will endeavour, as far as possible, to model and improve his own work, by all the aids which he can derive from these sources. It is only thought necessary to mention particularly, that an attempt will be made to give a condensed and comprehensive view of religious intelligence; that the readers of the *Christian Advocate* may know the existing state of Bible societies, missions, and revivals of religion, without being at the expense and trouble, which many cannot afford, of purchasing and reading the numerous publications, to which these interesting and important objects have recently given occasion.

It has certainly been a just cause of regret, and we know that it has, by many, been greatly regretted, that although the Presbyterian denomination of Christians is among the most numerous of any in the United States, and certainly not prepared to admit that it embodies either less talent or less piety than other communions, yet it has, hitherto, made no combined and continued effort, to establish and maintain a religious periodical publication. It has been seen that such a publication, if ably conducted and widely circulated, would not only be highly reputable to the Presbyterian body, but directly and eminently useful, by seasonably communicating important information, by

promoting harmony and combined exertion, by diffusing and increasing theological knowledge, by ministering much to Christian edification, and by helping forward, generally, the plans which have been formed, and the efforts which are now making throughout Protestant Christendom, for evangelizing the world. It has been believed that it was due from the Presbyterian Church to the common cause of Christianity, that she should maintain a publication of this character: and that such a publication the *Christian Advocate* may, and probably will become, there is no vanity in affirming, if the clergy and laity of the Presbyterian Church will cordially unite, and give it that steady patronage, in intellectual labour and pecuniary encouragement, which they can well and easily afford. That to an union and patronage so desirable there might be no hindrance, but every inducement, it has been determined to conduct the work on the liberal, and we hope unexceptionable plan and principles, which have already been stated.

Deeply sensible, after all, that no human undertaking, however wisely planned or well intended, will ever be successful, unless the Divine blessing rest upon it, the conductors of this miscellany desire, in conclusion, to implore for it fervently, the smiles and benediction of the God of providence and grace: and they earnestly ask the prayers of their fellow Christians, that it may ever be conducted in the manner best calculated to promote the glory of God, the honour of his coequal Son and Spirit, and the salvation of immortal souls.

Philadelphia, December 2, 1822.