

THE
EVANGELICAL AND LITERARY
Magazine

AND
MISSIONARY CHRONICLE.

VOL. IV.

DECEMBER, 1821.

No. XII.

For the Religious and Literary Magazine.

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MR. EDITOR,

I present to you the following piece, for the illustration and enforcement of some important truths. If you think it calculated to do good, you may give it a place in your valuable Magazine. I shall only add a word, for the purpose of assuring you that I have no particular individual in my eye, but am only drawing characters for the purpose of instruction and warning. Your's truly, I.

TWO YOUNG MEN, who for distinction's sake, shall be called Thomas and James, were the sons of neighbouring parents of respectable families; but of very different characters. The father of Thomas was completely a man of the world; his mother a notable, stirring, gossipping house-wife. They possessed an independent estate, and lived well. Had they brought up their children to habits of industry and economy, they might have left to all a very pretty little fortune to begin the world with. But unhappily every one of seven children was accustomed to regard the whole of their father's estate as their own; and to live accordingly. The father was too much occupied with his plantations and his speculations, and the mother too much engaged in domestic concerns to give particular attention to the moral training of their children. They were sent to school, and the whole business was left to the teacher. They were not pious people. The Bible was never read.—There was no family worship—no training for church—no regular attendance at church. The habits of children thus brought up, need not be described. The poor young things were giddy, thoughtless, little accustomed to

restraint and not at all to self-government, careless about expense, and eager for present gratification.

It is not difficult to suppose that a family so conducted might get into serious embarrassments. So it happened indeed; and at length the necessity was felt that the sons should get into business. Some of the *mechanical trades* were suggested by a friend; but the suggestion was received with indignation and instantly rejected with scorn. It was at length, in full family council, declared by one son that he would be a Lawyer, by another that he must be a Doctor, and by Thomas, that he desired nothing so much as to be a Merchant. The parents consented that the sons should have their own way; and the evening was spent in delightful anticipations of wealth, honour, and influence to be acquired in these respective pursuits. Tom's sisters were particularly delighted with the prospect of the *great bargains*, which they might get when he should be placed in a store, and of the new fashions which he would send them.

The scheme respecting Thomas was soon put in execution. A great mercantile house was in want of a boy from the country. The occasion was seized; and in a few weeks, Thomas found himself behind the counter of a large store in *****. This was thought by the whole family to be the luckiest event that could happen; and the parents, in their joy forgot every thing but the regular establishment of their son. When Tom left home, however, his father charged him to learn how Mr. had gotten so rich, and follow his example; and his sisters called after him to be sure soon to send them new Leghorn bonnets.

Here for the present we will leave Thomas, and return to James. He was blessed with pious parents; who, while they felt it their obligation to attend to domestic duties, and worldly business, regarded religion as *the one thing needful* for themselves and for their children. They, accordingly, took care to set before their household the example of an humble, pious, industrious life. The Bible was referred to as the standard of faith and practice. The worship of God was regularly kept up in the family.—The church was regularly attended.—The children were well governed.—And from early life were taught to deny themselves, that they might enjoy the privilege and possess the ability to do good. James's father possessed as much property, and was much clearer of debt than Thomas's. But he had the good sense to accustom his children to think, even from early life, that they must make a living for themselves. "It is true (he would say) my estate

is worth forty or fifty thousand dollars.—But when I die, after making provision for your mother, it must be *divided* between all of you. And what will four or five thousand dollars be to you, with expensive habits, and without a good business?" Accordingly, he so trained his children, that they had no thought of getting on in the world in any way, but by their own economy and industry. After due deliberation, he concluded that the habits and turn of mind in his son James were such as would make it prudent to put him in the mercantile business. Several Merchants, who stood high in credit, on being apprised of this determination, offered to take his son: but he, on making particular enquiries as to their management of young men, respectfully declined the offer. At length, however, he found a gentleman, not then in the first class of Merchants, but who had been regularly trained to business, possessed a sober, solid understanding, was a man of unquestioned and zealous piety, and,—what principally recommended him as a master—took a paternal interest in the welfare of his boys. They ate at his table, and associated with his family. With this man James was placed, to the surprize of every one who knew the circumstances, and with no little ridicule from the family of Thomas, who had been wise enough to place him with the rich Merchant.

When James left home, much good advice was given him, many prayers were offered on his behalf, and many tears were shed at the parting embrace. A neat pocket Bible, Doddridge's *Rise and Progress of Religion*, and a little book entitled *The Young warned against the Enticements of Sinners*, were the *keepsakes* presented on this mournful occasion.

When James arrived at his new home, he found himself next door to his former playmate Thomas. They both manifested for a while that melancholy, which boys always experience, when sent from the parental roof to make their abode among strangers. And it was very natural for them to seek each other's society. Things went on very well for a time; except that Thomas's feelings were sometimes deeply wounded by the coarse ridicule, and tyranny of the older boys in the store. At length as familiarity increased, and the novelty of the scenes around them wore off, the disposition of the two boys began to display itself, and the effects of different circumstances to be developed. James boarded with his employer, worshipped with his family, and regularly went with them to church.—He was introduced to the Pastor, and became intimate in his house. Thomas was dieted in a neighbouring boarding-house with twenty or thirty other boys,

slept in the garret of the store, and, thrown entirely out of the reach of domestic influences, had no associates but the young and thoughtless like himself. His companions soon found, that he was a *lad of spirit*, loved pleasure as well as the rest, and was ever ready to enter on any scheme of gratification. James steadily pursued his business; was orderly and methodical in all his movements; and every evening after discharging all the duties of his station, employed an hour in seeking intellectual and moral improvement. In this he was greatly aided by the good counsels of his parents, the affectionate communications of his sisters, the prudent advice of his master, and the salutary lessons of his pastor. That good man took a lively interest in his welfare; stimulated his understanding in conversation, and lent him books for his improvement.

Thomas, coming from the country, was regarded by the initiated as rather a *raw one*, but they offered to instruct him, and he was an apt scholar. The love of pleasure was strong enough in him before he left home, to overcome his regard to parental authority; and it is easy to see that, placed as he then was, the very first temptation would prevail. At first, however, his indulgencies were limited within his own means; and he revolted with the utmost horror at the thought of procuring them by any measures not strictly compatible with integrity and honour. But whenever he received money, he sought gratification with an eagerness proportioned to the restraint which before he had been obliged to lay on his appetites. At length he began to anticipate his resources, and run in debt for the purchase of pleasure. This was a new situation for him, and he felt, in one of those hours of reflection which terribly visit every votary of dissipation, a bitterness of spirit which overbalanced his dear bought enjoyments. The relish however returned when the languor produced by gratification was over; and the very next temptation sunk him deeper in sin than ever. For sometime he preserved his chastity—but he went to the place of temptation, and fell under the power of the tempter. The case was this—He had heard much of the Theatre as a *school of morals* from grown persons, whose sentiments he had been taught to respect; and more of the delightful amusements of the place, from those in whose enjoyments he was accustomed to participate. He most earnestly desired to go. His employer, who was a *great patron of the drama*, and vindicated it vehemently *against the fanatics*, could not consistently object. It is easy to acquire a passion for the Theatre; for its amusements powerfully

stimulate the mind, and the whole scenery is fascinating. The permission accorded to Thomas to go occasionally, was abused into the practice of going constantly. He saw and heard much to excite his youthful passions.—He met there persons of almost every character. The presence of the decent and respectable encouraged him, and silenced the clamours of conscience; and the presence of the impure and licentious brought him, while excited, into temptations which he had no principles of sufficient strength to resist. Turned out from the Theatre at midnight, often if not always, in the midst of a number of courtesans, who throw themselves in the way designedly, and practise all their allurements, a young man will almost assuredly fall into the snare. “He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver;—as a bird hasteth to the snare, and knoweth not that it is for his life * *. For she hath cast down many wounded: yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.”

It was at this place, and in this way that Thomas, by the time he was eighteen, was completely ensnared. With only the moderate salary of a counting-house clerk, he had himself to support, and the demands of his *Miss* to satisfy. His resources were insufficient, and he resorted to lottery tickets to supply them. One ten dollar bill after another was sacrificed, with perpetual disappointment.—The gaming table was tried in the next place. Here he lost oftener than he won. For he had to do with sharpers and villains, who live by the ruin of others—remorseless, callous-hearted, practised cheats and pickpockets! The situation of poor Thomas became more and more deplorable.—No increase of his means, and yet the demands of passion and appetite more and more importunate. That integrity, which is the glory of the merchant, gradually gave way. Selling goods and receiving money every day, he found out a hundred means of purloining with effect. Less than was sold was *entered*; the price to an ignorant dealer was put a little above the fair selling price; and the surplus appropriated to his own use. Thus the unhappy youth went on, his principles and his habits waxing worse and worse; his bosom alternately agitated by the horrors of remorse, and by the turbulence of bad passions, until his very countenance became an index of his guilt and misery. His face became pallid, his eyes were glazed and surrounded by a circle of livid hue, his constitution was ruined, and he, de-

tected at length by his employer, was turned adrift the father of several illegitimate children. His own parents lived long enough to hear of the disgrace of their child, and died broken hearted.

Let us return to James. His steadiness in business, his submission to authority, his cheerful industry, and unimpeachable honesty endeared him to the gentleman with whom he lived. His services became more and more valuable, and his wages were increased. Satisfied with the cheap pleasures of reading and conversation, and finding better relaxation by strolling in the open fields than in a crowded ball-room, or in breathing the unsavoury air of a Theatre, his expenses were always below his income. He always had something to contribute to any approved plan of charity, and took pleasure in seeking objects of beneficence. He was a most active and punctual teacher in the Sunday school belonging to the church where he worshipped, and communicated the elements of English learning and of Christian morals to numbers of children, who would otherwise have remained ignorant and heathenish. His old friend Thomas was neither forgotten nor neglected by him. He counselled him affectionately and warned him faithfully, endeavoured to prevail on him to attend church, and seek the society of the virtuous and pious. But it was all in vain. His benevolent exertions were the object of ridicule; and his offers of friendship repelled with petulance. Still however they were renewed until Thomas utterly and openly renounced his society.

By proceeding in the course just pointed out, James had become so thoroughly acquainted with his business, and so useful to his employer, that when he *came of age* he had the offer of a partnership in the concern. It is needless to say that he accepted the offer, and, throwing in his little stock, began business under happy auspices.

Instead of rioting in the bought smiles and purchased embraces of harlots, James had retained his purity, and had set his heart on a lovely, pious, well educated young woman, who, in due time, returned his affection; and shortly after the events just recorded they were united in wedded love. Providence blessed his exertions. He prospered in business; became the happy father of several fine children; and in the midst of domestic enjoyments sanctified by religion, found ample remuneration of all his toil and care.

It was on a winter's evening, after a frugal supper, and a delightful family prayer, that Mr. James ***** (as we shall now call him) with the partner of his heart by his side, and

his little prattlers hanging about him, was speaking, in the fulness of his feelings, of the blessings with which Providence had crowned his life. Accustomed as he had been to trace events to their causes, he was looking back with deep emotion to the kind and prudent care of his pious parents, who had early embued his mind with good principles, and had taken care to keep him out of the way of temptation until he had acquired moral fortitude enough to resist it. He dwelt with particular emphasis on the caution observed by his father in putting him to business. Ah! said he, if I had been thrown into profligate society, and cast off from all connexion with a well regulated family, I dare say that I should have been overcome, and ruined as poor Thomas was. But—thanks be to God!—I had a father, whose prudent and pious care has proved a rich blessing to his children. Often indeed, said he, turning with a look of mingled fondness and esteem to his wife, I was strongly tempted to go in the ways of forbidden pleasure, until I became acquainted with you, my dear! and had fixed my heart upon you. Your dignified purity, your contempt of mere amusements, your earnest desire of improvement, your lofty aims, and generous purposes mingled with genuine unpretending virgin modesty, and simplicity of character, produced a most salutary effect on my heart; and from the time, when I aspired to the happiness which I now enjoy, the thought of mixing in the society of the profligate and impure, was utterly abhorrent and disgusting. For you as for my chief temporal blessing, I am bound to give thanks to my gracious God.—He then repeated that beautiful passage from Milton, which begins, “Hail wedded love”—And added, here am I now the happiest of men. The girl of my choice, made the wife of my bosom; my children sporting round me; a competence to live on, and something for charity. And, what is better than all, a God to look to as my portion; a Saviour to trust as my almighty deliverer; a heaven as my home; and my wife the companion of my journey upwards. These little ones too shall we not train them—

Just here, he was interrupted by a violent rap at the door. There must be some urgent call said Mr. James — and hastened to enquire. “A dying man has sent for you; and says, for the love of Heaven make haste, for he is almost gone, and he must see you before he dies”—Who is he, asked Mr. J.—“I do’nt know—but he is the *greatest object* you ever saw in your life.” I will go immediately said he; and throwing on his cloak followed the stranger. By him he was conducted to a miserable hut in one of the worst parts of the

town; and there to his utter amazement, he found lying on a straw bed, his old friend, the once brisk and gay master Thomas. He was worn to a mere skeleton; the skin, in places, literally sticking to his bones and bearing a smooth glossy appearance, while other parts were deformed with deep and offensive ulcers. He was attended by a tipsey mulatto woman, who alternately cursed him, and showed the annoying officious tenderness of a drunkard. Several ragged half starved children of mixed breed lay about the room, coiled up like so many puppies in a cold night. It was some time before James could recognize his old acquaintance. "I am not surprised, said Thomas, almost choked with emotion that you do not know me—for I am an altered man! But you are the only person that ever showed me real kindness since I came to live in ————. You gave me faithful warnings, while others tempted me to sin—O that I had followed your advice! But it is too late now—too late—too late forever! James said every thing that christian benevolence could suggest; and made offers of kindness to the extent of his ability.—The poor wretch gave a deep groan and said, Once this might have been well—but it is too late now. I did not send to ask for favours; for I am a dying man. You are happy in your family; but as for me, look at all that I can call my family; and he pointed with a *sardonic grin* that bespoke the bitterness of his soul, to the beings about him. You are respected, and I am degraded. You have hope, I am in despair. And it is all right; you pursued the course of virtue, I that of vice. But you were my friend.—You showed me kindness when all beside cast me off; and I could not die without seeing you once more.—I wanted to tell you something of my own life, that you might use it for the warning of others. For I would not wish the Devil to suffer what I suffer, and have long suffered. The first cause of my ruin was indulgence at home.—My parents never taught me self-government. The next was my situation in the store of ————. Ah! I thought you were a fool for going to live with ————. But now I see the difference between a man who leaves his boys to form their own principles, and choose their own associates, and one who trains them as he would his children.—You can well understand how I was corrupted. Some of my companions by reading Paine and Volney, or by associating with others who had imbibed infidel principles, had gathered up the common-place objections against Christianity. By often urging these, they easily persuaded me also, who know nothing of the evidences, to embrace the heartless system of infidelity.

Although I had not the benefits of a religious education, there was previous to this, some fear of God before my eyes.—But afterwards I sinned without restraint. It was the love of pleasure, however, that led me into dishonest ways.—I formed connexions with the impure; and felt degraded. When I had lost my own self-respect, the last fortress of virtue gave way.—Detected and turned adrift, I associated with gamblers and sharpers.—I became a pander to the vices of others.—I laid snares for inexperienced youth, and led them to ruin. Sometimes I had great sums of money, but for the most part I was pinched and poor. I cheated others, and was cheated myself.—At length my iron constitution gave way. And here in this hut, dependant on the charity of this yellow prostitute, I have suffered every form of misery that human nature can endure. I have broken the hearts of my poor parents, I have ruined my reputation, I have shortened my own life, I have tempted others to sin, and defrauded them under the mark of friendship, I have renounced my God, and destroyed my soul. The violent emotion awakened by this narrative, suppressed his voice. He lay and panted—his breath growing shorter and shorter. And while James — in the tenderness of christian benevolence, was endeavouring to excite hope in the bosom of the dying sinner, he gave a dismal groan and expired. J. — returned to his home more than ever thankful that he had by the prudence of his parents and the kind attentions of his employer been kept from sinful pleasures.

FRENCH MOUNTAINEERS.

Chateau de Bellevue pres Paris,

July 1st, 1821.

DEAR SIR,

THE circumstances which I have simply and faithfully narrated, happened to one of my intimate friends resident in Paris. A considerable diminution of interest must result from a translation of the idiomatic and forcible phraseology of the French departments into the ordinary medium of British conversation; but I have thought it not uninteresting to your readers to know, that while the Pagan world is prepared to receive the gospel, God, without any visible agency, is also disposing the Continent of Europe, and especially this once enlightened country, to welcome the free and faithful proclamation of his grace. I could record similar facts in the Departments du Nord, pas de Calais, Vaucluse, and Pyrenees, &c. Yours, most truly,

MARK WILKES.

M. —, a merchant at the head of one of the first commercial houses in Paris, had lately occasion to visit the manufactories established in the mountainous tracts of the Departments of the Loire and of the Puy de Dome. The road that conducted him back to Lyons traversed a country rich in natural production, and glowing with all the charms of an advanced and promising Spring. The nearer view was unusually diversified; not only by the fantastic forms of mountains, the uncertain course of small and tributary streams, and the varying hues of fields of pasture, corn, vines, and vegetables; but by the combinations and contrasts of nature and of art, and the occupations of rural and commercial industry. Factories and furnaces were seen rising amidst barns and *bergeries*—peasants were digging, and ploughs gliding amidst forges and founderies of fire-arms—verdant slopes and graceful clumps were scattered amidst the black and ugly mouths of exhausted coal-pits, and the gentle murmur of the rill was subdued by the loud rattle of the loom. Sometimes M. —, and his friend, halted amidst all that is delightful and soothing; and, after a short advance, found themselves amidst barrenness, deformity and confusion. The remoter scenery was not less impressive. Behind them were the ragged mountains of Puy de Dome; the lofty Tavaré lifted his majestic head beside them, and far before appeared the brilliant summit of Mont Blanc.

Though engaged in great mercantile enterprises, and returning from a visit which was to give employment to hundreds of families in the districts he was about to quit, M. — felt powerfully the effects of the objects that pressed upon his sight; his thoughts were abstracted from the immediate end of his journey, and he was insensibly disposed for serious contemplation and religious sentiment.

In this state of mind he arrived at the skirts of a hamlet, placed on the declivity of a mountain; and being desirous of finding a shorter and more retired tract, he stopped at a little house to inquire the way. From the windows, several females were watching the movements of a little child; and, just as M. — inquired for a road across the mountains, the infant was in danger of being crushed by a coal-cart which had entered the street. The cries and alarms of the females were met by the activity of the travellers, and the companion of M. — set off to snatch the infant from danger, and place him in security. An elderly female, from the second story, gave M. —, who was still on his horse, the directions he desired; and, at the same time, expressed her

uneasiness that the gentleman should have had the trouble to seek the child. “Madam, (interrupted M. —,) My friend is only performing his duty: we ought to do to another as we would that another should do to us; and, in this wretched world, we are bound to assist each other. You are kind enough to direct us travellers in the right road, and surely the least we can do is to rescue your child from danger. The Holy Scriptures teach us these duties, and the gospel presents us the example of our Lord Jesus Christ, who, when we were in ignorance and danger, came to our world to seek and save that which was lost.” “Ah! Sir, (replied the good woman,) you are very condescending, and what you say is very true; but your language surprises me: it is so many years since in this village we have heard such truths, and especially from the lips of a stranger.” “Madam, (resumed M. —,) we are all strangers here, and sojourners bound to eternity: there is but one road, one guide, one Saviour, who can conduct us safely; if we feel this, young or old, rich or poor, we are all one in Christ; and, however scattered on earth, shall all arrive at the heavenly city, to which he is gone to prepare mansions for us.” “These doctrines, Sir, (exclaimed the female,) support the hearts of many of us, who have scarcely travelled beyond our own commune; and it is so rare and so delightful to hear them from others, that, if it will not be an abuse of your Christian politeness, I would request you to alight and to visit my humble apartment.” “I shall comply most cheerfully with your request, (replied M. —,) for though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell for ever on Mount Zion.” “My friend M. — mounted to the second story, followed by his companion. He found the female with whom he had conversed, surrounded by her daughters and her grand-daughters, all busily employed in five looms, filled with galloons and ribbons, destined for the capital and the most distant cities of the world. The good widow was between 60 and 70 years of age; her appearance was neat and clean; and all the arrangements of her apartment, bespoke industry, frugality, and piety. “Ah! Sir, (she exclaimed, as M. — entered,) how happy am I to receive such a visiter!” “Madam, (replied, M. —) I am not worthy to enter under this roof.” “Why, Sir, (exclaimed the widow,) you talked to us of Jesus Christ, and —” “Yes, Madam; but I am a poor guilty sinner, and hope only for salvation through the cross. I was yesterday at St. —, where they were planting a cross with great cere-

mony; were you there?" "No, Sir; for it is of little use to erect crosses in the streets, if we do not carry the cross in our hearts, and are not crucified to the world. But, Sir, if you will not be offended, may I ask what you are called?" M. — pretending to give a general sense to the French phraseology, answered, "My name, Madam, is —." "Thank you, Sir, I shall not forget; but this is not what I meant: I wish to know whether you are Protestant or Catholic, a pastor or a priest?" "Madam, I have not the honour to be either; I am a merchant: I desire to be a Christian, and to have no other title but a disciple of Christ." "That is exactly what we are here, Sir, (exclaimed the good widow, and added,) but, as you are so frank, are you, Sir, Catholic or Protestant?" "Catholic," replied M. —. Madam looked confused and observed, "That it was rare for the Catholics to talk as her visiter had done." "I am a Catholic, (resumed M. —,) but not a member of the *Roman* Catholic Church. I love all that love our Lord Jesus in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the good Shepherd and bishop of souls." "O what a favour the Lord has granted us to meet with a Christian like ourselves, (said the affected widow, looking round her,) we desire to live in charity with all mankind. But, to be frank also, Sir, we do not go to mass, nor to confession, nor yet to church; for we do not learn from our Testament, which indeed is almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our souls; and, we believe, we can serve God as acceptably on a mountain, or in a chamber, or in a cave, as in the finest church." "I confess, Madam, in my turn, (said M. —,) that I am exceedingly astonished to find such persons on such a spot; pray how many may there be of your sentiments?" "Here, Sir, and scattered over the mountains, there are from 3 to 400. We meet on the Sunday evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines* and fools; but we can bear this, and, I hope, a great deal more, for Him who has suffered so much for us."

While the conversation, of which this is a sketch, transpired, the rooms had filled, the neighbours had been informed and introduced, at the request of the worthy hostess; and as many as could quit their occupations, pressed to hear of the

things of the kingdom of God. M. — desired to see the New Testament. It was presented. The title page was gone, the leaves were almost worn to shreds by the hard fingers of the weavers and labourers, and M. — could not discover the edition. A female of respectable appearance approached M. —, and said, “Sir, for several years I have sought every where a New Testament, and I have offered any price for one, in all the neighbouring communes, but in vain. Could you, Sir, possibly procure me a copy, I will gladly pay any sum you demand—” “Madam, I will not only procure you *one*, (replied M. —, eagerly,) but in forty-eight hours I will send you half a dozen.” “Is it possible? (exclaimed the astonished villagers,) May we, Sir, believe the good news? May we rely on your promise? It appears too great, too good—we will pay for them now, Sir, if you please.” “You may depend on receiving them, (said M. —,) if God prolongs my life. But I entreat you to do me the favour to accept them, as a proof of my Christian regard, and an expression of my gratitude, for having been permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ.” The conversation then turned on the value of the sacred volume, and the sinfulness of those who withheld it from perishing and dejected sinners. After some time, the hostess interrupted the chain, by demanding, “Pray Sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an impression that God is commencing a great work in the earth, and that wonderful events are coming to pass.” “Great events have taken place, and news is arriving every day, (said M. —,) from all parts of the world, of the progress of the gospel, and the fulfilments of the promises of the Holy Scriptures.” He then gave to his attentive and enraptured auditory, an outline of the moral changes accomplished by the diffusion of the Bible, the labours of Missionaries, and the establishment of schools; but only such an outline as was suited to their general ignorance of the state of what is called the religious world. And when he had concluded, they all joined in the prayer—Thy kingdom come, thy will be done on earth, as it is done in heaven.

Anxious as was M. — to pursue his journey, he devoted three hours to this interview. He exhorted them to receive and practice only what they found in the Scriptures, to cleave to the Lord with full purpose of heart, and promised to use his influence to obtain for them, a pastor who should feed them with knowledge and understanding. The termination

of this extraordinary meeting, was procrastinated and affecting; tears of pleasure, gratitude, and regret, streamed from the eyes of the mountaineers, and the traveller, though more deeply moved by having seen the grace of God, than by all the scenes through which he had passed, went on his way rejoicing, and following the directions of the good widow, he arrived at the town of S——. In this town he had commercial relations, with the principal inhabitants and authorities, and under the impression of all he had witnessed, he inquired, as if with the curiosity of a traveller, the name of the hamlet he had passed on the mountain, and the nature of the employment and the character of its inhabitants. The men, said the mayor, work in the mines, drive the teams, and labour in the fields; and the women and children weave. They are a very curious people, *outrés illumines*, but the most honest workpeople of the country. Probity itself;—we have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of an obole, and the kindest creatures in the world; they will take their shirts off their backs to give to any one in distress; indeed there is no wretchedness among them, for though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass, nor confession; in fact, they are not Christians, though the most worthy people in the world,—and so droll,—imagine those poor people, after working all the week, instead of enjoying the Sunday and going to fetes and balls to amuse themselves, they meet in each other's houses, and sometimes in the mountains, to read some books, and pray, and sing hymns. They are very clever workpeople, but they pass their Sundays and holidays stupidly enough. This testimony, so honourable to his new acquaintance, was confirmed to M. — from several quarters; and he learnt from others, what he had not been told by themselves, that besides their honesty and charity, so great is their zeal, that they flock from their different hamlets, and meet in the mountains in cold and bad weather, at 8 or 9 o'clock at night, to avoid the interruption of their priestly enemies, and to sing and pray.

These accounts were not calculated to lessen the interest excited in the breast of M. — and immediately on his arrival at Lyons, he despatched six copies of the New Testament, and some copies of a tract entitled, "*Les deux vielards*," written by M. Nolan of Geneva. Shortly after his return to Paris, M. — received through one of his corres-

pondents of Lyons, a letter from the excellent widow, with whom he had conversed from the window of the second story. The modesty, dignity, and piety of the composition, has induced me to subjoin a literal translation, not only to evince the influence of true religion, but to satisfy the reader, that in this narration, no exaggerated statement has been made of the characters of the mountaineers of St. —.

“SIR, I have the honour to write you, to assure you of my very humble respects, and at the same time to acknowledge the reception of the six copies of the New Testament, which you had the goodness and the generosity to send us. My family, myself, and my neighbours, know not how adequately to express our sincere gratitude; for we have nothing in the world so precious as that sacred volume, which is the best food of our souls, and our certain guide to the heavenly Jerusalem.

“As we believe and are assured that the Spirit of our Lord Jesus Christ could alone have inspired you with the desire to distribute the Sacred Scriptures to those who are disposed to make a holy use of them, we hope and believe that the Divine Saviour will be himself your recompense; and that he will give to you, as well as to all of us, the grace to understand, and to seek a part in his second coming; for this ought to be our only and constant desire in the times of darkness and tribulation in which we live.

“It is with this view, Sir, that I entreat you to have the goodness to send six more copies of the sacred volume for several of my friends, who are delighted, not only with the beauty of the type, but especially with the purity of the edition; for it is sufficient to see the name of Monsieur le Maitre de Sacey, to be assured that this edition is strictly conformable to the sacred text. Sir, as the persons who have charged me to entreat you to send six more copies of the New Testament would be sorry to abuse your generosity, they also charge me to say, that if you accomplish their wishes, as your truly Christian kindness induces them to hope, and will mark the price on the books, they shall feel it to be a pleasure and a duty to remit you the amount, when I acknowledge the arrival of the parcel. Could you also add six copies of the little tract, entitled, “Les Deux Viellards?”

“I entreat you, Sir, to excuse the liberty I have taken, and to believe that, while life remains, I am, in the Spirit of our Lord Jesus Christ,

Your very humble servant,

The WIDOW —.”

M. — hastened to gratify and exceed the wishes expressed in this letter. Instead of six copies, twenty copies of the New Testament were now presented to the widow and her friends, and a dozen instead of six of the *Deux Viellards*. The parcel was enlarged with copies of the *Archives du Christianisme*, The Report of the Bible Society of Paris, the History of Missions, lately published by M. Gaussin, of Sartigny, the French edition of the Report of the London Missionary Society, Dr. Bogue's Essay on the New Testament, The Young Cottager, of which a French edition has been published, at the expense of a young gentlemen of Paris, The Sermons of Nardin, which I have reprinted, The Dairyman's Daughter, the French translation, published in London, my *last* copy, and also my *only* remaining copy of Doddridge's Rise and Progress, in French. We wait for their correspondence, to inform us of the impression produced by the arrival of such an unexpected supply. Among those who may read this account, I hope there may be some who will resolve that we shall not want funds to reprint, immediately, a large edition of Doddridge, of the Dairyman's Daughter, and other books and tracts, which are exceedingly wanted, thankfully received, and extensively useful.

[*Lond. Evang. Mag.*]

HINTS TO HEARERS.

(Continued from p. 584.)

BEFORE I proceed farther with the subject in hand, I will put down some passages of Scripture, to which I wish all hearers of the gospel to direct their attention.

Deut. xxxii. 46, 47. And he said unto them, set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you; because it is your life.

Prov. ii. 1—5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.

Eccles. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. See Prov. iv. 23.

Mark iv. 23. If any man have ears to hear, let him hear.

Luke viii. 18. Take heed therefore how ye hear: for whosoever hath, to him shall he given; and whosoever hath not, from him shall be taken even that which he seemeth to have.—(Read from 4th to 18th verse of this chap.)

Acts x. 33. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Acts xvii. 11. These (Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

2 Cor. ii. 15, 16. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death: and to the other the savour of life unto life.

Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Heb. iv. 2. But the word preached did not profit them, not being mixed with faith in them that heard it.

James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves.

1 Peter. ii. 2. As new born babes desire the sincere milk of the word that ye may grow thereby.

The institution of public worship ought to be regarded in relation to two distinct objects.

1. Its influence on the morals and manners of society.

2. Its connexion with the interests of eternity, and the salvation of the soul.

I. Public worship conducted with due intelligence, order, and solemnity produces very happy effects on society. It is a powerful means of strengthening and regulating the social principle in man. It not only brings people together and makes them acquainted; but it brings them together in a new and interesting relationship—as worshippers together of one common father in heaven. It teaches them to recognize each other as children of the same family. And while they unite in prayer one for another, it seems hardly possible that kindly affections should not be awakened and strengthened. Good neighbourship is thus greatly promoted. The practice of holding what are called concert meetings, and union prayer meetings, in which members of various denominations of christians assemble, and ministers of different societies are called on to officiate, on this account as well as on others, meets my most hearty approbation. I love, too, to commune with other societies and have other societies commune with mine for the same reason. Nay, Sir, while I do highly disapprove the practice of some hearers, who have no fixed preacher and receive no regular instruction, but continually ramble from place to place in search of novelty; I at the same time approve of my own people going occasionally to hear my brother preachers about me, because I am particularly desirous that they who are committed to my pastoral care, should have liberal feelings and generous sentiments; and for a similar reason, I like to see Episcopalians, Methodists, and Baptists occasionally coming to the places where I

minister. Thus good feelings are extended; and they who differ chiefly in modes of worship, learn to set less value on matters of mere external observance.

Another advantage of no trifling importance, derived from public worship, results from the order, the decorum, the seriousness, and stillness of the sanctuary. To talk and titter in church is an indecorum of which no well-bred person will be guilty. To run in and out, making a noise, and disturbing the worship, is equally offensive to true taste and politeness. While drinking, swearing, quarrelling and riot would be universally reckoned outrageous and brutal. Now it is no small thing for people to be accustomed to meet every week, in large numbers, and be under all the restraints of decency and religious fear, which operate on church-goers. In our country where there are courts every month in the year, and musters, and elections, which draw together great numbers of people, and are often scenes of riot and drunkenness, there is great opportunity of seeing the justness and feeling the force of these remarks. The disturbers of the peace, and violaters of the law are not found among the regular frequenters of the church, and the decent hearers of the gospel.

Again, where there is an intelligent well-informed preacher—Would that all were so!—much valuable knowledge is communicated to his attentive hearers, which otherwise they would not acquire. And besides the actual information given, there is an excitement of the understanding of the hearer; he is made to inquire, to think, and reason for himself, and thus the intellect of the people is improved, as well as their manners mended, and their hearts made better.

These are a few of the temporal advantages resulting from the institution of public worship. And the subject thus presented affords an opportunity of giving several serious hints to various classes of hearers.

1. The hapless triflers, who disturb public worship, whether it is by delaying their appearance until the services have commenced and then coming in with great bustle and parade; or, by tittering and talking and bowing during divine worship; or, just when the congregation is getting most deeply interested in the preacher's discourse, and all is still as death in the church, rising and walking out with their iron-heeled boots clattering at every step; or, by standing about the doors and windows without, and almost drowning the voice of the preacher by vociferous conversation—or in whatever other way they do it, ought to know, and I do hereby

gently hint it to them, that they are not the wisest and best bred people in the world. And for their benefit, I quote that line of a poet, who was certainly neither a puritan nor a fanatic

For want of decency is want of sense.

Believe me, however, when I assure you that this hint is given not in anger but in sorrow. And give me credit for my candour, when expressing the opinion, that, in many cases, offences of this sort are not committed with any malignity of disposition, but entirely under the egregious mistake that they are clever, and smart things. I do believe that there are some people of intellect so obtuse as to think it one of the best jokes in the world to push out of church just as the preacher says, *In the first place*; unless perhaps they think it a still nicer thing, to come in at the very moment he is saying, *Finally, my brethren!*

2nd Hint. They who set the example of levity and irreverence during divine worship, do as far as their example goes, prevent all those good effects which the institution is calculated to produce in society. And according to the morality of the gospel, whoever prevents good does evil. Where is the patriotism of these people? Let them on *Court* and *Parade* days, contrast the conduct of men who are accustomed to attend church regularly and behave decently, with that of men who go seldom and behave with levity; and they may understand in part what mischief they are doing when setting the example here reprehended. And in this place I would venture to hint to all classes of persons that, whatever may be the intellectual character of the preacher, however extravagant his rant, or nonsensical his declamation, they will consult their own dignity and personal benefit, by sitting still, and showing a solemnity becoming the house of God.*

* This remark of our correspondent reminds us of the conduct on a particular occasion of a most excellent man and a distinguished citizen. It has pleased providence to remove him from this world, and there can be no impropriety in mentioning his name—it will give weight to the example about to be recorded. The Editor, when quite a youth, once had a seat by the side of the late *Col. Samuel W. Venable*, in a place of worship, where the most foolish and ignorant preacher, perhaps, that ever entered a pulpit, held forth for more than an hour. Save the passages of Scripture which he recited, (often indeed very incorrectly) there was not one intelligible thing uttered by him, not one series of words making a sentence (i. e. *complete sense*;) but mouthing, and nonsense in one continued stream.—The writer frequently looked at his friend, with a view of ascertaining how a man of his powerful and cultivated mind would receive such stuff, and often wondered that he did not leave the house. He sat, however, with immovable gravity, and with a strong expression of sorrow on his countenance, until

3. If I did not hate to give hints, that I am morally certain will not be taken. I would say that many, who think themselves too wise to be taught, might learn many useful things from the preachers of the gospel, if they would but listen to them. The Church might be a good school for them. And in this country, where education is so much neglected and undervalued, where so many are satisfied with barely learning to read, and so many, that are better taught, never read any thing but the Newspapers; it is really very desirable that they should attend the ministrations of a preacher, who might set them to thinking, and help them to some materials for the operation.—But they must listen when they go, and remember what they hear. *The memory is improved by exercising it.*

II. But it is time to proceed to higher matters.—The subject of hearing the gospel is to be regarded in reference to its connexion with everlasting interests.

It is stated in the catechism of our church that “The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.” With this agree the catechisms of all the reformed churches; and they harmonize with the scriptures. Here then are most important effects to be accomplished; surely means appointed by the God of heaven, for such beneficent purposes, ought not to be attended on lightly. I would then say,

1. That as preachers too often enter the pulpit, so hearers too often enter the church *without due preparation*. Every one knows that while the mind is deeply interested on one subject, it is difficult, if not impossible to fix it on another. A man is anxious about the health of an absent friend, or the success of some speculation; and takes up a book to amuse himself. The letters and words are before his eyes; he runs over them; but his thoughts are on the objects of his care; and when he comes to himself, he finds that he has gone over half a dozen pages, but does not remember one single idea.

the whole service was over. On his retiring from the house, he was asked “How could you sit and hear such ridiculous nonsense?”—His answer will never be forgotten.—“It was very distressing to be sure (said he) but many of the people present regarded *that* as the worship of God—it was so called, and so considered. And it did not become me either as a citizen of a state where public worship is protected, or as a subject of God’s government, to treat with disrespect or contempt, that which went under the name of religious service. My feelings were tortured for the time—but my example had I left the place might have done permanent injury.” This one sentence gave a permanent direction to my views and feelings on this subject.

Edit.

So very often when people go to church. They hang to their business on Saturday night as long as possible. Their thoughts revert to it on Sabbath morning. They talk of it; or of something less important, until they go to church.— And very often the services of the sanctuary scarcely interrupt the current of their thoughts. If the unprepared preacher is like a man who goes to market, without having determined what he will buy; the unprepared hearer is like one, who goes to dinner without an appetite for food, or with a stomach previously loaded with unripe fruit and other indigestible trash. Surely a matter of so much importance requires more attention than, I am afraid, is generally bestowed on it. If people would take some little time to draw off their thoughts from worldly things, to examine impartially their spiritual condition; and to pray that it might please God to bless to them the means of spiritual improvement, on which they are about to attend, they would complain less of profitless Sabbaths, and of dull uninteresting preachers than they do.

2. But in the next place, there is not only a great deficiency in point of preparation for the services of the sanctuary; but there are many things in the conduct of worshippers while at church, which hinder their edification. You know as well as I do how it is in town; and in the country, when people get to church, the women go into the house, and talk over their neighbourhood gossip, tell about their children, and their chickens, their milk, butter, and Virginia cloth, births, marriages and deaths, &c. &c.—And as for the men they stay out of doors, to speak of their crops, of elections, and hard times. And all this until the preacher rises to commence service.— Nay, sometimes, I have seen two old ladies so closely engaged, as to *keep on* with their chat until half the first hymn was read. And thus it is, that people go reeking from the business and the amusements of the world into the immediate presence of Jehovah. How can they expect a blessing? The eloquence of a Whitefield or of a Paul would fail to break the spell which binds them to the world, and disenthral their captive souls.

Again; during the services of the church, the preacher often with great pain observes that the attention of his hearers either flags or wanders; or he perceives that important truth is received without self-application. Indeed I have sometimes thought that I have detected individuals in the very fact of giving to other people truths, which they might as well have taken to themselves. But the most common deficiency that I have noticed is the want of a spirit of prayer. O! I

love to see people in church giving satisfactory indications that they are saying in their hearts, as the preacher proceeds, God be with, and bless him! May the Holy Spirit impress this truth on my heart, and on the hearts of all! This is the way to hear with profit. And I here give a hint to every reader;—Pray more, and criticise less; and you will find the services of the sanctuary more profitable and more pleasant.

But at length, the benediction is pronounced and the hearers are dismissed.—Then, in many congregations ensues a scene which beggars all description. The stream of talk which had been interrupted for an hour, seems to have been accumulating all the time.—The pronouncing of *Amen*, is the raising of the flood-gate. Out it pours; and a thousand little mountain rills dashing over pebbles, would not make greater nor more various sounds.—Greetings and farewells, invitations and appointments for visiting, complaints and excuses, reproaches and laughter all mingled, remind one of the confusion at Babel. The preacher sighs and says within himself “Lord who hath believed my report?” and goes home sad and sick at heart. The people, it seems, leave all that they heard at church, return to eat a good dinner, and feel comfortable because they have kept the Sabbath so well! Alas! in this way, who is profitted? Why, Sir, the soul under the influence of divine truth is not like softened wax under the seal, yielding to the impression, straitway becoming cold, and retaining its form. No; there is a renitency, a disposition to push back again to the same mode of thinking and habit of feeling; and if the pressure is not kept up by the continued effort of the hearer, the impression will last scarcely so long as that made by his watch-seal on the ball of his thumb, while half-listening and half-amusing himself, he sat under the sermon.

I would embody the remarks scattered over these pages in two or three short practical rules, to which I, when I hear the gospel, think that I ought to attend, and which I venture to recommend to all your readers.

1. Employ as large a part as possible of every Sabbath morning in self-examination, and special prayer for the presence and blessing of God in his sanctuary.
2. Let your intercourse with friends and neighbours at church be of a religious character: and do not make the church a place for paying visits.
3. Carry a spirit of prayer through all the exercises of God's house. Let conscience do the full work of application, and often ejaculate a petition for the influences of the Holy Spirit.

4. Do not talk much about the sermon which you have heard, unless it is with your most intimate christian friends, in whose company you can carry on the important business of application.

5. As far as duty will permit, when you have returned from church seek retirement, and endeavour to continue the pressure of divine truth on the conscience.

6. If you have heard any thing new, do not let it run away with your imagination; but bring it to the word of God the only standard of Christian truth; see how it agrees with the fundamental doctrines of religion; and what use in the way of holy living you can make of it.

7. If you have heard only what you have heard a thousand times before; do not imagine that your time and pains have been lost. You have never yet fathomed the depth of iniquity in your own heart; you have not comprehended the extent of the love of God in Christ Jesus; you have not felt the full force of christian motives; you have never yet brought the law of God in perfect contact with every part of your moral character. There is an absolute inexhaustibility in the common truths of the gospel, as applicable to the hearts and consciences of men. And if you are honest and faithful to your own soul, you will often derive more advantage from the new application of an old truth, than from any novelty by which your imagination can be entertained.

And let all who hear the gospel remember, that these things *are for their life*, the life of their souls; that they are in training now for a state of perfect holiness, as well as a place of endless happiness; that the moral effects of known truth are the great matters to which they are to look; and that the gospel is universally (where it is preached) the savour of death unto death, or of life unto life. In this happy country you can, without hindrance, without incurring any legal disability, choose your own preachers, and form your own ecclesiastical connexions. You owe it to your own immortal interests, to choose that pastor, under whose instructions you can best make your way to heaven, amidst the various temptations of the present life. But whenever, or whomsoever you hear, lay it to heart, that all the scriptural truth that is uttered, is the truth of God, revealed for the salvation of man, and made effectual to that end by the faithful application of it to the heart and conscience. In church, and out of church, never lose sight of salvation. If you lose your soul all is lost; gain eternal life, and you gain every thing.

There is an awful responsibility on preachers and on hearers. It is pitiable to see a preacher mouthing, ranting, and scolding, instead of delivering the messages of God's mercy to miserable sinners; and it is more pitiable still to see an ambassador of Heaven, courting smiles instead of wooing souls. On the other hand, it is mournful to hear poor dying immortals, hastening as they are to Judgment, cavilling at words, and criticising looks and gestures, instead of joyfully embracing offered mercy. Should a prince dictate, to an ignorant clerk, the pardon of a man condemned to the gallows, would the wretch, with cold and flippant raillery, run over the paper ridiculing the bad spelling and false grammar, and then cast it from him, and cling to his chains? But this is consummate wisdom, compared to the conduct of those who despise the boon of eternal life, because the terms of the offer are not expressed according to their taste, and the words do not fall on their ears with a soft and gentle cadence.

On the whole, there is much, very much that needs correction both among preachers and hearers. The preachers need to be more learned, more pious, more zealous, more disinterested, more kind and conciliating both in the pulpit and out of it; and hearers need to be more teachable, more engaged in prayer, more faithful in application of truth, more careful to reduce to practice what they know.—And all need more humility.

That God may bless both preachers and hearers with every needed blessing, shall ever be the prayer of

ONE OF THE CLERGY.

EXTRACT FROM WARDLAW'S DISCOURSE ON Rom. iii. 25, 26.

“Whom God hath set forth *to be* a propitiation 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 which believeth in Jesus.”

In resting our hopes of forgiveness on the atoning sacrifice of Christ, we build on a sure foundation.

This observation is founded on two circumstances:—the dignity of the person, who is set forth in the gospel, as the true propitiatory;—and the supreme authority of Him, by whom he is set forth, as the object of faith, and the ground of acceptance:—“*Christ Jesus—whom God has set forth.*”

When we consider the Divine dignity of the Mediator between God and men, “the great high priest of our pro-

fession;”—when we are assured that our hope is founded on a work that has been finished, and on a sacrifice that has been offered, by Him whose name is Immanuel;—we possess a feeling of security, which nothing else whatever can impart. “*It is CHRIST that died.*” “*He offered up HIMSELF.*” It is true, that the human nature alone could obey, and could suffer. But if it be also true, that the human nature of him, who obeyed and suffered, was associated in his one person with the Divine, that man’s mind must be singularly constituted, who does not perceive the difference between what is done and suffered by an ordinary mortal, and what is done and suffered by a man in union with Deity; and who triumphs in the discovery, that this can be no more after all than human merit, and human sufferings. Upon such a principle as this, were a mighty monarch to perform an act of signal condescension and mercy, by voluntarily submitting to various sufferings, for the deliverance of the meanest of his subjects from existing or apprehended misery—it might be said, “*Royalty cannot act; Royalty cannot suffer:—it is the man only, and not the king, that acts and suffers:—so that the actions and the sufferings of the king should be considered in no other light than as the actions and sufferings of the poorest beggar.*”—I am aware, that all comparisons of this kind fall infinitely below the subject which they are brought to illustrate. I have adduced this one, merely to show the futility of the principle on which such objectors proceed. Besides; the *whole humiliation* of Jesus, including his *assumption* of the human nature, as well as all that he did and suffered in that nature, is the ground of God’s satisfaction in his beloved Son, and consequently the procuring cause of forgiveness and blessing to the sinner.*

The doctrine of the Divinity of Christ, then, is not, by any means, a useless insulated truth;—a truth on which no other truths depend. Viewed in connexion with the atonement, it is that which imparted to all that Jesus did and suffered, for the salvation of a lost world, its peculiar value, and its saving efficacy:—it is that which communicates their sublime grandeur to the doctrines of the cross elevating them above all that “eye had seen, or ear heard, or that had entered into the heart of man to conceive;”—investing the whole Christian system with a radiant and heavenly glory, like that, which beamed around the transfigured Saviour on the Holy mount.

* See Phil. ii. 6—11.

The second source of our security, in resting our hopes on this foundation, is, the authority by which it is here represented as revealed and sanctioned:—"Whom God hath set forth."

God had set him forth partially, and with comparative obscurity, by the law and the prophets; and he now exhibits him in the gospel, with all the clearness of explicit testimony, as a propitiatory through faith in his blood." God was the Sovereign whom our sins had offended, and at whose mercy we consequently lay. He alone, when his creatures had "fallen by their iniquity," had a right to determine whether *any* remedy should be appointed for them at all;—and *if any*, what that remedy should be.—If HE, therefore, has made known a ground of hope for the guilty, we cannot surely wish for firmer security, or for any higher warrant, or encouragement, to rely on that ground with unshaken confidence. It is Jehovah that hath said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth on him shall not be ashamed."* And we know what this foundation is:—"other foundation can no man lay than that is laid, which is JESUS CHRIST."†

It is with God, as "the Judge of all," that "we have to do:"—and when we tremble at the thought of his purity and justice, in anticipating our appearance at his dread tribunal, there is nothing that can impart peace to the troubled conscience, and hope to the sinking heart, but the word of that Being himself to whom we have to render our account. Something which He has approved and accepted, and on which he has given us his authority to trust, is absolutely necessary to solid and satisfactory peace;—to peace, of which the source will bear to be thought of and examined. This we have in the glorious gospel; where "God hath set forth Christ as a propitiatory through faith in his blood, to declare his righteousness in the remission of sins; that he might be just, and the justifier of him who believeth in Jesus." It is the assurance of this that imparts the confidence of hope: every thing besides this leaves the mind distracted by uncertainty and doubt, or a prey to all the agonies of despair.

No question, then, on this subject, can be conceived of greater importance, than the question, "*What is the testimony of God, with regard to the ground of acceptance with himself?*" To discover the true answer to this question, let me beseech you to have recourse directly to the word of God.

* Isaiah xxviii. 16. 1 Peter ii. 6.

† 1 Cor. iii. 11.

If you believe what is there testified, and imbibe the spirit of those holy men by whom that word was written, your language will be—and it will come from a glowing heart—“God forbid that I should glory, save in the cross of the Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world.” “I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord:—I count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is by the faith of Christ, even the righteousness which is of God by faith”—“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even his Father,—to him be glory and dominion, forever and ever. Amen!”*

REVIEW.

SMITH'S MESSIAH AND SPARKS' LETTERS.

(Continued from page 607.)

THE next passage of scripture examined by Dr. Smith is that in John viii. 58. “Jesus said unto them, verily, verily, I say unto you, before Abraham existed, I am.” “Christians generally have understood this passage as plainly declaring the pre-existence of Christ, in a nature of course superior to the human, two thousand years before he was born of Mary. Unitarians interpret it as affirming that Jesus might be said to have existed as the Messiah in the purpose and decree of God, that is, that he was designated to his office, before Abraham was born.” Mr. Sparks does not seem to place any reliance on this gloss; for he says, “This text is quoted by Trinitarians, but for what reason it is not easy to perceive, for Christ might have existed before Abraham, and still not have existed from eternity. So far as eternal existence is concerned, therefore, or equality with the Father, it proves nothing.” p. 248. It certainly does prove that Christ was not a *mere* man; all admit that he was man; and here is evidence that he was *something* more. *What*; other parts of scripture abundantly teach.

We cannot pursue Dr. Smith's investigation of this subject in detail. The following statement of the case, with the re-

* Gal. vi. 14. Phil. ii. 8, 9. Rev. i. 5, 6.

mark quoted from Rosenmuller, appears to us decisive.—The Jews understood our Lord to assume superiority to Abraham, and indignantly asked, “Art thou greater than our father Abraham? Whom makest thou thyself?” Our Lord in his reply said “Your father Abraham earnestly desired to see my day; and he did see it and rejoiced.” The Jews immediately put the question in this form; “Thou art not yet fifty years old, and hast thou seen Abraham?” “The question was thus brought to the *single point* of CO-EXISTENCE.” It was precisely in these circumstances that Jesus said, “Verily, verily, I say unto you, before Abraham existed, I was.” Is not this a manifest affirmation “that he had a real existence before Abraham?” “This interpretation is required by the tenor of the discussion. The objection turned on *existence*: therefore the reply must refer to *existence* also. The objection was ‘Thou canst not have seen Abraham, for thou art not yet fifty years old; thou wast not born then.’ Jesus answered, ‘I was before he was.’ Thus the reply corresponds to the objection.” *Rosen. in loco.*

The passages of scripture examined by Dr. Smith in the next two sections of his work may be placed together.

Matt. xxviii. 19, 20. Jesus came forward and spake to them, saying, All power in heaven, and on earth is given unto me—Go make disciples of all nations, baptising them to the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things, whatsoever I have commanded you; and behold! I am with you always, till the end of the world.

Matt. xviii. 20. Where two or three are gathered together unto my name, there I am in the midst of them.

These words of our Saviour are generally understood to promise the exercise of power and mercy, in such a way as to imply clearly the omnipresence of the Redeemer. Dr. S. quotes the remarks of several Unitarian writers on this passage. We give the following sample. “Our Lord says, ‘I am with *you*, who are now present *with me*; *you* may be assured of extraordinary assistance and support. But he does not promise the same thing to succeeding Christians: the miraculous aid and gifts of which he obviously speaks, were confined to the age of the Apostles.” *Lindsey.* “It may nevertheless be conceded that our Lord is, or *may be* personally present in this world, and actively engaged at all times in some unknown manner for the benefit of his church.—The truth is, that the scriptures have left us totally in the dark with regard to the present condition, employment, and attributes of Christ, and therefore it is in vain to speculate on the subject.” *Belsham.* The *Annotator* on the *Improved Version* (as it is called) of the New Testament, thinks that the pro-

mise here made is to be limited to the apostolic age, and perhaps to the Apostles themselves; and observes, "To be gathered together in the name of Christ, is to assemble as his disciples, and as acting under his authority. And he was in the midst of them, either by his personal presence, agreeably to his promise, Matt. xxviii. 20. or by a spiritual presence, similar to the gift occasionally conferred on the Apostles, of knowing things that passed in places where they were not actually present; 1 Cor. v. 3, 4, or lastly, by that authority which he had delegated, and by the powers which he had communicated to them to perform miracles in his name."—
 "Such requests dictated by my authority, and prompted by the spirit which I will communicate, will be as efficacious as if I myself were personally present." *Belsham*. Mr. Sparks comments thus on the two passages.

"And, lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20. The presence of Christ mentioned here, cannot be his *personal* presence, because we know he ascended up into heaven. He promises that wherever his followers, shall be gathered together in his name, or for religious purposes, their prayers and services shall be accompanied with all the good effects, which could flow from them, if he were present, or which his religion is calculated to produce. He was with his disciples in the miraculous powers which they possessed, "till the end of the world," that is, till the *end of the age*, or of the Jewish polity. During this period he aided them by the comforter, which he had promised. This was the apostolic age, after which, miracles and supernatural powers ceased. But if you take these texts in their most extended literal sense, a sense in which they are received by very few critics, the most you can infer from them is, that Christ has the power of knowing, of aiding by his influences, and of conferring blessings on his followers. This is very far from proving him to be present throughout the universe.' p. 247.

1. It is said that the Greek phrase [*ἡ συντέλεια τῆς αἰῶνος*] denotes the conclusion of this age, that is the termination of the Jewish dispensation. Now this phrase occurs only five times in the New Testament; (Heb. ix. 26—is a different case) and all in the gospel of Matthew.—Three times in the 13th chapter; twice in the parable of the tares, and once in that of the net cast into the sea. Let the reader examine the particulars of the first parable. The sower of good seed is Christ; the field is the world [*Κόσμος*]; the sons of the kingdom, the good seed; sons of the wicked, the tares; the sower of these, the devil; the harvest, *the end of the world*; the reapers, the angels; the Son of man sends his angels to gather the wicked out of his kingdom, and they shall be cast into the furnace of fire, where shall be weeping and gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. Now according to the Unitarian interpreta-

tion, all this refers to the destruction of Jerusalem; and the agency of the angels in gathering out of the kingdom the wicked of various characters, represents the escape of the believers in Christ from Jerusalem, when it was besieged by the Romans! The parable of the net cast into the sea, was delivered on the same occasion, and with the same design with the former. Dr. Smith remarks that commentators of every name from Tertullian Origen, and Jerome, down to Dr. Pearce, agree in interpreting these two parables in reference to the final judgment. Among many distinguished names he particularizes Grotius, Hammond, Whitby, Clarke, Macnight, Wetstein, Rosenmuller, Priestley, and Wakefield. The fourth instance of the use of the phrase occurs, Matt. xxiv. 3. "The disciples came to him apart, saying, Tell us, when will these things be, and what the sign of thy coming, and of the end of the world. Here it is thought certainly to mean the end of the Jewish dispensation. But it ought to be understood that the disciples connected as things inseparable, the destruction of the temple, and the end of the world. This fact justifies interpreters in giving the meaning contended for to the phrase in the passage before us. Calvin, Kuinœl, Rosenmuller, and Schleusner are referred to as concurring in this opinion.

Now if with this use of the phrase by Matthew, we go to the passage containing the promise of perpetual presence under consideration, what interpretation shall we give to it? Certainly that which is given in our version, *Lo! I am with you, always, even to the end of the world.*

But the other words of the passage, and the object of the Apostles mission ought to be attended to—*Lo! I am with you.* "It is observable, says Grotius, that to *be with any one*, is peculiarly spoken of God." See Gen. xxvii. 13. Josh. i. 5. Judges vi. 13, 16. Isai. xli. 10. *Always*; (Πάντας τὰς ἡμέρας) signifying perpetuity as complete as the nature of the subject will admit.—And this, that all nations might be made disciples. Surely an impartial consideration of the subject will convince any one, that the promise of our Lord extends to the whole ministry of the gospel, in every age, until the second coming of our Redeemer.

2. But it is said that the promise of our Saviour to be with his disciples when gathered together in his name, means no more than that "their prayers and services shall be accompanied with all the good effects, which could flow from them, if he were present, or which his religion is calculated to produce."

And does not even this loose interpretation imply the exertion of a powerful influence? Is this at all to be compared with the expression of lively interest in the affairs of the Corinthian church made by the Apostle Paul; and the assurance of his care of them, though absent?

But it deserves to be considered what is the true meaning of the phrase rendered *in the name of Christ*. The remarks of Dr. Smith on this subject are new to us, and certainly deserve consideration. The preposition used in this case is *εις*; and the critics usually say, rather arbitrarily, that it is put for *εν*, and uniformly translate it *in*. Dr. S. thinks that in doing this they have not sufficiently attended to the corresponding Hebrew idiom, or to the scope and design of the passages where the expression occurs: (*בשם* *עַן* *טוֹנוֹמַאֲטִי*), *in* or *by the name*, and (*בשם* *לְ* *עִים* *טוֹנוֹמַא*) *to the name*, differ in sense, and ought not to be confounded. The former signifies the *originating impulse* of a specified action; the latter, the *final cause* or *object* of the action. We have no room for the Hebrew examples. Take the following from the N. T. illustrating the latter case.

Matt. x. 41, 42. He that entertaineth a prophet *in the name* of a prophet, &c.—What is the sense of this? But read according to the Hebrew idiom, and understand it as explained above, and the passage is beautifully expressive and forcible. “He that entertaineth a prophet *to the name* of a prophet (i. e. making his character the *object* of this respect) shall receive the reward of a prophet: and he that entertaineth a righteous man *to the name* of a righteous man, (making the fact of his being such the cause of this honour) shall receive a righteous man’s reward: and whosoever shall give to one of these little one’s only a cup of cold water, *to the name* of a disciple (making this his *object*) verily I say unto you he shall not lose his reward. All the passages where *εις το ὄνομα* occur in the New Testament admit of a similar interpretation; and they correspond to the Hebrew phrase (*בשם לְ* *טוֹנוֹמַא*) *to the name*) quoted above. See Isai. xxvi. 8. Mal. i. 11. ii. 2. 2 Chron. xx. 8. Ps. cxv. 1. xcii. 1, &c. Now let it be recollected how great honour is given and required to be given to the name of Christ. See Eph. i. 20, 21. Phil. ii. 9; and let the question recur, what is meant by disciples gathering together *to the name of Christ*, for social worship. Is it not to do honour to that name—to give worship to him? The language employed here is precisely such as in the Old Testa-

ment is appropriated to the Eternal Deity, and to the worship rendered to him. And Christ promises that when his disciples are met thus, *to his name*, he will be in the midst of them. There is no limitation in this promise; nothing confining its fulfilment to the days of the Apostles either in the terms employed or in the nature of the case. The idea of personal or corporal presence is given up. It does seem reasonable then to interpret the passage as a declaration of such spiritual and efficient presence as implies Divine perfections.

On the impiety of Mr. Belsham we do not think it needful to remark. But says Mr. Sparks the most extended sense of these texts only warrants the inference that Christ has the power of knowing, of aiding by his influences, and of conferring blessings on his followers. "This is very far from proving him to be present throughout the universe." Now surely a being who can in this way be present, wherever two or three are gathered *to his name*, throughout the world, must be more than man. And he who has access to the hearts and consciences of so many worshippers, knows them, and blesses them with the rich blessings of his grace and love, comforts them by his presence and sustains them by his power, may well be an object of worship. What more do we want of God, than what Christ bestows? To ascribe *pluripresence*, and power like this to a *mere* man stumbles our belief, much more than the doctrine of the Trinity. We know the limited nature and capacities of man, and cannot believe that any human being can possess such attributes. But what is in the infinite nature of God we dare not say, except so far as God reveals it to us.

The next section in Dr. Smith's work is "*On our Lord's declarations of his personal agency, in the resurrection of the dead and the final judgment.*" This subject has been presented to our readers at considerable length in former Numbers of this Journal; we therefore here only remind them that Jesus Christ will raise the dead, John v. 28, 29; that he will come in his glory, and all the angels with him; that he will "discriminate their moral state, amidst the complicated varieties of human character," will penetrate their motives, will forever separate the righteous and the wicked, and will perform the highest judicial acts in pronouncing the final sentence on every human individual—Who can believe that a mere man is competent to this work? Mr. Belsham was so pressed by these express declarations of scripture, as to exert the full force of his talents, and they are not inconsiderable, in an attempt to prove that Christ is *figuratively* a Judge, because

the final states of mankind will be determined according to his declarations in the gospel. In like manner he is a *figurative* lawgiver, a *figurative* priest, a *figurative* king! What havock is here made of scripture! And how easy it would be to strip the New Testament of every thing that distinguishes christianity from the barren and cold generalities of natural religion!

The next division in this chapter treats "on the homage that Christ permitted to be paid to himself."

The word rendered *worship*, does not necessarily denote religious worship; but often civil homage or the respect of an inferior to a superior. It occurs, Dr. S. tells us, sixty times in the New Testament. Of these, three denote civil homage, fifteen refer to idolatrous rites, three to disapproved homage to creatures, about twenty-five to the worship of the Most High God, and the remaining number to acts of homage paid to Jesus Christ. The meaning of the term then in each particular case must be determined by the circumstances. In Matt. ii. 2, the wise men of the east inquired for *the king of the Jews*, and probably meant to pay him the obeisance customary in their country. Herod (*ib.* 8.) did not pretend that he wished to do more than this. In the cases of the leper Matt. viii. 2, the ruler of the synagogue *ib.* ix. 18, the disciples *ib.* xiv. 33, the Synophenician woman *ib.* xv. 25, the mother of the sons of Zebedee *ib.* xx. 20, the female disciples xxviii. 9, Dr. Smith admits that there is nothing which can certainly determine that religious worship was paid to our Saviour. But while he admits that some of these instances were clearly instances of civil homage, he very reasonably concludes that in others there was a deep and awful impression made by the mysterious greatness of our Lord's character, which, of course, mingled with the homage paid to him. As in the case of Peter, when he fell at the feet of Jesus, and said "Depart from me, for I am a sinful man, O Lord!"

But the address of Thomas, John xx. 28, is different from any of the cases before mentioned. "Thomas answered and said unto him, my Lord and my God!" Unitarians give very different interpretations of this passage. One says, it was an exclamation of surprise, like that of the Heathen, *Hercules! Jupiter!* or the christian, *Jesu! Maria! Good God!* (Christian!) Another says that it was an ejaculation of admiration addressed to God the Almighty Father. Another, that *My Lord* was addressed to Christ, and *My God* to the Father. Another, that it was an exclamation of pious astonishment and joy, q. d. My Lord! and My God! how great is thy

power. Mr. Sparks admits that the address was made to Christ; and says, "He was his (Thomas's) Lord and his God, in the same sense as the Jewish magistrates were Lords and Gods over those whom they instructed and governed; and in the same sense which Peter would convey, when he said to the Jews, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

On an interpretation similar to this, given by Mr. Belsham, Dr. Smith offers the following remarks:

'The scripture instances of the inferior applications of the term *God*, have been before collected, and some observations offered upon them. I would intreat the reader to compare any of those instances with the passage before us; and to consider whether he does not perceive in each, and even the strongest of them, a very palpable line of demarcation, broad enough to remove the subject far from the possibility of misapprehension,—from the possibility that any person possessed of ordinary faculties, and reading with honest intention, could from this phraseology impute to Moses or to any of the parties figuratively called God, a *really divine* nature and perfections: while, in this address of the apostle, he finds a weighty brevity, an unhesitating comprehension, an unchecked emphasis, which he cannot, on any principle of rational interpretation or of common sense, identify with the paraphrases just given, and which irresistibly direct his judgment to take the terms in their propriety and full measure of signification; ——— **MY LORD AND MY GOD!** ——— Let the serious inquirer further observe, that the combination of the two sacred names forms the strongest representation of Divine Majesty of which the language is capable. Let him also reflect on the word of appropriation, **My Lord, My God**; and duly ponder, whether it does not imply the submission of soul, the dedication of religious feeling, which amount to a real homage of adoration. Let him consider, whether he can think it probable, or rationally possible, that any Egyptian or Israelite could have been led, by the scripture declarations adverted to, ever to accost Moses or one of the princes of the people, in any circumstances, with the solemn address, "My Lord and my God!"' pp. 282—3.

But while it is conceded that in some instances of worship paid to Jesus, there is no evidence in the narrative that the worshippers intended more than civil homage, it deserves remark that our Lord always received with approbation these expressions of reverence. Yet he never countenanced any claims of worldly sovereignty for himself. He disavowed receiving honour from man. He totally rejected offers to invest him with regal dignity. He even reproved a man for calling him *good*, because it was a compliment. Yet he every where received what was called worship. It is said that he did this as a prophet. But Peter the Apostle was more delicate on this subject than the meek and lowly Jesus. When Cornelius fell at his feet, the Apostle said, "Arise, *I myself am also a man.*" Had Jesus acknowledged himself a *mere* man, would he not have given some such reproof as this, when Thomas said, *My Lord and My God?*

In the next section of this chapter, Dr. S. considers *a number of miscellaneous declarations made by our Saviour, intimating the existence and action of a superior nature in himself*. We have not room to enter into any detail here. We think however that this is a very important part of the subject, and furnishes evidence more difficult than any other perhaps to be got over by an Unitarian. Particular texts may be got rid of in various ways; but the Divinity of our Lord runs through the whole system of christianity, in such a way that the whole system must be torn to pieces, before this fundamental doctrine can be taken away from it. Christ speaks in the tone and character of supreme legislator, even when referring to the ancient laws given by Jehovah. In many passages, Christ is represented as Lord of the harvest; and he directs his disciples to pray to the Lord of the harvest to send forth more labourers into his harvest. The whole dispensation of the gospel is Christ's kingdom; the word is his word; the ministers are sent by him; and miracles are wrought by his power. He pardons sin; saves his people from sin, and in a word does every thing for them implied in a complete salvation. The N. T. must be carefully studied with a reference to this subject to feel the full force of the evidence. But this chapter of Dr. S.'s work also deserves careful perusal. Dr. S. concludes it by a review of the evidence derived directly from the Lord Jesus himself, and ends thus:

'Let me intreat him, then, to meditate anew upon the character, both mental and moral, of the Person by whom all these attributes have been avowed as his own, or plainly assumed, or more or less indirectly implied, or permitted to be ascribed to him by others: and let him consider whether it is possible, to believe the soundness and sobriety of mind of that Person, and still more his perfect holiness, humility, and piety, on the supposition of his knowing himself to be nothing more than a mere human creature, however singularly wise and virtuous; a fallible and peccable man:—and whether on the other hand, it is not *necessary*, in order to support the integrity of his character and the truth of his teachings, to believe that he possessed, not the nature of man only, but *another* Nature, superior and pre-existent, celestial and really DIVINE.' p. 332.

The fourth chapter of Dr. Smith's book is *On the real humanity of Jesus Christ, its characters and affections*. This is a very interesting portion of the valuable work under examination, and we much regret the necessity of passing over it very rapidly. Dr. S. in common with all Trinitarians fully and freely admits that Jesus Christ was really and properly a man. He was born, he grew, made progress in intellectual and moral excellence, suffered, and died. A believer in the *proper Deity* of Christ has no difficulty in believing his *proper*

humanity. "HE REGARDS IT AS A CASE ABSOLUTELY OF ITS OWN KIND, HAVING NO KNOWN ANALOGY TO ANY OTHER FACT OR EXISTENCE IN THE UNIVERSE, AND IS TO BE JUDGED OF SOLELY FROM ITS OWN EVIDENCE, COMPETENT TESTIMONY." It is the most stupendous of miracles. The person of our Lord is perfectly *unique*; there is nothing like it in the whole compass of being. Of course, reasoning from the mode of existence and operations of a mere man is utterly fallacious.

This remark, too, is always to be borne in mind, that the doctrine of the Deity of the Messiah does not involve the belief that the properties of the Divine Nature are necessarily and of course communicated to the human nature. We do not know how these natures were united in the sacred person of the Messiah. "In this respect especially his name is **WONDERFUL**; and herein it is true that, *no one knoweth the Son, except the Father.*" "The scriptures appear to us on the one hand, to teach the existence of such an union as produces personal oneness; and on the other to exclude the notion of transmutation or confusion of the essential properties of either nature with respect to the other. It follows that whatever communication of supernatural qualities, powers, or enjoyments, was made by the indwelling Divinity to 'the man Christ Jesus,' it was made in various degrees and on successive occasions, as the Divine wisdom judged fit." This seems to be the plain state of the case according to the facts recorded in the scripture. The man Jesus might very well say then; that he did not know the day and hour fixed on for the destruction of Jerusalem; and yet affirm nothing at all in opposition to the doctrine which we maintain. The difficulty on this general subject arises from the circumstance that we do not comprehend the constitution of that *Wonderful Personage* was at once the brightness of the Father's glory, and a man of sorrows.

We can only observe, farther, that there seems to be a necessity that Christ should be a human being, that he might accomplish the work of our redemption; might bring succour to the human race, deliver his followers from the fear of eternal death, propitiate for the sins of men, be a sympathizing friend to his people, and be the author of eternal salvation to all who believe in him.

The second section of this chapter is entitled, *Scriptural descriptions of the Messiah's humanity, involving the recognition of a superior nature.* It contains a very satisfactory dis-

cussion of some important passages of scripture, which we can notice only in a very cursory way.

John i. 14. *The Word became flesh.* It is admitted here that *the Word* means our Saviour. Unitarian writers say that the Greek (*ἔγένετο*) is used as a simple substantive verb; and that the passage ought to be rendered, *the Word was flesh*, expressing only the simple humanity of Christ. Not to say how little this agrees with the context, Dr. Smith proves that the proper sense of the word, (*γίγνομαι*) is to *be brought into existence, or, into a new mode or state of existence.* Here then is a passage which indubitably represents the human existence of our Lord as assumed by a pre-existent Intelligence.

Heb. v. 7. *The days of his flesh.* This implies that our Lord had *other days*, another manner or state of existence, which might be contrasted with his debased and afflicted state on earth.

Rom. viii. 3. *God sent his own Son in the likeness of sinful flesh.* Semler, one of the *liberal interpreters* (as they are called) thus paraphrases this passage; "That which the law could not effect God hath accomplished in the best manner, by sending his own Son, who, besides his invisible nature, had flesh resembling this flesh of ours which is often overcome by sin."

Gal. iv. 4. *God sent his own Son made* (brought into the state of being) *from a woman.* On this passage the same critic remarks, "The fact is abundantly plain, that such expressions as this are irreconcilable with the opinion that Christ had no existence before he was, as here stated, born of a woman."

2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that on account of you he became poor, though he was rich; in order that you by his poverty might be enriched." We have not room for the argument by which Dr. S. justifies this translation. In our judgment, it is decisive: and we regard the passage as affording complete evidence of the pre-existence of Christ.

The passage of scripture to which Dr. S. next refers is the famous one, Phil. ii. 6—8. On this much *vexed* passage Dr. S. employs about forty pages of his book. Trinitarians have placed great reliance on it, and their opponents have exerted much learning and ingenuity for the purpose of wresting it from them. The interpretation too has some difficulty. In the few remaining pages which we can give to this whole subject we cannot follow the steps of this author, or of Mr.

Sparks. We cannot however help remarking that the first objection made by this gentleman to the Trinitarian interpretation affords in our view a remarkable instance of a respectable understanding biassed by system. After remarking that the Apostle is enjoining humility, he goes on to say,

‘ This text Trinitarians think a decided proof of the Deity of Christ. But if this opinion were correct what force or meaning would there be in the Apostle’s language? Christ is mentioned here as an example of humility, and apparently for no other purpose. But was it any evidence of humility in him “to think it not robbery to be equal with God.” The entire inconsistency of these words with the context, should point out at once the necessity of some better translation. As they stand they destroy the propriety of the Apostle’s reference to the example of Christ, and render the whole passage inapplicable to the purpose for which it was evidently intended.’—pp. 239, 240.

Now every Trinitarian of plain common sense on reading the text on which these remarks are made, we do believe, would readily understand the two first members of the verse to refer to the glory of Christ in his pre-existent state.—He was in the form of God, and thought it no robbery to be equal with God.—Yet a person so great and glorious, made himself of no reputation, took on him the form of a servant, &c. This was humility unexampled and astonishing; if indeed with Mr. Sparks one chooses to call it humility. As for us we should call it benevolence, disinterestedness. Because in the context the Apostle says, “Look not every man on his own things, but every man also on the things of others.” And immediately subjoins, “Let this mind be in you which was also in Christ Jesus, who being in the form of God,” &c. Jesus in his high estate looked with pity on our case, and humbled himself to the death of the cross for our salvation; and we ought to look with benevolent regard on others. This is we believe the true interpretation. Dr. Smith translates the passage thus—“Let this disposition be in you which was even in Christ Jesus who (though) existing in the form of God, did not esteem it an object to be caught at to be on a parity with God; but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in condition as a man, he humbled himself, becoming obedient unto death even the death of the cross.” We cannot give the arguments by which he establishes (as he thinks) this interpretation.

Belsham, in his *Calm Inquiry* to which Mr. S. refers is of opinion that the words of the Apostle designate our Lord’s possession of a divine commission, and a voluntary power of working miracles, which it was at his option to employ for

his own benefit. But Dr. S. well remarks that our Lord at no time laid aside his commission.—And it is not credible that Christ as a mere man had an inherent optional power of working miracles.

Mr. S. says, “The form of God in which our Saviour appeared, was the manifestation of divine power and wisdom in the miracles he wrought, the instructions he communicated, and in all the evidences he gave of his divine mission.” But the Apostle says (ἐαυτον ἐκένωσε) he emptied himself, or humbled himself taking the form of a servant.—What change then took place? The form of a servant surely is put in opposition to the form of God. Did he lay aside his qualifications? Or was he at once in the form of God and the form of a servant, although he had emptied himself? *To be equal with God*, Mr. S. seems to think means to be like God. We are fully convinced that this does not come up to the force of the original, (ἴσα Θεῷ). But we have no room for our reasons.—Suppose that it does mean resemblance; let us see how Mr. S. interprets the whole clause, “*Thought it not robbery to be equal with God.* He did not think it plunder to be like God!” Surely this is harsh enough. But Mr. S. adds as an explanation and softening of the word *plunder*, “that is, he did not consider this resemblance to God as a thing which he had taken by force.” Take resemblance to God by force? And take it from whom? Would the great Apostle to the Gentiles use language like this respecting his Master? Farther Mr. S. says that our Saviour instead of taking resemblance to God by force, regarded it “as a free gift conferred by the good pleasure of God.—In this consisted his humility.” So then it was extraordinary humility in Christ, who was a mere man, to regard his miraculous powers as the gift of God! That the reader may see that there is no straining of Mr. S.’s words, we will give them here,

‘*Thought it not robbery; that is, he did not consider this resemblance to God as plunder, or a thing which he had taken by force.* He looked upon it as a free gift, conferred by the good pleasure of God. In this consisted his humility. He did not exalt himself, or boast of those possessions and high endowments, which raised him to a likeness with God, as if he had obtained them by his own exertions, but was humble in his station, unassuming in his deportment, and submitted patiently to many indignities, without any ostentatious display of those powers, by which he might have secured the admiration, the respect and obedience of the world.

‘With this meaning, which is strictly conformable to the original, the text fills up the place in which it stands, and preserves harmony in the whole passage.’ pp. 241, 242.

Let the reader judge for himself whether this does justice to the Apostle. But we object to the whole interpretation as

unsuited to the scope of the passage. Mr. S. makes the Apostle reason thus: Look not every man on his own things, but every man also on the things of others: be like to Jesus who manifested exemplary humility in not supposing that he took his likeness to God by force!

In the conclusion of the third book, Dr. Smith has an interesting chapter *On the state of mind, and knowledge concerning the person of Christ, which the Apostles possessed during the period of their attendance on him.* We can only announce the title of this chapter, and must refer our readers to the book itself for information. It presents a number of important points, which we could not touch without going too far. We purpose to take them up as separate subjects, in some future Numbers of our work.

Book the fourth treats *On the doctrine taught by the Apostles in their inspired ministry concerning the person of the Lord Jesus Christ.* This is a very copious subject, which, drawing near as we are to the close of our volume, must be passed over very rapidly.

It is remarked that our Lord avowedly developed the system of Christianity in a gradual manner. See John xiv. 26. xv. 26, xvi. 13—15. Accordingly we are to look to the writings of the inspired Apostles, for a full explanation of what was taught by our Lord in part during his personal ministry.

Chapter first of this book is, *on the examples of the apostolic instruction contained in the book of Acts.* This book is not intended to be a history of the Actions of the Apostles in general, as one would suppose from the title which has been prefixed; but is designed to furnish to Theophilus, to whom it is inscribed, a selection of facts, relative to the actions, discourses, and sufferings of the Lord Jesus, and the diffusion of his religion in some particular places, and by some particular persons. Theophilus had before been instructed in the fundamental doctrines of Christianity; the book therefore written for his use does not contain a body of Christian doctrine; but facts supporting general principles. From this book the following testimonies respecting the person of Christ have been collected.

i. His real humanity is stated so clearly that particular instances need not be enumerated.

ii. Christ is represented as the AUTHOR and CAUSE of spiritual and immortal blessings. See iii. 14, 15. v. 31. x. 43. xiii. 38. and many other passages.

iii. The miracles which were wrought by the apparent instrumentality of the Apostles, are attributed to the *efficient*

power of Christ as the servant and messenger of the Father.

iv. The extraordinary influences of the Holy Spirit are ascribed in the same way to the efficient agency of Christ.

v. He is represented as the future and universal judge.

vi. The institutions of religious instruction and worship, and the means of diffusing and preserving Christianity, are referred to Jesus Christ as their founder and director, their proximate object and the author of their success.

vii. The term *Lord* in the form of unqualified pre-eminence, is applied to the Saviour throughout the New Testament, and especially in this book of the Acts.

viii. The *name of the Lord* is an established expression used to denote the revealed perfections and character of God. Accordingly in the Old Testament, pious dispositions and exercises are expressed by the terms of "knowing, fearing, loving, and glorifying, praising, confessing, and trusting in, the name of Jehovah. Now this mark of exalted regard is paid to the Name of Christ, in different passages of the book of Acts. See for examples, ii. 30. iii. 6, 16. iv. 10, 30, &c.

ix. This book represents the first Christians as paying religious worship to the Lord Jesus Christ; and that this was a known and acknowledged characteristic of their profession.

There are two particulars in this enumeration against which, or the conclusions derived from them Unitarians do strenuously object. Under the general head marked above No. iv., are included the institution and design of Baptism. We do believe that this sacrament of the church affords strong evidence of the Divinity of our Lord, and of the doctrine of the Trinity. We cannot enter into the discussion here, or give extracts from Dr. Smith's work at sufficient length at all to do justice to his arguments. We only copy a short quotation from Semler, "It is certain that the expression, to be baptised into any one, or into the name of any one, always refers to a personal existence. Wherefore, since all Christians, after having been taught the doctrine delivered by Christ concerning God the Father, Himself as the Messiah, and the Holy Spirit, are commanded by Christ to be baptized unto the Father, Son, and Holy Spirit; it follows, if we submit to the authority of scripture, that the Father, Son, and Holy Spirit are persons, or agents numerically distinct."

In No. ix., as above, it was stated that the book of Acts gives examples of religious worship paid to Christ. See chap. ii. 38. iii. 6, 16. iv. 10, 30, &c. Mr. Belsham says that the words in these passages may be rendered. "Who are called, or, who call themselves, after thy name; i. e. who profess

themselves thy disciples." Mr. Sparks says, '*Calling on the name of the Lord*, must mean a sincere discharge of every religious duty—embracing the religion of Christ, and becoming his followers—receiving the truths and obeying the commands of the Christian religion.' Now this lax manner of interpreting does not suit the text. And if one may take particular words appropriated by usage to a specific idea, and turn them into vague and general expressions, then any document whatever may be made to mean just what an interpreter pleases.

But Dr. Smith shows that in the Hebraized Greek of the Old and New Testaments there is an established phrase to signify, being *denominated*, or *called after or by a name*; that is to have the name called *to*, or *upon*, *the object*. Of this he gives many examples from the Septuagint.

In the next place; the Septuagint every where uses the middle voice of (*επιχαλεω*) the verb in question, actively. Of this a great many instances are given, which we cannot transcribe.

In all the instances where the verb occurs in the New Testament, the usage is the same; and it is so rendered by Unitarians themselves, when the exigencies of their system did not require a deviation. This then affords complete evidence that in the passages above referred to, and others of similar construction, the common translation is correct. Christians were designated as persons, who CALLED UPON, that is *addressed by prayer and supplication* the name of our Lord Jesus Christ, both their Lord and ours. Mr. Sparks says that *calling on the name of the Lord* must mean the sincere discharge of every religious duty, for such only is the condition of salvation. Now suppose that the inquiry were into the proper meaning of the word rendered *believe*, in Paul's answer to the question of the jailor—Believe in the Lord Jesus Christ and thou shalt be saved: one might say with the same propriety, believing in Jesus Christ must mean discharging every religious duty, for that is the only condition of salvation. Who does not see that this is a loose way of interpretation? The question is specifically what did the disciples do when they called on the name of the Lord? And this can be answered only by looking to the use of the term.

The example of Stephen is a case directly in point. Acts vii. 59, 60. "They stoned Stephen, invoking and saying 'Lord Jesus, receive my Spirit!' And kneeling down, he cried with a loud voice, 'Lord lay not this sin to their charge!' And saying this he fell asleep." Here is undoubtedly a direct

address to the Lord Jesus. This is admitted. We have not time here to notice the various glosses of Unitarian critics on the passage. Let our readers only ask, what was the boon solicited by this proto-martyr, this apostolic man full of the Holy Spirit. Did he not pray for the greatest blessing that man can receive, the highest favour that God has to bestow? Did he turn from the Almighty Father in his dying moments, and ask eternal life from a mere man? Surely not. But in the same address he prayed for his murderers; "Lord lay not this sin to their charge." He begged then of Christ to pardon one of the most atrocious crimes that ever was committed. But who can forgive sin, except God? Stephen then was no Unitarian. Christ is God, or Stephen died paying him an act of idolatrous worship.

In chapter second of the fourth book, the *testimony of the Apostle John* is considered. And first the introduction to the Gospel of John. This extends from verse 1, to verse 18, chap. first; to which the reader will refer. We much regret the necessity of passing in so cursory a manner over this interesting passage. It is so explicit, so decisive, so prominent in the great point in debate between Socinians and the orthodox, as to require particular attention. It has also called forth the full force of Unitarian ingenuity. But all in vain. The passage cannot be interpreted according to grammatical rules, and made consistent throughout, without giving a decided testimony to the Divinity of Jesus Christ. We cannot here notice Mr. Sparks' learned remarks about Philo, and Plato, the Gnostics and Cerinthians. We shall therefore just take the interpretation which he has given, and see how it will apply to the passage in all its parts. It is evident, however, that Mr. S. labours and finds himself embarrassed at every step.—The reader who does not understand Greek, ought here to be apprised that the term translated *Word*, in the beginning of John's gospel is, *Logos* in the original. Now Mr. S. says,

'If we keep these things in mind, it will not be difficult to perceive what he designed to teach in his doctrine of the *Logos*. We may not be able to give an exact definition of the term, as it was understood by him, because it may have been used to express ideas of the Deity, some of which have since passed away with the controversies of those times; yet we can hardly mistake its general application, or the object of the writer. He would show, that the *Logos* is not a *person*, or *being*, and yet it is something, which is with God, and which may be called God. It follows, that it must designate some quality, or qualities of the Deity, which have always resided in him, by which he has created all things, and by which he still manifests himself in his works,—such qualities, in short, as make him the Supreme God. It is not of so much importance what name we give to these qualities, if we

only retain a correct idea of their nature. Perhaps we shall not deviate far from the true signification of the word *Logos*, as used by the evangelist, if we suppose it to denote the *power* of the Deity acting under the guidance of his *wisdom*. pp. 220—1.

Let us now apply this to the text before us, and see what work will be made of the inspired writer.

In the beginning was the Word i. e. the power of Deity acting under the guidance of his wisdom; and the power of Deity acting under the guidance of wisdom was with God; and the power of Deity acting under the guidance of wisdom was God. This power of Deity acting under the guidance of wisdom was in the beginning with God. All things were made by the power of Deity acting under the guidance of wisdom, &c. Life was in the power of Deity acting under the guidance of wisdom, and the life was the light of men, &c.

Verse 14. The Word, i. e. the power of Deity acting under the guidance of wisdom became flesh, and dwelt among us (and we beheld) the glory of the power of Deity acting under the guidance of wisdom, the glory as of the only begotten of the Father, (still meaning power acting under the guidance of wisdom) full of grace and truth!

We have given this specimen to show, and every reader will see that Mr. Sparks' explanation of *Logos* will not do. Many ingenious men have tried in a similar way to get rid of this scripture testimony, but with just the same success. If they find a definition of *Logos* which suits one verse in the introduction of this gospel, on applying it to another, they find that it makes the most woeful nonsense; and so unavoidably unless they make *Logos* a personal appellative. This being evidently the case, it is fair, it is unavoidable to use it in that sense.

In the beginning, means the creation. "Some modern interpreters understand it of the beginning of the gospel; but they are greatly mistaken: they manifestly pervert the writer's intention; the matter is self-evident." *Semler*. "Those are extremely mistaken who interpret the clause *in the beginning*, of the commencement of the gospel dispensation; for this opinion is directly contradicted by the scope of the writer and the following connexion." *Rosenmuller*.

THE WORD WAS GOD. Samuel Crellius, one of the leading Socinians of former times, was so pressed by this passage as to propose an alteration in the text. Some of the moderns call this ingenious, but it is too daring to be adhered to; and they put God here in a lower sense. This shows the difficulty created by the text: but this expedient will not do; for the

sacred historian subjoins, "All things were created by him, and without him was not any thing made that was made." *Leclerc, Michaelis, Morus, Rosenmuller, Paulus, and Kuinœl*, critics whom Socinians love to quote, all agree that these words mean the creation of the universe. We cannot dwell longer. The reader, who can procure Dr. Smith's work is referred to the investigation of this passage in his pages.

'I would in particular, with the most respectful earnestness, solicit any intelligent and candid Unitarian, when he has risen from the serious perusal of the evangelist's Introduction, to form the supposition that he himself was about to write a narrative of the actions, or a compendium of the discourses, of Jesus Christ; and the further supposition that his mind was entirely free from acquaintance with any controversies on this question. Let him then ask his own mind and conscience, "Is this the way in which I should open my subject? Are these, or any thing equivalent to these, the terms and expressions which I should naturally and readily take up?—Rather, am I not conscious of the reverse? Do I not feel that, if it were possible for them to be suggested to me, all my principles would rise against them, and I should reject them with the strongest disapprobation?" pp. 538—9.

In the second section of this chapter Dr. Smith considers the evidence afforded by the epistles of John. He shows that the doctrine here taught co-incides with that contained in the gospel of the same writer. In particular he notices the recognition of the Legislative Authority of Christ; the implications of his pre-existence; the intimations of his unity with the Father, that are found in this epistle: and then particularly investigates the sense of the passage, 1 John v. 20. This is a difficult text. We have no room for the criticism on it; but we do believe that according to the principles of fair interpretation, Jesus Christ is here called the *true God*. The pronoun *this* (see the passage) ought in every case to refer to the nearest antecedent, unless there is an evident necessity of departing from the rule, but there is no necessity in this case, except that which arises from a begging of the question in the present dispute; that is no necessity arising from critical impartiality. We therefore adhere to the orthodox interpretation.

The book of Revelation next comes under examination. Here is afforded a great body of evidence on which we can scarcely touch in passing. Dr. Smith shows that in this book, the greatest blessings are attributed to Christ as their author—namely *grace, mercy and peace*. Chap. i. 4, 5—the highest honours are ascribed to him. Chap. i. 5, 6. v. 8, 14, and many other passages*—divine supremacy and efficiency

* Dr. S. under this head enumerates the ascriptions made to the Father and to Christ.—To God are ascribed Blessing, Glory, Wisdom, Honour, Power, Might, Salvation, Thanksgiving: and to Christ Blessing, Glory, Wisdom, Honour, Power, Might, Salvation, Riches, Dominion.

are attributed to Christ. Chap. i. 17. ii. 8. xxii. 13—various properties and acts are affirmed of Christ, which imply divine perfections, such as dominion over the minds and moral condition of men, Chap. iii. 7, 8. ii. 26. xii. 10. xvii. 14; knowledge of the thoughts, the secret springs of action, and the whole moral character of men, Chap. ii. 23; preservation, upholding, correction, punishment, and reward of professors of religion, in pursuance of his perfect knowledge of their hearts and characters, Chapters ii. and iii. xxii. 12. vi. 16; by symbols of established significancy, the perfect possession of power, knowledge, government, and spiritual influence, is attributed to Christ, Chap. v. 6; the Lord Jesus is represented as being, conjointly with the Father, the immediate source of the happiness of heaven, Chap. vii. 17. xxi. 22, 23. xxii. 1, 3, 4. Chap. i. 1. xxii. 6, 16, 20.

On all these topics Dr. S. enlarges with great force of reasoning, and justness of criticism; so that on the whole, he collects from this book a great mass of evidence in support of the fundamental point in this controversy.

In a note appended to this chapter, our author, after bearing an honourable testimony to our excellent countryman the late Dr. Dwight, quotes his system of Theology, Vol. II. p. 220. If the reader will turn to the passage, he will find it very striking. The leading idea is, that Christ *receives* the praises of the heavenly host, both singly and in conjunction with the Father, but never *unites* in them.

There are two passages in this book, on which Mr. Sparks offers a few comments. The first is, Rev. i. 17. "I am the first and the last." On which he observes "Whoever it was that spake these words, it certainly could not be the ever-living God, for in the very next verse he continues to say, 'I am he that liveth and was *dead*.' For any being to be called the *first and the last*, therefore, does not necessarily imply, that he is God." In this summary way does this writer dispose of scripture proofs, with regard to nothing, it would seem, but the assumed truth of his own system. But let the reader consider the following passage of scripture, Rev. i. 8, I am the Alpha and the Omega, saith the Lord God, who is and who was, and who is to come, the Almighty; [or, the Universal Sovereign.] If this, as many contend, is to be applied to our Saviour, then language cannot be more decisive on the subject in debate. But if as Unitarians say, it ought to be applied to the Father; then in connexion with it let such passages as these be considered. We give them from Dr. Smith's translation. "I Jehovah the First, and with the Last, I am He.

Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah of hosts; I am the First, and I the Last, and besides me there is no God. I am the first, even I the last." Isai. xli. 4. xliv. 6. xlvi. 12. "More exalted language than this can scarcely be conceived." It declares the supremacy and universal agency of Jehovah; and yet it is given in several passages without restriction, or any hint of the necessity of understanding a restriction to the Lord Jesus Christ. In this view of the text before us, it is regarded as a strong support of the Divinity of our Saviour. True; the Living One died for our sins; and this is an important part of our system. But it is no objection to the truth of our doctrine. No more than the death of a man is an objection to the doctrine of his immortality. The soul does not die; yet the man does. Christ died; but not the Divine Nature of Christ.

The other passage is in Rev. xxii. 13. "I am Alpha and Omega, the Beginning and the End, the First and the Last." On this passage we extract from Mr. Sparks the following comment.

'It is inferred from this text, that the person speaking could be no other than God. But look back in the same chapter to the ninth verse, and you will find the messenger, who spoke these words, rebuking John for "falling down to worship before his feet," and saying to him, "see that thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Could this be the eternal God, who told John, that he was his fellow servant, and who refused to receive worship from him? We hence see, that these epithets, or titles, if they are to be applied to Christ, so far from proving him to be God, were actually given to a person, or being, who had *died*, who declared himself to be a fellow servant with John, and who would not suffer himself to be worshipped.' p. 249.

We think Mr. S. must regard this interpretation with peculiar complacency; for if we mistake not it is repeated in substance, in the Unitarian Miscellany. We suspect that *this* is his own, for we have met with it no where else. To judge of its correctness, let the reader look back to Chap. xxi. 9, where one of the seven angels having the seven vials, came to John. Was this angel, Jesus Christ? In that very verse he speaks of the *Lamb* as a third person. Now this angel showed John the holy Jerusalem, of which we have a description from verse 10 to 27. Then, Chap. xxii. 1, the same angel showed John the *river of water of life*, and gave a farther exhibition of the new Jerusalem, and particularly of the throne of GOD and the LAMB in it. After these representations the angel delivers his message. *And he said unto me, "These sayings are faithful and true. And the LORD GOD of the holy prophets sent his angel to show unto his servants the*

thing which must shortly be done. Behold I come quickly: blessed is he, &c."

Now was it the angel talking with John who said of himself, Behold! I come quickly? Surely not. This was part of the message delivered by him, speaking in the name of him who sent him. But at this stage of his communication, he was interrupted by John's falling at his feet to pay him reverence, as we suppose Cornelius fell at the feet of Peter. He met with a similar rebuke too. It deserves remark here that this glorified spirit would not receive such homage as our Saviour frequently received while on earth. But however this may be, he goes on in verse 10, to deliver his message, in the terms in which he had received it from the **LORD GOD** of the prophets.

'Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be.'

The 14th and 15th verses are manifestly a reflection thrown in by the speaker, or by some other person if, as Eichorn supposes, the book is in the form of a drama.

'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.'

The messenger then goes on in verse 16th with the message which he had received from the **Lord God** of the prophets.

'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.'

This seems to us the easy and natural interpretation of this passage. And one need but open his Homer to see, in any of the messages carried by Heralds, an example of this mode of delivering a communication from one to another. This makes the whole matter plain, and shows that the *Lord God of the holy prophets*, and *Jesus* are the same person. But if we take Mr. Sparks' account of it, and suppose the angel to be Jesus, we shall make sad work indeed. Let the reader try the experiment. He need go no farther than the 16th verse, printed above.

The third chapter of the fourth book is *on the Testimony of Peter and John*. Of this we cannot even give an analysis. There is only one point to which we can for a moment call the reader's attention. But we must premise that Dr. Wyatt

had, it seems, in his sermon adduced, 2 Peter i. 1, as evidence in support of the Divinity of our Lord. The words in the common translation are, "Through the righteousness of God, and our Saviour Jesus Christ." We suppose that Dr. Wyatt quoted them thus, "Through the righteousness of our God and Saviour, Jesus Christ." Mr. Sparks, although ready enough to adopt new versions, when they suit his purpose, rebukes Dr. W. for this in pretty lofty terms. We wonder that, when he wrote the following, he did not fear lest some person should be malicious enough to compare his book with some of the writings of English Unitarians. But hear him. "You do not quote this text from the Bible, but from Jones on the Trinity, and according to the following arrangement, namely, Through the righteousness of our God and Saviour Jesus Christ." He proceeds thus,

'Although in the original there is an ambiguity in a few texts similar to this, and some room for doubt respecting the position and force of the Greek article; yet in the present instance there seems to be no possibility of being misled. The words which follow are so explicit, as not to admit of any uncertainty in the interpretation. "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord." v. 2. Are not God and the Saviour spoken of here as *two distinct* beings? And why should we desire to force the words of the first verse into a meaning, which is in direct contradiction to the plain sense of the second?" p. 232.

After disavowing his intention to enter into "the tangled controversy about the Greek article," he again proceeds in the following scornful terms,

'To write books about the construction of one or two Greek letters, in half a dozen texts of the New Testament, and to marshal out arguments from this construction in support of the proper deity of Christ, must show a lamentable want of evidence from more certain and more valuable sources. Such a course could never have been taken, except as a last resort. When we recollect, especially, how innumerable have been the blunders and omissions of transcribers, both accidental and designed, and how likely these would be to occur in the use of the article, we cannot but wonder, that men should waste their time, and torture their invention, in building up *arguments* of materials so shadowy and fragile.' p. 233.

Just as we made this reference our eyes lighted on the following passage in Dr. Smith's book. "The *Calm Inquirer* (Mr. Belsham) treats it (the argument founded on the construction of the Greek article) with high disdain, and he utters the grossly unjust insinuation, that this is the last hold of those who maintain the Deity of Christ." We have before insinuated that there was a marvellous co-incidence between Mr. Sparks' book and Mr. Belsham's! Certainly men who think alike will be apt to express themselves alike.

Another quotation from Dr. S.—"Yet a gentleman (Dr. Charles Lloyd) who has a right to be esteemed among the most learned Unitarians, does

not scruple to declare, that this "doctrine of the Greek Article maintains its triumph unopposed, and that nothing has yet been done with effect against it." He further says, "Affectation of contempt for the argument has been assumed; but it is evidently assumed for want of better resource, and never has affectation been more misplaced."

It would be very unwise in us, as well as in Mr. Sparks to enter into the controversy about the Greek Article. A very short history of the case may, however, be presented to our readers.

There are several texts of scripture, which some biblical critics contend ought to be translated in a way different from the common version. They are these, leaving out two, the readings of which are disputed.

Ephes. v. 5. For this ye know that no whoremonger, &c. hath any inheritance in the kingdom of him who is Christ and God.

2 Thess. i. 12. According to the grace of Jesus Christ our God and Lord.

1 Tim. v. 21. I charge thee before Jesus Christ the God and Lord.

Tit. ii. 13. Looking for that blessed hope, and the glorious appearing of Jesus Christ the great God and our Saviour.

2 Pet. i. 1. Through the righteousness of Jesus Christ our God and Saviour.

Jude — 4. And our only Master God and Lord Jesus Christ.

The reader may compare these passages with the common translation, and mark the difference. And he cannot fail to see that rendered as above, they contain positive declarations of the Divinity of Christ.

The celebrated Theodore Beza, first among the moderns, proposed this rendering. Wolfius, Drusius, Bishop Bull, Vitranga, and others, applied Beza's rule to some of the passages above quoted. The subject, however, was not pursued to any extent until the late Granville Sharpe took it up, and in the year 1798 published his tract on the Greek Article. He therein laid down such rules respecting this part of speech as to show, that according to the laws of the Greek language, the above passages ought certainly to be construed as we have given them. These rules were confirmed by many examples. The subject attracted great attention among the Greek scholars in England. The Rev. C. Wordsworth took it up, and entered into a very laborious examination of the Greek Fathers; the result of which was a large stock of additional evidence in support of Granville Sharpe's Rules. Middleton, the present Bishop of Calcutta, examined the subject still more thoroughly, referring chiefly to the Greek Classics, and especially to Homer. The result on the whole was the same. And now, notwithstanding the coarse publication of Blunt, and the more respectable one of Winstanley, Unitarians can only manifest a misplaced contempt for those who

rely upon these rules of construction. So much for what Mr. Sparks says, *Dr. Wyatt borrowed from Jones on the Trinity*. As to the insinuation that the orthodox suspend the doctrine of Christ's Divinity on this thread—let the reader judge. But slender as Mr. Sparks deems it, the whole strength of Unitarianism has not broken it yet.*

Chapter fourth of book fourth is on the testimony of Paul. This occupies at least one hundred pages; and is certainly a very important part of the work under review. We can however only notice the several heads of evidence on which our author dwells, and a few passages in Paul's writings, which we think are not correctly interpreted by Mr. Sparks.

Dr. Smith then shows that according to the apostle Paul, Christ is the author of spiritual blessings; that he is the Head of the authority, miracles, and success of the apostles; the giver of Providential blessings; the object of religious affections;—that his counsels are unsearchable and divine; that immutability is attributed to him; and that the peculiar regard is paid to his NAME, which in other parts of scripture is paid to the *Name* of Jehovah;—that Christ is appealed to as knowing the heart, in solemn attestations; that he is the object of religious obedience; the object of religious invocation;—that the grace of Christ and the influence of the Spirit, are put in the same rank with the love of God; that such fulness is attributed to Christ as cannot belong to a creature; that such works are attributed to Christ as belong only to Deity, such as universal creation, the existence and felicity of all holy creatures, conservation of the universe, giving ability for the discharge of christian duties, destroying the anti-christian power, the resurrection of the dead, and final awards. Several other particulars are discussed in this important chapter; and the whole presents a body of evidence which nothing, we should think, but a determination not to believe the doctrine can resist.

Among the important passages adduced from Paul's writings is the celebrated one Rom. ix. 5. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed forever." Mr. Sparks says, "These words admit of different interpretations by varying the punctuation. They may be pointed as follows: "of whom, as concerning the flesh, Christ came, who is over all. God be blessed for ever."—Others prefer a different punctuation, and

* We earnestly recommend the study of Sharpe, Wordsworth, and Middleton to every student of Divinity. They will amply repay all the labour that may be bestowed on them.

translate the passage as follows: "He, who is over all, God, be blessed for ever," or "God, who is over all, be blessed for ever." This is the translation of Mr. Locke. Either of these renderings is admissible, and when it is understood, that the original was written without any punctuation, it will be seen that no improper liberty is taken in making this conform to what is conceived to be the general sense of the passage. This is the only rule, in fact, which can be followed."

Dr. Smith says, "The words being impregnable, [that is, there being no various reading at all supported by evidence,] Erasmus and most modern Arians and Unitarians have recourse to a change in the punctuation. Some put a period after *σάρκα* others, after *πάντων*. Thus the former read;—And of whom is the Christ, according to the flesh. God, who is over all, be blessed forever! The others, "And of whom is the Christ, according to the flesh, who is over all. Blessed be God forever!" They adduce Rom. i. 25, and 2 Cor. xi. 31, as similar instances of construction.

'But both of these are evasions, contrived to serve a purpose; for every Greek scholar must admit that the fair and just construction of the sentence is that which is generally received. Each of these schemes is also contrary to grammatical propriety. The first cannot stand; for *ο ον*(*a*) must refer to the foregoing noun as the subject, while that which follows is the predicate; except in cases in which there is no preceding nominative, but the article contains the predicate and becomes in effect a pronoun. To render the construction tenable, the form of the sentence must have been considerably different. The same objection lies against the second proposal: and it is open to another difficulty; that *Theos*,(*b*) coming without the article immediately after *ο ον επι παντων*(*c*) cannot be severed from that phrase, but must be construed in apposition with it.' pp. 683—4.

There is also a passage in the Epistle to the Heb. i. 8, often quoted by Trinitarians in support of Christ's divinity; the words are "But unto the Son he saith, Thy throne O God, is forever and ever." Mr. Sparks admits that these words are quoted in reference to Christ; and attempts to shew, that they signify not the nature of Christ, but the dignity of his office. His reasoning here goes on the *assumption* that a personal distinction in the Deity is embarrassed with the absurdity of making one being, two; and that the doctrine of *official* inferiority in the Son, while there is an *equality of nature* is unsupported. Assumptions which Trinitarians never can admit. Indeed we have reason to complain of him that he commonly takes it for granted that *person* and *being* are synonymous; and that he reasons concerning that *unique* person, the Son of God, just as he does concerning an ordinary

(*a*) ὁ ὢν (i) Θεός (c) ὁ ὢν ἐπὶ πάντων

human being. Surely he cannot expect us to be at all convinced by arguments of this sort. He is not satisfied with them himself, as we should judge from what follows.

‘It has been further observed by Grotius, Erasmus, Clarke, and others, that both the Hebrew and Greek of this passage will admit a different translation. The grammatical construction of both these languages would seem to require it to be rendered as follows; “But concerning the Son he saith, *God is thy throne for ever and ever;*” that is, God is the support of thy kingdom. This explanation, perhaps, is preferable to the other, but it cannot with any consistency be argued from either of them, that Christ is the eternal God.’ pp. 231—2.

On this interpretation, we would refer the reader to Middleton’s book on the the Greek Article. He shows that the passage as it stands in the common Greek text, cannot be so rendered in consistence with grammatical rules; and that the Socinian interpretation requires the text to be simply *θρονος ο θεος*. Again; the metaphor is unexampled, and most offensively harsh. *God is thy throne!* The meaning assigned to it too is unnatural—God is the support of thy kingdom. A throne does not support a kingdom; but a kingdom a throne. Undoubtedly, according to the confession of Wetstein, Christ is called God here, and in what sense, we may understand by referring to various verses in this chapter.—Who made the worlds—who upholds all things by the word of his power—who exercises an everlasting and uncontrolled dominion—who is unchangeable? If the person, who sustains these offices and bears these attributes is not God, how shall we know who is God?

Collos. ii. 9. “For in him dwelleth all the fulness of the Godhead bodily.” Remarking on this passage, Mr. Sparks quotes, Eph. iii. 19, where the apostle expresses “a desire that they might be filled with all the fulness of God, and says, “If we consider it an evidence, that Christ was God, because the fulness of God dwelt in him, why should not the same inference be drawn in regard to the Ephesians?”

We must here afford an extract from Dr. Smith.

‘No writer can be more prompt to appeal to the original text than the author of the *Calm Inquiry*; and for this, when reason and truth warrant the appeal, let him be commended. But a case happens in which the error of the authorized version affords a semblance of support to the Unitarian cause: and then he can argue from *the very inaccuracy* of the translation, with as comfortable a confidence as could be felt by the most illiterate of those lay-preachers, upon whom, on another occasion, he has poured unsparing contempt. (See *A Letter to Lord Sidmouth, by the Rev. Thomas Belsham: 1811.*) This case is one in which, with a view to neutralize the passage, “In him dwelleth all the fulness of the Godhead bodily,” (Col. ii. 9.) he brings an alleged instance of the application of similar language to Christians generally: “In the Epistle to the Ephesians, chap. iii. 19, the apostle prays that

they may be filled with all the fulness of God, i. e. with knowledge of the divine will, and conformity to the divine image." p. 252. But the apostle's expression is, "that ye may be filled unto all the fulness of God;" suggesting the sublime conception of an approximation to the supreme perfection, which is begun by religion now, and shall be ever growing in the holiness and bliss of the future state; while the infinity of distance must for ever remain between Deity and the creature. This palpable error is retained in the text of the "Improved Version," and the true rendering is barely mentioned in a note, with this vapid and silly interpretation,—"*i. e.* that ye may be admitted into the Christian church." As if the community of Ephesian Christians, which had flourished so many years in full organization (Acts xx.) and eminent stability (Eph. i. 13—15.), was not yet to be regarded as a part of the Christian church!" p. 48, vol. 1.

Col. i. 17. "He is before all things." Mr. Sparks says, "This undoubtedly means, that he is exalted above all other beings; he is superior in dignity and excellence to all things." By *all other beings*, and *all things*, Mr. S. must mean *all creatures*: otherwise, he would hold that Jesus Christ is God. But why did he not add the very next words of the apostle, "By Him all things consist?" Here he that, as Mr. Sparks says, is exalted above all other beings is said to preserve or sustain all things. "*Omnia per eum constant, durant, permanent. Morus. Omnia potentissime ab eo conservantur et reguntur. Schleus.* Now who is God, but the Being exalted above all other beings, and by whom all things are preserved? But Mr. S. farther says, "If you suppose the text to have reference to *time*; it will afford no proof that he existed from eternity; but only that he was the first created being. He is called "*the first born of every creature*," which is an evidence, that he was a *created* being, and must have derived his *existence* from God." Now the whole passage, to which reference is here made, is in these words, Col. i. 15, 16, "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." Then follows the passage before considered "He is before all things," &c. Now could the first created being, be the Creator of all things visible and invisible?—Did he not then create himself? But can a creature create; can a creature sustain? Is it credible that a creature created all things visible and invisible for himself? Surely not. Πρώτοκος then must be here used in the allowed sense of CHIEF, HEAD, SUPREME.

There are several other texts noticed by Mr. Sparks, on which we should be glad to remark, but here we must forbear.

Dr. Smith does not adduce as evidence the three famous passages, Acts xx. 28. 1 Tim. iii. 16. 1 John v. 7; and we are glad that he does not. For while on the one hand, we would not dare, with Unitarian critics and their humble followers, to reject them from the text; in the present state of knowledge respecting the Manuscripts of the New Testament, and the means of ascertaining the true reading, we would by no means rely on them as authority. And we are sorry to see Trinitarians adducing them as proofs, when it is perfectly well known that the orthodox believe that there is most ample proof without them, and that Socinians attribute not the least authority to them. We could give the reasons for our opinion at length, if it were necessary, and our limits would admit; but after all they would amount to this, that in our belief the evidence in this case has not been fairly stated. Under this impression we would, with due humility, give a caution to both Unitarians and the Orthodox. To the first we would say, beware lest you take away any thing from the Word of God; and to the last, beware that you add nothing to the oracles of divine truth. See Rev. xxii. 18, 19.

Dr. Smith after going through the testimony of Paul, reviews his whole argument, and combines the testimony collected from the scriptures of the Old and New Testaments. This is very interesting throughout. We can only give a very short extract.

‘But the conclusion which, to my most serious conviction, flows from THE WHOLE of the Prophetic and Apostolic Testimony concerning Christ, received in simplicity and sincerity, without hiding, rejecting, or evading any part of that testimony, is that THE PERSON OF JESUS THE CHRIST, THE LORD, REDEEMER, AND SAVIOUR of mankind, comprises the unique and mysterious UNION of humanity and DEITY; the human nature with all its proper qualities, and the DIVINE NATURE with all its essential PERFECTIONS. This I embrace as the dictate of the scriptures, the primitive and apostolic faith, and the immoveable TRUTH OF GOD.

In WHAT this union itself essentially and primarily consists, and how it involves neither a confusion of the natures nor a division of the person, are points which I feel it no dishonour to say that I know not, nor to believe that they are infinitely above the powers of human knowledge. Equally presumptuous and absurd would it be to pronounce, as our opponents do, that such union is impossible. Our sole concern is with the evidence of the FACT.’ p. 724.

Dr. S. has added an Appendix, containing remarks On the supposed Unitarianism of the majority of early Christians, No. i.—On the Doctrine of Holy Spirit, No. ii.—On the Doctrine of the Trinity, No. iii. And besides notices of Remarks on his first vol. No. iv, he gives in No. v. an account of ancient manuscripts and versions; and very complete Indices to the whole work.

On the whole, Dr. Smith's work is characterised by a spirit of humble piety; of diligent, laborious and extensive research; and cautious induction. He appears, as much as any author we ever read, to contend for TRUTH and not for *victory*. To clergymen, and students of Divinity, we would especially recommend him, as the most satisfactory writer that can be procured on the present state of this great controversy. And while we urge a diligent study of the book, we pray that the gentle, amiable, and humble spirit of this accomplished scholar and divine may be transfused into every reader.

As to our other author; it would afford us sincere pleasure to part with him on terms of commendation. But this in honesty we cannot do. Mr. Sparks is a young man of talents, and he has the art of writing in a plausible way. But we can neither approve the spirit nor the execution of the work before us. We admit that he says many things truly, and many things well; but considering that no small part of his work is not an answer to Dr. Wyatt's sermon, but a direct attack on the Episcopal church, we do think that he, without occasion for it, says many things calculated to wound the feelings of our Episcopal brethren. In many instances there is an air of haughtiness and of scorn, which Mr. Sparks is not warranted to assume. Because Dr. Wyatt showed himself unacquainted with Biblical criticism, in its present improved state, did Mr. S. take him as a fair sample of southern clergymen, and suppose that he might without check or control throw out the rash interpretations of Unitarian critics? One would imagine that he thought his opponents ignorant of the first principles of their profession as scripture interpreters, and that he might give himself full license on this subject. But Mr. S., if we may take his book for a fair specimen, is not a man of great Biblical research. He has advanced nothing which has not been advanced and refuted before. His manner, too, is such as to put us perpetually in mind of *Belsham*, and some daring writers in the *Monthly Magazine*. His book will, we have reason to believe, be much admired by men who do not believe the Bible; and may have its effect on superficial readers, who will not take the trouble to "Search the scriptures whether these things be so." But it will afford no satisfaction to any one who seriously inquires what he must do to be saved.

We do not believe that any person, after reading Mr. S.'s work would have any just idea of the scriptural testimony as to the Person of the Messiah; although he says that he has

“examined some of the principal passages of scripture, which are usually quoted in support of the Trinity.” And while he has not touched the tenth part of the evidence, he would have us reject this doctrine. It has been shown, we hope to the satisfaction of the reader, that in a number of instances Mr. Sparks’ interpretation of scripture is unsound; and it would not be difficult to do throughout his book, what has been partially done in these pages. We give ourselves no credit for this; for in most cases, the work has been done by Dr. Smith in his answer to Belsham and the English Unitarians.

We before remarked that Mr. S. goes to the examination of the Word of God with the assumption that the doctrine of the Trinity is an absurdity: it is not wonderful, then, that he endeavours to get rid, in the best way he can, of the various strong declarations of scripture asserting the Divinity of Christ and of the Holy Spirit. But if the doctrine in question is absurd, the examination of scripture is a work of supererogation. No man who believes the Bible to be the word of God, can for a moment believe that it teaches absurdities and contradictions. But the principles of reasoning on which Mr. S. arrives at his conclusion are such, as if admitted and applied generally, would make havock of all the most sacred doctrines of religion. Mr. S. takes the words which are used in speaking of the doctrine of the Trinity, in the sense in which they are taken when applied to human beings, and gravely concludes that what cannot be in man, cannot be in the infinite God! Suppose that we should take the words *presence, power, knowledge, &c. &c.*, which every body applies to Deity, and maintain that they must be applied in the same sense both to that Mysterious and awful being whom we call God, and to man; into what dreadful absurdities and contradictions might we not run the Theist? On this ground we are inclined to believe, that he who maintains the Doctrine of the Trinity to be absurd, might, by reasoning of just the same sort, be driven to downright atheism. Let a man only admit that God knows perfectly his own existence, and that we are under obligation humbly to receive whatever the Divine being teaches; and let him sit down with an humble prayerful spirit to examine the oracles of eternal truth,—our life upon it, he will soon come out rejoicing that for sinful man there is a *Divine and Almighty Redeemer*.—We wish this joy to Mr. Sparks.

Religious Intelligence.

DOMESTIC.

[From the Mount Zion Missionary.]

SYNOD OF SOUTH-CAROLINA AND GEORGIA.

The Synod of South-Carolina and Georgia convened at Washington, Wilkes county, Georgia, on Wednesday, 7th November, and closed the stated annual sessions, on Friday evening, the 10th. A larger number of the clergy attended than has ever before been together at this Synod. During part of the session there was present twenty-three ordained ministers, several licentiates, and one presiding elder of the Methodist Episcopal Church. Many circumstances conspired to render this meeting more interesting than any which has for a long time been held in this section of the country. In addition to the ordinary business of Synod, no inconsiderable interest was excited by the concerns of the Missionary Society connected with this body, and whose annual meeting is fixed at the time and place of the Synod.

At 12 o'clock on Wednesday, the Synod was opened with a sermon by the Rev. Francis Cummins, D.D. the last moderator, from John xvi. 12; "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." After sermon, the Synod was immediately constituted by prayer, and the Rev. George Reid elected moderator, and N. S. S. Beman, temporary clerk. The principal business transacted before adjournment was the appointment of a committee of bills and overtures, and committees to review the Records of the several Presbyteries constituting the Synod. In order to accommodate the Missionary Society, the Synod adjourned after the business of the day was closed, to meet again at four o'clock, on Thursday evening. The committee

appointed for that purpose, reported several overtures relating principally to the government of the church, which were taken up and discussed, and upon which decisions were made during the sessions. The rules for the government and direction of judicatories recently recommended by the general assembly, were unanimously adopted. These regulations are well calculated to promote order and expedition in business, and embrace the general principles of parliamentary form, established in the best organized deliberative assemblies. Two questions of some importance were referred to the Synod by the church of Indiantown, South-Carolina; one respecting the nature and extent of that discipline which ought to be exercised towards mere baptized members of the church, and the other respecting the right of slaves to marry again who have been involuntarily and forever separated from their wives by the acts of their masters. On the first reference, the Synod expressed a unanimous opinion, that a church session cannot consistently go farther, in the exercise of discipline, than to advise and admonish an offending baptized member of the church. On the second, which respected the cases of two black men (slaves) who had married again after an involuntary and inevitable separation from their wives, it was the opinion of the Synod, that this act does not furnish a sufficient ground for excluding them from the privileges of the church.

The most important business of Synod was transacted on Friday. In view of the present state of vital religion among us, it was voted to set apart Saturday afternoon for supplication for the influences of the Spirit upon the Synod, and the special blessing of God upon their labours during the session; and the Saturday before the first Sabbath in February next was appointed as a day of fast-

ing, humiliation and prayer throughout the bounds of this Synod.

Considerable alteration has taken place in the organization of the Presbyteries belonging to the Synod of South-Carolina and Georgia. On a petition of the Presbytery of Harmony, all the members of that body residing in the State of Georgia were set off from that Presbytery, and, with the addition of the Rev. N. S. S. Beman, formerly attached to the Hopewell Presbytery, were erected into a new Presbytery to be known by the name of the Presbytery of Georgia. This Synod now embraces within its bounds five Presbyteries—South-Carolina and Harmony, in the State of South-Carolina; Harmony and Georgia; in the State of Georgia; and Alabama, in the State of Alabama. These five Presbyteries consist of about 48 ordained ministers, and have under their care seven or eight licentiates and nearly the same number of candidates. Many congregations are vacant, and rarely enjoy the preaching of the word and the ordinances of the Gospel.

The unfinished business of the last stated session of Synod, in relation to the endowment of a professorship in the Theological Seminary at Princeton, under the care of the general assembly, was, this day, called up and discussed by the Synod. The amount necessary for this purpose and which was assumed by the Synod at the last annual meeting, is \$15,000. In view of an equitable distribution of this amount among the several Presbyteries, it was ordered, that each Presbytery make report to the Synod at the next annual meeting, till this business be fully adjusted, and the whole sum secured.

A communication was received from the agent and trustees of the Presbyterian church in New-Orleans, and Messrs. Beman and Davis were appointed a committee to address a letter to that church expressive of the views and feelings of this Synod, on the subject to which their communication relates. These papers, containing an affecting picture of the state of religion and morals in

that part of our country, and making at the same time, an appeal to the charity of the Christian public, will be presented to the readers of the *Missionary*, and, we hope, will meet with that consideration which they richly merit. We trust the ear of mercy will not be deaf; nor the hand that can be liberal withhold relief.

The business of the *Missionary Society*, which was conducted during the recess and adjournments of the Synod, was prosecuted with much Christian zeal. This society has been in existence two years, and begins to excite considerable public interest. The time is probably not far distant when it will embody the influence and liberality of the Presbyterian Church in all this section of our country. As the report of the managers will shortly issue from the press, we shall not enter into many details at present. It appears from this report, which was submitted to the society in an unfinished state, that a great work has been commenced, and that this work has been prosecuted with all that ardour which it is calculated to inspire. The officers of the society have been limited in their exertions only by their scanty means. Every thing has gone forward with as much rapidity as could have been expected; and the smile of heaven has attended their incipient efforts. A mission has been established in the Chickasaw nation, which will, no doubt, diffuse light and salvation through a large and desolate region, if it is not left to languish for want of adequate support. Let the eye of the Christian church be turned to this spot as affording, perhaps, the last hope to many degraded and perishing pagans, and we are persuaded the heart will melt, and the hand of liberality instantly open for the redemption of these wretched sons of ignorance and degradation.

We have observed with great pleasure the presence of a missionary spirit of late, in this part of the Christian church. The effects of this spirit were never more distinct and visible among us, than at the late

meeting of the society. Every member appeared desirous of bearing an active part in the great work.—The officers, and especially those who have been connected with the society from its organization, have stood faithfully at their posts. The corresponding secretary, for the time and labour he has devoted to this business, deserves the thanks of the society, and, we trust, will hereafter receive the gratitude of many poor heathens, who were ready to perish.

The managers chosen for the present year, have taken measures to supply with stated preaching, several destitute congregations in this state and South-Carolina, and have made all the arrangements in their power for the support of the mission among the Chickasaws. With the Christian community the great question rests, whether the work which they have undertaken shall go on, or whether it shall expire for the want of the necessary funds. We ardently hope, that the cries of the heathen and of our own brethren who are destitute of the Gospel, will not be disregarded.

On Saturday, at 1 o'clock, the missionary sermon was delivered by the Rev. Wm. H. Barr, the president of the society, from Mark xvi. 15. The duty of the Christian church and the affecting plea in favour of heathens, which were presented in the discourse, we are persuaded, will long be remembered and felt by those who were present on this occasion. A contribution of \$58 65 cts. was collected after the sermon, which was a liberal sum considering the smallness of the congregation. The whole sum received at this meeting was \$146 26 cents.

We cannot review the late meeting of the Synod and Missionary Society without heart felt pleasure, and without a firm belief, that it is to the Presbyterian church, in this part of our land, the dawn of better times. The session was remarkable for unity of sentiment and harmony of feeling. A spirit of brotherly love appeared to pervade the ministry, and the numerous sermons which

were delivered were generally able, affectionate and faithful. The audience was always attentive, and sometimes solemn, and under the delivery of the missionary sermon especially, deeply affected. We hope that in due time some spiritual fruit will appear among the people of Washington and its vicinity; and that they will be abundantly recompensed for their hospitality and attention to the servants of Christ, in better and more durable treasures than this world can afford.

The following is a list of the officers of the Missionary Society of the Synod of South-Carolina and Georgia, for the ensuing year:

Rev. Wm. H. Barr, *President*.
 Rev. Moses Waddell, D.D. *1st V. P.*
 Rev. George Reid, *2d do.*
 Rev. A. W. Ross, *3d do.*
 Rev. Thomas C. Henry, *Cor. Sec.*
 Rev. Hugh Dickson, *Rec. Sec.*
 William Law, *Treasurer.*

Managers.

Rev. Francis Cummins, D.D.; Rev. N. S. S. Beman; Rev. James Hillhouse; Rev. William Gamble; Rev. Richard B. Cater; Rev. Wm. Moderwell; Dr. Alexander; John Harris, Esq.; Andrew Norris, Esq; Mr. Douglass; William Lesley; Col. William H. Caldwell.

PRESBYTERY OF NEW-CASTLE.

The Presbytery have for 2 years been in the habit of itinerating in pairs through their district. The number of ministers being about half the number of churches, three or four congregations are assigned to committees of two, who, according to appointments previously announced, spent a week or more in the district assigned to them, preaching in the church on the Sabbath, and three or four times every day through the week in private dwellings, school-houses, barns, &c. reporting afterwards to Presbyteries the result of their labours.

The missions have been found very useful to both ministers and people. By this means, ministers become acquainted with the state of religion in

the various congregations, strengthen the hands of their ministering brethren, and increase their mutual friendship and communion; congregations lose the two sermons of their pastor on the Sabbath, but are more than remunerated in due time by the enjoyment of several services from the missionaries; while numbers who habitually absent themselves from the place of worship, are drawn by curiosity to hear the Gospel. But it is perhaps, not the least benefit derived by preachers from such excursions, that they are compelled to unlace the corsets of ministerial stateliness, and adopt a freedom of speech and plainness of manner, too much dreaded, and too little practised by those who confine their ministrations to the pulpit, and never visit the "high ways and hedges" of the Gospel field.

[*Christian Repository.*]

[From the *Christian Herald.*]

SYNOD OF NEW-YORK AND NEW-JERSEY.

A Narrative of the state of Religion within the bounds of the Synod of New-York and New-Jersey, during the past year.

THE reports, which have been made to the Synod of New-York, and New-Jersey, of the state of religion in the churches under their care, have excited us to praise, adore, and also to mourn. From the Presbytery of Long Island, little has been heard which is encouraging;—they represent their churches to be generally in a languid state. Within the Presbytery of Hudson, God has been pleased to pour out the influences of his spirit, with convincing light and power.—The churches of Westown, Greenbush, Hempstead, Forrestburgh, Nyack and Chester, have been especially visited. In most of these congregations, the revivals commenced in the latter part of last year. In some they were preceded by a season of lamentable lukewarmness; in others, the way appeared to be pre-

paring for some time previously; the people of God were awakened to more zealous and prayerful exertions, to advance the Redeemer's kingdom. The church of Westown, which eleven years since consisted of only eight members, tells the wonders of redeeming love, in the hopeful conversion of 196 souls. This refreshing from the presence of the Lord, was not preceded by either unusual lukewarmness, or ushered in by any remarkable providence—their meetings gradually became numerous and crowded, and a deep and solemn silence, like the stillness of the grave, pervaded their assemblies. In Greenbush upwards of 60 have been added to the communion of the church—in Hempstead 79—and in Chester 160 have been gathered from the world to the congregation of believers. At the commencement of the revival in Chester, the state of religion was uncommonly low, and professors had long slumbered over it, with apparent unconcern—yet, the set time to favour Zion had come; and when the anxious inquiry was heard, "what shall we do to be saved," many were awfully convicted of having hardened their hearts and resisted the strivings of the Spirit.

The reports from the Presbytery of North River, represent the state of vital godliness within their bounds to be on the whole low, and still declining. They speak of the decrease of their numbers, and the coldness of professors, as causes of sorrow and humiliation.

The aspect of religion in the churches of the Presbytery of New-York, is more encouraging. Their reports state a general increase of their numbers and prosperity. In the Brick Church there has been, during the past year, a revival of religion, and as the fruit of it about 80 souls have been hopefully converted. The Mission Church, which was commenced and continues to be supported by female benevolence, prospers. A new Presbyterian church, under the care of the Rev. Mr. Frey, has been organized, of which, several Jews are members, and a commodious

place of worship erected for them in Vandewater-street. There have been two other new churches formed, within three years, in the city of New-York, and it is with pleasure we hear of their prosperity, and the happy influence they exert in their vicinity.

From the Presbytery of Jersey, the reports have not, for many years, spoken so loudly of spiritual leanness and barrenness. The past year has been a season of mournful declension, of spiritual slumber and *worldliness* among professors, which calls loudly for humiliation before God. With united voice they tell the sad evidences of the withdrawal of the *special* influences of God's spirit, except in the congregation of Bloomfield; *there* it has pleased the sovereign God to pour out his Spirit. Decisive tokens of this were first clearly visible in the month of January. In this gracious work of God the Spirit, the members of the church became deeply sensible of their guilt, in slumbering over the interests of Zion, and devoting so much of their time to the things of the world—these impressions were more and more deepened—christians were brought to mourn—they were quickened in duty, and more closely cemented in the bonds of brotherly affection and united devotion. As the fruits of this revival, upwards of 130 entertain hopes of having passed from death unto life, and of these about 70 have united with the church. While we rejoice in this memento, that God has not entirely withheld the showers of his grace from this section of his church, which in many former years has been emphatically marked as revival ground; yet, the symptoms of spiritual slumber, and death, and devastation, are too visible not to be seen, too criminal not to be reprov'd, and too foreboding not to be lamented.

Within the Presbyteries of New-Brunswick and Newton, there have been no general revivals. In the church of Princeton an increased attention to religion has been witnessed. In the church of Newton, a *spe-*

cial work of grace commenced about the first Sabbath of March, after a winter of uncommon spiritual coldness. In the progress of this revival 32 persons have been received into the communion of the church. This work of grace, like the others which have been reported, has had a *re-forming* influence on the morals of the congregation. While the churches of this Presbytery have whereof to bless God, they have, with their sister Presbyteries, also deep reason to say, oh! that the Lord would revive his work in the midst of the years, "in wrath remember mercy."

The Synod further report, that the various institutions of piety and benevolence, auxiliary to the cause of God, within their bounds, have been generally supported, and some enlarged, during the past year. Sabbath schools and biblical classes, established in most of our congregations, continue, and are still attended with the same happy results. In some of our congregations the principal additions to the church have been made from these schools and classes. Charitable associations, notwithstanding the pressure of the times, have generally exhibited their usual liberality.

The African school continues to encourage our hopes. There are at present six pupils under the care of the board of Managers, who are making commendable progress in preparation for the gospel ministry.

In the college of New-Jersey although there has been no general revival or awakening, yet fourteen students, belonging to that institution, have, within the last year, made a public profession of religion.

The smiles of Divine Providence are still resting on the *Theological Seminary* at Princeton. The highest number of students connected with it, during the summer session, was 76. The spirit of *missions* is still gaining in the seminary:—of about 26 students, who, during the last session closed their studies in the institution, considerably more than half have been engaged, or are about to engage in *missionary service*. One was

recently ordained with a view to a mission in the *Sandwich Islands*; another, for the purpose of taking charge of a tribe of Indians in the western part of the state of New-York. The attention of the students to prayer meetings, Sabbath schools, and other pious and benevolent associations, continues rather to grow than to diminish. Thus it appears this school of the prophets is still under the fostering care of the Head of the church. While, therefore, God in his providence is removing his servants one after another, the Synod feel thankful that he is raising up so many young men of talents and hopeful piety for the ministry.

Upon a review of the whole, the Synod, relying on the promises of God, take courage, and resolve that for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Attest,

WM. A. McDOWELL, *Stated Clerk.*

At the meeting of the Synod of New-York and New-Jersey, in New-York, October 17, 1821, the sum of \$1047 17 cts. was reported as having been collected for the Professorship, in the Theological Seminary at Princeton, to be endowed by this Synod.

NEW-ENGLAND TRACT SOCIETY.

Summary of the Seventh Annual Report.

The labours of Mr. LOUIS DWIGHT, who has been employed as an Agent of the Society, for one year, have been blessed with signal success. Wherever he went the blessing of God seemed to attend him. He collected \$4,137 17 cts. and obtained \$2,000 from three individuals, on loan for one year, without interest. He was instrumental in increasing the number of Depositories—extending the circulation of Tracts—forming new Societies, and strengthening

many already formed. More than 100 persons, since the commencement of his agency, and 87 of them during the last year, have become life members of the society. Seventy-eight of these are ministers of the gospel; and 72 of them have been made life members by benevolent individuals, or societies in their respective parishes—a great proportion of them by *females*.

Seventy-eight Tracts have been published during the year; 27 of them new ones, which make a volume. The number of Tracts published since the last annual meeting is 468,000, and the whole number in seven years is 2,708,000.

One thousand sets of the first five volumes of Tracts have been bound, and 200 sets of the last volume.—These volumes contain each about 300 pages, and are sold at 50 cents each.

The Society has 71 Depositories, each under the care of an Agent, who receives 10 per cent. upon all the Tracts he sells, and is at liberty, at the close of his agency, to return all that remain unsold.

Thus the Society has 71 fountains, each of which is supplying numerous streams, which are continually, and in every direction, carrying the waters of life over many a barren desert.

Weary pilgrims who are traversing those deserts, and perishing with thirst, are by hundreds, daily meeting with these waters—they drink, and are refreshed. They are strengthened—and many of them will *never* thirst. The water which they receive will be in them “a well of water springing up into everlasting life.”

It must be evident however to all, that these Depositories must be kept constantly supplied; and to meet the numerous calls which are made upon them for Tracts, it is important that they should be supplied with all the variety which the Society have published, and in such quantities, that they will not need to send to the General Depository oftener than once a year. This will lessen the trouble of Agents, lessen the ex-

pense of transportation, and at the same time give greater encouragement to purchasers. It will enable Agents to meet promptly every demand, to afford the greatest variety, and at the least expense.

But in order to afford this supply, the *General Depository* must be kept constantly full. This is the fountain which must supply all other fountains, and, through them, all the streams. But to keep the Depository constantly full, requires a larger capital than the Society have yet been able to obtain.

There are now in the Depository, Tracts to the amount of \$4,400, and yet many of the numbers are nearly, and some entirely out of print. And to furnish the Tracts which are now on hand the Committee have been obliged to incur a debt of more than \$2,500.

Thus, with only their present number of Depositories, in order to keep the system in the most efficient operation, they need a capital of at least \$14,000.

And yet there are many extensive regions of our country, and those too the most of all destitute of moral and religious instruction, where there are no Depositories, and where Tracts are almost entirely unknown. To supply these regions would require at least 70 Depositories more, and the capital of the Society would need to be proportionably increased.

In noticing the numerous and pressing applications for gratuitous distribution, one, from the Rev. Gordon Hall, missionary at Bombay, in India, is peculiarly worthy of attention.

"I want," says he, "a complete set of Tracts for my own use, and a large quantity for distribution. It has often occurred to me that perhaps the New-England Tract Society, and other Tract Societies in America, might extend their operations to this country, and that it might have a very happy influence both here and at home. The populous countries of the east, with their various religions, and languages, open an immense field for the operations of

Tract Societies, as well as Missionary Societies. And should Tract societies see fit thus to extend their operations, it would form an additional bond of union, binding the Eastern nations still more closely to the hearts of Christians in the West, and would I think promise well for the cause of our great Redeemer.

"For similar reasons I think that the American Bible Society should extend its operations here, as well as elsewhere, among the heathen, as God shall open the way. Let Missionary Societies, Bible Societies, and Tract Societies draw the bonds of Christian union still closer; their harmony will thereby be more perfect, their operations more efficient, and the result more glorious. Let them enter into partnership, and all extend the cultivating hand to the same field. Let Missionary Societies send, and support Missionaries—Let Bible Societies provide Bibles—and let Tract Societies provide Tracts. Thus each may labour, upon the same spot, without interference, and greatly to the encouragement of all."

An immense field is opening also for the distribution of Tracts in Canada, in Louisiana, and in East and West Florida.

And, with the blessing of Him who has raised up this Society, and hitherto prospered it beyond all human expectations, the Committee cannot but hope that the time is approaching, when they shall be able to supply them.

They hope that the time is approaching when every missionary will be supplied in our country, and as Tracts shall be needed, every missionary who goes from our country to the heathen.

But for this, there must be a great increase of funds. And where, the Committee would ask, where on earth, can funds be employed to greater advantage, than by the New-England Tract Society? *Ibid.*

OBITUARY OR DR. BOUDINOT.

Departed this life, at his seat in the city of Burlington, New-Jersey, on

the 24th day of October, A.D. 1821, ELIAS BOUDINOT, Esq. LL. D. in the eighty-second year of his age. On the 26th of October his remains were committed to the tomb, followed by a large concourse of family connexions, and by the most respectable inhabitants of the city of Burlington. Among the mourning friends who attended on this occasion, was a deputation from the Board of Managers of the AMERICAN BIBLE SOCIETY, consisting of General Clarkson, the Rev. Dr. Milnor, Messrs S. Boyd, and I. Carow. The pall was borne by Gen. Bloomfield, William Coxe, and Joseph McIlvaine, of Burlington, and by Horace Binney and Andrew Bayard, Esqrs. and Dr. Mease, of Philadelphia. The body was conveyed to St. Mary's church, where a very appropriate discourse was delivered by the Rev. Dr. Wharton, and the whole ceremony was conducted with solemnity, order, and decorum.

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 na-

tional 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 for ever 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, of 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 principal 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 effective 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 *first* 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 to be its **PRESIDENT**—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his *fellow citizens* in

America, and his **FELLOW CHRISTIANS** through 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.”**

NOTICE BY 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 venerated President.

When the Managers carry back their recollections 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 of one thousand dollars since towards the erection of a **Depository**; the unremitting in-

terest, 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 exertion, 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 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 this board sincerely sympathize, and 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. *ib.*

[From the New-Brunswick, N. J. Times.]

WILL OF HON. ELIAS BOUDINOT, LL. 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 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 15 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 Elizabethtown, (N. J.) and the Episcopal Church at Burlington.

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

9. 4,080 acres of land, in Luzerne County, Penn. 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. 4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the profits of which are to be appropriated \$1000 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. 4542 acres of land, in Lycoming county, Penn. to the American Board of Commissioners for Foreign Mission, in Mass. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. 3270 acres of land in the county of Bradford, and state of Penn. 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, Wm. W. Woolsey, Samuel Boyd and J. 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

the 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 \$5,000, 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, Esqr. Counsellor at Law, and Samuel Bayard, Esqr. of Princeton; Lucius H. Stockton, Counsellor at Law, Trenton; Elias E. Boudinot, Esq. Newark, N. J.

THE CAUSE OF SEAMEN.

WE had intended to give in this No. a summary of the benevolent efforts in favor of that long neglected class of men; but we can find no room. Societies for promoting religion among Seamen are increasing both in this country and in England. In our large northern sea-ports, especially in New-York and Philadelphia, under the inspiring zeal of Eastburn, the apostle of seamen, and other warm-hearted Christians, noble things have been done, and are doing. On the 16th of November, a Society for this purpose was formed in Richmond by members of several different churches, of which, Rev. David Roper is President, Rev. Philip Courtney, Vice-President, Mr. William Fenwick, Corresponding Secretary, Mr. Samuel Reeve, Recording Secretary, and Mr. H. Raymond, Treasurer.—*Ten Dollars* constitute life-membership, and *Fifty Cents* the annual subscription. A Bethel Flag has been procured; a prayer meeting is held every Thursday evening, and worship on Lord's day, whenever the attendance of a clergyman can be procured; four Committees have been appointed to attend the meetings in rotation; and many sailors, considering the comparatively small number usually in our port, assemble every evening when the Bethel Flag is seen waving at the mast head.

A deep interest is taken on this subject in England. Sometime ago, a society was formed in London, that great mart of nations, for the object stated above. It appears that it has awakened no little attention, and called forth very zealous efforts in Liverpool. The following is extracted from a letter written by the Rev. Dr. Raffles, under date Sept. 14.

“We have had a glorious week,

this last week in Liverpool. Mr. Smith of Penzance, who may with propriety be called, “the Apostle of Seamen,” has been here with a view to promote the formation of a Society for Seamen in Liverpool, on the plan of that in London. The object has been most completely accomplished. The Society was formed on Wednesday in the Town Hall; six companies have been formed for the purpose of holding prayer meetings under the Bethel Flag, on board the ships in the Docks. Last night the most interesting meeting I ever witnessed took place in my chapel; when the flags were presented to the respective companies—Admirable addresses were delivered—Admiral Murray in the Chair. We have had preaching aboard ship by Mr. Smith every night since he came, a fortnight ago.”

Thus we see the work of christian love increasing, and extending its range. The time is coming when every dark corner of sin and ignorance, in our unhappy world will be enlightened and purified, and the curse be removed, and Jesus reign from sea to sea—Even so! Come quickly, Lord Jesus!

WONDERFUL INTERPOSITION OF DIVINE PROVIDENCE.

Maximilian, Emperor of Germany, conversing one day in his coach with Johannes Crato, who was his principal physician, and a learned Protestant, was lamenting the division of Christians; and asked Crato, which party approached the nearest, in his opinion, to the apostolic simplicity. Crato replied, that he thought that honour belonged to the brethren called Picards, (the same as were called Waldenses and Albigenses.) The Emperor said, ‘I think so too.’ This being reported to them, afforded them much encouragement, and induced them to dedicate to him a book of their devotions; for, during the preceding year, God had marvelously preserved him from the guilt of their blood. Joachim a Novo Domo, chancellor of Bohemia, went

to Vienna, and would give the Emperor no rest until he procured for him a mandate for the revival of a former persecuting ordinance against them. Having obtained his commission, as he was leaving Vienna, and passing the bridge over the Danube, the bridge gave way and fell; when Joachim and all his retinue were plunged into that great river; and all were drowned except six horsemen and one young nobleman, who, perceiving his lord in the water, caught hold of his gold chain, and held him up till some fisherman came to their assistance; but they found Joachim dead; and his box, containing the persecuting mandate, had sunk beyond recovery. The young nobleman who survived, was so affected with the hand of God in this affair, that he joined the brethren in their religion, and the persecution dropped. [Baxter.]

MISSIONARY REINFORCEMENT.

The American Board for Foreign Missions contemplate sending a large reinforcement to the Sandwich Islands in the course of next summer or fall. It will probably consist of two ordained missionaries, two physicians, a farmer, two carpenters, who can also work at ship-building, a cabinet-maker, a blacksmith, and two or three schoolmasters, most of them married men; several young natives of the islands, who are now at the Foreign Missionary School, will return with this family. It is contemplated that not less than thirty persons will compose this mission. [Rel. Remembrancer.]

Obituary.

The Rev. ROBT. H. ANDERSON departed this life on the 6th Nov. in the 35th year of his age, at his residence in the county of Prince Edward.

At a very early age, his mind received the first religious impressions under the prayers and instructions of his mother. How often has it pleased God, by such means, to bring to himself the seed of the righteous! And O what encouragement have parents

to be diligent in bringing up their offspring in the nurture and admonition of the Lord!

Little is known to the writer of this, of Mr. A.'s religious progress, until about the 16th year of his age; when it pleased the Lord, by his Spirit, to bring him savingly to a knowledge of the truth as it is in Jesus, and to devote the remnant of his life to the service of God. He soon afterwards entered on a course of study preparatory to the sacred ministry. He was licensed to preach the gospel by the Presbytery of Harmony in May 1813, and was ordained in April 1814. During five years, he was permitted to prosecute the delightful labours of the sacred office; and then for about two and an half years, he was disqualified by disease for the performance of its duties. This was a most afflictive dispensation; for he loved his Lord, and he loved his service.

Mr. A.'s disease was a pulmonary affection of the most painful character. During the whole progress of the disorder, his sufferings were great, often extreme. For the last year it is believed that he did not draw one easy breath. Frequently the pain was so exquisite as to shake his whole frame—yet he never uttered a murmuring word. 'He was accustomed to say "God has done it; and therefore it is right."'

It was deeply interesting and most instructive to see this servant of God, as he approached the last conflict, becoming strong in faith and giving glory to God. In reference to his sufferings and death he often said that he would not have it otherwise; that he had no will of his own; that "to him, to live was Christ, and to die would be gain;" his trust was in the Divine Saviour; He was his wisdom, his righteousness, his sanctification, and his complete redemption.—It would be interesting to detail his exercises and conversations for many months previous to his death; but we shall content ourselves with a statement of some of the most striking incidents of his last hours. When he found that the messenger had ar-

rived, and he must shortly leave all his friends, he raised his feeble emaciated hands, and putting them successively on the head of his little son and afflicted wife, he committed them to God, and gave them, in connexion with domestics, his last and parting blessing.

The day before his death, he was asked by a friend, how the Saviour now appeared to him. He replied, "Most lovely—transcendently lovely!" A little afterwards, one asked him if his Saviour now appeared necessary and sufficient. He answered, "O yes! just such a Saviour as I need in this hour—the nearer I approach death, he appears the more necessary: Yea he is indeed VERY GOD." Not long before his death he would frequently say, "I am grappling with the king of terrors, but he is a conquered foe."

Having become speechless, a little before sunset, he made signs that a pen should be given to him; and wrote in a fair hand the following lines: "Dust thou art, and to dust thou shalt return."

"I am losing sense by sense—both my ears have failed. I have nearly lost the use of both my limbs; and the power of swallowing is nearly, if not altogether gone. The view of this (text) in one light gives me great comfort, for it goes to show or verify the authenticity of the Bible. He who gave the above prediction, *at the time he did*, with so much truth, must know every thing.—The Bible then is true: and according to its decisions, I have a strong hope that my body shall entirely avoid what is strictly death; that it is only falling into a sleep, where it shall remain till the morning of the resurrection, and then it will rise in reunion with the soul, glorious and immortal. *This is the hope in which I die.* ROBERT H. ANDERSON." He then wrote below as follows: "It is designed that my son may see this, when he becomes capable of reflecting on such subjects. R. H. A."

Observing Mrs. Anderson standing by his bed side in deep affliction, he again made signs for a pen and wrote, "*Happy! happy! happy!* be-

yond description *happy!*" and addressed it to her.

He then shook hands with all his surrounding relatives and friends, in token of his comfort and joy.—But as if apprehensive that they might mistake his meaning, in this act, he took a pencil and wrote, for the last time these words, "This is not to bid you all farewell—it is to express my joy that I experience in Jesus Christ. R. H. A."

When asked by a dear relative, "Is your Saviour with you, fulfilling all his precious promises?" with a sweet smile he raised his head in token of assent. After several very severe attacks of pain, he became quite easy for about two hours before his departure. And when the last moment drew nigh, he clasped his hands, and, having again recovered the power of articulation, in a whisper distinctly audible, he said, "To God the Father, God the Son, and God the Holy Ghost, I commit my spirit; O come quickly, Lord Jesus!" and then sweetly and triumphantly fell asleep in Jesus, who is the Resurrection and the Life.

O in what peace can a christian die! His path shineth brighter to the perfect day. Mark the perfect man, and behold the upright; for the end of that man is peace.

[After the above was handed in, we received another well written Obituary from a *Friend of the deceased*. The publication of both would be unnecessary. From the last, however, we add a few particulars not noticed in the first. The manner of Mr. A.'s death must have been very striking, to have called forth two separate communications on this subject.]

The friend of the deceased, declares that Mr. Anderson's exercises in sickness, suffering and death, constituted one of the most impressive commentaries on the truth and excellence of the Christian religion, that he had been privileged to see. He bears testimony to his uniform patience and submission to the divine will, and says, "I often heard him at prayer, and the burden of his peti-

tions was, "Lord! grant me humble submission to the dispensations of thy will."—"On asking him, how the *Divinity of Christ*, as a doctrine of the scriptures and the sinner's hope appeared to him on his approach to the grave, he answered nearly in these words, "As I draw near to death, *Christ as very God and very man*, appears infinitely more precious than he ever appeared before. Yes! nothing but the firm belief, that he is one person in the adorable Trinity could support my soul."—He was asked, whether, if the choice were given to him, he would be willing to recover, if the salvation of his soul, should be jeopardied by his recovery? He answered. "No! not for a thousand worlds—Yet if my heavenly Father should submit the question of my death or restoration to me; I would refer it back to him." Once when expressing apprehensions that he should be im-

patient under his afflictions, I asked him, whether he was not greatly comforted by the thought that we had not a Saviour, who would not be touched by a feeling of our infirmities, and he exclaimed, "O yes! He bore our sins in his own body on the tree." He selected as a text for his funeral sermon, the Saviour's declaration, "I am the Resurrection and the Life," and said that it included all the sinner's hope—that Jesus Christ, and Jesus Christ alone was the Saviour suited to our necessities. Thus died in the 35th year of his age the Rev. Robert H. Anderson, who suffered much during life; but it pleased the Lord to shine on him with the light of his countenance, and permit his sun to go down without a cloud.

[We offer no comments. Let the reader carefully peruse this brief narrative—and the Lord grant unto him, that faith which gains such victories as are here recorded.]

[To the editor of the Evangelical and Literary Magazine.]

I lately read in the VIIIth No. of your Magazine for the present year, the concluding part of an interesting Memoir of the Rev. William Graham, whom I had the pleasure of knowing, and whom I always held in high estimation. The following paragraph in that article, particularly attracted my attention, because I was well acquainted with the circumstance to which it refers.

"Being in Alexandria with a considerable sum of money for the purpose of making a payment, he found it necessary to leave the money in the hands of an old acquaintance, who afterwards lent a considerable sum to a man who became insolvent, and the money was lost."

I do not for a moment hesitate to admit that the writer, whoever he was, intended to represent the case with perfect accuracy; and that he has done so, according to the information which he has received on the subject: but at the same time, a regard to justice, compels me to correct a misstatement of facts, into which he has been betrayed. 1. The money in question was not deposited "in the hands of an old acquaintance," but in the Bank. 2. "A considerable sum was lent to a man who became insolvent" *not* by this "old acquaintance," but by the express instructions of Mr. Graham himself. 3. A suit instituted against the estate of this "man who became insolvent" has lately issued in favor of the estate of Mr. Graham. My object in this communication will be answered, if the explanation now offered, should efface from the memory of this "old acquaintance" of Mr. Graham, an imputation which he has not deserved.

A SUBSCRIBER.

TO CORRESPONDENTS.—Reviews of Dr. Hoge's Sermons, and of the Mediatorial Reign by Dr. Gray, with one or two smaller pieces, were received too late for insertion in this No.

ERRATA.—Page 640, line 2, from bottom, for *know* read *knew*
 " 668, " 12, " " after *age* insert *who*
 " 673, " 20, " " for *iv* read *vi*

