

"Ye shall know the Truth, and the Truth shall make you free."

T H E

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History

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NO. 1.

THE GREAT GOD.

THE first article in true religious faith relates to the being of an infinitely perfect God. For if there be no God, there is no moral law, no right or wrong; and there can be no religion. It is no less important to know the character of God than to admit his existence; for the character ascribed to him must control our views of his law, and of the worship he requires. The religion of all pagan nations is demoralizing, because their gods are immoral.

Precisely here we see the depth of human depravity, the weakness of the human intellect under its degrading influence, and the necessity of a divine revelation. "The world by wisdom knew not God," said Paul; and the religious history of all nations is ample proof of the truth of the declaration. The popular divinities of the ancient nations, as Greece, Rome, Egypt, were deified men, and even "birds and four-footed beasts, and creeping things." If the philosophers rose above such degradation, it was to wander in endless speculations, fruitful only of scepticism or atheism. Gibbon, the infidel historian, says—"The philosophers of Greece deduced their morals from the nature of man, rather than that of God. They meditated, however, on the Divine Nature, as a very curious and important speculation; and, in the profound inquiry, they displayed the strength and weakness of the human understanding. Of the four most celebrated schools, the Stoics and the Platonists endeavored to reconcile the jarring interests of reason and piety. They have left us the most sublime proofs of the existence and perfection of the first cause;

but, as it was impossible for them to conceive the creation of matter, the workman in the Stoic philosophy was not sufficiently distinguished from the work; while, on the contrary, the spiritual God of Plato and his disciples resembled an idea, rather than a substance. The opinions of the Academics and Epicureans were of a less religious cast; but whilst the modest science of the former induced them to doubt, the positive ignorance of the latter urged them to deny, the providence of a Supreme Ruler." This is undoubtedly the very best that can be said, and even more than can be said with truth, of the knowledge of God attained by the ancient philosophers.

The philosophers of modern times have not been more successful. Soon after the philosophy of Bacon gained a reputation in England, Hobbs, one of his professed admirers, by a singular abuse of its leading principles, ran into materialism and atheism; and many others followed his example. By a like perversion of some of the leading principles of the great Locke, in his celebrated work on the Human Understanding, the French philosophers proved that there is no God, that man is a mere animal, and that pleasure is his highest aim. Universal licentiousness and immorality, and the horrors of the French revolution, were the legitimate fruits of these degrading doctrines. A succession of celebrated philosophers rose in Germany, who promised to throw a flood of light upon the nature of the human mind, and the nature and perfections of God. Their learned and obscure speculations left them in the profound absurdities of pantheism; from which Germany is now slowly emerging. A few men in our country have been bewildered by this *ignis fatuus*.

But with us, a less learned, but not less pernicious philosophy has prevailed to a great extent. It commenced with Phrenology, which professed to find all the mental phenomena, the intellectual and the moral, in the different departments of the brain, and then doubted whether the mind was not a material substance. Passing through the various phases of mesmeric experiments, exciting the different organs of the brain, then running off into the vagaries of clairvoyance, it has culminated in what is called the Harmonial or Spiritual Philosophy. This philosophy has two fundamental principles. The first is, that matter is eternal; and the second is, that the universe, including all living things, plants, animals, and men, is but the development of matter, according to its eternal laws. The more fully developed of our race have passed into higher spheres, but still communicate by rappings, or through mediums, with those on earth. This philosophy, like that which triumphed in France, leaves the universe without God, and without moral law; but, unlike that,

promises an eternity of carnal pleasures. Its advocates do, indeed, talk and write of God and of morals; but, according to their philosophy, God is matter, governed by immutable laws; and so is the human mind.

From the endless wanderings of men, learned and unlearned, we turn to that most ancient and venerable Book, the Sacred Scriptures, and we read the first verse of the first book in it—"In the beginning God created the heavens and the earth." Here is light. There is no obscure process of reasoning. It is the simple announcement of the great truth the wise ones of earth, have sought in vain. Expressed and implied, there are volumes of precious truth in this one sentence. Here is God, the great, mysterious, eternal one, the Father of us all, existing "in the beginning," in all the glory of his infinite perfections, uncaused and independent; and here is the universe, the product of his infinite wisdom, goodness and power, demonstrating his being, and illustrating his attributes. Here reason and revelation utter the same language. Or rather the declarations of revelation commend themselves most fully to our reason.

The more thoroughly we examine the teachings of the Scriptures in relation to the character of God, the more entirely are we convinced, that nothing can be added to make it more perfect, and nothing subtracted without making it imperfect. Let us glance at a few particulars:

1. Whilst eminent philosophers were brought by their reasoning to the conclusion, either that there is no God, or that God is matter, governed by immutable laws; the Bible proclaims the glorious truth, that "God is a Spirit," wholly unlike matter in any of its forms. Whilst all the world were idolaters, Moses in the name of God forbade the making of "any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," and as a reason for the prohibition he reminds the Jews, that they "saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire." God is a Spirit; and, therefore, any material representation of him, whether by picture or image, would infinitely misrepresent him and infinitely dishonor him. It is a remarkable fact, that in the tabernacle erected in the wilderness, and in the temple afterwards built at Jerusalem, there was no visible representation of God. In "the Holy of Holies" there were the Ark of the Covenant and the Mercy-seat and the Cherubims overshadowing the Mercy-seat with their wings. "And there," said the Lord, "I will meet with thee, and I will commune with thee from above the Mercy-seat, from

between the two cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25: 22. But no form of man or of any other creature representing God appeared in that holy place. There was probably not another temple in the world, without the image of the God for whose worship it was erected.

2. God is represented as an *Almighty Spirit*. "The Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect." The first chapter of Geneses gives the most sublime exhibition of this incomprehensible attribute. He *created* the heavens and the earth. Finite power cannot create the smallest particle of matter. The pagan philosophers of antiquity denied the possibility of creation, and held the doctrine of the eternity of matter; and those who believed in the existence of spirits distinct from matter, held that they also had existed from eternity. The doctrine that the universe was created by Omnipotence—a doctrine long since received by the most eminent philosophers—was first announced by the inspired writers. It is literally true, therefore, that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Indeed the language of the Scriptures seems evidently designed to express the infinite ease, if we may so say, with which the eternal God created all things. He said:—"Let there be light; and there was light." "He spake and it was done; he commanded, and it stood fast."

3. God is *all-knowing and all-present*. The past, the present and the future stand with perfect clearness before the infinite Mind; and his presence fills the universe. How beautifully and impressively are these attributes set forth in the 139th Psalm. He searches the hearts of all men, and "will bring every work into judgement, with every secret thing, whether it be good or whether it be evil." And those holy men who spake as they were moved by the Holy Ghost, have recorded future events all along down the track of time, just as easily as they have recorded the past. "For I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Isaiah, 46: 9, 10. This language teaches us, that the predictions of the Scriptures do not more distinctly reveal the prescience of God, than the extent of his purposes. The prophets did not so much declare what would come to pass, as what God would bring to pass. Isaiah and Jeremiah did not simply foretell that Cyrus would

take Babylon, and restore the Jews to their own land; but that God would send Cyrus, give him success, and stir up his spirit to cause his people to return. God said of Cyrus—"He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

4. God is *holy*. His natural attributes are prominently exhibited on every page of the Scriptures; but his moral perfections are represented as peculiarly his glory, and as specially awakening the admiration of his holy creatures. In the year of the death of King Uzziah, Isaiah had an overpowering vision of the glory of God. He sat upon a throne, "high and lifted up; and the seraphim who stood above it, cried one to another—"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." It was the *holiness* of God that was the theme of their song; and it was this which overwhelmed the prophet; insomuch that he exclaimed—"Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah 6: 1, 5.

The word *holiness* expresses all moral perfection, justice, truthfulness, benevolence, &c.; and all possible moral perfections are ascribed to God in an infinite degree. "Justice and judgement are the habitation of Thy throne; mercy and truth shall go before thy face." "Mercy and truth are met together; righteousness and peace have kissed each other." But whilst the truth and justice of God are represented as infinite; it is interesting to observe the exceeding prominence given to his benevolence, his mercy, his grace. "God is love." How much of precious truth is expressed in these three words, we shall never be able to comprehend. It is to be measured only by his "unspeakable gift," and by the "eternal weight of glory" which he gives to his redeemed people. In the whole plan of salvation "mercy rejoiceth against judgment."

Here is a character rendered glorious by the harmonious combination of all possible perfections existing in an infinite degree. Nothing can be added; nothing subtracted. The highest intelligences do honor to themselves in bowing at his feet, and offering up the adorations of their hearts, and in moving in swift obedience to his commands.

The God of revelation is the God of nature. The inspired writers constantly appealed to the works of nature as exhibiting and illustrating the attributes they ascribe to him. "The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge." "All thy works shall praise thee, O Lord; and thy saints shall bless

thee." When Isaiah would encourage God's desponding people, he exclaims—"Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." Ch. 40: 26.

The moral perfections of God, though by no means so clearly revealed as in the Scriptures, are yet in a great degree discoverable in the works of nature. Such indeed is the nature of the human mind, that it is compelled to feel and acknowledge the excellency of virtue. It is an instructive fact, that the worst men have never ventured to condemn virtue or moral excellence *as such*; nor to applaud vice *as such*. They have condemned and persecuted good men for good works; but they have uniformly represented them as bad men, and claimed that their persecution was but the proper treatment of such characters. "For a good work we stone thee not," said the Jews to our Lord, "but for blasphemy."

The fact that in a world full of wickedness men dare not applaud it in its own name, or condemn virtue as such, demonstrates, that He who created the mind with such a moral constitution, is himself possessed of all moral excellence. It shows "the work of the law written in their hearts," and thus reveals the true character of the glorious Law-giver. And then the works of God, so far as we can understand their nature and tendency, were benevolently designed; and every step of progress which science in its different departments makes, reveals more fully the wisdom and benevolence of God in the wonderful provisions he has made for the well-being of the human race; until we are ready to unite with the Psalmist and exclaim—"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Thus the two volumes of Nature and Revelation reveal the same glorious Jehovah, and illustrate in innumerable ways his infinite perfections. To the darkened minds of men the former would, indeed, afford little light, as the history of the world too clearly proves; but, illumined by the clearer light of revelation, its pages are replete with precious instruction. In all ages, therefore, good men have been observant of the works of Nature, not simply as containing curious or valuable information, but specially as enabling them better to understand and appreciate the teachings of revelation. When David would learn a lesson of humility, he contemplated the greatness of God, as exhibited in the heavens. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him?"

and the son of man, that Thou visitest him?" When our Lord would teach his disciples to trust in Divine Providence for temporal blessings, he said "Behold the fowls of the air; for they sow not, neither do they reap, nor gather unto barns; yet your Heavenly Father feedeth them. Are ye not much better than they?—Consider the lillies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Thus, emphatically true is it, that "Day unto day uttereth speech, and night unto night teacheth knowledge" of God.

Yet, clearly as the character of God is revealed in the Scriptures, and strikingly as His works illustrate His perfections, there are difficulties which present themselves to the mind in seeking after the knowledge of Him. These difficulties are chiefly of two classes, viz.:

1. The language of the Scriptures would seem to represent God as possessing the form and, to some extent, the passions belonging to imperfect men. Thus we read of the *hand* of the Lord, the *arm* of the Lord, the *eyes* of the Lord, the *mouth* of the Lord, etc.; and he is said to *repent*, to be *jealous*, to be *angry*, to take *revenge*, etc. Such expressions have been used by infidels against the Scriptures; and some of them have given trouble to pious persons. A very obvious distinction will remove this difficulty, so far as it exists. When the inspired writers undertake to teach men what are the nature, attributes and perfections of God, they use plain, unfigurative language. They say, God is a spirit; he is almighty; he knows all things; he changes not, &c. But when they represent the *acts* of God, they often employ figurative language, borrowing the figures from the acts of men. Thus when Solomon would express the idea, that God knows all that occurs in the world, he said,—“The eyes of the Lord are in every place, beholding the evil and the good.” When Moses would represent the mighty power put forth by God in delivering the Jews from Egypt, he said—“The Lord thy God brought thee out thence through a mighty hand and by a stretched out arm.” When God would express his hatred of the wickedness of the Jews, and his fixed purpose to deliver them into the hands of the King of Babylon, he said—“I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.” And when Moses would express God’s great displeasure at the wickedness of the antediluvians, he said—“It repented the Lord that he had made man on the earth, and it

grieved him at his heart. And the Lord said, I will destroy man, &c." Such uses of figurative language are extremely common, and need mislead no one. Indeed it would be impossible so vividly to convey the ideas to the mind by any other language.

2. The second class of difficulties arises from the fact, that God is represented as doing or commanding certain things which we cannot easily reconcile with the perfections everywhere ascribed to him. Thus, for example, he is said to have hardened the heart of Pharaoh, and to have commanded the Jews to destroy the Canaanites. These and similar portions of Scripture have been constantly appealed to by infidels against the inspiration of the Bible. There are several considerations which are abundantly sufficient to satisfy any reasonable mind.

1. In no instance is God represented as *disposing* any one to sin; or as commanding *unmerited* punishment to be inflicted upon any human being. If he hardened the heart of Pharaoh, it was by withdrawing from him that restraining influence which he had so much resisted and abused. The human heart without the restraining grace of God, is like water deprived of caloric. As the water becomes as solid and hard as a stone; so does the human heart become unfeeling and vile. Paul accounts for the deep moral degradation of the heathen, by saying—"God gave them up to uncleanness, through the lusts of their own hearts."—"gave them over to a reprobate mind to do those things which are not convenient." Thus did he harden the heart of Pharaoh.

If God commanded the extermination of the Canaanites, it was after they had rendered themselves vile by all manner of wickedness. The cup of their iniquity was full. That it would have been just to cut them off by pestilence or famine, none will deny. But if he had wise purposes to answer by inflicting his judgements by war, who will venture to say, that he may not choose his own ways of inflicting judgements admitted to be just? The heathen nations generally ascribed the victories gained in war to the interposition of their gods. In what way, then, could they be so fully convinced that their gods were not divine, and that Jehovah was the only true God, as by the complete defeat of the Canaanites under the supposed protection of their gods?

2. It is impossible that a finite mind should comprehend all the plans and doings of the infinite Jehovah—especially when such mind is but partially instructed, and its perceptions are darkened by sin. The wiser and the more far-seeing the plans of a father, the more incomprehensible they are to his little children; and the more

difficult they sometimes find it to reconcile them with his affection for them—especially when their desires are crossed. How much more incapable are we of understanding the ways of God, whose wisdom is infinite, and whose purposes extend from eternity to eternity. Let it be remembered, too, that we are now in the infancy of an eternal being, and that the dealings of God with us in this life have a most important bearing upon the future state, of which our knowledge is extremely imperfect. And in many cases, the difficulty is greatly increased by the fact, that we see but parts of God's ways—only a link or two in an endless chain; whilst the parts unknown are necessary to an understanding of those known. If, for instance, any one well acquainted with Joseph, had seen him torn from the embraces of a too fond father, and sold into slavery in a foreign land, and had learned nothing more of his history; he would, if he believed the doctrine of Divine Providence, have found it difficult to reconcile the occurrence with God's love to his people, and with his promises to them. If he had seen him thrust into prison, charged with a disgraceful crime, numbered with criminals of the worst class, his difficulties would have been increased—especially if he had heard the lamentations of Jacob, who refused to be comforted. But if he had afterwards seen Joseph exalted to the highest honor, for the accomplishment of a great and benevolent work; and if he had witnessed the affecting meeting of Jacob and Joseph, and all that followed that meeting; his difficulties would have disappeared, and he would have admired the goodness of God in the very Providences which before appeared irreconcilable with the divine perfections and promises. "As for you," said Joseph to his brethren, "ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."

So deep and incomprehensible were the dealings of God with the Jews, in their dispersion amongst all nations, that the Apostle Paul exclaims—"O the depth of the riches both of the knowledge and wisdom of God! how unsearchable are his judgments, and his ways past finding out!" When we find it difficult to comprehend either the wisdom or the goodness of some of the ways of God, let us remember that he has said—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"Thy wisdom's depths by reason's line
In vain we strive to sound,
Or stretch our laboring thoughts t' assign
Omnipotence a bound."

The difficulty we are now considering is by no means peculiar to the Scriptures. In the works and in the providences of God we find innumerable difficulties of the same kind. Our world offers ten thousand conclusive proofs of the being of an infinitely perfect God; and yet it is not such a world as our limited reason would say, such a God would have created. Indeed this world without the light of the Gospel, is an enigma which none can solve. It compels us to believe in the infinite perfection of God; and yet it abounds with seeming or real imperfections. All is explained, so far as to our capacities it can be explained, by the sad truth, that "sin entered into the world;" and by the glorious truth, that God gave his only-begotten Son to save all that believe. God is only known truly, when known through the cross of Christ.

But when we have learned all that may be known of God from his word and from his works, we are constrained to say with Job—"Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" Yet it is amongst the most pleasing of the Christian's anticipations, that the period is drawing nigh, when he will no more "see through a glass darkly," but face to face; when he will know even as he is known. His knowledge of God, though finite, will be perfect, clear and free from error. Still through eternal ages he will learn more and more of the glories of the Divine perfections and works.

TRUE AND FALSE REFORMS.

No one doubts, that the world needs to be reformed. The prevalence of wickedness all men see, and all good men deplore. No one who knows any thing of human nature, can expect to see real and permanent reformation effected without *religion*. The conscience must be reached, and motives drawn from eternity, before the appetites can be restrained, and the passions moulded to virtue. All men can feel, to some extent, the force of moral obligation; and all intensely desire eternal happiness. All men have a consciousness more or less distinct of guilt; and, therefore all have fears in regard to the future.

In view of the felt necessities of human nature, it is not more surprising that there are in the world many false reformers and many unskillful ones, than that there are many quacks in medicine and many physicians of little skill. In both departments there ever have been men who have practiced for the sake of worldly advantages; and in both there have been men sincere in their aims, but unskillful in their practice. In both it is unspeakably important to be able to distinguish between what is true, and what is untrue. In seeking cures for the diseases of the body, all are liable to be misled—there being no test which they can apply, which will certainly guide them rightly. Happily it is not so with the maladies of the soul and the true remedy. With God's word in our hands we can "try the spirits."

We live in an age of reforms, real or pretended. Besides the old controversy between Popery and Protestantism, and besides the conflicting claims of the older sects of Protestants, there are reforms which are peculiar to our own age. Some of these profess to be radical, laying anew the foundations of religious belief; whilst others are partial, claiming only partially to modify the commonly received doctrines, or seizing upon some one vice or evil, and concentrating the feelings and energies mainly upon it. Unitarianism, though it has existed in the world for a long period, can scarcely be said to have exerted any influence before the present century. Universalism, which denies all future punishment, is limited to this century. The sect called *New Lights* arose in the west in the early part of the present century; and the Campbellites, as they are called, are still younger. The father of the former has gone the way of all the earth; the founder of the latter still lives to witness the progress or decay of his reformation. The Mormons, too, are a specimen of the unhealthy growth of this age of excitement. Within this century also the Temperance reform and the Abolitionist discussion have claimed special attention. And within a very short time, modern Spiritualism has put forth its peculiar developments.

In the midst of all these conflicting doctrines and principles, it would be strange indeed, if many minds were not bewildered, and many fatally deceived. The prophecies lead us to expect, not only that there will be false teachers in the latter days, but that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." It is no part of our design now to discuss the claims of any one of these forms of religious belief, but rather to present some tests by which true reforms may be distinguished from the false.

There are two methods of testing the truth of any system of doctrines, or of any particular doctrine made prominent in any system. The first is to appeal directly to the teachings of the Scriptures upon the points presented. Thus in the controversy between ourselves and the Unitarians, for example, we may properly appeal to those passages of Scripture which treat of the character of Christ and of the character of the Holy Spirit, and those which bring to view the three persons in the Holy Trinity. In such an appeal the question turns upon the interpretation of the several passages. The second method is to observe the effects of any particular system of belief or of any leading doctrine upon the moral character of those who embrace it, or come under its influence. It is this latter method we propose now to consider.

In adopting this method, we proceed upon the first great principle of all religion, that true virtue or piety is simply *obedience to truth*. It is only in view of this principle, that religious belief is of any practical value. For, since virtue or true piety is the end to be attained in order to happiness here and hereafter; if it could be gained without any religious belief, or by means of a false belief, the truth would be of no practical use. The inseparable connection between truth and piety is strikingly expressed by Paul in the phrase, "wise unto salvation;" and it is by this principle our Saviour bids us test the claims of those who come to us as sent of God—"By their fruits ye shall know them."

This method of testing the truth of doctrines has this great advantage, that it is of easier and safer application, at least for the great majority of persons. It is easy to learn from the scriptures, if not from the promptings of our moral nature, what are the leading traits in the character of a good man, or what are true virtues. Then the amount of truth or error in any system of religious belief, may be determined by the extent to which it produces or fails to produce those virtues. For, if virtue is obedience to the truth, wherever we find virtue, we find truth. That is to say, wherever we find the effects, we find the cause.

Let us apply the principle, but let us be careful to apply it legitimately. The moral effect of a particular doctrine or of a system of doctrines cannot be determined by a few isolated cases. A man holding a corrupting faith may maintain a moral life, either because his habits were formed under better influences, or because public sentiment exerts upon him a controlling influence. And a man professedly holding a pure faith may be chargeable with immoral conduct, because his attachment to his public creed is not sincere. But the

fruits of any belief may be seen in the impression made upon the majority of those who give evidence of sincere attachment to it, especially when sufficient time has elapsed to allow it to produce its legitimate effects.

To give a few examples. The Sensational Philosophy, which prevailed in France before the revolution, was learnedly defended by men of extraordinary genius and ability. Multitudes of unlearned persons could not answer their plausible arguments; but so soon as the effects of that philosophy in breaking down all morals and producing the vilest corruption, became apparent, its falsity was demonstrated to them. The truth could not produce such fruits.

Again, there are many simple-minded or even intelligent Protestants, who could not answer the plausible arguments by which a learned Jesuit would prove the Church of Rome the true Church of Christ; and yet the fruits of the system of faith inculcated by that Church, might perfectly satisfy them, that it cannot be true. They might see, that some of its most prominent virtues are counterfeit—such as abstaining from the use of flesh for food on certain days; the performance of penances; abstaining from marriage, and the like. They might see, that in its devotees it begets a self-righteous, overbearing, persecuting spirit. They might perceive, that the great majority of those who embrace it, are grossly immoral, profane, drunken, licentious. Contrasting the moral effects of evangelical Protestantism with those of Popery, the unlearned as well as the learned would have proof most conclusive, that the former presents far more truth the latter.

The effects of Unitarianism and Universalism, which are substantially the same, might in the same way, be contrasted with those of Orthodoxy. The former exhibits an almost entire lack of that power to transform the heart and life, which so eminently characterized the Gospel preached by the Apostles, and which in some good degree, belongs to the Gospel as preached by the orthodox. As to the life of vital piety, and as to self-denying labor in propagating the Gospel, there is no comparison between these systems. Unitarianism is more of the nature of cold speculation, powerless to propagate itself or to animate to self-denying works of benevolence those who embrace it. Universalism, so far as it differs from Unitarianism, expends all its energies in establishing a single point, which is directly in the face of the obvious teaching of the Scriptures; and when it has succeeded, it has completely exhausted its power. For if both the righteous and the wicked will be equally happy hereafter, why should men subject themselves to any great inconvenience in

converting men to such a belief! The history of these kindred systems confirms what we have now said. Let their standard of morals and of active good doing—especially in propagating the Gospel—be compared with that of evangelical denominations; and let the fruits of the the different systems be the test of the amount of truth they contain. Unitarianism in this country is simply the result of the apostacy of certain Congregational churches in New England from the evangelical doctrines they once held; and it has done little more than hold what it has thus gained. Its aggressive movements upon the unconverted world have been very feeble and inefficient. Universalism reminds one of Jonah's gourd, which "came up in a night, and perished in a night." Whilst it is new, men of a not very religious cast run after it; but its power is in its novelty; and even whilst new it cannot reform them. True religion influences men to abound in good works, and offers them encouragements and consolations in the midst of trials and self-denials; but the peculiar office of Universalism is to comfort the wicked by assuring them that though they abound in iniquity even to the hour of death, their future will be as blessed as that of St. Paul or of the holiest men. Most assuredly, there is nothing in the belief that all the wicked will go to Heaven, (which is the peculiar faith of Universalism), calculated to influence men to turn from sin.

The Campbellite reformation may be tested in the same way. A preacher of this sect complacently remarked to us, a short time since, that in his opinion his church *does not fall behind other churches in morals and in works of benevolence*. We replied, that this statement, even if admitted to be true, was fatal to the claims of his church. It claims to be a body of *reformers*, and the reformation initiated by Alexander Campbell was professedly *radical*. He proclaimed to the world, that "the worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome;" that "the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament." Now let us admit, for the sake of argument, that the denomination styling themselves *Reformers* are equal, in morals and in works of benevolence, to the other denominations. To what conclusion do we come? We reach the important conclusion, that the reforming church is as good as the churches it has undertaken to reform! That is to say, the New Testament church is about equal, in morals and piety, to "the

legitimate daughters of that mother of harlots, the church of Rome;" and the preaching of the great reformer of the nineteenth century, with that of his cohort of "proclaimers," has produced about as good effects as that of the "kingdom of priests," whose leading aim, according to Mr. Campbell, is to *make money!*

Now, reverting to the obvious principle already stated, that the amount of truth really held by any denomination is distinctly indicated by the morality and good doing of its members, we reach this further conclusion, to wit, that the Campbellite body hold about as much truth as those churches whose faith it has undertaken to reform, and no more! That is to say, if they hold any truths not held by other denominations, then they have rejected an equal amount of truth which is held by others. For if their piety and morals be simply equal to that of other denominations, then the amount of truth held by them is merely equal to that held by other denominations. Consequently, if a Presbyterian, for example, should adopt this *reformed faith*, he would give up as much truth as he would gain, and therefore would gain nothing. So that if we admit all that was claimed by our reforming friend, the inevitable conclusion is—that "the current reformation" of the nineteenth century is just no reformation at all! and Mr. Campbell and his co-laborers have made a great ado for nothing!

This is not all. Mr. Campbell's claims as a reformer cannot be sustained, unless it can be made to appear, that his denomination *very far excel* other denominations in sound morals, vital piety and active good-doing. For his reformation was based upon the charge, that they had all erred, not in minor matters, but in the very fundamentals of religion. Now, if there is any justice in this charge, they hold very little gospel truth; and if his pretensions are entitled to any credit whatever, his sect hold a great deal of gospel truth. Consequently they must *very greatly excel others* in purity of morals and in works of benevolence. Their light must burn with a peculiar brightness. They pre-eminently must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom they shine as lights in the world; holding forth the word of life." The contrast between them and others must be very striking, so as to be generally observed. Without fear of contradiction we venture the assertion, that no such superiority exists. In soundness of morals and in active good doing the Campbellite body are in no respect superior to the churches they have charged with gross error. Most evidently, then, this reformation is no reformation at all.

Nay, we may safely go further, and affirm that, in several impor-

tant respects, this reforming denomination is decidedly in a worse condition than the churches it proposes to reform. They have no unity of faith. They have no efficient organization. They give less to benevolent purposes, in proportion to numbers and wealth, than several other churches. They are doing nothing, or next to nothing, to send the Gospel to the heathen. The conclusion to which facts force us, is that the reformation of the nineteenth century is more an apostacy than a reformation. Under the pretence of "Christianity restored," it has greatly corrupted Christianity. "By their fruits ye shall know them."

By this test, we insist on judging of the claims of every system of religious belief, and of every denomination of professing Christians. No church, it is true, is likely to come up in purity and good works to the amount of truth it holds; but those which hold most truth will undoubtedly excel others in these respects. If any church claims to have a faith greatly superior to that of others, let such church show the fruits.

By the same general principle, we may test the claims of the partial reforms of our day. All moral and religious truth is practical in its design and tendency, "that the man of God may be perfect, thoroughly furnished unto all good works." Let us compare, for instance, the temperance reform and the abolitionist reform. The former has been generally distinguished by two important features :

1. The first aim of the friends of temperance was to ascertain and make known the injurious effects of what has been called "the moderate use" of alcoholic drinks. For this purpose, facts were collected, the testimony of physicians was obtained, and the law of God was applied to the facts in the case. The plan was to enlighten the understanding, and thus reach the conscience, and influence the conduct. It had long been believed, that the moderate use of such drinks, especially under circumstances of exposure to heat, or cold, or rain, was beneficial, if not really necessary. So long as this opinion prevailed, intemperance must continue to extend. The testimony of eminent physicians and multiplied facts, demonstrated the falsity of this opinion, and it has been very generally abandoned.

2. The second aim of the friends of temperance was to reason with, and persuade men, both the temperate and intemperate. They went to them, spoke kindly to them,—even to the miserable drunkard,—reasoned with them. This was the true method, and blessed have been the results. We do not mean to say that the advocates of temperance have always acted thus. There have been men who relied more upon denunciation than argument, and who have run to im-

prudent extremes, and thus injured the good cause. We speak only of the general method of proceeding.

Widely different have been the leading features of the abolitionist reform. The aim of anti-slavery men was eminently benevolent. Slavery they justly regarded as an evil of immense magnitude, both to the whites and the blacks. By kind argument, they sought to convince others that it was so, and they set themselves to devise some practical method of emancipating the slaves, and thus conferring an unspeakable benefit upon both classes. Success, to a considerable extent, crowned such efforts. But when abolitionism, as distinguished from anti-slaveryism, arose, it exhibited widely different traits.

In the first place, it resorted to fierce, irritating denunciation, instead of calm, kind reasoning. It exhausted the vocabulary of abusive epithets against this "sum of all villanies," and against all who were slaveholders. To these denunciations were added the most offensive misrepresentations. The late venerable Dr. Alexander said: "In selecting matter for publication, it often happened that the leaders of the Anti-Slavery Society were imposed on by narrations purely fictitious, fabricated by some designing villain, to answer his own purposes; and in the public statement of the condition of the Southern States, the facts were more frequently exaggerated and distorted in a shameful manner; and isolated facts were set forth with all their revolting circumstances, just as though they were a fair specimen of common occurrences. *** Pamphlets were written, and exaggerated narrations of cruelty to slaves, accompanied with pictorial representations, were not only circulated in the free States, but sent by mail and other ways, in great numbers, to the Southern States. Some of the pamphlets were of an atrocious character, calculated to stir up the slaves to insurrection."

In the second place, those who took upon themselves to agitate the subject, generally remained in the free States, instead of going to the people who, as they thought, needed enlightening, and who only could emancipate the slaves.

In the third place, abolitionists took extreme positions, which could be sustained only by the most glaring perversions of the Scriptures,—positions sustained by no respectable commentator, critic or theologian in ancient or modern times.

Let any one bring together the books, pamphlets, papers, resolutions, &c., that have been published on this subject, and contrast them with the following language of the inspired Paul: "The servant of God must not strive, but be gentle to all men, apt to teach,

patient, in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Is it in the spirit and in the manner here indicated, that abolitionists have sought to secure the emancipation of the slaves in our country? Is not the contrast as that between light and darkness? The legitimate results are now seen,—dissention, strife and division in churches, the work of emancipation stopped, slavery more firmly established. The truth never produced the spirit of abolitionism, never prompted to its course of action. "By their fruits ye shall know them."

By the principles now stated, we may safely test the claims of every doctrine or system of doctrines. The truth produces purity of morals, benevolence toward all men, active, self-denying efforts to promote the happiness of men, now and forever. The Christian virtues, exhibited by Christian labors, are its legitimate fruits.

MINISTERIAL CALLS.—NO. I.

In looking over our Church and our country, the state of things, in several respects, impresses us painfully. In the first place, we find a large number of ministers not regularly employed in their appropriate work, whilst "the fields are white to the harvest, and the laborers are few;" and the macedonian cry, "come over and help us," comes up from every part of our widely extended country, and from almost every pagan land. Never has there been a time, since the great Commission was put into the hands of the Apostles, when the providence of God opened so wide the vast field of evangelical labor; never a time when He has afforded to his Church so many facilities for pushing forward the glorious enterprize of converting the world; never a time when faithful efforts were attended with more speedy or happier results; never a time when plausible errors sprung up in more rapid succession, or were propagated with more zeal and success. In such a day as this, when the world is rapidly approaching another great era, one would expect to see every man who felt himself called of God to preach the Gospel, with his armor on in the midst of the conflict. It is not so. Many are quietly living on an income, or

are engaged in secular employments. We leave out of view now all those who are laid aside by disease, and all who are engaged as Presidents of our Literary Institutions, or as Professors in our Theological Seminaries. Still the number unemployed in the regular work of the ministry, is painfully large.

There is another class of facts almost equally discouraging. We refer to the number of *floating ministers*, who are almost constantly looking for fields of labor. It is extremely painful to observe the number of *candidates* who suddenly make their appearance, when any tolerably important church becomes vacant. We have known two or three to *happen* to be at the same church, on the same Sabbath. The anxiety to secure a *call*, often detracts from the respect due to the ministerial office, and to an indefinite extent diminishes the usefulness of the successful candidate. The people think they conferred on him an important favor in giving him the call he sought; and they feel less concerned to make him comfortable afterwards, and quite disinclined to allow him to press their consciences by the presentation of pungent truths. Most assuredly there is something greatly wrong in this state of things. The fields of great promise are much more numerous than are ministers, and in the unprecedented progress of the country, they are multiplying faster than the number of ministers is increasing. Why, then, should any one be at a loss for a field of labor? Why should our more important churches be annoyed, whenever they become vacant, with the number of applicants?

A third class of facts demands very serious consideration, viz:—the troubles and painful feelings that frequently arise in connection with calls extended by vacant churches to settled pastors. Not unfrequently, churches corresponding with such pastors, are encouraged to make out such calls; and they are afterwards declined. On more mature reflection the pastor determines to continue where he is. Or his church, having neglected the payment of an adequate salary, are excited to new efforts and greater liberality by the danger of losing a beloved pastor; and thus the increased liberality and the appeals made to his feelings, determine him against accepting the call. Or he proceeds to signify his willingness to accept; the matter comes before the Presbytery; he hesitates; the church opposes, and the Presbytery refuses to put the call into his hands. In all these cases the vacant church is more or less injured. In some of them, where encouragement to make out the call has been given, not only do unpleasant feelings arise, but injurious imputations are cast upon the minister; insomuch that he could not get another call to that church,

even if he desired it. These things are of so frequent occurrence, and the interests involved are so important, as to demand careful consideration.

A fourth class of facts is scarcely of less importance than those already mentioned. There are many instances in which pastors resign and change their field of labor, when they ought to continue where they are ; and there are many instances in which they continue, when they ought to change. In the former, ministers leaving fields to which God called them, cripple their usefulness, and injure the churches they leave, and the churches to which they go. In the latter they destroy their usefulness and peace, and deeply injure the churches they ought to leave.

And then there is generally a lack of that power in the pulpit, which we have the right to expect. The preaching of the Gospel is the divinely appointed means for the conversion of men and the edification of christians ; and when God appoints means to an end, most certainly he will impart efficiency to these means, when they are properly used. Moreover, connected with the great Commission under which we act, is the promise : "Lo, I am with you always, even unto the end of the world." From its own nature, as adapted to the present and eternal wants of men, and from the efficient agency of the Holy Spirit, the Gospel faithfully preached is "the power of God unto salvation." Now, if we consider the number of those attracted to the house of God to hear the truth, the proportion of hearers who are actually converted, and the state of religion in the churches, we cannot avoid the painful conviction, that the power of the pulpit falls far below what we ought to expect.

These subjects are not suggested for the purpose of censuring any class of ministers or churches, but for the purpose of prayerful inquiry into the causes which operate so disastrously to the usefulness of ministers, and the interests of religion. The subject is one of vast extent, as it is one of inconceivable importance ; and in some of its most interesting phases it has received very far less attention than it merits. We propose, in a few numbers of the *Expositor*, to present for the consideration of ministers and private christians, some views we have long entertained, on some of the points suggested, hoping thereby to arrest attention, and to excite consideration and discussion.

It is too obvious to demand proof, that success in any department of effort must depend, to a great extent, upon suitable preparation. No man can expect any large measure of success in a business in which he is not deeply interested, or which he does not thoroughly understand. This is pre-eminently true of the work of the minis-

try, which is, in some important respects, the most difficult of all departments of human toil.

It is a familiar truth, but still a great truth, to be known, felt and heartily acted upon—that a deep, abiding interest in the work of the ministry—an interest so deep and abiding, as to create and sustain a singleness of purpose and aim—is absolutely essential to any considerable success. It is a great privilege and a high honor to be called to fill the ministerial office; and the interests involved and the rewards promised are to be measured and estimated only by the developments of eternal ages. One of the chief reasons of the great success of the Apostle Paul in winning souls to Christ, is found in such expressions as the following: “The love of Christ constraineth us.” “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” “Wo is me, if I preach not the Gospel.” “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” “Therefore watch, and remember that by the space of three years I ceased not to warn every one of you night and day with tears.” This unreserved and heartfelt consecration to the great work exerts a powerful influence upon the minister’s studies, upon the matter of his discourses, and upon the delivering of them. His sermons will not be composed of the dry bones of dogmatic theology; they will not be mere moral essays; nor will they consist in furious declamation against some one form of evil or of sin. Nor will they be delivered in an artificial style, showing that in the preparation of them the preacher never lost sight of himself, or gained a clear view of the fearful or glorious truths he was preparing to utter in the hearing of lost men. Nor will his discourses be delivered in a dull and monotonous manner, as if he expected his hearers to fall asleep, and would like to do so himself; nor yet in the loud, boisterous manner which indicates nothing so clearly as the absence of both thought and feeling, together with the conviction, that both ought to be there. Such unreserved consecration gives richness, point and power to the discourses of the ablest men; whilst it largely compensates for the lack of extraordinary talent and learning in those of more limited capacities and attainments. So various, so rich, so adapted to human nature are the truths of God’s word, that the devoted minister, even of very moderate talents, will not fail to “bring

forth things new and old," to the edification of christians and the awakening of the impenitent. It is, indeed, remarkable to how great extent, in the view even of the most intelligent classes, devoted piety and zeal compensate for the lack of talents and learning.

A minister thus anointed of God, thus single in his aim, thus earnest in his work, experiences exalted happiness in it, to be deprived of which he would regard as a great affliction. Animated by a zeal according to knowledge, humbly trusting in the great promise attached to his commission, he is not likely to be turned aside from his work by any ordinary difficulties; and if he plead physical infirmities as a reason for giving up the regular work, they will be infirmities which actually disable him. Moreover, such men will find work to do. Instead of enquiring for "important vacancies," they will prayerfully watch and follow the leadings of Divine Providence, regarding any place where they can preach the word to immortal beings, important enough to command all their wisdom and energies. And the richness and unction of their discourses, edifying and refreshing to the people of God, and instructive to others, will make them sought after. Far from finding nothing to do, their calls will soon be oppressively numerous.

There is, indeed, too much reason to believe, that some have entered the ministry in all the churches, who were not called of God to this work; and it is not to be expected that such men will be either happy or successful to any great extent. Others there are, whether called of God or not, we venture not to decide, whose usefulness is greatly diminished, if not quite destroyed, by certain unhappy peculiarities, natural or acquired, which they never correct, if indeed they are ever aware of their existence. Yet, even unpleasant singularities are very much overcome, or thrown into the back-ground so as not to be noticed, or to be excused, when accompanied by devoted piety.

Many a young man enters the Theological Seminary, and goes forth thence to his work, very much under the influence of this singleness of aim—this unreserved consecration; and yet after a few years, is found with his first love chilled and his heart discouraged. Almost unconsciously he now labors perhaps more earnestly to satisfy his conscience in his present state, and in the partial or entire neglect of his appropriate work, than to recover the happy state from which he has so sadly fallen, and the usefulness which had been the object of his early prayers and hopes. Strange as it may seem there is no class of christians more in danger of backsliding than ministers, whose office and daily work make them familiar with holy

things; and surely there are none who, in such a state, so poorly discharge their duty. If to any one class of professing Christians the exhortation—"watch and pray"—has special application, that class consists of ministers of the Gospel. To give themselves wholly to their great work, and yet care and provide for their families; to prepare discourses every week, replete with instruction adapted to the different classes of their hearers, with minds often distracted and harrassed with worldly cares; to preach with clearness, point and feeling, with hearts depressed with discouraging indications, or crushed with griefs they may not tell to others; to keep their hearts humble in the midst of applause, or meek under undeserved censure; to accomplish these apparently impossible things, requires large supplies of grace. Yet our sympathizing High Priest—himself once "a man of sorrows and acquainted with grief"—has said:—"My grace is sufficient for thee: for my strength is made perfect in weakness." Joyfully, therefore, may we, whilst contemplating all the difficulties of our work, adopt the language of the great Apostle of the Gentiles—"I can do all things through Christ, who strengtheneth me."

This heart consecration, this singleness of purpose and aim, the language of which is:—"Lord, what wilt thou have me to do?"—lies at the foundation of all ministerial calls of any great value. Without it the greatest talents and the highest attainments will produce nothing better than a barren ministry. With it the humblest talents and the most limited attainments which ought to be at all admitted into the sacred office, will find employment, and will be fruitful of good.

2. Christian ministers are by profession, *teachers*. "Go teach all nations," is the language of their commission. All true piety is in its nature, through the Holy Spirit, the effect or fruit of truth; as it is in its active exercises obedience to the truth. For this reason amongst others God has made the human mind *inquisitive*. However this innate disposition may be perverted, yet in its original design and tendency it is the soul feeling after truth, which is its appropriate nourishment. Therefore, the teacher of Divine knowledge must clearly understand what he proposes to teach; and must know how to make it clear to others, the unlearned as well as the learned. And then he must know how to arrest and hold their attention, and to touch the conscience and the heart. He must, therefore, study the truth and study men.

Of a large number of sermons delivered by men of good minds and fair attainments, it may be said with truth, that their discussions of

doctrines and principles, though true as far as they go, are unsatisfactory. The view given is obscure or imperfect, leaving the subject involved in difficulties which might be obviated. The impression consequently is not likely to be decided or deep on the minds of saints or sinners. They will trouble themselves about the difficulties which were not met, rather than act upon the truth that was delivered.

Of many other sermons it may be truly said—that taken together they are greatly deficient in *variety*. Men will not long consent to listen to the same truths, presented in the same manner. Nature offers for our enquiry and contemplation, an infinite variety of objects, each have something of peculiar interest. The Scriptures present a great system of truth, offering to our enquiry a very great number of separate truths, and an almost endless variety in the views that may be taken of them. Different truths in their proper order in the system and different views of the same truth, will prevent the earnest student from wearying his hearers with the sameness of his discourses. Let men discover, that whenever they hear their minister, they learn something they did not know before, or did not know so well; or get some new and striking view of truths already known; and he will not lack for hearers, nor preach to many drowsy or inattentive ones. Nor will such men find it difficult to get a place to work and plenty of work to do.

But if teachers of the great truths of Revelation desire hearers, they must be students; and they must study perseveringly, laboriously, intensely. In no other way can they get clear views of those truths in all their number and variety. In no other way can they prepare and deliver discourses instructive, fresh, pointed, containing “things new and old.” Precisely here lies one of the chief difficulties with many ministers. Some of them did not acquire habits of close thought and patient investigation, whilst pursuing their classical studies. The evil was not remedied in the Theological Seminary. And now that they are settled pastors, subject to many interruptions in their studies, they find it very difficult to acquire the mental discipline which ought to have been earlier obtained. They are like men who have spent their earlier years without manual labor. The toil that might have been pleasant, is most fatiguing and painful. They are by profession interpreters of language; and yet they do not well understand the principles and philosophy of language. They are officially the expounders and defenders of a vast and wonderful system of truth, demanding for the proper understanding and defence of it the whole force of the intellect, directed by one who knows how to investigate, and applied constantly through life; and

yet their minds have not been disciplined to such investigation. This subject appears the more important, when we consider, that although the truth remains unchanged; the forms of error by which it is assailed, are ever changing, and ever presenting new difficulties in the way of those whom it is the minister's duty to instruct and, if possible, to save. Men in the church and out of it look to him to distinguish between truth and error, to meet and remove those difficulties. They go to hear him preach for this particular purpose; and if they find themselves generally disappointed, as if he is not a constant and earnest student they surely will, they will soon cease to attend upon his instructions. Why should they attend on the instructions of a teacher who fails to instruct them in regard to the very points where their minds labor? It is, in great numbers of instances, the lack of vigorous, fresh, varied thought which leaves ministers to preach to empty seats, or awakens a restless desire amongst their people to get rid of them. We must be hard students, or floating preachers, or mere hangers on.

Just here, however, we meet a very serious difficulty. Many of the most zealous and laborious ministers, especially in the west, have gone from the Theological Seminary to their fields of labor. They have had very small salaries, perhaps irregularly paid. They have been pressed with numerous calls to preach in destitute places around them. They have found it next to impossible to furnish themselves with even a tolerable supply of books. Under such discouragements it is not surprising that they have found it impracticable to study as they desired to do. Nor is it to be wondered at, that many should become discouraged, and turn to secular pursuits. Still, however, we are persuaded, that with the Concordance and Bible in English, Hebrew and Greek, the zealous persevering minister may preach so as to interest and edify his people. If we may allude to our own experience, we have always found these books worth all others in the preparation of sermons.

It will be found, on examination, that all those ministers who have been much blessed as settled pastors, or as writers, have been much in prayer and much in study. Baxter, John Newton, Payson, Edwards and McCheyne are cases in point. John Newton, who was one of the wisest and best men in modern times, and whose works ought to be in the hands of every minister, tells us that although considerably advanced in life before turning his attention to the ministry; and though his early opportunities for obtaining an education and acquiring habits of study were very poor; yet he had acquired such knowledge of the original languages of the Scriptures,

as to be able to read the word of God in those languages with considerable facility. On the other hand, we have seen more than one Presbyterian minister, who had lost almost entirely the knowledge they once had of those languages. Paul's exhortation to Timothy is far from being inapplicable in our day and in our Church—"Give attendance to reading, to exhortation, to doctrine—Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Meditate on these things; give thyself wholly to them; that thy profiting may appear to all." Constant, earnest prayer and constant, earnest study will make acceptable pastors, and secure calls to inviting fields.

THE TRUE AND THE RIGHT.

1. Men are under obligation to do right. We need not prove this. Every one knows it and feels it. Conscience urges us to do right, and fastens on the mind a sense of guilt and demerit, when we do wrong. Cain's countenance fell, when God charged him with having done wrong; and Judas hanged himself in the vain effort to escape from the tortures of a guilty conscience. The nature of the mind compels us to feel the obligation to do right.

2. If men are bound to do right, then they are bound to inquire what is right. A is bound to pay to B all that he justly owes him; and consequently he is bound to ascertain what he does owe him. Husbands and wives, parents and children, are under obligations to each other; therefore, duty requires them to inquire into the nature and extent of these obligations. How else can they discharge them? These remarks apply to all obligations.

3. There is, then, an inseparable connection between *truth* and *right*. If we would know what is *right* in any particular case, we must enquire what is *true*. Truth reveals right. It is right that A should pay so much to B, because it is true that he received so much from him. It is right that husbands should love their wives, and that children should honor their parents; because it is true that they sustain certain relations divinely constituted, out of which those obligations arise. The connection between truth and right is universal. Every duty arises from one or more truths; and the duty can never

be understood or appreciated, until the truth is known. We are bound to worship, love and obey God, because it is true that he possesses infinite perfections, and is our creator and preserver. If it were true that there is no God; there could be no obligation to worship and serve God. If Jesus Christ were not truly Divine, it would not be right to worship him, nor to trust in him.

4. Evidently, then, there is an inseparable connection between *doctrines* and *duties*. The morals of the Bible are founded upon its doctrines. Reject the latter, and the former fall, of course. The first great duty of sinful men is, to believe on the Lord Jesus Christ. The people asked our Saviour—"What shall we do, that we might work the works of God?" He answered—"This is the work of God, that ye believe on him whom he hath sent." John 6: 27, 28. To believe on Jesus Christ, is to believe the truth concerning him, his character and his work, and to receive him as he offers himself in the Gospel. This great duty necessarily implies a knowledge of the doctrines of the Divinity of Christ and his Atonement. It likewise implies the knowledge of the doctrine of Depravity; for the necessity of trusting in Christ arises from the fact that we are depraved and condemned.

Indeed every christian duty arises from christian doctrines; and, more than this, the motives and encouragements to the discharge of duty are drawn from the doctrines of the Gospel. The doctrine of the atonement constitutes a powerful motive to the discharge of duty—a motive constantly urged by the Apostles. "For ye are bought of a price: therefore glorify God in your body, and in your spirit, which are God's." The doctrine of future rewards offers another mighty motive—"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." "And let us not be weary in well doing; for in due season we shall reap, if we faint not." The doctrine of Divine Providence presents another powerful motive to the discharge of duty. "Seek ye first the kingdom of God, and his righteousness." This is duty. One motive is—"and all these things shall be added unto you." Seek spiritual things first, and God will give the temporal. "Let your conversation be without covetousness; and be content with such things as ye have." This is duty. The motive is—"for he hath said, I will never leave thee, nor forsake thee." The doctrine of sanctification by the Holy Spirit presents another effective motive to holy living. "Flee fornication." This is duty. The motive urged by the apostle is—"that your body is the temple of the Holy Ghost, which we have of God."

Most evidently, then, there can be no such distinction as that frequently drawn between *doctrinal* preaching and *practical* preaching. Every doctrine of the Bible is practical in its nature and design; and all the doctrines taken together, constitute all the reasons and motives to the discharge of duty. Paul teaches this, when he says:—"We walk by faith, not by sight." That is—our conduct is controlled by the truths or doctrines we believe. We live and act as we do, because we believe as we do. Change our faith, and you change our practice as much. The same doctrine is taught by John, when he says—"This is the victory that overcometh the world, even our faith." The truth we believe, reveals our duties and the motives. We believe the truth; we obey the truth; and thus we overcome the world. They who heartily receive the doctrines of the Gospel, will heartily practice its pure precepts.

5. Let us take another view of this subject. The moral character of every individual is moulded, in large part, by the religious doctrines he embraces. No one wonders, that the worshippers of Mars, were warlike; the worshippers of Bacchus, intemperate; and the worshippers of Venus, licentious. The peculiar character of the Jew is the necessary result of his peculiar faith. The Mohammedan cannot possess the moral character of the Christian; nor can the Christian become like the Mohammedan. No one wonders, that when Christians of the third century, received the pagan idea of the inherent evil of matter, many of them repudiated marriage, and spent their lives in penances and fastings. Nor is it at all surprising that the materialistic infidels of France gave themselves up to sensual indulgence. A sensual faith produced a sensual life.

The God of the Christian is infinitely pure; therefore the worship and the meditations of the Christian tend to purity. Jesus Christ is clothed with "all human beauties, all divine." Consequently those who delight to contemplate his perfections, and whose cherished hope is, that they will dwell with him in heaven, become gradually assimilated to him. "He that hath this hope in him purifieth himself as he is pure."

6. This idea is strikingly presented in the Scriptures, by two figures. The sinner, when converted to God, is represented as *begotten* with the truth. "Of his own will begat he us with the word of truth." James 1: 18. "Being born again not of corruptible seed, but of incorruptible, by the word of God." 1 Peter, 1: 23. Like begets like. That which is born of the Spirit is spirit; and those begotten with pure truth are, like the truth, pure.

Again, truth is the *food* of the soul. "As new born babes desire

the sincere milk of the word, that you may grow thereby." God said to his people—"I will give you pastors according to my heart, which shall feed you with knowledge and understanding." Jer. 3 : 15. And Paul says, God gave such instructors, that his people, "speaking the truth in love, may grow up unto him in all things, which is the head, even Christ." Eph. 4 : 15. They who feed on truth, are nourished in holiness.

7. The intimate and inseparable connection between truth and piety is taught by Paul, when he says of the Jews—"I bear them record that they have a zeal of God, but not according to knowledge." All true zeal is founded upon knowledge. It is feeling awakened by the truth received into the mind and heart. Fanaticism is religious feeling excited by error; and it is mischievous in proportion to its strength. True piety is feeling excited by the truth; and in all its effects it is beneficial. The same idea is beautifully expressed by Bacon, when he says—"Truth and goodness differ but as the seal and the print; for truth prints goodness."

From the principles now stated, several very important practical truths may be deduced, viz :

1. The very common statement, that it matters not what a man believes, if only his conduct be right—is absurd. Truth only can discover right. Doing right is simply obeying the truth. (Rom. 1 : 8.) Therefore, he who knows not or receives not the truth, cannot do right. He who believes, there is no God, cannot worship and obey God. He who believes that Mohammed was a great prophet, will receive the Koran. He who believes the Pope to be Christ's Vicar, will obey the Pope. They who believe, as Paul did before his conversion, that heretics ought to be put to death, will persecute, if they have the power. The unavoidable tendency of a corrupt faith is to corrupt morals. Truth, therefore, is as valuable as holiness ; for it is essential to holiness. Truth is the wholesome food of the soul; error is its poison. Truth, attended by the Holy Spirit, sanctifies; error aggravates depravity. "Evil men and seducers wax worse and worse." No wonder, then, that faith, or the belief of the truth, is made essential to salvation; and no wonder, Paul said—"Though we, or an angel from heaven, preach any other Gospel unto you than ye have received, let him be accursed." "Buy the truth, and sell it not."

2. We can now see why Satan attacks the *doctrines* of the Gospel, rather than its *morals*. The latter commend themselves to the consciences of men, and are obviously necessary to their well-being, even in this life. To attack pure morals, therefore, would impair

his influence over all but the most corrupt. It is wiser for him to be "transformed into an angel of light." He comes, through his ministers, as a great advocate of sound morals, but skilfully assails the doctrines by which sound morals are sustained. He will not pull down the temple of truth, but will undermine it. It is our wisdom, therefore, to guard the doctrines, that we may preserve the morals of the Gospel. Especially let us guard the *fundamental* doctrines. "If the foundations be removed, what shall the righteous do?"

3. No one can justly claim to be *conscientious*, who is not an earnest enquirer after moral and religious truth. To do what one *thinks* to be right, is to be but half conscientious. God gave to man an *intellect*, whose office it is to discover truth, and a conscience whose office is to urge him to seek truth and obey it. If a debtor is conscientious enough to pay what he thinks he owes; he cannot lay claim to honesty, unless he takes pains to ascertain how much he owes. Many a man who is bankrupt, fancies himself rich, because he has not examined into the state of his business. Many a one is filled with self-righteousness, because he has taken no pains to know his duties to God and to men. Paul was once a proud Pharisee; but when the commandment came, he saw himself the chief of sinners. *Disciple* is one of the most appropriate names of christians; because they are *learners*—earnest enquirers after the whole of God's revealed truth. The language of the conscientious man is—"Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." We will learn the truth; and then we will obey it. Wilful ignorance is as much a sin, as wilful disobedience. It was one of the severe charges of God against his people—"Israel doth not know, my people doth not consider." David prayed as earnestly that he might know what was true, as that he might do what was right. "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Make me to go in the path of thy commandments; for therein do I delight."

4. Truth received into the intellect is of little value, unless it take hold of the conscience and the heart. To know the truth, is a great duty; to love it, is no less a duty. "Knowledge puffeth up; but charity (or love) edifieth." The heart is never moulded by truths it does not love; and truth disliked, or received with lukewarmness, cannot successfully contend against unruly passions excited by forbidden objects. David could say—"O how I love thy law; it is my meditation all the day;" and therefore he could also say—"I have refrained my feet from every evil way, that I might

keep thy word." Imperfect and indistinct views of truth and lukewarm attachment to it, are reasons why christians have so little religious enjoyment, and exhibit so little efficiency in doing good. To love the truth, is to love the right; and to love the right, is the best preparation to do it. "If there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not."

5. They who contribute to the spread of truth, do efficiently promote righteousness, peace and joy in the earth. For the fruit of truth is righteousness; and "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Nothing but the truth attended by the Holy Spirit can reform men; and without radical reformation they must be unhappy in this world, and wretched forever. Every one who shall receive God's truth, will say with David—"The law of thy mouth is better to me than thousands of gold and silver."

AM I A CHILD OF GOD?

Am I a child of God? Could a more important inquiry occupy the mind of a human being? The true answer to it determines what is now our character, what our privileges, what our eternal prospects. It determines our character; for all the human family are either children of God, or children of the devil, and in their character resemble the one or the other. 1 John 3: 10. It determines our privileges; for if we are children of God, we have access by the Holy Spirit unto the Father, and enjoy a Father's care and blessing. Eph. 2: 18, 19. It determines our future prospects; for "if children, then heirs, heirs of God and joint-heirs with Christ." Rom. 8: 17.

Our happiness in the present life depends very much upon our being able to give a satisfactory answer to this momentous question. It is a great thing to be able to say with the Psalmist—"This God is our God for ever and ever: he will be our guide even unto death." It is unspeakable happiness to feel the full import of the phrase—"Our Father who art in heaven." It gives confidence in an overruling providence in this world, and in the sufficiency of his gra-

cious help for this world and the next. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." It is a blessed thing, when we are obliged to walk through darkness, to have light within and light above—to have the witness of the Spirit, that we are the children of that God, who is "a very present help in trouble," and whose never failing promises light up the eternal future—to know, that we are of the number to whom "all things work together for good." There is a world of happiness in the assurance expressed by Paul, when he said—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." To be in doubt on a question involving interests so immense, not only deprives one of the happiness true religion is designed and adapted to impart, but causes painful disquietude.

The Christian's *usefulness* is almost as deeply involved in the satisfactory answer to this question, as his happiness. If Christian uprightness and good-doing commend religion to the consciences of men, as true and right; Christian cheerfulness and joy commend it no less strongly, as a source of present enjoyment. It is most important, that worldly persons, whilst they see that religion denies us improper pleasures, should also be convinced that it more than makes up for the self-denial it requires, in the higher pleasures it imparts. Let our children and others know, that we deny ourselves inferior pleasures, not only that we may engage in a noble cause, and that we may be prepared for "the inheritance of the saints in light," but that we may *now* partake of more solid and higher joys. Let the young Christian show the gayest of his acquaintances, that religion greatly adds to the highest pleasures of earthly nature, and imparts a more uniform cheerfulness. Let the man of business prove that religious principle can triumph over the love of gain, and yet secure all that is needed of worldly goods. Let the afflicted Christian show, that true religion has joys not dependent upon anything earthly. All this may be done by those who enjoy the sweet assurance, that God is their Father, Christ their elder brother, the Holy Spirit their comforter, angels their ministering spirits, and heaven their home.

But not only is religion rendered more attractive by the joys of an assured hope; it likewise prompts to greater activity. There is something in human nature, that clings to what it has, till it gets something better. Men are familiar with present self-denial in the prospect of future good; but there must be some assurance, that the self denial will be rewarded. He who doubts his interest in Christ, is tempted to seek in the world what he does not find in religion.

He who is assured of such an interest, and that by present self-denial and labor he is laying up treasure in heaven, feels that he can well afford to suffer and to labor as God shall direct. It was when Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt," that he refused to be known as the son of Pharaoh's daughter; "for he had respect unto the recompense of reward." The Hebrew Christians "took joyfully the spoiling of their goods," because they knew that they had "in heaven a better and an enduring substance." The Christian's hope is his helmet, with which in the present warfare he cannot afford to dispense.

The question returns—Am I a child of God? "O that I could answer it affirmatively," exclaims many a professing Christian. "I hope I am a child of God; I sometimes believe I am, and feel that I can say—'Abba, Father;' but again doubts and fears return and mar my peace. I see in myself so much imperfection; I am so often stupid, and cold, and worldly; I am so forgetful and neglectful of duty and privilege; can it be that I have been born again? Most gladly would I have this great question settled one way or the other. Can assurance be attained?"

The question, dear anxious soul, can be settled. A satisfactory answer can be given; or rather, you may be able yourself to answer it. It is not true, as some imagine, that assurance belongs to the nature of true religion; so that every one who is regenerated, knows it, and knows just when the change takes place. It is said, that regeneration effects a great change in the mind; it makes a man "a new creature, so that old things are passed away, and, behold, all things are become new." It is a *quickenings*—a passing from death unto life. And can any one, it is asked, experience so great a change without knowing it? This looks plausible; but let it be remembered, that there are frequently great changes in the feelings of persons, when they are not born again. It is true, that every one who is regenerated, knows that a great change has taken place in him; but he may not be so sure, that this change is of the right kind. There are several difficulties in the way of reaching a satisfactory and undoubted conclusion on this subject.

In the first place, many persons who are intelligent on other subjects, have very inadequate knowledge of the Scriptural evidences of a change of a heart. Great numbers, for example, suppose, that this change is in all cases followed by instantaneous joy, even very great joy; and until they have some such experience, they suppose themselves still unregenerated, however great their interest in the worship and service of God. But, as we shall hererafter see, this is a

great error. True religion does indeed produce joy; but it likewise produces sorrow; and "godly sorrow" is as good evidence of regeneration, as godly joy. Moreover, there is counterfeit joy, as well as counterfeit repentance. The prayerful reader of the Scriptures cannot but see, that the inspired writers have been careful to describe the character of the child of God. Every Christian has views, affections, desires, joys, sorrows, which only regenerated souls have. Those exercises, peculiar to the renewed heart, are very repeatedly and distinctly stated; and if we would arrive at a safe conclusion respecting our conversion, it behooves us to acquaint ourselves with those portions of the Scriptures. Our Saviour said—"Blessed are they that do hunger and thirst after righteousness; for they shall be filled." Here we have one leading trait in the Christian character. Every regenerated soul hungers and thirsts after righteousness; and no other soul does. In the sermon on the mount, we find several other distinguishing traits pointed out.

Another difficulty arises from the fact, that comparatively few persons are sufficiently accustomed to observe and analyze their own feelings, to be able to give an account of them, satisfactory to themselves or to others. This difficulty is increased, in many instances, by the indistinctness of their views of divine truth. All true religious feeling is awakened in view of the truths of God's word; and therefore confused views result in indistinctness of feeling. The most skillful physician is often perplexed in the effort to learn from an ignorant patient the precise character of the suffering he is enduring. The same is true of the attempts of the spiritual physician to ascertain the real character of the exercises of of an anxious mind. The difficulty is still further complicated, in many cases, by peculiar states of mind. The sympathetic feelings may have been much excited, either by the loss of friends, or by strong appeals to them from the pulpit, or by the presence of others under such exercises. Or religious fears may have been much aroused, and may be mistaken for gracious exercises, or may obscure exercises really gracious. Or a melancholy temperament, or melancholy, as a diseased state of the physical system, may render it extremely difficult either for the person himself, or for others to determine anything respecting his state of mind. Or vital piety may be so feeble in the soul, that its exercises cannot easily, or at all, be distinguished from many other feelings or emotions which connect themselves with religious experiences. This difficulty may occur either because spiritual life, as in some instances, animal life, is very feeble in its beginnings; or because the individual is in a backslidden state, and all his graces are feeble and ob-

sure. Add to all these difficulties the deceitfulness of sin, which in too many instances leads persons to think of themselves more highly than they ought to think, and Satan's temptations which drive them to the opposite extreme. I view of such difficulties it is quite absurd to say, that every regenerated person knows himself to be regenerated. Assurance, though desirable and attainable, is not essential to the existence of true piety.

Assurance is attainable, for many have attained it, and all are exhorted to attain it. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry—Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." To know what is the witness of the Spirit, and to be sure that we have it, requires much diligence. Assurance is too great a blessing to be enjoyed without diligence. "Wherefore—the rather, brethren, give diligence to make your calling and election sure." 2. Peter 1: 10. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." Heb. 6: 11.

In another number we hope to go into a careful examination of this great question; and we may follow it up with some views of *Christian experience*, which we hope will prove both interesting and profitable to our readers.

THE PITTSBURGH CONVENTION.

A somewhat novel and most interesting Convention was recently held in Pittsburgh. It was a convention of four Synods, viz: of Pittsburgh, Wheeling, Alleghany and Ohio. The object for which these Synods assembled is one of transcendent importance, viz: to promote vital piety and the revival of religion. The Convention was opened with a sermon by the venerable Dr. Hoge, of Columbus, from Zech. 4: 6. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Dr. Hoge was chosen President, and the Clerks of the four Synods were appointed Clerks of the Convention.

As might have been anticipated from the meeting of such a body, for such an object, the discussions and exercises were of a character

deeply and tenderly interesting. Amongst those in attendance was Rev. Dr. Frederick Monod, of Paris, who preached an excellent sermon on assurance of faith. To be present and to participate in such services on such an occasion, was no ordinary privilege; and we deeply regretted, that our duties did not allow us to accept an invitation to be present. We cannot but hope and believe, that blessed fruits will be gathered from this meeting.

The Convention issued a Pastoral Letter, the whole of which, if we had room, we should be glad to publish. We can only copy the following extract:

MEANS FOR A REVIVAL.

And now, dear brethren, let us look at the SCRIPTURAL MEANS that are more especially requisite for securing a revival of God's work. As we have sinned, and as God could not do many mighty works amongst us because of our unbelief, our first business is to return to our God with fasting and praying, and with weeping. The Lord's hand is not shortened, that he cannot save, neither his ear heavy, that he cannot hear; but our iniquities have separated between us and our God. Let us come with a lively faith in our Lord Jesus Christ, and in the all-sufficient power of the Holy Spirit; for it is "not by might nor by power, but by my Spirit, saith the Lord." We propose to you no new means, but an earnest, believing resort to the scriptural methods. God is the same God, and his word is the same, as when thousands were born to him in a day. And,

1. *Individual self-inspection* as to the state of piety in our own hearts; the nature and causes of our declension; the sins which so easily beset us. No one of us can do this for his brother. This Convention can only charge you, that the great business lies between your own soul and the living God. There must be deep, honest, earnest heart-searchings, by pastors and people, in their closets. There must come a reviving of the spirit of grace, and of supplications. We must have the personal, inward preparation for the Holy Spirit's mighty coming among us.

2. We say, then, secondly, There must be, at the threshold of this great work, a *wrestling with God in secret prayer*. No public services ought to overshadow this great, first, essential, requisite. As it is God's own work—as he is to be supplicated—each pastor, and ruling elder, and member, must come up to this work of private, individual prayer to God. Ask as of a living, personal being; as man asketh of man; nay, as a son asketh of a father; nay, as a sinner asketh of the great Saviour—"and ye shall receive." SEEK, as for some definite thing. Seek earnestly as for this great thing, "and ye shall find." KNOCK, as at a door of entrance, according to the appointed way, "and it shall be opened unto you."

3. Let us *hasten to put all hindrances out of the way*. If there be bickerings and alienations among the members; if there be coolness and distance towards the ministers or ruling elders; if there be habitual absence from the prayer-meeting and the closet; if there be

a lack of family religion; if there be formality in prayer; if there be grievous withholding of means or labors from Christ's cause; if there be a dull *routine-work* among us in the ministry; and especially if we have failed to *come together*, Pastors, Ruling Elders, and People, in a lively sympathy; going from house to house, and speaking often one to another; watching for souls as they that must give account—let us hasten at the outset to put away all these stumbling-blocks. Brethren, let us not grieve the Spirit of God, nor quench the Holy Spirit.

In the judgment of this Synod, an important means, not duly estimated by the ministry, nor by many of the people, is *Expository Preaching*. Yet, if the hearers have become fond of orations from a text, or elaborate essays, with a passage of God's word for a motto, there is all the greater need of returning to the more scriptural method. Though our blessed Lord once preached from a single text, (Luke 4: 18,) his more common practice was to "EXPOUND unto them in all the Scriptures, the things concerning himself, beginning at Moses and all the prophets." Luke 24: 27. And it was the talking by the way, and *opening to them the Scriptures*, that made their hearts burn within them. Peter, at Pentecost, gave a simple, pungent exposition of a whole paragraph in Joel's prophecy, and behold the result. Paul, "as his manner was," went in unto the Jewish synagogue, and three Sabbath days reasoned with them out of the Scriptures, *OPENING and alleging* (setting forth) that Christ must needs have suffered. Acts 17: 3. If it seem not so popular in any quarters, or if it appear to any to trammel the oratory of the speaker, yet we must all the more earnestly look to God to bless his own word, as he promised. And so far from exposition being inconsistent with eloquence, the true pulpit eloquence is the earnest and adequate opening of these lively oracles. Apollos was "an eloquent man, and mighty in the Scriptures." Our business with the people is to "*preach the Word,*" "*rightly dividing,*" (with surgical exactness,) "the word of truth"—"bringing out of the treasure, things new and old"—if any *novelties*, yet always *scriptural* novelties. And if any declaration or exhortation of this body be requisite to enforce this high duty, we solemnly exhort to this practice of *expository preaching*, as in our judgment, a great want of the times, and an important means for a revival of true religion among us.

And closely connected with this, a scriptural means for revival is the work of *Catechetical instruction*. "Lovest thou me?" saith the Master. Then the first charge, and also the leading test of the ministerial fidelity to the flock is, "FEED MY LAMBS." No ministerial or parochial labors can dispense with this. A training to the Westminster Catechism is the high privilege of the children of our beloved Presbyterian Church—their Christian birth-right. Alas for the families and the churches where it is not vigorously prosecuted; where any other Sabbath-school literature crowds out these precious formularies of doctrine, and where any miscellaneous teaching dispenses with these scriptural rudiments. Luke professed, in his Gospel narrative, only to assure Theophilus of those things wherein he had been already *catechized*. Luke 1: 4. Has this practice of our

fathers fallen into disrepute and disuse among many of you? We exhort you, return to it with keen relish. Is not this neglect a reason why they, who, for the time they have lived in our Church, ought to be teachers, "have need that one teach *them* again which be the first principles of the oracles of God," and are unskillful in the doctrine of justification. Heb. 4: 12.

We recommend most earnestly for ourselves and for the churches, *whatever measures shall bring us* to special, private, and social supplication for this great blessing. Let us search the Scriptures. Let us examine the warrants. Let us look well to all the precedents in the word of God, and in our own history. Let us remember the precious times of reviving through which we have passed, and in which some of us have been converted to God. Consider the infinite worth of the immortal soul, and the cost of its redemption. Let us put supreme honor upon the blessed Spirit, as the glorious Third Person of the adorable Trinity, and let the whole people come together, as in the days of Joshua, and as at Pentecost, "with one accord."

And brethren, we beseech you to wait upon God. Let not this great work terminate in some special occasion. Pray, and pray again. Pray and faint not. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for us. Importune him who has said that he is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children. Shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? We tell you that he will avenge them speedily. Yet the great personal question with each one of us is, When the Son of Man is ready, and is just waiting to come, shall he find faith on the earth?

Dearly beloved brethren, let us "confess our faults one to another, and pray one for another, that we may be healed." "Sanctify a fast, call a solemn assembly, gather the elders, gather the people, sanctify the congregation, gather the children. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, "Spare thy people, O Lord, and give not thy heritage to reproach." We promise on our part a greater fidelity to your souls; we engage, God helping us, to speak to you plainly and tenderly, and to tell you the whole truth—the whole counsel of God, whether you will hear or whether you will forbear. We engage to pray for you, and to pray with you more earnestly than we have hitherto done! And, brethren, pray for us that the word of the Lord may have free course and be glorified.

ENCOURAGEMENT TO EXPECT A REVIVAL.

We have ample ENCOURAGEMENT to wait and hope for this blessing. Because it is the Lord's work; because he has instituted the ministry and all the means of grace for this very end; because he has predicted and promised immense outpourings of the Spirit upon all flesh; because he has carried the Church thus far through perils and trials and will not desert her now; because the Saviour has his re-

ward secured to him for the travail of his soul; because his intercessions are prevalent; because God loves the souls of men infinitely more than we can think; because he is sovereign, and can do as he pleases beyond the power of Satan to hinder, and because he will do as he has said; therefore, this work is the chief, dear, inalienable work of the Godhead. He will not give it up though we be faithless; he will carry it on by other instruments, after we have fallen in the wilderness. Therefore, dear brethren, we may use these *pleas* with God, and rising, far above them all, shall be this plea—**FOR THINE OWN NAME'S SAKE!** to make good thy word, to glorify thy name, to gladden thine own heart, to gather jewels for the Redeemer's crown, to accomplish thine own proper work beyond all the glories of the old creation, and according to a covenant with David, thy servant, greater and better than thy covenant with the day and night. Only consider, dear brethren, what would be the blessedness of a mighty outpouring in this whole region of country. The proper power of the Church would be brought out to confront a scorning world. The avarice and cupidity of her members would relax its grasp upon gold, and the treasures of the Boards would be speedily supplied in their present pressing emergencies, and the glorious cause would go forward.

How blessed would it be if pastors and people should be found moved by a fervent desire for this work, and the churches should be humbled before God, and the careless professor should be aroused, and the backsliding should be found coming back with heart smittings and confessions; if the poor prodigal sons among us should rise and return to their Father; if parents and children together should break out in rejoicings at having salvation come to their house; if aged sinners should be brought to bow their hoary heads in the first act of penitence and prayer, and if our own dear children and youth should come to us, asking us father, mother, what shall I do to be saved? O, brethren would not this be blessed indeed? Would there not be great joy in our cities and in our whole region? Would not heaven and earth rejoice together, at new born souls flying as a cloud, and as doves to their windows? Then would come the blessing that is yet waiting to be bestowed, when our sons and our daughters shall prophesy, and our young men shall see visions, and our old men shall dream dreams, and when upon the servants and handmaids God will pour out his Spirit and they shall prophesy, and in Mount Zion there shall be deliverance as the Lord hath said.

This Convention do, therefore, recommend to all their churches within these bounds:

1. That this letter be read before the congregation on the first Sabbath after the reception of it, by the minister or elders.
4. That a special meeting of each session be held at the earliest convenient period, to take these topics into prayerful consideration.
3. That a general pastoral visitation be carried out as promptly as possible, in which all the elders shall co-operate with the pastor, going two and two from house to house.

4. That the pastors preach during this month, on topics immediately bearing upon the great subject of the revival of God's work.

5. That especially on the *First Sabbath in January*, all the pastors preach, if possible, on the practical aspects of this subject.

6. That the First Thursday in January be observed throughout the bounds of these Synods, as a day of Fasting, Humiliation, and Prayer, for the reviving of God's work among us, speedily.

Resolved, That the concurrence and co-operation of any ministers, Churches, or Synods, in the views and action commended in the foregoing paper, will greatly encourage the hearts and strengthen the hands of the ministers and elders composing this Convention.

THE SEMINARY MATTER.

The eyes of the whole Church are now turned, with intense interest to the movement to found the North Western Theological Seminary. Large numbers have read the pamphlet we have felt constrained to publish, and have been surprised and pained at the disclosures it makes. Persevering efforts have been made to satisfy the Church, that the Synod of Missouri was excluded, simply because it was supposed to have voluntarily withdrawn, and that there was no intention, in connection with the Seminary, to produce agitation on the subject of Slavery. But the letters of Dr. McMaster have dispelled all doubt on this subject. Those letters contain most grievous charges against the ministers of the South, as a class, against all those in the bounds of the seven Synods, who desire the General Assembly to control the Seminary, and against the General Assembly itself. They urge the necessity of organized resistance, and propose plans for keeping the Seminary out of the hands of the General Assembly, some of which are of the most extraordinary character, designed to put it out of the power of the Synods themselves to make such disposition of it. They distinctly intimate the necessity of proceeding cautiously and secretly in the execution of these plans.

Whilst it is to be hoped, that but few have concurred in the sentiments expressed in these letters and in the plans proposed, it cannot be believed that they are confined to the writer. However this may be, the charges on which the whole proceeding is based, are true or false. If true, they are alarming truths; if false, they are

most inexcusably and injuriously false. In either case, there can be but one opinion amongst right-minded men respecting the utter inconsistency of the position the gentlemen concerned have occupied before the Church, and the position which the letters assign to them. No human being, from reading the Presbyterian of the West—the organ of Dr. McMaster—could have imagined, that he held the opinions expressed in his letters, or was engaged in the plans there suggested. If under any circumstances such inconsistency can be justified, as we believe, it cannot; certainly in the Church of Christ it cannot.

The whole matter, however, is now before the Church; and the question is made respecting the truth of the charges. We have pronounced them untrue, and have given a number of facts to prove them so. The Presbyterian of the West has published at some length in reply to our pamphlet, but the Editor has carefully avoided saying anything respecting the injurious charges. The effort has been to divert attention from them to other comparatively unimportant matters. To such a course, men, conscious of rectitude and confident of the truth of their statements, never resort. When an issue is fairly made as to the truth of their statements, especially when great interests are involved, they will meet it fairly, proving or retracting.

But since the appeal is made to prejudice—the uniform resort of error and wrong-doing—it may be necessary to counteract its effect by correcting false statements. In a late number of Dr. McMaster's organ, our views of slavery are caricatured in a manner that might do credit to a Jesuit. We give a single example. By way of proving us not an emancipationist, the Editor says—"He has declared himself opposed to emancipation in Missouri, if the slaves are to be removed to any other slave State." Now for the facts. A secular paper in St. Louis said—"Let us have no *emancipation*, but simply a *removal of slaves from Missouri*," and the Editor proposed, that "a small bounty be offered to every owner who shall *permanently remove his slaves to a more Southern field of labor*." Against this plan of hiring the slaveholders in Missouri to sell their slaves to the South, we entered our protest, and remarked as follows: "This might be very well, if we were under no obligations to look further than the social and commercial interests of Missouri. But the slaves are *human beings*; and they have rights which both the duty and the true interests of the State and of the masters require them to respect. Masters cannot, without great guilt, sell their slaves for the sake of gain, or to get rid of them, as if they were horses. God says to all

masters, 'Give unto your servants that which is just and equal, knowing that ye also have a Master in heaven; and the golden rule, which requires us to do unto others as we would have others do unto us, applies as fully to servants as to other men,' &c.—*St. Louis Pres. of Feb. 26.*

Such was our language. We objected to a plan of getting rid of slavery *without emancipation*, by hiring masters to sell their slaves to be carried South; and this, in the eyes of Dr. Monfort, was opposing *emancipation!* His charge is very peculiar. We stand charged with the sin of opposing *emancipation* in Missouri, if the slaves are to be removed to any other slave State—that is, *if the slaves are not to be emancipated.* We plead guilty to the charge. We are utterly opposed to *emancipating* slaves by selling them into other slave States. Now, we get an idea, we are to presume, of the kind of emancipation Dr. Monfort advocates! Really it is painful to see a minister of the Gospel, in his efforts to cripple the influence of a brother minister, descend to methods of which any respectable politician would be ashamed. We never owned a slave; but if obliged to choose between the two, we would rather hold slaves, than hold such morals.

We think it worth while to notice another effort of the same character. In Dr. McMaster's organ of the 17th inst., we read as follows: "In 1849, when Dr. McMaster was first elected to New Albany, Dr. Rice opposed him as an abolitionist, and was overruled by seven Synods, Cincinnati, &c. He then, having power over minorities in several of these Synods, got up a voluntary association, like the American Home Missionary Society, irresponsible, and in defiance of the Synods, which he called the Cincinnati Theological Seminary." Now, we beg leave to remark—

1. That as only *one* of the seven Synods ever heard of our objections to Dr. McMaster, until after the founding of the new Seminary, it is impossible that the other *six* could have "overruled" them. The statement is, therefore, palpably untrue.

2. As to the "voluntary" and "irresponsible" feature of the Seminary, Dr. Monfort, in a letter now before us, said—"Your plan of direction, support, etc., may be best for the present." Having the sanction of *such a man*, could we be far in the wrong?

3. As to the "defiance" of the Synods, power over "minorities," etc., we give the testimony of the Synod of Cincinnati, within whose bounds the new Seminary was located, and which body was specially bound to take cognizance of the matter. That Synod, at its meeting in 1851, having received a statement of the history,

plans and prospects of the Seminary, adopted the following resolution:

“*Resolved*, That the Synod have heard, with deep interest, the statement of the Board of Directors of the Cincinnati Theological Seminary, and rejoice in the measure of success thus far attending their efforts to train young men for the work of the ministry, and hope, that under the blessing of the Head of the Church, it may prove eminently useful in the important work on which it has entered.”

This resolution was adopted by a vote of *sixty-two* to *nineteen*, notwithstanding the earnest opposition of the particular friends of N. Albany. Is it true that the Synod of Cincinnati did thus heartily endorse an *unpresbyterian* Seminary, gotten up in defiance of its authority and of six other Synods? It did so; or Dr. Monfort, stands before the public in a painful attitude. Certainly even he will admit that *sixty-three* to *nineteen* is an extraordinary *minority*!

We may as well add, that although Dr. Monfort declined being a Director in the new Seminary, in consequence of holding the same office in N. Albany, he said—“My opinion is, that Dr. Monfort, of Franklin, and Jas. A. McKee, of New Washington, would act as Directors, and both are important men in our Synod.” These important men—one his ~~own~~ uncle—he thought, would help forward this “voluntary,” “irresponsible” thing, gotten up “in defiance of the Synods!”

It is painful thus to expose a minister of the Gospel, who might, if he would, do good; but his persevering misrepresentations of us and our doings, leave us no choice. We do not wonder, that it has been thought well to have his paper *endorsed*; it certainly needs endorsement.

We observe, that, instead of meeting the issue in regard to Dr. McMaster's letters, Dr. Monfort republishes a defense of his views by Drs. Breckinridge and Humphrey, made several years ago, when they had not seen the resolutions adopted by the Synod of Cincinnati and his *dissent*; and certainly had not seen his *letters*. Would it not be well to try and get them to endorse the letters?

It is not our purpose to fill our columns with this controversy. The facts are before the Church; and all can judge for themselves. When assailed, we shall expose our assailants, just so far as it may be necessary.

DR. BRECKINRIDGE'S WORK.

The work some time since announced, as in the press. and about to be issued by the Carters', of New York, from the pen of Dr. R. J. Breckinridge, has made its appearance. The title is as follows :—
The Knowledge of God objectively considered. Being the First Part of Theology, considered as a Positive Truth, both inductive and deductive." The author states that the plan which he has adopted, thus :

"There are, therefore, three great aspects of Divine Knowledge unto salvation, whenever that Knowledge is considered either as positively certain, as constituting a true science, or as capable of being taught in a manner either natural or exhaustive. These are the knowledge of God considered Objectively, considered Subjectively, or considered Relatively. This volume embraces the first of those three portions of Christian Theology—the first of those three aspects of Divine Truth : and its main object is to present in a perfectly distinct and connected manner, and to demonstrate as positively certain, the science and system of Divine Knowledge, simply as Knowledge, unto salvation."

Whether this general plan is the best, as also whether the particular order of discussing the different points embraced in it, is the best that could be adopted, perhaps it would not be wise to decide, until the entire work, of which the volume before us is only the first part, shall have been completed. Undoubtedly it is a view of the whole subject, which is philosophical, and therefore a view which it is desirable to have presented. But concerning the great ability with which every subject is discussed, there can be but one opinion. Dr. Breckinridge's style and modes of thought are peculiarly his own; and this fact invests whatever he writes with a more than ordinary interest. Whatever thoughts or views he may have gained from others, they are made peculiarly his own. If the views presented are not original, as in discussing the doctrines of Christianity this is impossible, still there is originality as well as freshness, vigor, and often beauty, in his mode of presenting them. He reasons closely, and as a general thing conclusively; yet often it requires the closest attention to follow him step by step in his logical processes. To the general reader this peculiarity would be an objection to some

parts of his work; whilst to minds disciplined to close thought, it may seem an excellency.

As the first system of Theology from a Presbyterian minister in the United States, and as the product of a mind so gifted, so peculiar, and of so varied attainments, this work will be much sought after; and its merits, we do not doubt, will place it amongst the standard works on Theology. We hope the author may be spared to complete the work.

SOUTH CAROLINA AND THE SLAVE TRADE.—It is amazing that, at this time of day, the Governor of South Carolina should venture to recommend the re-opening of the infamous slave trade. Yet he has done so: and the committee to whom was referred this part of his message, have made a majority and minority Report. The majority Report offers the following resolutions:

Resolved, That our Senators in Congress be instructed to propose to the Senate the abrogation of the eighth article of the treaty of Washington, as provided for in the eleventh article of that treaty, and also of all other treaty stipulations in relation to the slave-trade; and that our Representatives in Congress be requested to make the same proposal to the House of Representatives.

Resolved, That our Senators and Representatives in Congress be requested, whenever the repeal of any act prohibiting the slave-trade or declaring it piracy be proposed to their respective bodies, to give it their support.

Resolved, That his Excellency the Governor be requested to send a copy of the above report and resolutions to the Governor of each of the Southern States, that it may be laid before their respective Legislatures.

The minority Report offers the following:

Resolved, That in the opinion of this body the introduction of barbarians, whether slave or free, from any part of the world, would be injurious to the best interests of the State of South Carolina.

Resolved, That in the opinion of this body an endorsement by the Legislature of the proposition to revive the African slave trade would be calculated to sow dissension throughout the South at a time when its union is necessary to its safety.

Resolved, That, inasmuch as citizens of South Carolina do not participate in the prosecution of the African slave trade, this State feels little interest in the species of punishment denounced against the violators of the laws of the United States upon the subject, and would consider any effort on her part, in the existing division of sentiment at the South, to procure their repeal, as unnecessary and impolitic in the last degree.

THE REBELLION IN INDIA.

The mutiny of the Sepoys in India with its fearful results must be regarded as the darkest and most mysterious event in connection with the modern history of Christian Missions. The best information shows, that this rebellion against British authority was a Mahometan plot, formed and executed in the hope of exterminating all Europeans in India, and of regaining their lost power. The inhuman cruelties perpetrated not only upon men, but upon women and children, would do credit to a set of demons. The rebellion is now nearly or quite suppressed; and British power will probably be more firmly established than ever; but the work of destruction has been fearful. Rev. Dr. Duff states the number of British Christians massacred as not less than *thirteen hundred*; whilst more than twenty missionaries have likewise perished.

The destruction of the Mission property has been immense, amounting to not less than \$354,000, the greater portion of which belongs to the English Missionary Society and the American Presbyterian Board of Foreign Missions. The loss of the former is estimated at \$160,000 that of the latter, at \$150,000.

God has spoken to the Christians of Great Britain and of the United States. With propriety may we adopt the language of the venerable Dr. Duff on the subject:

“O, that British and American Christians would be shaken by this earthquake out of the drowsiness of the past with its meagre drowsy action! Now, if ever, is the golden opportunity. When the Prince of Darkness, through his emissaries, brought the Lord of glory to an ignominious death on Calvary’s cross, little reckoned he that, instead of extinguishing, he was only establishing and for ever glorifying his name and cause on earth. So, with similar short-sighted policy now, he may have stirred up his heathen emissaries to imbrue their hands in the blood of the heralds of the cross, plunder and lay waste their property, and annihilate their Bible stores in the hope of thereby exterminating the Redeemer’s name and cause from this vast land, in which for thousands of years he has exercised undisputed sovereignty over its teeming myriads. But if Christians are true in their professed loyalty to their Saviour-King, they will turn this policy of the arch-enemy into foolishness and irretrievable defeat. They will now arise and come forth with twice redoubled energy, and more than twice redoubled liberality—energy and liberality sustained by an Abraham-like faith, and a Jacob-like prayer; and if they do so, Satan’s long consolidated dominion in India will soon be wrenched from his tyrant grasp, and converted into a glorious province of Immanuel’s universal empire!

 EDITORIALS.

AMERICAN BIBLE SOCIETY.—A painful controversy has been going on for some months past, as many of our readers know, respecting certain liberties taken by the Board of Managers of this important society in issuing a new edition of the sacred Scriptures. At the regular monthly meeting of the Board, held on the 3d inst., the following persons were announced as a special committee, to whom the whole matter of the late revised version is referred, with all the documents and papers relating to it, viz: R. S. Storrs, D. D., of Brooklyn; W. B. Sprague, D. D., of Albany; Thos. De Witt, D. D., Bishop Janes, William Adams, D. D., and G. T. Bedell, D. D., of New York; Hon. John McLean, of Ohio; and Hon. Walter Lowrie and Chas. Tracy, of New York. Walter Lowrie declined serving.

Great responsibility is devolved on this Committee. It is difficult to conceive of a more important subject, than the one committed to them; or one which demands more wisdom. It would be a great calamity to the cause of Christianity, if the friends of the Bible should become permanently divided in reference to the American Bible Society. May wisdom from on high be imparted.

EMBARRASSMENT OF THE SUNDAY SCHOOL UNION.—It is to be lamented that this valuable institution, which has done so much in diffusing amongst the children of our country the knowledge of the Gospel, has become involved in serious financial difficulties. A formal arrangement, it is stated, has been made with its creditors under which four years and six month's will be allowed for discharging its liabilities, in annual and semi-annual installments. The pastors of the evangelical churches of Philadelphia and New York have recommended, that the Sunday Schools of the United States come to the relief of the Sunday School Union. The plan suggested is—that the schools uniting in this effort agree, as God may prosper them, to contribute each at least one hundred dollars annually, for five years. This is a recommendation worthy of consideration.

POPERY IN BELFAST.—Recently an eminent Papist, in his evidence before the Commission on the late riots, spoke of Belfast as a Roman Catholic town ruled by Protestants. Measures were then adopted to ascertain the relative proportions of the two classes of citizens. The following is the result :

	Prot's.	R. C.
Public Bodies—Managers, Members, Electors, Jurors, etc.	17,384	2,973
Churches, Chapels, Ministers of Religion	119	13
Professions, Trades, etc.	1,598	156
Skilled Labor	3,121	878
Contributions	\$19,750	\$496

After this there will surely be no more doubt or dispute as to whether Protestants or Papists should govern Belfast.

The *Dublin Packet* subjoins :—“ In your comparison of the Protestant and Roman Catholic elements in Belfast, you forgot to mention that the only institution in which the latter predominates is the poorhouse, where the Roman Catholic paupers are two to one Protestant, although the Protestant population is two to one Roman Catholic; and even the poorhouse is supported most largely by Protestant money!” The Roman Catholics predominate also in the jail.

OLD SCHOOL CHURCH IN DETROIT.—Within the last few months, an Old School Presbyterian Church was organized in Detroit; and on the 1st Sabbath in December, Rev. Henry Neill was installed as pastor of this church, by the Presbytery of Michigan. The occasion was one of far more than ordinary interest; and the prospects of the new church, now numbering *forty* members, are very cheering.

DR. LIVINGSTONE AND THE AFRICAN CHIEF.

The following very interesting, impressive and admonitory narrative, is from Dr. Livingstone's *African Travels*, just published by the Harpers.

Sechele was seated in his chieftainship when I made his acquaintance. On the first occasion in which I ever attempted to hold a public religious service, he remarked that it was the custom of his nation, when any new subject was brought before them, to put ques-

tions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he inquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the "great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away," &c. He said, "You startle me: these words make all my bones to shake; I have no more strength in me; but my forefathers were living at the the same time yours were, and how is it that they did not send them word about these terrible things sooner? They all passed away into darkness without knowing whither they were going." I got out of the difficulty by explaining the geographical barriers in the North, and the gradual spread of knowledge from the South, to which we first had access by means of ships; and I expressed my belief that, as Christ had said, the whole world would yet be enlightened by the gospel. Pointing to the great Kalahaai desert, he said, "You never can cross that country to the tribes beyond; it is utterly impossible even for us black men, except in certain seasons, when more than the usual supply of rain falls, and an extraordinary growth of watermelons follows. Even we who know the country would certainly perish without them." Re-asserting my belief in the words of Christ, we parted; and it will be seen further on that Sechele himself assisted me in crossing that desert which had previously proved an insurmountable barrier to so many adventurers.

Seeing me anxious that his people should believe the words of Christ, he once said, "Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; if you like, I shall call my head-men, and with our litupa (whips of rhinoceros hide) we will soon make them all believe together." The idea of using entreaty and persuasion to subjects to become Christians—whose opinion on no other matter would he condescend to ask—was especially surprising to him. He considered that they ought only to be too happy to embrace Christianity at his command. During the space of two years and a half, he continued to profess to his people his full conviction of the truth of Christianity; and in all discussions on the subject he took that side, acting at the same time in an upright manner in all the relations of life. He felt the difficulties of his situation long before I did, and often said, "O, I wish you had come to this country before I became entangled in the meshes of our customs!" In fact, he could not get rid of his superfluous wives, without appearing to be ungrateful to their parents, who had done so much for him in his adversity.

In the hope that others would be induced to join him in his attachment to Christianity, he asked me to begin family worship with him in his house. I did so; and by and by was surprised to hear how well he conducted the prayer in his own simple and beautiful style, for he was quite a master of his own language. At this time we were suffering from the effects of a drought, which will be described further on, and none except his family, whom he ordered to attend, came near his meeting. "In former times," said he, "when a chief

was fond of hunting, all his people got dogs, and became fond of hunting too. If he was fond of dancing and music, all showed a liking for these amusements too. If the chief loved beer, they all rejoiced in strong drink. But in this case it is different. I love the Word of God, and not one of my brethren will join me."

When he at last applied for baptism, I simply asked him how he, having the Bible in his hand, and able to read it, [he had at this time learned to read,] thought he ought to act. He went home, gave each of his superfluous wives new clothing, and all his own goods, which they had been accustomed to keep in their huts for him, and sent them to their parents, with an intimation that he had no fault to find with them, but that in parting with them he wished to follow the will of God.

FOREIGN MISSIONARY FUNDS.

Our readers are fully apprized of the crippled state of our Foreign Missions, not only from the destruction of some of our mission stations in India, and the murder or dispersion of the missionaries, but the simultaneous occurrence of the pecuniary pressure in this country. At the very crisis when money is most needed to repair losses, and to take advantage of the anticipated improved condition of things in India, the difficulties of raising funds are unexpectedly multiplied. Even should the natives of India, who encouraged and assisted the Sepoys in the destruction of missionary property, be compelled by the authorities to repair the losses, as there is some likelihood may be the case, it will be a slow process, and no way adapted to meet the present emergency. The Rev. Mr. Janvier, in writing from the *Landour*, says:

"The authorities at Lodianna are levying a tax on the city to indemnify the mission and other parties for the damage recently sustained: the city rabble having brought the mutinous Sepoys to the mission premises, and aided in the work. The Deputy Commissioner has applied to me for an estimate of our loss. I have carefully calculated from the data available, and have put it at about 52,000 rupees. This includes private losses."

This is encouraging, but what is to be done in the meantime? These Missions must be repaired, and the missionaries must be sustained, most of them stripped, as they have been, of all their worldly comforts. Mr. Rankin, Treasurer of the Foreign Board, remarks with much point:

"Your Boards of Missions cannot suspend. The protest of your Foreign Board would so destroy its credit in the cities of the old world as to require years to regain it, and would moreover enhance

greatly the cost of sustaining the missions. The bills of its treasurer, with no other endorser than a poor missionary, are in India, and perhaps in China, equal to any banker's signature in London or New York, and if confidence in the Board was once shaken, the result would be most disastrous. No, we *cannot* suspend, and because we cannot, the darkness just now *may be felt*."—*Presbyterian*.

NEWS ITEMS.

MR. GROSVENOR'S BEQUESTS TO PUBLIC INSTITUTIONS.—The will of the late Seth Grosvenor was admitted to probate yesterday by Surrogate Bradford. The testator directs all his real estate in the State of New York to be sold;—ten thousand dollars to be appropriated to the purchase of lots in Greenwood Cemetery, or in Hudson, as his executors may elect; a handsome granite or marble tomb to be erected therein, and this to be reserved as a family vault; five thousand dollars to be appropriated for funeral charges; ten thousand dollars to be given to his executors, Seth H. Grosvenor and Seth G. Babcock, in place of legal fees. After making large bequests to numerous relatives and friends, the will gives the sum of \$10,000 each to the following institutions:

The Lying In Asylum.....	\$10,000
Asylum for Old Ladies.....	10,000
American Bible Society.....	10,000
American Society for Ameliorating the Condition of the Jews.....	10,000
American Home Missionary Society.....	10,000
American Sunday School Union.....	10,000
Colonization Society.....	10,000
American Tract Society.....	10,000
Presbyterian Board of Education.....	10,000
Mercantile Library Association.....	10,000
New York Horticultural Society.....	10,000
Institution for the Blind.....	10,000
Deaf and Dumb Asylum.....	10,000
New York Hospital.....	10,000

It also donates to the Board of Education of this city the sum of \$30,000, payable in two years after the date of decease, to be invested forever and the income expended in books to form a library for the Free Academy. The Board of Education are allowed, however, should they think it more beneficial, to give some portion of the income—not exceeding \$500 a year—for the purchase of books for any of the Ward schools.

Should the Free Academy and the Board of Education cease to exist, the bequest is then to pass into the possession of the corporation, who are desired to carry out the views and wishes of the testator, as expressed in the testator's donations to the Board of Education.

All the gifts to the public institutions located in this city amount to the magnificent sum of \$170,000.

Mr. Grosvenor has also bequeathed to the corporation of the city of Buffalo the sum of \$40,000 payable two years after his decease, \$10,000 of which are to be expended in a lot and building therein, unless the city shall give a lot for the purpose, in which case the \$10,000 shall be expended on the building, which is intended for a public library, and the remainder be invested forever and its income used in the purchase of books. The testator directs that the building shall always be kept open for the use of the public, and that the books shall be read on the premises.—*N. Y. Observer.*

KANSAS AFFAIRS.—Stanton, the acting Governor of Kansas, has called a meeting of the Territorial Legislature to decide upon the measures proper to be adopted in the present excited state of feeling in the Territory. Only a small portion of the legal voters, it appears, actually voted for the members of the Convention by which the Constitution was framed; and that body has proposed only to submit to the people a single clause in that instrument, before applying to Congress to admit Kansas into the Union, as a State. The refusal of the majority to go into the election of delegates for the convention Gov. Stanton regards as unfortunate. "It has produced all the evils and dangers of the present critical hour. It has enabled a body of men, not actually representing the opinions of the people, though regularly and legitimately clothed with their authority, to prepare for them a form of government, and to withhold the greater part of its most important provisions from the test of popular judgment and sanction." He recommends that measures be taken to secure a direct vote on the whole constitution, and stringent measures to prevent false returns.

PRAYER ANSWERED.—At Allahabad a party of ladies and gentlemen were surrounded by the mob, who were afraid to come to close quarters. They had fled to the centre one of three bungalows, and resolved to make a stand. Having plundered one of the bungalows to windward, the wretches set it on fire, hoping to burn out the little party of refugees. But the latter cried unto God; the heat was becoming intense, when suddenly the wind changed, the smoke and flame were driven away from them, and they experienced immediate relief. The mob then fired the other bungalow; but again the wind changed, the fire burnt out without harming them, and at some sudden impulse the rioters fled, and left the fugitives to make their way into the fort unmolested.—*Calcutta Letter on the Mutinies.*

THE SCOTTISH FREE CHURCH AND THE INDIAN GOVERNMENT.—The November meeting of the Commission of the General Assembly was held on Wednesday. Dr. Tweedie, on the part of the Foreign Mission's Committee, made a statement about India. On the motion of Dr. Candlish, it was agreed to memorialize Government to give Christianity due place and power in all future measures for the government and education of India.

ROMAN CATHOLIC MISSIONARIES.—The *Moniteur de la Flotte* contains a statement of the persecution which is now carried on against the Christians at Tonquin, formerly an independent kingdom, but now a province of Cochin, China. According to accounts recently received, churches have been razed to the ground, missionaries arrested or driven away, and the Christian schools all closed. A Spanish bishop, Mgr. Diaz, vicar apostolic of Central Tonquin, has been arrested and imprisoned with a chain round his neck at Nam Ting, a town situated near the coast. This unfortunate prelate, who had been condemned to death, was still alive on the 15th of July last, in the prison into which he had been thrown in the midst of all the malefactors of the country.

THE SUNKEN SHIPS AT SEBASTOPOL.—The Paris *Patrie* says that the American engineers who went some time since to Sebastopol, in the expectation of being able to weigh the Russian vessels which had been sunk across the entrance of the harbor, have returned to Constantinople, having renounced the undertaking, which they declare, from the difficulties they have met with, to be impracticable, except at an expense far beyond any benefit that could be derived from its accomplishment. The last accounts from the Philadelphia adventurers, state that they were getting along successfully. The account above given probably refers to the Boston Company.

LATEST FROM INDIA.—The Board of Foreign Mission has received letters from the India missionaries, dated as late as Sept. 21st. Twenty-eight thousand rupees had been received towards replacing the loss by the destruction of mission property at Lodiana; and the whole amount would be paid from the assessment laid upon that city by the government. At Agra the brethren felt relieved from all apprehensions of further danger, by the fall of Delhi. There is no further news from the brethren at Futtehgurh. Some hope is still entertained that they may have escaped.

THE KING OF PRUSSIA.—According to the last European news, the King of Prussia has completely lost his reason. He is said to entertain the most extravagant delusions; among others that he is a sub-lieutenant in the army, and frequently complains to the Queen of the obstacles thrown in the way of his advancement. The King's body-physician, the well known Dr. Schoenlein, has tendered his resignation, which is tantamount to a dismissal, and an expression of opinion that his treatment of the royal patient is not approved of at court.

DR. LIVINGSTONE'S AFRICAN TRAVELS.—Dr. Livingstone's book has been published. At Mr. Murray's trade sale, 13,800 copies were sold. The retail price is \$5 25. The current number of the London *Athenæum* has a long and tempting review; the London *Illustrated News*, also has an attractive and characteristic notice, and many extracts, with a sheet of eight good engravings, transferred with permission from the work. It is the book of the season.

CHICAGO, Dec. 15, 1857.

REV. AND DEAR SIR:—

With this you will receive a Specimen No. of the Presbyterian Expositor.

Having been honored by the Rev. Dr. Rice, with the business position connected with it, I address you in that relation, and ask your aid in giving it something of that extended circulation which we have confidence to believe its merits will warrant.

The title of the Dr.'s Publication is what he proposes to make it, and what many wise and good men in our connection deem as eminently required in the present stage of Presbyterianism, and the History of our Church.

Permit me to add a simple suggestion. Should your engagements be such as to make it inconvenient to give your personal attention in canvassing your congregation for subscribers to this work, you have doubtless some individual in your Church of *peculiar adaptedness* to obtain them, and who would take pleasure in doing so.

C. A. SPRING.

"Ye shall know the Truth, and the Truth shall make you free."

T H E

PRESBYTERIAN EXPOSITOR:

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THE

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NO. 2

MINISTERIAL CALLS.—NO. II.

With deep solicitude does every candidate for the sacred ministry look forward to the time when, having completed the required course of study, he shall enter upon the chosen work of this life; and amongst the questions which agitate his mind, is the choice of a field of labor. The subject is one of no ordinary importance; for his qualifications for the work he has undertaken, will be estimated very much by the measure of success he may enjoy, for the first few years of his ministry; and his success will be determined, in large part, by the fidelity with which he follows the leadings of Divine Providence.

It is a general truth, that the "steps of a good man are ordered by the Lord;"—that "it is not in man that walketh to direct his steps." And if there is a special providence, directing the steps of all good men; most assuredly the same thing is true of those called of God to the most important office, and the most difficult work ever committed to the hands of mortals, and with whose office stands associated the promise—"Lo, I am with you always, even to the end of the world." When God calls a man to the work of the ministry, he has a work for him to do, and a field where he may do it; and it is of unspeakable importance, if he would do that work, that he find that field. Very serious, if not insuperable difficulties will press upon him in the attempt to go elsewhere. Jonah was called to preach in Nineveh. In the attempt to escape trouble by going to Tarshish, he encountered difficulties from which he narrowly escaped; and the

history of his troubles and trials is placed on record as a warning to others.

But the young minister may enquire, how he may certainly know to what field of labor the Lord is calling him. Let us try, with all the care which the importance of the subject demands, to answer this question. We may safely assume, that if God is calling a minister to any particular field, the call will be such, that he may, if he will, understand it. Let it be borne in mind, that we now confine our remarks to the *first settlement* of the young minister. Some of the principles involved apply to every change of location; but this latter subject will claim especial attention hereafter. The following suggestions, we think, after long and careful consideration, will be found to accord with the teachings of the word of God :

1. The young minister who would be sure to follow the leadings of Divine Providence, *must be unreservedly consecrated to his work.* With a special emphasis does the exhortation of Paul apply to him —“ I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” The path of duty is not always the smoothest. On the contrary, its very entrance is often environed with difficulties we would fain avoid. In many instances the place to which duty points, is the last we would have selected. Our selfishness, aided by the Tempter, can readily furnish plausible reasons for making a different choice of a field of labor; and nothing short of unreserved consecration can secure us against misinterpreting providential indications. Let the young minister make up his mind to “endure hardness as a good soldier of Jesus Christ.” 2 Tim, 2: 3. Let him cherish in his heart the spirit which animated the apostles, when they departed from the presence of the Jewish council, “rejoicing that they were counted worthy to suffer shame for his name”—ready to be anything and to endure any labor for Christ’s sake. Let the questions of ease, taste, gain, etc., be put aside, whilst he prayerfully asks—“Lord, what wilt thou have me to do?” He who heartily desires to do his whole duty, is in the best frame of mind to ascertain his duty; and he who esteems it a privilege to endure hardness for the sake of Christ, is not likely to turn from the field to which God calls him, because in the cultivation of it he must endure self-denial. The young minister has made a sad mistake, who has, in the commencement of his career, turned from an uninviting field, to which the finger of God pointed him. His unbelief has concealed from him the truth, that under the influence of a faithful ministry, “the desert shall bud and blossom as the rose;” and he

may consequently have to endure the terrible affliction of a barren ministry.

2. The young minister who would safely interpret providential indications, must be fully persuaded, that any place where he can preach the Gospel to immortal souls, is sufficiently important to occupy all his talents and all his learning; and further, that the true way to rise high in position and usefulness, is to commence low. It is greatly unwise to inquire for "important vacancies." In many of our older and more important churches there are most discouraging obstacles in the way of ministerial usefulness; and to the eye of faith, many of our feeble churches, especially if newly organized, give promise of cheering success. When the excellent Richard Baxter was called to Kidderminster, he says—"My mind was much to the place as soon as it was described to me; because it was a full congregation, and a most convenient temple; an ignorant, rude and reveling people, for the greater part, who had need of preaching, and yet had among them a small company of converts, who were humble, godly, and of good conversation, and not much hated by the rest, and therefore the fitter to assist their leader; but above all, because they had hardly ever had any lively, serious preaching among them." The minister who has learned to preach the Gospel to the interest and edification of such a people, has been in a good school to prepare him for the work amongst those of more intelligence and refinement; for amongst these last the temptations are sufficiently strong to turn aside from simple gospel truth and the simple style appropriate to such truth, for something more showy, but far less potent for good. Indeed there is no minister, whatever his talents and learning, who may not, amongst such people, learn much of human nature, and much of christian experience, which can be turned to good account in his great work. The pious John Newton wrote to a friend of his respecting the people amongst whom he was laboring, saying—"Some who know no more of what passes without the bounds of the parish, than what is doing beyond the Ganges, and whose whole reading is confined to the Bible, have such a just understanding of the things of God, and of the nature and difficulties of the Christian life, that I derive more instruction from their conversation, (though none think themselves less qualified to teach), than from all my books." Let no young ministers hesitate, if God seem to direct his labors amongst such people as those who enjoyed the labors of Baxter and Newton.

It will be found, if we mistake not, that those who feel the most confidence in their fitness to occupy important positions, most fre-

quently fail to sustain themselves, when they gain such. True merit is humble; and the advice of our Saviour to those invited to a feast, to take "the lowest room," applies well to young ministers seeking fields of labor. We do not remember to have known any one inquiring for important vacancies, who has well succeeded in any place which met his wishes. We have known many who deemed it a privilege to labor amongst the humblest classes, to rise to very influential positions, and to sustain themselves fully. It is a wise rule to begin where the Master bids, and wait for him to say—"Go up higher."

3. He who would be sure of rightly interpreting the providences of God in seeking a field of labor, must unite prayer, inquiry, counsel and a careful observation of providential events. We have no right to expect divine guidance without prayer; and prayer without inquiry would be separating what God has joined together—means and ends. The opinions of good men—especially of men of experience and wisdom—may be of great service in forming a correct opinion as to any particular field. They may better know the field; and they may form a more correct estimate of the peculiar talents and qualifications of a young minister, than he himself can.

Whatever doubts and perplexities may, for a time, disquiet the mind, and cause hesitation; if there be a sincere and earnest desire to know and do duty, there ultimately will be sufficient light to enable the minister to decide with safety and satisfaction. There will be some peculiar providence directing him to the field, something significant in the call, some influence upon the mind inclining it in that way.

1st. There may be something significant in the providence which directs him to the field. The way may be opened without his seeking, and without the interposition of his personal friends. Paul and Timothy in one of their preaching tours "assayed to go into Bythnia; but the Spirit suffered them not." Afterwards "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying: Come over into Macedonia and help us." The days of visions are past; but the Lord may, in his providence, send a man or a letter that will indicate his will. It is a great satisfaction to the faithful minister to feel, that his course has been directed, not by himself or his friends, but by the providence of God.

2d. There may be something significant in the call from the church. It may be *unanimous*. That it should be so, is extremely desirable. It is very difficult for any minister to preach to a congregation, if he knows a portion of them hear him unwillingly; and

the difficulty is peculiarly great in the case of one who is young and inexperienced. It is very hazardous for such a one to accept a call, unless all or very nearly all at least *acquiesce*. For the opposition of a very few individuals, or their unfavorable criticisms may be sufficient to keep him very uncomfortable, and to cripple his usefulness. Even those who have little influence for good, may exert much influence for evil. If God has not opened the hearts of the people to receive him, there is much reason to believe, the call is not from God; and to accept it, may permanently injure both the church and himself.

But the call may not only be unanimous, but *cordial* and *earnest*. The young minister may have evidence, that God has blessed his first labors amongst the people, and has so united their hearts upon him, as to give his ministry its full force, and secure their cordial cooperation. It is hazardous, however, for a young minister to accept a call, before the people have had a sufficient opportunity to form a correct judgment of his preaching, and of him as a man. One who is a judge of public speaking, may form a very correct opinion from a single discourse, of the cast of a man's mind, and of his probable success as a settled pastor in a certain field; but the great majority of people require more time. Often even intelligent congregations are quite captivated with one or two discourses from a minister, who could not sustain himself amongst them for a single year. In other instances, first impressions are unfavorable; but the preacher improves upon acquaintance. The formation of the pastoral relation is a matter of far too great moment to both parties, to be hastily consummated. Let the people have time to judge of the preacher; and let the preacher take time to judge of the people and the field.

3d. In addition to the unanimity of the people, there may be an influence upon the minister's mind, in answer to prayer, such that he rests with confidence in the conclusion, that he ought to accept, or perhaps feels constrained to do so. Paul went, "bound in spirit," to Jerusalem; and it is a happy thing, when ministers find their prayers so answered, that they cannot doubt as to the path of duty. We may not expect revelations; but we may and should expect such divine aid as will enable us, in view of all the facts in the case, to judge wisely.

We do not lose sight, in these remarks, of the question of *support*. Ministers are men; and the great majority of them are *poor* men. Very generally, too, they have families, whose necessities they must consider. Still more, it is a matter of great importance to the young

minister, that, during the first years of his ministry especially, his mind shall be free from wordly cares and anxieties, that he may give himself wholly to his work, that his profiting may appear to all. If he is to be a useful man, he must be a student; and he must have time and opportunity to study. The call should be a very clear one, that should induce him to accept, without a fair prospect of competent support from some quarter. If at any time in a minister's life, he may venture to *teach*, or cultivate a *farm*, to gain a support; it is very hazardous to do either of these things in the beginning of his ministry. Still it may be the duty of a young minister to accept a call, where, for the present, he will receive only a bare support, instead of looking for a more liberal salary.

Perhaps we can illustrate what we have now said, by a brief narrative. In the latter part of the winter, of 1832, a young licentiate left the Theological Seminary, returning to his father's house in the West. He had agreed to accept an agency for the American Board of Foreign missions—the Presbyterian Church at that time having no such Board. Dr. Cornelius, the Secretary of the Board, wrote, inviting him to spend some time with him in traveling in the eastern States, which he would have esteemed it a privilege to do. But he failed to receive the letter, till he reached the West, and immediately afterwards that excellent man was called to his rest. Meanwhile some religious interest had been awakened in a town in his native State, which he had never visited, and where he was unknown. The Pastor, who then had charge of the church, being in poor health, it was thought necessary to send off for ministerial aid. A member of the church, who was always ready for a good work, volunteered to go; and, disappointed in securing the aid he first sought, he visited a town where the young licentiate had relatives. He still failed to get assistance; but very soon after he left, the licentiate arrived, and learning the errand on which he had come so far, and not being ready to enter upon his agency, resolved to go to the assistance of the sick pastor. He went and preached for perhaps two weeks, when to his surprise both pastor and session besought him to become the pastor of the church—the feeble pastor desiring to confine his labors to his other church. The people seemed perfectly united in the same desire. The licentiate objected. He did not desire to settle; and if he did, he would never think of selecting such a field—one of peculiar difficulty, and demanding, as he thought, a pastor of more age and experience. Such, however, were the providential circumstances, that, after much hesitation, he felt constrained to give up his agency, and accept the pastoral charge of the church.

Though he encountered very great difficulties, his labors were greatly blessed. This settlement gave character, in no small degree, to the labors of his life; and he has never had reason to doubt, that he was called of God to that field.

In the events which directed him to that place, there was nothing apparently out of the ordinary course of things; and yet there was in it that which marked the call as one from God. Just so, as we believe, every one, called of God to the work of the ministry, if he truly commit his way to the Lord, and watch the leadings of his providence and Spirit, will be guided to the place where his faithful labors will be owned and blessed. But disappointment and trouble lie in the path of the young minister, whose inquiries for a field of labor are more earnest, than his prayers for divine direction; and whose attention is more drawn to the wordly attractions of a particular field, than to the question, whether God is calling him to it. "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

And now, if we mistake not, we may discover one secret of the poor success of many ministers, whose talents and attainments are sufficient to make them eminently useful. Has not the question in their minds been—"Where can I find a large church and a pleasant field of labor?" Rather than—"Where is the field of usefulness which my Saviour has chosen for me?" Have they not visited churches to see if they could not get a call, rather than prayerfully to determine whether, even if called by the church, they could properly regard the call as from God? Have they not become *candidates* before the churches, desirous of a call, and ready to accept it, if made out, instead of being seekers after the path of duty, as servants of God, resolved to accept no call, unless it come from Him? Have they not sought to direct their own steps, instead of committing their way to the Lord? The standard of piety amongst young ministers and old ones, is often too low; and it requires much weanedness from the world, much faith and the constraining love of Christ to keep selfish and wordly considerations out of view, in deciding questions of such nature and of so great importance.

May the Spirit of all grace be poured out abundantly upon our young ministers, and upon our candidates for the ministry; that at the call of God, whether it be to labor at home or abroad, amongst the rich or amongst the poor, in the midst of comforts and privileges, or of difficulties and trials, they may each respond heartily—"Here am I: send me."

In another number, we may offer some remarks on the subject of *ministerial changes*

AM I A CHILD OF GOD?—NO. II.

Every child of God has views, affections, desires, hopes, joys and sorrows, which are peculiar to regenerated souls. In the Scriptures these states of mind are repeatedly and clearly described. It is unsafe to determine the great question—*am I a child of God?*—by any other standard. In attempting to answer the question, in the light of God's word, let the inquirer keep in mind two things, viz:

1. The question is not concerning the *strength* of the Christian affections, but concerning their *existence*. Spiritual life, like natural life, may exist in a very feeble state; and then all its manifestations will be imperfect. A weak faith is yet a true faith. The radical difference between the regenerate and the unregenerate is to be found in the *character* of their affections, not in their strength. An unconverted man may have feelings or affections about religion, and they may be of great strength; but they are not of the right kind. Before conversion Paul was a very religious man; and his religious feelings were powerful and controlling; but they were of an unscriptural character. They were only the feelings of a depraved heart, excited by erroneous views. But the renewed heart has affections of the right kind, though they may be imperfect in degree, and mixed up with much that is evil. The man was a true believer, and therefore a child of God, who said to our Saviour—"Lord, I believe; help thou mine unbelief." In every Christian heart there is a constant conflict between the new and the old natures. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5: 17. But have we any affections which, however imperfect in degree, and however mixed with remaining depravity, are of the *right kind*. If we have, though they be as the bruised reed, or the smoking flax, divine grace will strengthen them, and bring them to maturity. If we have affections of the right kind, we have spiritual life, and we are the children of God.

2. It is not at all important that our experience should correspond,

in all respects with that of other persons in whose piety we may have confidence. Though vital piety is the same in all hearts, there is a great variety in the previous steps which lead to it, and as great a variety in the exercises of gracious souls. In some cases, conviction of sin is sudden and almost overwhelming; in others, it is more or less gradual, as if the rays of light entered the mind one by one, revealing its darkness and depravity. The minds of some are turned more to the law, and they experience more of the apprehension of being lost. Others look more at the cross, and are melted into penitence in view of the love of God. Some emerge suddenly from darkness to light, and experience sudden and great joy; whilst others find relief more gradually, and at first have only a trembling hope. Persons of ardent temperament, if they do not feel more deeply, experience more of excitement, than those of a different temperament, and, therefore, express themselves more strongly. When distressed, they seem to be more distressed than others; and when happy, they seem more joyful. He who tries to make his experience square precisely or very nearly with the experiences of others, will not soon be free from doubts. Yet with all the variety that is found in the exercises of different minds, under the influence of the Holy Spirit, in all religion is essentially the same; and, therefore, in all that appertains to its nature, all true believers agree. God said, "I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them." Jer. 32: 39. Amongst the children of most families we find a *family likeness*, with considerable variety in personal appearance. So is it in the household of God.

Keeping in view these remarks, let us proceed to state some of those mental exercises, which are peculiar to the children of God. As there are many ways in which natural life may manifest itself; so there are many ways in which spiritual life may discover itself. Of these we propose to present a few. As a guide in what we have to say, we select a single text of Scripture: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. Now if we can ascertain what it is to be "led by the Spirit of God," an appeal to our own consciousness may enable us to determine, whether we are thus led, and, therefore, whether we are the children of God.

It may be well here to remark, that those who are born of God, are *led*, not *driven*. It is a willing service that God requires and accepts, not the service of a hireling or a slave. It is right, indeed, to "have respect to the recompense of reward;" (Heb. 11: 26) but

there is no religion in the mere desire of future happiness. It is right to "fear God;" but that fear of God which is "the beginning of wisdom," is an affectionate reverence—a filial fear. This doctrine is taught by Paul, when he says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And again—"For it is God which worketh in you both to will and to do, of his good pleasure." Herein is a profound mystery. God works mightily in the heart; and yet he so works, that freedom of choice is not impaired. Most freely does the sinner turn from his evil way, and return to God. Never did the prodigal make a freer choice, than when he said—"I will arise and go to my father." Luke 15: 13. The mode of the Spirit's influence we do not comprehend; but the effects we experience in ourselves, and see in others. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The seat of religion is in the *heart*; and since the affections cannot be forced, the service of God must be a willing service.

Renewed souls, then, are led by the Spirit of God. Am I led thus? If so, I am a child of God. How shall I satisfactorily answer this great question? It may be answered thus:

1. They who are led by the Spirit of God, *are led to God*. Depravity causes men to wander from God. Regeneration causes them to return to God. Both these truths are expressed by Peter, when he says—"For ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls." 1 Pet. 2: 25. Depravity rebels against God; for "the carnal mind is enmity to God; it is not subject to his law, neither indeed can be." Regeneration seeks to obey God. In regeneration the Holy Spirit takes away the stony heart and gives a heart of flesh. The result of this radical change is thus described: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them." Ezek'1 26: 25, 27. Depravity induces men to place their affections on material, earthly objects, and in them to seek happiness; regeneration opens their eyes to see the glory of God, fixes their affections on Him, and leads them to him as their portion. It was depravity that drove the prodigal to take "his journey into a far country;" there to "waste his substance with riotous living." It was that change that brought him to his senses, which caused his return to his father's house, and his penitent confession. It is depravity which says—"Soul, thou hast much goods laid up for many years; eat, drink and be merry." It is the new heart that says—"Whom have I in

heaven, but thee? and there is none upon earth that I desire besides thee." The worldly mind cries out impatiently—"Who will show us any good?" The renewed mind prays—"Lord, lift thou up the light of thy countenance upon us." Ps. 4:6. The carnal mind says to God—"Depart from us; for we desire not the knowledge of thy ways." The renewed mind says—"It is good for me to draw nigh to God."

If, then, we are led by the Spirit of God, we are led to choose the service of God and seek in Him our highest happiness now and forever. For the Holy Spirit is "the Spirit of adoption," begetting a child-like affection and confidence, and leading the soul to its Father, crying "Abba, Father." It is not under occasional excitements, or in the hours of peril, or in times of affliction, that the renewed soul is led to God, but at all times and under all circumstances. There are times and occasions in which unconverted persons seem to pray even earnestly; but their piety "is as the morning cloud; and as the early dew it passeth away." But the language of the renewed soul is—"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." "I will sing unto the Lord as long as I live: I will sing praise to my God, while I have my being." "Every day will I bless thee; and I will praise thy name for ever and ever." Of Cornelius it is said, he "prayed to God alway." It is not in *public* only or chiefly, that those led by the Spirit, worship God, but in their closets. Secret prayer is at once their duty and their precious privilege. With John the Apostle they will say—"Truly our fellowship is with the Father and with his son Jesus Christ" 1 John, 1: 3.

Let us appeal to our own consciousness. Have we experienced such a change, that we have turned from sin to God, that we may serve and enjoy him? Have we turned to him with penitent confession; and do we find in his service and worship a pleasure, an enjoyment, which we prize above all the pleasures of sin? Turn to Psalm 27: 4, and read it carefully—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Does your heart respond to this sentiment? Have you eyes to see something of "the beauty of the Lord," and a heart to take pleasure in his word and worship? We do not ask whether the feelings we have tried to describe, are as strong as you desire. If you are a child of God, you know they are not. But have you feelings of *this kind*? If so, you are led by the Spirit of God, and are a child of God.

2. They who are led by the Spirit of God, are led to God *through Jesus Christ*. Said our Saviour—"No man cometh to the Father but by me." This truth is taught, when Paul says—"For through him we both have an access by one Spirit unto the Father." Eph. 2: 19. The Spirit leads us to *God*; but He leads us to God *through Christ*; for "God is in Christ reconciling the world unto himself." It is a peculiarity of depravity, that it blinds the sinner to its odiousness, and often fills him with self-righteousness just as ignorance often makes men wise in their own conceit. But it is the work of the Holy Spirit to convince the world of sin. Paul, left to himself, gloried in his own righteousness; but under the influence of the Holy Spirit, he felt himself the chief of sinners. Left to himself he cherished the hope of heaven on the ground of his own righteousness; under the influence of the Holy Spirit he counted all things but loss for the excellency of the knowledge of Christ, and desired to be "found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3: 7, 9. From the moment when his heart was renewed, he gloried only in the cross; and it became his constant and delightful theme. Substantially the experience of every child of God corresponds with that of Paul. Whether impressed suddenly or gradually, whether broken down by overpowering conviction or led by the "still small voice," he has been led to renounce his own righteousness, and to trust for justification and eternal life simply in Christ's "obedience unto death;" and in every prayer to God he makes mention of the name of Christ. He knows by experience something of what Paul means, when he says—"Unto you that believe, therefore, he is precious." There is in his heart a sweet response to the sentiments in the following beautiful verses:

"O! could I speak the matchless worth,
O! could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel, while he sings;
In notes almost divine.

I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
Of sin and wrath divine:
I'd sing his glorious righteousness,
In which all-perfect, heavenly dress
My soul shall ever shine."

"Lovest thou me?"—was the question thrice propounded by our

Lord to Peter. It is the great question. To the unconverted "he hath no form or comeliness;" but to the child of God he is—

"The fairest of ten thousand fairs,
A sun among ten thousand stars."

There may be times in the lives of true Christians, when they would hesitate to say with Peter: "Lord, thou knowest that I love thee." So feeble apparently are their affections toward him, that they doubt whether they have ever known what it is to love him truly and supremely. One thing, however, they can say, viz: That they earnestly desire to love him.

"Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love thee and adore—
O for grace to love thee more."

This is genuine christian experience. It is the outbreathing of the renewed heart, still struggling with remaining depravity. Reader, is it thy experience ?

3. They who are led by the Spirit of God, are led to *the word of God*. They go to his word, not only that there they may see and admire "the beauty of the Lord;" not only that they may learn the way of life through Christ; but that they may know and do the whole will of God, and derive strength and comfort from its inspired pages. The Holy Spirit is the great Teacher, and He awakens in the mind the earnest desire of divine knowledge. To know the truth, to obey the truth, and to rejoice in the truth, is the sum of true religion. The children of God are called *disciples*, because the new birth makes them earnest inquirers after truth. The best evidence that Mary had chosen that good part, that should not be taken from her, was found in her anxiety to sit at the feet of Jesus to learn. The working of true piety in the soul is beautifully described by Isaiah, when he represents the people in the last days, as saying to each other: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." It is not mere habit, nor is it curiosity, nor an eloquent speaker, that draws them to the house of God. These influences draw many of the unregenerate. But the children of God go to learn his ways, that they may walk in his paths.

The Holy Spirit does not reveal new truths, which are not found in the Bible; for with that "the man of God is perfect, thoroughly furnished unto all good works." But He does enlighten the mind that is darkened by sin, so that it may understand the things con-

tained in the Scriptures. For this divine teaching did David pray : "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119, 18.) Under the teaching of the Holy Spirit, the Christian sees an excellency in the doctrines, precepts and promises of the Scriptures, which he never before saw. The Scriptures are a glass, in which he beholds the glory of God, and is changed into the same image from glory to glory. (2 Cor., 3, 18.) There he sees the path of duty and the way to Heaven. "Thy word is a lamp unto my feet and a light unto my path." "The entrance of thy word giveth light." To the word of God does the believer go for comfort in his darkest hours, and he can say : "Thy statutes have been my songs in the house of my pilgrimage." It is the inspired description of the blessed man, that "his delight is in the law of the Lord, and in his law doth he meditate day and night." Only the truly pious can say with David : "The law of thy mouth is better unto me, than thousands of gold and silver."

Let us apply this Scripture test. Have we this evidence of being led by the Spirit of God, that we are habitually led to the word of God? Can we say : "O how love I thy law!" Can we say, with Paul : "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord?" If so, then we are indeed led by the Spirit, and are the children of God.

4. They who are led by the Spirit, are led to desire *holiness of heart and life*. Regeneration is the commencement of holiness in the heart, but it is not complete sanctification. Holiness in the renewed heart becomes the controlling principle, but the flesh or depraved principle still lusts against the Spirit. With regeneration a conflict, begins, which will terminate in the triumph of holiness ; but this result will be secured in answer to constant, earnest prayer, in connection with the use of the means of grace, and with many selfdenials and struggles. The evidence of regeneration is found, not in the *possession* of perfect holiness, but in the earnest *desire* of it. Our Saviour said : "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Math., 5, 6.) It is certain that he did not declare the unregenerate blessed ; it is, therefore, certain that every one is a child of God, who hungers and thirsts after righteousness. What is it to hunger and thirst after righteousness? It implies, first, a sense of imperfection. We do not hunger and thirst when we have eat and drunk sufficiently. It implies, secondly, an earnest desire for righteousness. Hunger and thirst always produce the desire for food and drink. It implies, thirdly, a taste or relish for righteousness. Hunger and thirst make food and drink

pleasant. A sick man may desire nauseating medicine, because he desires health, and cannot otherwise obtain it; but it would not be true to say, he hungers and thirsts for it. And so a sinner may desire religion, because he desires to be saved from eternal misery, and cannot be saved without it; but having no relish or taste for it, he cannot be said to hunger and thirst for it. The Psalmist expresses the idea, when he says: "How sweet are thy words to my taste! yea, sweeter than honey to my month." (Ps. 119: 103.)

"Am I a stranger or at home,
'Tis my perpetual feast;
Not honey dropping from the comb
So much allures the taste.

Beautifully is the same idea expressed in the Song of Salomon: "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into his banqueting house, and his banner over me was love." To the true Christian the service of God, the most spiritual part of it, is pleasant and refreshing. His sweetest and most prized enjoyments are those he experiences when his heart is most engaged in that service. His experience enables him to say: "It is good for me to draw nigh to God."

In all his enjoyments, however, there is one serious draw-back. The imperfection which marks his best obedience, the sin which mingles with his purest exercises, mars his pleasures, and not unfrequently causes much distress. "For the good that I would," said Paul, "I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me." Severe must have been the conflict, when he exclaimed: "O wretched man that I am! who shall deliver me from the body of this death?" Still he could say: "I delight in the law of God after the inward man." And this delight in it, this taste for it, accompanied by the earnest desire to be entirely conformed to it, was evidence conclusive that he was led by the Spirit.

This evidence the Christian can often distinctly discover in himself, when other evidences are comparatively obscure. He is clearly conscious of an abiding desire to be delivered from all sin, and of finding true enjoyment in the service of God, so far as he can truly serve him. And there can be no better evidence of a change of heart; for it is not possible that the carnal mind should so hate sin, as to desire habitually and to pray earnestly for deliverance from it, and to enjoy the word and service of God. Reader, do you hunger and thirst after righteousness? Do you so hunger and thirst as to

"follow holiness," to use the means divinely appointed to secure it ? If so, your Saviour pronounces you blessed, and you are a child of God.

5. They who are led by the Spirit of God, are led to do *the work of God*. Speaking of regeneration under another figure, Paul says : "We are his wormanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." (Eph., 2 : 10.) The new birth not only awakens the desire and the purpose to do good works, but it identifies us with Christ and his cause. We are children of God and joint-heirs with Christ, says Paul, "if so be that we suffer with him, that we may be also glorified together." (Rom., 8 : 17.) When in the spirit of children we say : "Our Father which art in Heaven," we are led by the same Spirit to pray : "Thy Kingdom come," and the desire thus expressed in prayer, is embodied in selfdenying works for the promotion of that Kingdom. The child of God not only aims to do right and to perform works of benevolence, but he *follows Christ*. He died for all, "that they who live, should not henceforth live unto themselves, but unto Him that died for them, and rose again." United to Him, that they may enjoy the rich blessings of his grace, true believers will say with the Apostle : "Let us go forth, therefore, unto Him, without the camp, bearing his reproach ; for here have we no continuing city, but we seek one to come." (Heb., 13 : 13, 14.)

6. They who are led by the Spirit, are led to *love the children of God*. The child loves his brothers and sisters, as naturally as he loves his father and mother. So is it with God's child. The same Spirit who prompts him with filial affection and trust to say, "Abba, Father," teaches him to love all the children of God. "But as touching brotherly love," said Paul, "ye need not that I write unto you, for ye yourselves are taught of God to love one another." (1 Thess., 4 : 9.) "We know that we have passed from death unto life," said John, "because we love the brethren." This is not the love of friendship, nor is it sectarian or denominational attachment. It is the love of kindred spirits, born of the same Father, trusting in the same "elder Brother," animated, strengthened and comforted by the same Spirit, having the same experience and the same hopes, and engaged in the same glorious cause. It is a love, "not in word and in tongue, but in deed and in truth," a love that leads us to pray for the whole family of God, and, as far as we have opportunity, to do them good. (Gal., 6 : 10.) It is a love which says : "I am a companion of all them that fear thee," a love that "suffereth long and is

kind." It binds together God's children as one family.

Here we find painful evidence of the imperfection of the children of God. As too often in the domestic circle, so in the church, unhappy misunderstandings arise, and painful alienations occur. Still the true child of God does love, though imperfectly, those who give evidence of being children of God, and this love is one of the clear proofs that he is led by the Spirit.

Thus have we presented a few of the distinguishing traits of Christian character. In another number, we may consider of *the frames of mind*, varying from time to time, which either properly belong to religion, or connect themselves with it. May we be guided to such conclusions, as will be a support and comfort to us, when called to bid adieu to time.

FRANKLIN'S MORAL PERFECTION.

God exists; and man is his accountable creature. There is a real distinction between right and wrong; and we are bound to do the former, and to avoid the latter. These are great truths that find in every human bosom a response. If they are admitted, it follows, that there must be a moral law which men may know.

Men are imperfect beings, and, therefore, often do that which is wrong. They must, therefore, be either pardoned or punished. Consequently it is of infinite importance to them to know whether God can consistently forgive sin; and if so, on what conditions he will do it.

Men are mortal or immortal. The soul dies with the body; or it passes into another state to live on forever. They are capable of being influenced in their moral conduct and affected in their happiness by motives drawn from eternity. It is, therefore, extremely important, whether we consider the morals or the happiness of men, that they should know whether they are immortal, and what influence their conduct in the present life will have on their future happiness.

Do men need a revelation from God to give them the requisite information on these great questions? or is the light of nature sufficient? Christians affirm the necessity of a revelation; Deists have

insisted on the sufficiency of the light of nature. The best evidence of the sufficiency of the light of nature, would be a perfect system of morals drawn from that source. Infidels have had ample time to prepare such a system; what has been their success?

Dr. Benjamin Franklin gave more attention to this subject, than any Deist of modern times, so far as we are informed. He was a man of extraordinary powers of mind, and was accustomed to close and patient investigation. He was, moreover, religiously instructed, as he tells us, in early youth, by parents who revered the Scriptures as the word of God. Indeed he attributed his extraordinary success in life very much to a verse in the book of Proverbs, which his father succeeded in fixing in his mind. Besides, he was accustomed, with more or less frequency, in later years, to attend upon the preaching of the Gospel—having, as he said, “an opinion of its propriety, and of its utility, when rightly conducted.” Indeed he never was an infidel of the Tom Paine school, but always treated Christianity with respect.

With the advantages he enjoyed, we have the right to conclude, that he was well qualified to read and interpret the Book of Nature; and if he entirely failed to derive from it something like a complete moral code, we may safely conclude, that a revelation from God is needed. “It was about this time,” says he in his autobiography, “I conceived the bold and arduous project of arriving at *moral perfection*. I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not *always* do the one and avoid the other.” The aim was a noble one—worthy of the persevering struggle of the noblest mind. Let us examine the plan adopted.

In the first place, Franklin had a creed, though he manifested an unreasonable repugnance to *doctrinal preaching*. His creed embraced the following articles, viz: “That there is one God who made all things;—that he governs the world by his providence;—that he ought to be worshipped by adoration, prayer and thanksgiving, but that the most acceptable service to God is doing good to man;—that the soul is immortal; and that God will certainly reward virtue and punish vice, either here or hereafter.” This was his creed. How much of it he derived from the Scriptures, and how much from the light of nature, he does not say. It is not, however, difficult to decide this point, since he says he “never doubted” these truths. Of course, he grew up with them in his mind, and did not

reason them out from nature. It is surprising that he did not pause, and inquire whence he derived these sublime truths, which he never doubted. The creed, however, is very limited, and extremely unsatisfactory. It leaves the moral character of God in the dark. There is no such thing as *forgiveness* of sin; and what would be the duration of its punishment, or what would be the reward of virtue, it does not inform us.

Upon this creed was engrafted Franklin's moral code. It contained *thirteen* virtues, viz: *Temperance*—eat not to dullness; drink not to elevation. *Silence*—speak not but what may benefit others or yourself; avoid trifling conversation. *Order*—let all your things have their places; let each part of your business have its time. *Resolution*—resolve to perform what you ought; perform without fail what you resolve. *Frugality*—make no expense but to do good to others or yourself; that is, waste nothing. *Industry*—lose no time; be always employed in something useful; cut off all unnecessary actions. *Sincerity*—use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly. *Justice*—wrong none by doing injuries, or omitting the benefits that are your duty. *Moderation*—avoid extremes; forbear resenting injuries so much as you think they deserve. *Cleanliness*—tolerate no uncleanness in body, clothes or habitation. *Tranquillity*—be not disturbed at trifles, or at accidents common or unavoidable. *Chastity*.—*Humility*—imitate Jesus and Socrates."

Such was the list of virtues the cultivation of which was to result in moral perfection. As a set of *maxims*, they are well enough; but as a system of morals, they are essentially defective.

In the first place, these maxims rest upon no great *principles*. Maxims or precepts are of little force without principles. How different and how superior the moral code of Moses, or rather of the Bible. It is based upon the great axiomatic principle, that the distinction between right and wrong is real; and this principle shines out on every page of that Volume from Genesis to Revelation. It recognizes another great principle which is either axiomatic or demonstrably true, viz.: that the moral quality of all actions is to be found in the *motives* or the *affections* by which they are prompted. Then turning to the two great relations of men,—that to their Creator and that to their fellow men,—it says in substance: *Love God supremely; love men equally with thyself*. "Love is the fulfilling of the law." Thus the moral code of the Bible lays hold upon the *affections*,—the main spring of human action,—and places them upon *proper* objects,—proceeding upon the obvious principle, that right

affections will produce right actions.

In the second place, Franklin's code leaves out of view some of the most important *relations* of life. What, according to this code, are the peculiar duties of husbands and wives? Chastity is mentioned as one of his virtues; but what is chastity? Is polygamy a violation of it? Then what other duties do husbands and wives owe to each other? His code is equally silent respecting the rights and duties of parents and children. Thus the first, the nearest and the most important relations which God has constituted, are practically ignored. How striking the contrast in these respects between Franklin's code and that of the Bible. And then some of his virtues are of a very indefinite character. Justice, according to him, forbids us to wrong men, or to omit doing them the benefits that are our duty. But what are the rights of men? and what are our duties to them? We get no response from this code. So far as the things embraced in his list of virtues are really virtues, they are found much more clearly and satisfactorily stated in the Scriptures, without the omissions with which it is chargeable.

The list originally embraced only *twelve* virtues; but, says Franklin, "a Quaker friend having kindly informed me that I was generally thought proud, that my pride showed itself frequently in conversation, &c., I determined to endeavour to cure myself, if I could, of this vice or folly among the rest." In order to do this, he proposed to imitate Jesus and Socrates. Strange that it did not occur to him, that Jesus was all that he professed to be, or he was, of all men, the furthest from humility. And if he was what he professed to be, then it was Franklin's duty to sit at his feet and learn, instead of manufacturing a rule of action for himself.

This code is quite as defective as to its *motives*, as in relation to its principles and precepts. It takes no hold on the conscience. It presents no objects for the affections to embrace. It offers no certain rewards, other than the present benefits to be derived from the observance of its precepts. How vastly different from that "godliness" which "hath the promise of the life that now is, and of that which is to come;" from that glorious system of truth, which presses the heart and conscience with mighty motives drawn from time and from eternity.

Dr. Franklin adopted a singular method of cultivating the virtues of his system. He says: "My intention being to acquire the *habitude* of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on *one* of them at a time; and, when I should be master of that, then to proceed to

another ; and so on, till I should have gone through the thirteen. And, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them in that view, as they stand above." In carrying out this singular method of cultivating one virtue at a time, he systematized the matter still further. He says : "I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues ; on which line, and in its proper column, I might mark, by a little black spot, every fault I found, upon examination, to have been committed respecting that virtue, upon that day. I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid every the least offence against *temperance*, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked T, clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could get through a course complete in thirteen weeks, and four courses in a year."

Such was Franklin's plan for attaining moral perfection. He was, however, so far sensible of his imperfections, as to feel the need of divine aid in the important undertaking. He, therefore, formed what he calls "a little prayer," which was prefixed to his tables of examination, for daily use. The following is the prayer : "O powerful Goodness ! bountiful Father ! merciful Guide ! increase in me that wisdom, which discovers my truest interest. Strengthen my resolution to perform what that wisdom dictates. Accept my kind offices to thy other children, as the only return in my power for thy continued favors to me." Sometimes also he used "a little prayer" which he took from Thompson's Poems, viz. :

"Father of light and life, thou God Supreme !
O teach me what is good, teach me Thyself !
Save me from folly, vanity and vice,
From every low pursuit ; and feed my soul
With knowledge, conscious peace and virtue pure,
Sacred, substantial, never-fading bliss !"

This plan was pursued pretty diligently for some time, and Dr Franklin was surprised to find himself "so much fuller of faults" than he had imagined. "After a while," says he, "I went through

one course only in a year, and afterwards only one in several years, till at length I omitted them entirely, being employed in voyages and business abroad, with a multiplicity of affairs that interfered; but I always carried my little book with me." On the whole, his conclusion is, writing in the seventy-ninth year of his age, that although he fell far short of the perfection he sought, he was a better and happier man than he would otherwise have been.

Several interesting reflections are suggested by this narrative of Franklin's struggles after moral perfection.

1. The creed which forms the basis of his system was derived almost wholly from the Bible. Certainly the doctrines it contains are very abundantly taught there. To find the articles of his religious belief, he went not to the celebrated philosophers of Greece and Rome, whose learned and obscure speculations still excite our admiration for their intellectual powers; nor to the Deists of England, such as Lord Herbert and others, whose names are perpetuated by their talents and learning. No: he went to the uneducated fishermen of Gallilee, and others of a similar character, amongst a people who boasted of no learned philosophers. He gathered his creed, not from the writings of men in our enlightened nineteenth century, but from a Book written in the darkest periods of the history of our world, written by men surrounded by polytheism, idolatry and all their demoralizing influences. How came those Jewish writers to attain to such views of the perfections of God, and of his government over the world, as no other men ever gained? Were they inspired? If not, whence came their light?

2. When we compare Franklin's moral system with that of the Scriptures, we cannot but be struck with the incomparable superiority of the latter.

The Scripture code is a great system of morals,—the legitimate developement of a few self-evident principles, embracing the whole range of human relations and obligations. That of Franklin is a collection of unconnected maxims, resting upon no general principles, and ignoring the most important relations and duties of life. Not a vice or fault can be named, which the Scripture code does not directly or indirectly forbid; nor a virtue or excellency, which it does not inculcate. The Scripture code embraces every possible motive and encouragement to the cultivation of virtue. The just claims of God take hold of the conscience. The boundless love of God, especially as manifested in the gift of his Son, warms the affections and excites the gratitude. Eternal rewards make their powerful appeal to the longings of the soul for eternal bliss. And the promises of divine

aid encourage prayer, and stimulate to good works in the midst of difficulties. Franklin's code is cold and powerless. He would teach us to pray without a promise, and to do good with an indefinite hope founded on no assurance, that virtue will be rewarded *either here or hereafter!*

How shall we account for the great superiority of the Scripture code over that of Franklin? He had before him the results of the investigations of past ages, which the writers of the Scriptures had not. He lived at a period when science, in its various departments, had made great progress; they lived when science was unknown. He devoted much time and study to the subject for many years. Indeed he intended to write a book to be called *The Art of Virtue*, in which he would fully set forth his views; and for this purpose, he gathered a considerable amount of materials. The book, however, was never written. Nothing short of the inspiration of the writers can account for the immeasurable superiority of the moral code of the Scriptures over that of Franklin, and indeed over all others.

4. If Franklin felt the need of divine aid to enable him to come up to his poor standard, and if, after years of effort, he found himself very far below it, then indeed is human nature deeply depraved, as the Scriptures teach; and then do men truly need the influence of the Holy Spirit to enable them to rise to the true standard, and to prepare them for Heaven. How clearly poor human nature, even in its efforts to show itself independent of the word of God, demonstrates its blindness and weakness, and its perishing need of light from above.

5 When we see such a mind as that of Franklin groping in the dark in reference to the greatest of all subjects, and contrast the results of all his investigations with the simple, clear and sublime announcements of the writers of the books of the Old and New Testaments, we are prepared to agree with Paul, that "all Scripture is given by inspiration of God," and to thank God for the light of Revelation. We are still better prepared to come to this conclusion, when, looking over all that has been written in past centuries, we find that not one of all those who have written on the subject of morals, has succeeded any better than Franklin. Outside of the Bible, there is not on earth a book which can claim to present anything like a complete code of morals.

One thing strikes us as most singular, viz. : that Franklin, so far as we can learn from his autobiography, never entered upon any careful examination of the claims of the Scriptures to inspiration. In early youth, the reading of certain authors carried him quite to the

extremes of infidelity. Reflection afterwards satisfied him, that he had been less wise than he had imagined ; but we find no intimation that he ever carefully examined the evidences by which the claims of the Scriptures are sustained. In this, Franklin, we are sorry to say, was not singular. We have met with many educated sceptics, not with many confirmed infidels ; but we have yet to meet one who has given to this great subject anything like the examination which every educated man feels bound to give to every other subject of similar importance, before forming an opinion. How shall we account for this ? The moral nature of man is pre-eminently his glory or his shame. Its workings bless or curse him, and make him a blessing or a curse to others, even to those he most loves. All the prospects of the eternal future hang upon the great questions of religion and morals. Why, then, do such multitudes of intelligent, educated men neglect or refuse to give them a careful examination ?

MAN AS CREATED.

There are few greater mysteries to men, than man. Multiplied volumes have been written by men reputed wise, both in ancient and modern times, in the effort to account for his origin, and unfold the mysteries of his nature; and a very large proportion of the philosophical and theological errors that have prevailed in the world, are traceable to such speculations.

1. As to the *origin* of man, there have been, in our day, two opinions: the one, that he was created by the immediate exertion of Omnipotence; the other, that he was *developed* by the laws of nature. The latter view is advocated in a book called "Vestiges of Creation," which, a few years ago, attracted considerable attention; and this theory has been incorporated in the infidel system called the Harmonial Philosophy—a system which has recently had its final development in what is called Spiritualism. The former view is adopted by all believers in revelation, as well as probably by many Deists. The development theory was confidently defended by an appeal to Geology, which science, it was affirmed, proves—that animal life began at the lowest possible point; and that through successive periods different orders of animals, each higher than the preceding,

were developed, until *man* appeared as the crowning effort of Nature. Happily, however, the progress of geological discoveries has completely demolished this flimsy theory, and established the doctrine of the Scriptures. This was triumphantly proved by Hugh Miller, in his "Foot-Prints of the Creator." Speaking of the origin of the different races of animals, he says—"There is no truth which science can more conclusively demonstrate, than that they all had a beginning. The infidel, who, in this late age of the world, would attempt falling back on the fiction of an 'infinite series,' would be laughed to scorn. They all began to be. But how? No true geologist holds by the development hypothesis; it has been resigned to sciolists and smatterers; and there is but one other alternative. They began to be, *through the miracle of creation*. From the evidence furnished by these rocks we are shut down either to the belief in a *miracle*, or to the belief in something else infinitely harder of reception, and as thoroughly unsupported by testimony as it is contrary to experience. Hume is at length answered by the severe truths of the stony science. He was not, according to Job, 'in league with the stones of the field,' and they have risen in irresistible warfare against him in the Creator's behalf." pp. 301, 302 Prof. Agassiz says, that in this book Hugh Miller "has with an ingenuity and patience worthy of a better subject, stripped it [the development hypothesis] even of its semblance of truth, and restored to the Creator, as Governor of the universe, that power and those functions which he was supposed to have resigned at its birth."

We may, then, safely conclude, that the Scripture doctrine, that man was created by an immediate exertion of the power of God, is demonstrated to be true; and, therefore, we may feel the full force of the inspired exhortation—"Remember thy Creator."

II. As to the *nature* of man, theorists have differed as widely, as concerning his origin. The atheistic philosophers of England and France, (to go no further back,) such as Hobbes, Voltaire, and others, could discover in him nothing more than a *material organism*. In their view he is only an intelligent animal, whose highest aim is to secure animal pleasures. Some Deists have maintained the same view; and the advocates of the Harmonial Philosophy have made this degrading doctrine a fundamental principle of their system, holding that the mind of man is nothing more than etherialized matter. The Scripture doctrine is, that man is composed of two substances differing essentially in their nature and essential properties, called *matter* and *spirit*, *body* and *soul*. As to the former, it is written—"And the Lord God formed man of the dust of the ground." As to the

latter, it is written, that God "breathed into his nostrils the breath of life, (in the Hebrew, *lives*) and man became a living soul." These two substances mysteriously united in life, and mutually acting upon each other, are separated at death. "Then shall the dust return unto the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12 : 7. In the Scriptures, from first to last, we find no confusion of ideas respecting these two substances—not a trace of the materialism of many of the ancient and of the modern philosophers. Facts and reason abundantly sustain the Scripture doctrine. Of matter and mind we know nothing, but their respective properties; but we know as well, that their properties are essentially different, as we know that they have any properties at all. Matter is inert; mind is essentially active. Activity belongs as essentially to the nature of mind, as inertness belongs to matter. Mind, as far as we can trace it, cannot cease to think, any more than matter can begin to think. Matter is divisible; mind is a unit. Matter in all its forms, as far as we can trace it, is governed by fixed and immutable laws, mechanical and chemical. This is as true of it in its most refined, as in its grosser forms; and as true of it in its organized, as in its unorganized forms. Mind is capable of voluntary action. It reasons, judges, loves, hates, chooses, refuses, hopes, fears, rejoices, grieves; and above all, it makes moral distinctions, recognizing and feeling the force of the terms, *right* and *wrong*—distinctions founded in its very nature, as a rational, voluntary agent. Of such exercises every man is as distinctly conscious, as he is of any of his physical functions. He has, therefore, the same evidence that he possesses a spiritual nature, as that he possesses a material nature, namely, the evidence of *consciousness*.

Now, to say that the same substance possesses these essentially different and opposite properties, is perfectly absurd; and to call two substances so different in their properties, by the same name, is an abuse of language, calculated only to mislead. The union of these substances so as to mutually affect each other, is profoundly mysterious; but the fact that we know not the tie that binds them together, does not at all obscure the fact, that in their properties, and therefore, in their nature they are essentially different; nor does the fact, that the diseased state of the body sometimes embarrasses or even suspends the regular mental manifestations, impair the evidence, that the mind and body are different substances. Their properties being different, their nature must be equally different.

III. The mind or soul itself, as it came from the hand of God, was *in his image*. "And God said, Let us make man in our own im-

age,—after our likeness. So God created man in his own image; in the image of God created he him: male and female created he them." The language is very remarkable—"Let us make"—as if in the creation of this noble being, the crowning work of the six days,—there was counsel between the persons of the adorable Trinity.

In examining into the nature of the soul, so far as we can extend our inquiries, we find infallible evidence, that it possesses what, for want of better terms, we will call *two natures*, viz: intellectual and moral.

1. It unavoidably makes the distinction expressed by the terms *true* and *false*. Some truths it is capable of perceiving to be truths *intuitively*, that is, without looking for proof. From these first truths it is capable of rising to the knowledge of other truths not intuitive. It looks out through the senses, and collects its facts; and it looks in upon its own exercises, and gathers other facts. The facts thus gathered are the materials on which the intellect works. Its peculiar office is to procure and treasure up truth, and to distinguish between truth and error. Corresponding with this intellectual nature, is an innate desire for knowledge. The mind is by nature *inquisitive*; its very nature prompts it to go forth in search of truth. And this peculiarity in the nature of the mind is the voice of the Creator, proclaiming the value of truth.

2. But the mind makes the distinction expressed by the terms *right* and *wrong*, just as naturally and just as early, as it makes that between *truth* and *error*; and, therefore, there is the same evidence, that it possesses a moral nature, as that it possesses an intellectual nature. There is no mind that makes the one distinction, that does not also make the other. The intellectual nature often fails to determine what in detail is true and what is false; and so does the moral nature often fail in deciding questions of right and wrong. But that these distinctions are *real*, no one questions. Words expressive of them are found in all languages; and even atheists cannot carry out their theory by repudiating them; nor can any human being disregard the distinction between right and wrong, without a feeling of guilt and degradation. No wonder, then, that Cain's countenance fell, when he was charged with crime. The blush of shame upon the cheek, is the soul's testimony to the excellency of the right, and the evil of the wrong. It would, indeed, be easy to prove, not only that every mind, by the promptings of its own nature, makes the distinction between right and wrong, but that it is, in the view of even wicked men, *the great distinction*, the regard or disregard of which elevates and blesses, or degrades and curses every human being.

As the soul came from the hand of God, its moral nature was *perfectly holy*. To this there is special reference, when it said that God made man *in his own image*; for in this sense the word *image* is constantly used in the Scriptures. Thus when Paul speaks of the gradual progress of believers in holiness, he says, beholding as in a glass the glory of the Lord, they are "changed into the same image from glory to glory." (2 Cor., 3 : 18.) Again, "whom he did foreknow, he also did pre-destinate to be conformed to the image of his Son." (Rom., 8 : 29.) Believers, he says, "have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col., 3 : 10.) God is holy, and in his moral image he made man. "God made man upright." (Eccl., 7 : 29.)

With some plausibility, it has been contended, that sin and holiness consist entirely in *intelligent choices*; and, therefore, that no man can be properly said to be holy or unholy, except as he chooses to do what is right or wrong. That is to say, a man does not choose rightly, because he is holy; but he is holy, because he chooses rightly. This is a leading principle of what has been called the New Divinity, which disturbed the Presbyterian Church from twenty to thirty years ago, and which is now agitating extensively the Congregational churches of New England and of the Northwest. If admitted, the old doctrine of *original sin* must be abandoned; and the doctrine of regeneration amounts to nothing more than *moral suasion*. That is, the Holy Spirit does not change the sinner's heart, but persuades the sinner himself to change it.

Whatever may be plausibly said in favor of this philosophy, it labors under one fatal difficulty. It is contradicted by the common sense of every man, whenever common sense is allowed to give its testimony. You hear a man tell a deliberate falsehood; or you see him commit a theft. You feel, in either case, that the act is sinful; but, in spite of all philosophical theories, you conclude that he is a liar or a dishonest man. You would not afterwards rely upon his veracity, in the one case, or upon his honesty, in the other, unless you had evidence that he had experienced a moral change for the better. In spite of all theories, you are constrained to believe that the act you witnessed is traceable to a *disposition*, a something aback of the act which caused it; and you expect that disposition to lead to similar acts under similar or equal temptations. We reason in the same way in regard to right acts, tracing them to right dispositions. There is, therefore, such a thing as what we may call a moral nature, apart from any particular choices or acts; and this, in the Scriptures, is called *the heart*. (Math., 12 : 35.)

To what extent *knowledge* was, at first, imparted to Adam, it is neither possible nor important to determine. From his giving names to the animals, as they passed before him, it is clear that he had the knowledge of language, as well as much knowledge of a more general character. It cannot be doubted, that he was made acquainted with all his obligations; but as his relations were few and simple, his duties were the more easily understood. He had a pure heart and a clear intellect; and he enjoyed communion with his Creator, and was doubtless taught by Him whatever it was important that he should know.

Man, then, as he came from the hands of God, was perfect in his physical organization, perfect in his intellectual nature, perfect in his moral nature. Placed in the lovely garden which God prepared for their home, and enjoying the favor of their Creator, the first pair were perfectly happy. Their own nature was perfect; and infinite goodness had provided whatever was necessary to the happiness of such natures. It would not be surprising if the angels gazed with intense interest and admiration upon these mysterious and lovely beings, presenting the strange union of matter and spirit, of earth and heaven. Nor is it wonderful, that Satan envied their perfect bliss, and sought to destroy it.

IV. Immortality belongs to the nature of spirit; for it is not subject to decay or decomposition. These things belong to bodies composed of particles of matter, governed by mechanical and chemical laws. The intense desire of immortality, which has survived the Fall, and is yet strong in even the most depraved, is but the legitimate working of that nature, with which the Creator endowed the soul; and its capacity to be influenced in its moral conduct and in its happiness by considerations drawn from eternity, proves that it was formed for immortality. Happily, on a subject of so vast moment, we are not left to the deductions of reason, however clear. In the Gospel, life and immortality are brought to light.

But the body itself, though material, would have been immortal, if man had not sinned, as it will be immortal after the resurrection. None of the arguments of philosophers can invalidate the Scripture doctrine, that "sin entered into the world, and death by sin." There is no reason to suppose that God's accountable creatures would have suffered, if they had not sinned; and we know, the same power which formed the body out of dust, and gave it life and strength, could have preserved it in health and vigor, or have refined it as it will be refined at the resurrection, and as the bodies of Enoch, Elijah and our Lord were refined. Universal mortality proclaims universal sinfulness.

1. This doctrine of the Scriptures, whilst it harmonizes with the dictates of reason, is highly honoring to God. It proves, that He did not fail in his noblest work in this world. His entire work was "very good;" and the sickness, sorrows and death of mankind are traceable only to the transgression of his perfect law, which was "holy, just and good." How fearful a thing is sin seen to be in the present character and condition of mankind.

2. We may admire the wisdom and goodness of God in the creation of the first pair. Both were perfect. But the physical organization of the female possessed finer sensibilities; whilst her mind was endowed with a keener perception of the beauties of nature and art, and a heart of deeper and tenderer affections. Most intimately united to each other in their creation and in their relations, they were fitted to fill different spheres, yet to be happy companions.

3. As we contemplate the first happy pair, as they came from the hands of God, we see what the Gospel of the grace of God aims to make us, and what, before we can enjoy perfect happiness, we must become. Holiness must be secured, before happiness can be enjoyed. Let us, therefore, "follow holiness." The Kingdom of God is "righteousness, and peace and joy in the Holy Ghost." Righteousness first, and then peace and joy as its blessed fruits.

REVIVAL IN A VACANT CHURCH.

Some twenty years ago, there was, in a small village in Kentucky, a very feeble Presbyterian church, recently organized. We cannot state with certainty the precise number of members; but we have the impression, that it corresponded precisely with the number of souls in the Ark. This little church had no house of worship, nor the means to build one. They had no pastor, and were not able to support one. They had no shepherd, except the great Shepherd and Bishop of souls. The village, like almost all other villages, was amply supplied with facilities to dissipation, in the way of grog shops; and those places were well patronized. But it had no house of worship of any denomination. The people heard no preaching, unless they were occasionally induced to go to a Baptist church, several miles in the country, or a passing minister gave them a sermon.

Thrown upon their own resources, the members of this little church

determined to have a regular weekly prayer-meeting. Several of them resided in the country; and as the meeting was held from house to house, individuals and families often traveled several miles to attend it. As we may well suppose, a prayer-meeting attended at so great inconvenience would be no cold, formal thing. Willingness to go so far to reach it, demonstrated more than ordinary interest; and having gone so far, those disciples expected to be refreshed, as they waited on the Lord. Warm hearts mingled feelings in those little praying circles; and as the praises of God were sung, mutual exhortations given, and earnest prayers offered, those hearts grew warmer, and their faith became stronger. When they separated, they said: "It is good to be here." They had enjoyed a delightful feast; and there was no danger that they would forget the next meeting, or let trifling excuses prevent their attendance.

Those prayer-meetings were solemn places for the unconverted members of the pious families. They could scarcely listen without emotion to the earnest pleading of those who led in prayer, for the out-pouring of the Holy Spirit, and for the conversion of perishing sinners. The songs that were sung, though most unscientific in the execution, were the melody of the heart. They rarely needed a hymn book,—for the hymns were those so often sung in our country churches in the West, which so happily express the warm out-pourings of the pious heart. "Come, thou Fount of every blessing." "My soul forsakes her vain delight." "Come, ye sinners, poor and needy." These and similar hymns were sung; and the tunes of lively, stirring melody were suited to them. The voices were uncultivated; but deep feeling imparted a charm unknown to art. Only one part, frequently, was sung; but that was sung with such life and soul, that the effect was all the greater. And then, when one of the elders would rise to give a word of exhortation, he spoke from the heart; and his choked utterance, showing that his inmost soul was stirred with the simple, sublime truths he uttered in rude speech, was more eloquent than beautifully rounded sentences.

Solemn places were those little prayer-meetings; and the unconverted felt that they were so. Often in those places, where religious privileges were few, neighbors, who were non-professors, came in to attend the meeting; and it was difficult for them to leave as they came. God was there; and often they left, ready to exclaim: "How dreadful is this place!" And not a few have received in such meetings their first permanent religious impressions.

How long the prayer-meetings were kept up by this little company of believers, before the writer heard of them, he cannot now say.

But the interest deepened and extended. Larger numbers of unconverted persons attended ; and the exercises became more solemn and tender. At length it became apparent, that their prayers were answered, and that of a truth God was in the midst of them. To the great joy of their hearts, they saw that a revival had commenced, and awakenings were occurring amongst the impenitent. They now felt, that they had in their hands a work they could not alone conduct. The people were inquiring the way of life ; and they must have preaching. They, therefore, sent off twenty-five miles for us to go immediately and preach to them the word of life. We lost no time in obeying the summons. On arriving at the village, we found them very much as Peter found Cornelius and his friends, saying : “ Immediately, therefore, we sent to thee ; and thou hast well done, that thou art come. Now, therefore, are we all here present before God, to hear all things that are commended thee of God.”

For the space of some ten days and nights, until worn out, we preached to that people “ the unsearchable riches of Christ.” We met in a little log school house covered with slabs. The weather, though somewhat cold, was pleasant. The females contrived to get in, and sat on those uncomfortable *benches* which stand so prominently connected, in the minds of many of our older men, with their school-boy days. The men, if they could not get in, stood at the door, the windows and the openings between the logs. No one complained of uncomfortable accommodations. Eternal things were pressing upon their minds ; and external inconveniences were forgotten.

And now the news began to spread through the country. Curiosity brought the people to the village ; and when they came once, they desired to come again. Scattered about through the country were quite a number of families, who had emigrated from Pennsylvania. Some of them had been religiously trained by Presbyterian parents ; but long absence from the stated preaching of the Gospel had resulted in indifference. Thus had they remained for years. Now their attention was secured ; the good work extended amongst them. Old men and women anxiously asked : — “ What must I do to be saved ? ” And they and their children came into the church together. Amongst the inquirers appeared an old woman in the *eighty-fourth* year of her age. Her appearance was that of one standing on the verge of the grave. At first, her impressions seemed not very deep. She complained of great hardness of heart. But gradually, the heart, so long under the reign of sin, melted into tenderness ; and she stood forth a wonder of grace, teaching us, that while there is life, there is

hope. On the opposite extreme appeared two lovely little boys, the younger only *eight* years of age, whose young hearts had been touched by the Holy Spirit. There was danger, we knew, that they might be influenced more by sympathy, than by true conviction of sin; but in a few days their views became so clear and satisfactory, as to leave little room to doubt the genuineness of the work in their hearts. In due time, they made a public profession of their faith; and our inquiries after them, for several years, till we left that part of the country, confirmed the opinion, that they were indeed the subjects of divine grace. Whilst it is undoubtedly important to be very cautious in admitting very young persons to sealing ordinances, it is most certainly our duty to pray and look for the conversion of such; and when they give clear evidence of conversion, there is no good reason for excluding them from the Lord's table.

In the revival of which we are speaking, there was one case in which there was the most remarkable exhibition of the triumph of divine grace over deep depravity. Amongst those brought under conviction, was a keeper of a dram shop. His convictions were deep; but the struggle against them was most determined. Finding no peace, yet unwilling to give up his wicked pursuits, and become a follower of Christ, he came to the desperate resolution to drink to intoxication, and thus banish his convictions. With this view, he took his bottle and went to the woods, there to execute his impious purpose. When he reached the place he had selected, so deep and overpowering did his convictions become, that instead of drinking to intoxication, he threw away his bottle, fell on his knees, and cried for mercy. It was there alone in the woods, where he had intended to ruin his soul, that he made a full surrender to Christ; and when he returned home, it was to tell his friends what God had done for his soul. Well may we be astonished at the strength of human depravity, and admire the mercy of God and the power of his grace. Let us not despair of the conversion of even the chief of sinners. This man at once showed his faith by his works. He abandoned the business in which he was engaged, and became a colporteur, and was employed in this good work, when we last heard from him.

In connection with this revival, we had a very striking illustration of the importance of *doctrinal* preaching. Some two months or more before the commencement of this good work, passing through the village, we had preached a sermon. It was *doctrinal*, and so decidedly Calvinistic, that it gave much offence to several men who were non-professors. Of their feeling we knew nothing at the time; but in the progress of the revival, some of them became converts; and one

of them informed us what had been their feeling. He said, but for that discourse they would not have united with the Presbyterian Church; for although it gave them offense at the time, yet when they became impressed, their own experience confirmed the truth of the doctrine of that discourse. An eminent Episcopal minister once said to us, "If an Arminian should hear an account of my religious experience, he would not blame me for being a Calvinist. I cannot help it." John Newton says, most Christians, in their experience sometimes get into "a pinch," which throws them upon the Calvinistic view. These men found the *pinch* in the commencement of their experience.

This revival resulted in the conversion of more than sixty souls. Immediately the church, thus greatly strengthened, set about erecting a house of worship, and as "the people had a mind to work," the building was soon completed. And now, having secured the services of an excellent minister, they enjoyed the regular preaching of the word.

The feeblest churches, if only "fervent in spirit," and united in prayer and labor, have great power. God will be with them; and their conscious weakness will give them power. There is much precious meaning in that saying of Paul:—"When I am weak, then am I strong." Feeble churches, because sensible of their weakness, lay hold of the promises of God, and become "strong in the Lord and in the power of his might."

There is no good reason why vacant churches should decline in piety, or cease to increase in numbers. If deprived of the regular ministrations of the word, there is the greater reason why they should regard the exhortation of the Apostle.—"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Let the Elders and the members of vacant churches, instead of folding their hands in inactivity, and expecting no prosperity till a pastor can be secured, stir themselves. Let them "watch and pray;" and thus not only will they keep their own piety in a healthy state, and prevent divisions and alienations, but they will be made joyful by seeing sinners converted. A church thus praying and laboring will not be long vacant. God will send them a pastor; and a pastor sent of God, in answer to prayer, will prove a rich blessing. A minister who comes to a cold, backslidden church, seeking a field, and is taken because he happens to come, may not be so.

EDITORIALS.

A VOLUME IN A SENTENCE.—One of our papers contains the following sentence, from a very celebrated Scotch minister :

“The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficiency must have been ultimate; the ultimate power must have been Supreme; and that which always was, and is Supreme, we know by the name of God!”

WARNING TO CLERGYMEN.—Dr. W. W. Hall, whose *Journal of Health* contains, from time to time, much information that is valuable to Ministers of the Gospel, says—“Riding on horseback immediately after a public address, in damp or rainy weather, or windy weather, even in summer time, is enough to fasten disease on any man of ordinary health.” He adds—“As to preaching with the hoarseness of a fresh cold upon him, no man is justifiable under any circumstances short of threatened life” He gives the following very important advice: “After speaking in weather above named, persons should remain in the house at least twenty minutes; then button up, and keep the nose and mouth veiled.”

DEATH OF REV. DR. BAKER.—Very many of God’s people will be pained at the announcement, that Rev. Daniel Baker, D. D., has ceased from his labors on earth. He expired on the 10th ult., in Austin, Texas, of disease of the heart. Dr. Baker was peculiarly qualified to labor as an Evangelist. A man of great fluency and of great fervor, and exceedingly familiar with the language of the Scriptures, he attracted crowded audiences wherever he preached, in his extensive tours through the West and South-West; and his labors were attended by the blessing of God in the conversion of very

many souls. He must be numbered amongst the honored few, who have "turned many to righteousness." His death was very sudden; but he was found ready to obey the summons. "After medical skill had been exhausted, with no favorable effect, and he was sensible that he was dying, he calmly folded his arms across his breast, and with uplifted eyes said: 'Now, Lord Jesus, receive my spirit unto thyself,' and immediately his spirit left the body. How impressively are we reminded of the language of the Psalmist—"Mark the perfect man, and behold the upright; for the end of that man is peace."

CHARACTER OF THE THEATER.—The New York *Herald*, speaking of the licentiousness of the theater, says: "We see that this is becoming more and more an essential part of every new play, and that those plays are most considered by the profession which contain the most filth. The first character which every aspirant to the highest honor on the American stage of late years, has endeavored to represent, is that of Camille, an unfortunate woman, without a redeeming trait, but her merited affliction; and the actress whose success has been the most marked, this season, has been one who represented this unhappy creature to the life. The public, then, must not be stamped upon and sneered at, as bigots, because they will not know actors and actresses, or habitually frequent theaters; they have good reasons for what they do."

When such testimony is borne by such a paper as the New York *Herald*, how fearful must be the demoralizing tendency of the stage. And yet, how long is it since Dr. Bellows, a prominent Unitarian clergyman, of New York, delivered a public discourse in favor of it? Stranger still, divers other preachers of the same Denomination, took the same ground!

DR. VAN RENSSELAER'S VIEWS OF THE LETTERS.—Some months ago, there appeared, in the *Presbyterian Magazine*, edited by Rev. Dr. Van Rensselaer, a somewhat lengthy and a very flattering notice of the Northwestern Theological Seminary. This called forth a letter from a Ruling Elder, who is a member of the Board of Directors, expressing "thanks, unfeigned thanks," for the kind notice, and informing the Doctor that the editor of the *St. Louis Presbyterian* had

waged against the Seminary a war "of such character as to find its parallel only in those unsanctified controversies ordinarily witnessed outside of Zion's walls, — a warfare, the tendency of which is, by exciting disaffection, to prevent the obtaining of funds, and thus to hinder the accomplishment of this good work." In the same letter, the writer was fluent in declaiming against attaching importance to "shades of difference" in "abstract opinions," expressed "only on fitting occasions." This letter, first published in pamphlet form, was republished in the *Presbyterian of the West*.

We have been long acquainted with Dr. Van Rensselaer; and we never doubted, that whenever fully and correctly informed as to the facts in the case, his conclusions would be correct, and his course decided. It is but fair, since so much has been made of his first notice of the Seminary, that his last notice, after seeing Dr. McMaster's letters, should be as extensively known. We, therefore, copy the following from his *Magazine* for January :

SEMINARY OF THE NORTH WEST.

The prospects of this institution are now darker than ever, but probably on the principle that the darkest hour is just before the dawn. The letters of Dr. McMaster, which have been published in Dr. Rice's pamphlet, will destroy his influence and usefulness in the Presbyterian church. Indeed we do not see how any minister in our body could write such letters, or writing them, desire to continue in our connection. They disclose so much bitterness of feeling on the subject of slavery, and such a want of confidence in his brethren, that no Seminary can be expected to prosper under the professorship and guidance of one who can make such revelations. Mr. C. A. Spring was fully justified in exposing these epistles to the friends of the Seminary, and their publication is now made with Dr. McMaster's consent. We write these things with great pain. Our relations with Dr. McMaster have been amicable, but this does not prevent us from speaking our real sentiments on public questions. The controversy between synodical and assembly superintendence has been, to a considerable extent, a personal one. These letters, we presume, virtually decide the question in favor of a transfer of the Seminary to the General Assembly.

CHURCH EXTENSION COMMITTEE. — Since our attention was first called to the subject, we have been perfectly satisfied, that the work committed to the hands of the Church Extension Committee, is of vital importance to our Church, especially in the newer parts of the

country. No one acquainted with the state of things can doubt, that the greatest difficulty in the way of building up churches, is the lack of suitable church edifices. To gather a congregation in a court house or in a school house, uncomfortable, unsuited to the purposes of religious worship, often occupied by other denominations, is simply impossible. With a suitable edifice, a minister can accomplish more in one year, than in five years without it; and two or three hundred dollars given to a feeble church, by enabling them to get into a new house of worship without debt, will save three times the amount to the Board of Domestic Missions. We earnestly call the attention of ministers and ruling elders to this noble enterprize, which is yet in its infancy.

The Corresponding Secretary says: "From all the facts we can gather, we are compelled to believe that over ONE FIFTH of the churches of our denomination are without any house of worship;" and he might have added, that of these destitute churches, a very large proportion are in those parts of our country, where the population is increasing with great rapidity, where the prospects of success in building up churches are most cheering, and where it is of the utmost importance that we push on our cause with the greatest vigor.

The Committee have made a noble commencement in their labors. Within a little more than two years, they have made appropriations to one hundred and eighty-three churches, in twenty-two States and three Territories. The good thus accomplished can never be estimated in this world.

The applications for aid are multiplying. Since April 1st, 1757, sixty-eight churches have applied for aid, to the amount in the aggregate of \$29,000. During the same time, appropriations have been made to fifty-one churches, amounting to \$14,407; and fifty-six applications remain on file.

We especially invite the attention of our brethren of the synods of Illinois and Chicago to the fact, that from the first organization of the Committee to the present time, fifty-two churches within their bounds have received aid to the amount of \$9,271; whilst during the same period, our churches have contributed to that fund only \$1,986-82. Our churches, therefore, are largely debtors to the Committee. And let it be remembered, that there is no part of our church so deeply interested in the success of this enterprize, as are the synods of the Northwest. Indeed, in its present form, the Committee originated with brethren in the Northwest; and it originated in a deeply felt necessity. Let it now be liberally sustained.

DIVORCES IN INDIANA.—We were not aware, until we saw the following opinion of Judge Bicknell, of the extreme laxity, to use no stronger term, of the legislation of Indiana on the subject of marriage. Would it not be well for Christian men of different denominations to turn their attention to this subject? Certainly we cannot, with any consistency, condemn Southern Christians for not doing more to improve the laws in the Southern States, so long as our own laws regarding the most sacred and important of all earthly relations are more worthy of Pagans than of Christians. The following is the opinion to which we refer :

JUDGE BICKNELL ON DIVORCES IN INDIANA.—Judge Bicknell, recently delivered an opinion in a suit for divorce to the following effect :

“The law of Indiana requires this Court to grant divorces very freely. The Legislature seems to have been inclined to break down the sanctity of marriage as established by Christianity, and to adopt in its place the loose immorality of Paganism.

After enumerating six causes for which divorce shall be granted, the statute empowers the Court ‘to grant a divorce for any other cause for which it may think proper to grant it.’

In exercising this discretion, the Court will remember that, although marriage is a contract, yet not only the immediate parties, but the public are concerned in it—that it is in fact, an agreement between man and woman and the State, that the welfare of society depends in many ways upon the continuance of that agreement, and that society, therefore, cannot consent to its dissolution except upon grave and irresistible considerations.

In this case the parties are respectable for their industry. They have lived together more than twenty years—the husband is a good citizen, the wife a thrifty house-keeper, both are good neighbors. Here has been no adultery, no abandonment, no cruel treatment, no failure to provide, no habitual drunkenness, and no infamous crime. Here is a family of children sent to our best schools and some of them in early womanhood. Yet these parties pray for a divorce, they ask that these children be deprived of one of their natural protectors, their home made desolate, and they thrown, to some extent at least, at large upon society.

For the sake of the children alone, this Court ought to hesitate to grant a divorce except upon ample cause shown. I find in the proof some foolish quarrels, a little unreasonable conduct, and some evidences of temper, and improper language, but certainly no disturbance that ought to be fatal to the peace of parties who have shared the troubles of life for twenty years, and have reared thus far a family of intelligent and comely children.

I think the existence of this suit is the greatest mistake of their lives, but even this, upon proper consideration, should present no bar to their future harmony. If the husband will remember his manhood, he will bear the infirmities of a woman who has spent the

best years of her life in his service, and is the mother of his children, and for their sakes as well as his own he will return to his duties, and his friends will honor him for it; and if the wife will remember the days that are past, and how for twenty years her husband toiled for her support, and that their mutual interests cannot be severed without ruin to both, then, she too, will relent—they will again be united as before, and they and their friends will alike rejoice that this Court could not grant their inconsiderate prayer. Divorce denied.”

ANOTHER UNION SYNODICAL CONVENTION.— A circular has been addressed to the ministers, elders and churches in connection with the synods of Indiana, Northern Indiana, Kentucky and Cincinnati, “together with all in other synods who may be in circumstances to meet with them,” inviting them to meet in Convention, in Cincinnati, on the second Tuesday of February, 1858, at seven o’clock P. M., in the First Presbyterian Church, “for the purpose of mutual prayer, counsel and exhortation, and such waiting upon God as may, by his favor, result in the awakening in the hearts of his children a more devoted spirit, and in a general revival of religion throughout the bounds of these synods.” This circular is signed by a large number of ministers and elders in the synod of Cincinnati, and by several ministers and elders in the other synods named. The object of the meeting commends itself to all. Much good, we trust, will result from the meeting.

SOUTH HANOVER COLLEGE.— At a late meeting of the Board of Trustees of this Institution, Rev. Dr. Wines, of Washington, Pa., was unanimously elected to the presidency. It is to be hoped he will accept.

THE ROMISH CLERGY OF PORTUGAL.— It is stated that a very large manufactory of counterfeits has been recently discovered in Oporto, having ramifications in all the important towns of Portugal; and that several of the clergy of very high standing were found to be involved in it. One of them was arrested in Oporto, just as he was going to say mass! Verily, we think, the Romish clergy, having no families to support, might be satisfied with the immense income from masses for the dead, and from other peculiar functions of their office.

DESINTERESTED TESTIMONY.— A correspondent of the *Presbyterian Witness*, a New School paper of Tennessee, bears the following unequivocal testimony: "For learning, piety, zeal, sound theology and correct exposition of Bible truth, the ministry of the Old School Church stands without a rival in this country."

CHANGE OF RELATION.— It is stated that the New School Presbytery of Texas has been received into the Old School Synod of that State; and that the Elkton Presbyterian Church, near Baltimore, has voted to transfer its connection to the Old School Presbytery.

TROUBLES IN INDIA.— The evidence is clear and convincing, that the dreadful troubles in India, resulting in the murder of so many missionaries and others, is attributable in no small degree to the manner in which the government of the country has been administered. Rev. Dr. Warren, a returned American missionary, contends that "the government is as good as could, in the time that has elapsed, be formed among such a people, with such institutions to begin with, and with such instruments." But widely different opinions are expressed by the venerable Dr. Duff, the English Baptist Missionary Society, the *London Christian Times*, the *Scottish Guardian*, and others whose superior qualifications to form an enlightened and correct opinion can scarcely be questioned. The *Christian Times* says: "No further trust can be placed in the East India Company's rule. It has had one hundred years trial, and has failed. Its government, its education, its management of the army, may be best described as anti-Christian and godless; and the result has been what might have been expected,— misrule, and comparatively no moral or social progress." The probability now seems to be, that a radical change will be affected in the government; and if the Church in England and in the United States shall profit by the awful lesson God has taught them, a brighter day may soon dawn on benighted India.

SHORT NOTICES

OF ARCHBISHOP WHATELY'S LECTURES ON A FUTURE STATE.

— Philadelphia Edition, 1855. —

The Bishop's *first* lecture is on the text: "Our Saviour Jesus Christ hath abolished death, and brought life and immortality to light by the Gospel." He hence infers,—not as most do,—that Jesus Christ, as Prophet, is the author of all these instructions, developing them fully in the Gospel dispensation; but that the doctrine of immortality, if indeed man was created immortal, which he neither affirms nor denies,—was not taught or even known under the Old Testament dispensation, and that Moses never appeals to it for motives of human conduct.

We have been accustomed to believe, on the contrary, that man's immortal nature *is taught* in the Old Testament; and although, for good reasons, as we can conceive, it is not alluded to as a sanction, it is taken for granted where it is not directly affirmed,—was known and held from the beginning with still increasing clearness, and underlies, in fact, the whole system of ancient religious belief.

For, first, *we cannot conceive of faith and communion with God, such as is clearly taught by Moses, without implying the belief of the soul's spiritual nature and a state of future rewards.* "He that cometh unto God, must believe that He is, and that He is a rewarder of all that will diligently seek Him," is a precept which applies to all time; but how can a man conceive of God as the "Eternal, immortal and invisible," and expect his rewards in connection with such a belief, without implying a future, spiritual existence for himself? God communes with man here: will he have no human worshippers in Heaven? In like manner, when God "proclaimed himself" to Moses as "the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, &c.," (Exod., 34: 5, 6, 7.)—thus not only revealing his principal attributes, but putting Himself,—so to speak,—into rapport with the dearest and highest interests of man, can it be thought that such communications were received as referring only to our temporal interests? We cannot believe it. Again, what was the nature of that transforming enjoyment to which Moses was admitted for forty days on the Mount? And when he was called to die on Mount Nebo, and saw the good land stretching before him, Northward and Southward, and

was satisfied as to Israel's earthly inheritance, and then lay down to die, is it to be believed that his mind went no further? Or was it not rather that his faith stretched onward and over the symbols, to the beautiful "land that is very far off?" You deny him faith, you deny him communion with God, you make Moses die like a mortal infidel, on any other supposition.

If then these holy men possessed this immortality, and at times felt it, they would be likely sometimes to mention it to others. From whatever source obtained,—and we inquire not, at present, from whence,—they certainly did *feel* and *act* like immortal beings. They had faith, they had communion with God.

We now proceed to some direct Scriptures in the Old Testament, which appear to us to lie against the Bishop's doctrine. And here we do not insist so much on the meaning of the Hebrew word commonly rendered *soul*, for our argument,—although we cannot admit the correctness of the Bishop's superficial criticism upon it. "The word which is rendered *soul* in the Old Testament," says he, "is nothing more than *life*, or spirit united with the body." (Page 20.) Now we admit freely that *nephesh* is sometimes used for *life*, and more frequently for a *person* as including all that makes up the mental man. But it is also used in many other senses. Prof. Bush, in his work on the soul, has enumerated no less than eight varieties, some of which (as in Job, 10 : 1,) distinguish the soul from natural life, and others refer to attributes of the soul, which can never be explained without admitting its immortal essence. (See, among others, Gen., 23 : 8 ; Gen., 34 : 3 ; Deut., 4 : 9 ; Deut., 11 : 18 ; Ps., 57 : 1 ; Prov., 10 : 3 ; Ps., 23 : 20 ; Ps., 42 : 1.) Add now that another word, *hie*, is the one commonly used when *life* alone is intended ; and we shall judge how far or how safely the Bishop's criticism is to be trusted

The simple truth is, that the Hebrew word for *soul* has a variety of meanings ; but is mostly used for the *whole mental man*, including, among others, his immortal attributes. It is sometimes used for the *heart*. (See Lam., 3 : 51.)

But we insist not on this verbal argument at present. The main force of Gen., 2 : 7, consists in this, that God is here said to have "*breathed* into man the breath of life, and man became a living soul." This *inbreathing* of life by the Almighty is not anywhere affirmed of any lower existence than man ; but Elihu does say : "The spirit of God hath made me, and the *breath* (inbreathing) of the Almighty hath given me understanding." (Job, 33 : 4.)

Here then we begin our scriptural argument ; and now when we

hear it affirmed further, that man was "made in the image of God;" when we hear it asserted of Enoch, that he walked with God, and was not *for God took him*; when we read of the translation of Elijah, who never saw death; when we hear it pronounced at the burning bush concerning Abraham: "I am the God of Abraham," while Abraham had long since been dead; and while our Saviour further explains, that "God is not a God of the dead, but of the living, for all live unto him;" when we observe that the common formula of an oath, in those times, was: "As the Lord liveth, and as thy soul liveth;" when Moses threatens in the name of God: "A fire is kindled in mine anger, and it shall burn to the lowest hell," (be it *Shæol* or *Hades*, if you will, it is still a threatning which reaches beyond this life); when we hear David declare: "Thou shalt lead me by thy counsel, and afterwards receive me unto glory;" when Solomon asks (we say nothing of the Prophecies now): "Who knoweth the spirit of a beast, that goeth downward, and the spirit of a man, that goeth upward?" and finally closes up all his glowing meditations on a sensuous infidelity, by declaring: "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;" we cannot for a moment doubt whether these ancients were immortal, or that they felt it and enjoyed the consolations, whether they spoke much of it or not.

Hear them further: "Thou art my portion, O my God!" "My soul thirsteth for God, for the living God!" "O God, show me thy glory!" And: "I have waited for thy salvation, O Lord!" And: "I know that my Redeemer liveth!" And: "My witness is on high!" And say if it is possible to limit these aspirations to temporal good? We believe *spirituality* is involved here, and if spirituality, then it implies immortality, more or less clearly apprehended.

We know it may be said here, that the Bishop does not expressly deny the doctrine of man's natural immortality; so, on the other hand, he does not admit, but rather calls it in question. (See p. 14.) This is our burden with him; and then, that assuming this doubt, he proceeds to urge in all this first lecture, "that the doctrine of a future state formed no part of the Mosaic dispensation." (p. 19.) We believe, on the contrary, that man both was immortal and felt this, and sometimes spoke of it during all the Old Testament era; and that it had much to do in forming his life and religious opinions. But we must proceed to other proofs.

It is remarkable, in the third place, to hear such a man as Archbishop Whately, quoting in the sense he does, the following passages of Scripture: "Shall the dust praise thee?—shall it declare thy

truth?" "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" "The grave cannot praise thee, death cannot celebrate thee." "The living—the living, he shall praise thee, and fathers to their children, as I do this day." His inference from these and similar sayings is, "that many pious men, among the Jews, who were well acquainted with the books of Moses, not only did not understand that a future state was revealed to them in those books, but even seem to have had no expectation of such a state." (p. 22.)

Now, no one knows better than the Bishop, that such language as this of David and Hezekiah, is frequently found in other places, *with clear connections following*, as to its whole meaning. Thus Job, 14: 10—"Man dieth and wasteth away: yea, man giveth up the ghost and where is he? As the waters fail from the sea, and as the flood decayeth and drieth up, so man lieth down and riseth not." Here is language, which taken by itself, is gloomy enough for any Atheist. But hear him further in verse 14th—"If a man die, shall he live again? all the days of my appointed time, will I wait till my change come?" "Thou shalt call, and I will answer thee: thou wilt have a regard to the work of thy hand." A similar example, not to insist on others, is found in the 49th Psalm. David says—"Man being in honor abideth not—he is like the beasts that perish. Like sheep they are laid in the grave." "But," mark the transition, "but God will redeem my soul from the power of the grave; for He shall receive me." (Did he mean he should never die?) No; but it is just the truth—the *whole truth* for the correction of error: It is the language of mortal infidelity in one passage, of faith and extended hope in the other. Then, why quote the gloomy Scriptures, as our author does, *by themselves*? Why sanction a practice he so often warns us against in his lectures—of giving us texts without their appropriate connections? And for such an object! It seems to us like carrying a dark blanket, to prevent our discovering a mine of precious jewels; when by only turning "the silver lining out," we should have light enough to see our rich inheritance.

We have great respect for Arch-Bishop Whately. We acknowledge former obligations to him for his candid admissions on the subject of Apostolical succession: his calm logic and extended scholarship have been unanimously conceded; but when these lectures on the future state were published, we believe there were few of his readers who were not equally surprised and grieved. To us they appear entirely unworthy of, and unlike the former man. There is a great want of "the elements of logic" certainly; for too often the reason-

ing is without premises, or so conducted as to leave that painfully obscure, which was before plain and satisfactory.

But we draw to a close for the present.

Another objection is, to the *tendency of the lectures*—particularly the first. The good Bishop did not intend, of course, that they should foster skepticism, or afford “answers for evil men;” but is certain they do this, and could the esteemed author know how gladly some of his concessions are laid hold of by certain errorists, he would wish they had never been written, or written with more caution.

But our grand objection is, *that the theory, as a theory, is not true.* The theory is, that man was not immortal, or not, at least, known to be immortal under the Old Testament dispensation. It means this, if it mean anything. It is not so much whether *Moses taught* this doctrine. There may be different opinions on this subject, and we freely admit that in general he did not. But why confine it to Moses? The *theory* does not. It speaks of “The Old Testament Dispensation,” and continues this to the coming of Christ; “who abolished death and brought life and immortality to light.”

To represent “holy men of old,” as thus ignorant of the doctrine of immortality, and living without its consolations, is in our view, an untruthful theory, both to reason and many Scriptures.

It is admitted by our author, that the *Pharisees* had this doctrine at the coming of Christ, while the *Saducees* rejected it. Which were the most likely to have held the ancient faith? The doctrine of immortality was undoubtedly the always existing faith of the Church, though taught and developed gradually, according to the condition of the church, until Christ, by his death and resurrection, tore the veil, and threw upon it all our privileged knowledge.

It is too common a thing at the present day, to shut the eye of truth, so far as it looks from the Old Testament. That an enlightened and pious Prelatist should have lent his hand to this, is to us a grievance. We have never believed that the Jews were either a nation of savages, or practical atheists. The builders of the Tabernacle and Solomon's Temple, did know something of art, and the true worshippers of a Spiritual and perfect God, such as he is set forth in the songs of Moses and David, could not have been wholly ignorant of eternal life.

True, they lived by faith, as we must: they looked at these things as “afar off,” and waited for them; but “they embraced them and confessed that they were strangers on the earth.” “Abraham believed on God,” and Abraham “had the gospel preached unto

him." "But they who do such things do declare plainly that they seek a country."

Let us not, therefore, mock the religion of these fathers, by reducing it to a sensuous or mere earthly system.

In our next notice we shall be obliged, still more seriously to differ with the Bishop, in his *Views of the Intermediate State*.

PRESBUTEROS.

THE COAT OF MANY COLORS.

Jacob gave to Joseph, "the son of his old age," a coat of many colors. A volume replete with instruction might be written upon this simple fact. The first chapter might illustrate the evils likely to arise from *parental partiality*. "Israel loved Joseph more than all his children, because he was the son of his old age." Whether he had so manifested his partiality for Joseph, as to attract the attention of his other sons, before he gave him the coat of many colors, we do not know; but the inspired narrative authorizes us to conclude, that it was specially by that act their jealousy was aroused. For in the immediate connection it is said: "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Such a coat, at that time, was doubtless very costly; and the gift to Joseph was quite a distinction. It was the occasion of much trouble and injury, both to Jacob and to Joseph; and it led his other sons to commit great sin. There is no hatred so bitter as that which takes the place of natural affection, and no trouble so distressing as family broils. "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." (Prov., 18: 19.) It is, therefore, a matter of unspeakable importance, that parents most carefully avoid manifesting love for one child more than for others. They can scarcely do a greater injury to one of their children, than by exciting against him or her the jealousy and hatred of the others. At the same time, they will certainly weaken, to a great extent, their influence over their other children, and thus increase tenfold the difficulty of training them up aright. Those children will regard the favorite as

a successful rival in the affections of their parents, and will be constantly tempted to seek, by misrepresentation and slander of that child, to gain what they consider their rightful place in the regard of their parents; and feeling that those parents have wronged them in preferring the one child, they will misconstrue every reproof, and resist all advice. Let the troubles in Jacob's family and the great sufferings of the father and the favorite son be a warning to parents against this weakness.

This occurrence may be viewed as an exhibition of one of the most unlovely features of fallen human nature. It was no fault of Joseph's, that his father loved him more than his other sons; and yet their hatred centred upon him, as if he had greatly wronged them. They hated him for the weakness of his and their father! He had dreams which seemed to foreshadow his future greatness and his superiority over them; and they hated him the more because of his dreams. Now they knew that he was not accountable for his dreams; for if there be any of the mind's exercises over which the will exerts no control, they are those of our sleeping hours. They must have known, moreover, that if the dreams were an indication of future events, they were from God; and, therefore, to attempt to fight against them, was as foolish as it was wicked. They envied and hated their brother, then, not for any fault of his, but because their father was partial to him, and God loved and would honor him! Just so Cain hated and murdered Abel, because God accepted him; or, as the apostle John says, "because his own works were evil, and his brother's righteous."

Such is poor human nature. Its most malignant hatred is against those who have been guilty of no fault, and have done no injury. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov., 27 : 4.) Anger and even wrath may be appeased; or it may subside with the occasion which excited it; but envy is a feeling which rises gradually, not in view of any wrong done to the envious person, but simply in view of the prosperity, the honor or the happiness of another; and it feeds upon that which called it into being, as young spiders draw nourishment from the vitals of their mother, and upon its own evil imaginings. Most unlike a noble ambition which struggles to excel others, its only aim is to pull them down below its own level. It is precisely the opposite of that God-like benevolence which rejoices with those that rejoice, and finds a degree of happiness in the prosperity of others. Envy weeps over the good of others, and rejoices in their misfortunes. It is in its nature diabolical.

And yet the world is full of it; and it cannot be doubted, that the

remaining depravity of pious hearts often assumes this form. Amongst the most painful trials to which Moses was subjected in conducting the children of Israel to the promised land, was the defection of his brother Aaron and his sister Miriam. "And they said: Hath the Lord indeed spoken only by Moses? hath he not also spoken by us?" (Num., 12: 2.) The apostle Paul found amongst the Corinthian Christians this hateful feeling. "For ye are yet carnal; for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men?" (1 Cor., 3: 3.) And James says: "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

But this coat of many colors, viewed in connection with the purposes and the providence of God, forms the first link in a long chain of most important events, and serves to teach and illustrate some of the great doctrines of Revelation. God had said to Abraham, that his seed should be sojourners in a land not their own, that they should suffer oppression, and afterwards, in connection with his judgments upon their oppressors, should "come out with great substance." (Gen., 15: 14, 15.) The time now approached for the fulfilment of that part of the divine purpose which related to their sojourn in Egypt. Joseph was to be sent as a forerunner to prepare the way for them. But how should he be sent? God permits Jacob not only to cherish, but to manifest a strong partiality for "the son of his old age;" and he permits jealousy to rise and gain strength in the hearts of his brothers. His dreams might have produced no impression upon them, and might have been soon forgotten, but for the jealousy awakened and strengthened by the coat of many colors. Now, look at the links in this chain. Jacob manifests partiality for Joseph. Joseph has dreams of a peculiar character, and he relates them to his brethren. They hate him for his father's partiality, and still more for his dreams. They see him coming to Dothan to inquire after their welfare, and they conspire to murder him. Reuben, in the hope of restoring him to his father, persuades them to throw him into a pit. Ishmaelitic merchants pass by on their way to Egypt; and his cruel brothers sell him for twenty pieces of silver. The other links in this chain of events are formed, until Joseph, now the second man in Egypt, says to his astonished brethren: "God sent me before you, to preserve you a posterity on the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he has made me a father to Pharaoh, and lord of all

his house, and a ruler throughout all the land of Egypt." Thus we have before us the divine decree and the different steps in its fulfilment. We are compelled to see, that it was fulfilled principally by the instrumentality of bad men, actuated by the worst motives. The first step (which was essential to all the others) is traceable to the weakness of Jacob. The second step is the legitimate working of envy and hatred. The third step finds its cause in the covetousness of the Ishmaelitic merchants, &c., &c. That the decree or purpose of God was precisely fulfilled, cannot be denied; nor can it be doubted, that it was fulfilled by the instrumentality of men, and chiefly of bad men. Were they free and accountable agents in the parts which they severally acted? The guilty conscience of Joseph's brethren, when he proposed to retain Simeon, leave no room to doubt that they were conscious of having acted freely. "And they said one to another: We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." (Gen., 43: 21.)

Here, then, is one very remarkable instance in which a divine decree was fulfilled by the free agency of a number of persons of widely different characters. Their freedom was not impaired; and therefore their accountability for their acts was as complete as for any other acts of their lives. The most satisfactory explanation of this much abused doctrine, is found in the answer of Joseph to his brethren, after the death of their father. So deep was their sense of their criminality in their treatment of him, that they were haunted with fears, that after Jacob's death he would avenge his wrongs. His answer, as they approached him with confessions and entreaties for pardon, was: "Fear not, for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen., 50: 15, 21.) In what they did, they had their motives, and they were evil; in permitting them to do what they did, God had his designs, and they were most benevolent. In accomplishing those designs, he made use of their bad acts, overruling them for good. He did not allow them to kill their brother. This would have defeated his purposes. But he did permit them to sell him; for thus he was taken to the very country where his services were needed.

How can any one look at the decree recorded in the fifteenth chapter of Genesis, and at the manner of its fulfilment, and then assert that the doctrine of divine decrees is inconsistent with man's free agency? For if one decree has been fulfilled by the free and accountable agency of men, good and bad, then any number of decrees may

be fulfilled in the same way. If it were admitted, that we cannot show how the two doctrines harmonize, this admission would only prove, that the mode of God's providential and sanctifying agency upon the heart, is mysterious. But it would not invalidate the proof of the doctrines derived from the plain facts we have been considering. No true philosopher rejects well ascertained facts, or the principles clearly revealed by those facts, because there is something of mystery connected with them.

But the coat of many colors, in connection with the doctrines just stated, brings to view two of the most consoling truths taught in the Scriptures. The first is, that God can and does so overrule even the infirmities and errors of his people, as to turn them to good account, both to his cause, and even to themselves. Great sorrow came upon both Jacob and Joseph in consequence of the unwise manifestation of his partiality; but greater good resulted to them both, and incalculable good to a multitude of human beings and to the church of God. *Humanum est errare*. The best men have their infirmities, and fall into errors. We may well rejoice, that our Heavenly Father can use even our blunders for his own glory.

The other precious truth to which we referred, is, that the hearts and the acts of the worst men are so under the control of God, that without interfering with their freedom, he can either give his people favor with wicked men, or make their bitterest hatred to contribute to their advantage. God gave Joseph favor first with his master Potiphar, and afterwards with the keeper of the prison into which he was cast; and though he did not subdue the hatred of his brethren, the covetousness of the merchants or the lust of Potiphar's wife, he did bring incalculable good to Joseph and to his cause out of the acts resulting from their evil passions. "Surely the wrath of man shall praise thee; the remainder of wrath thou wilt restrain."

The Church of Christ, then, is safe in this bad world; and "the gates of hell shall not prevail against it." And God's children shall walk safely amongst the wicked, till their Saviour shall choose to take them to himself; and all things shall work together for their good.

"Hast thou not given thy word
To save my soul from death?
And I can trust my Lord
To keep my mortal breath.
I'll go and come,
Nor fear to die, till from on high
Thou call me home."

In considering the many important events which grew out of the

gift of the coat of many colors, we cannot but exclaim, with the apostle James : " Behold, how great a matter a little fire kindleth ! " Little do we know the momentous consequences which may follow those of our acts which we regard as most trivial, or as most circumscribed in the range of their influence. To live in such a world, especially where everything connects itself with eternity, requires wisdom from on high. Let us constantly ask wisdom of Him who " giveth to all men liberally, and upbraideth not. "

UNIVERSALIST LOGIC.

The first article in a Universalist Magazine now before us, is on *the justice of God*. It commences on this wise : " All Christians admit that justice is a divine attribute, — that the Almighty is just. Nevertheless after making this concession, many attribute to him a course of action in direct opposition to justice. They teach, that all men *deserve* endless punishment ; that strict justice would damn them all eternally. Yet that some are to be saved, that is, saved unjustly, — saved from that punishment which they justly ought to suffer. Hence they often thank God for his injustice to them. " It is not our purpose to review this article. We simply notice the statement of one of the principles which lie at the foundation of the Universalist system, and the plausible sophistry by which it is sustained.

If the writer's logic proves anything, it proves that the justice of God requires him to inflict upon every rational creature all the punishment which his sins deserve. This complete punishment, too, must be inflicted upon the transgressor himself, not upon a substitute. For our writer contends, that if Christ suffered for the guilty, then there was *double injustice*. He says : " It was unjust to punish the innocent, and it was unjust to let the guilty escape. Here are two things exactly opposed to justice, and both palpably unjust " The conclusion to which we are forced by this logic, is that God, being infinitely just, can never, in a single instance, *forgive sin*. For since it is admitted, that every sin *justly* deserves punishment, it follows, that if any one sin be pardoned, in that instance God is chargeable with injustice.

Now, the whole Volume of Inspiration proclaims the utter falsity of such reasoning. Throughout the Old and the New Testaments, God is represented as not only just, but "merciful and gracious," as "forgiving iniquity, transgression and sin." We find David praying: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions!" (Ps., 51 : 1.) We find our Saviour, after his resurrection, saying to his disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke, 24 : 46, 47.) We find the Apostles saying: "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts, 5 : 31.) We find Paul quoting David as saying: "Blessed are they whose iniquities are forgiven, and whose sins are covered." (Rom., 4 : 7.) We find Peter saying to Simon Magus: "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts, 8 : 22.) We find, in the prayer which our Lord taught his disciples, the petition: "Forgive us our debts, as we forgive our debtors." All these passages of Scriptures, too plain to be misunderstood by any, and hundreds more like them, utterly refute the Universalist doctrine, that the justice of God requires him to punish every transgressor as much as his sins deserve to be punished, and admits of no forgiveness. Indeed it is amazing, that any man can have the boldness to call himself a Christian, or to pretend to receive the Bible as a revelation from God, whilst at the same time denying a doctrine as clearly and as prominently taught, as the being of God.


But the other feature of this Universalist logic, is as directly in the face of the whole current of Scripture. If any one doctrine stands forth in the pages of Inspiration more prominently than any other, it is the doctrine, that God forgives the sins of penitent believers for the sake of Christ, who died for them. Every bleeding victim on the Jewish altar foreshadowed his sufferings and death; and when the offerer laid his hand upon the head of the animal, and confessed his sins, then was the doctrine symbolically set forth, of pardon of sin, on the ground of the substitutional sufferings of Christ. (Heb., 10 : 1.) Justice would inflict the sentence of the law upon the transgressor; "but when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal., 4 : 4, 5.) The just law, if it took its direct course, would inflict its

curse upon every transgressor ; but "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal., 3 : 13.) Paul gloried only in the cross of Christ ; Universalism glories in nothing, less than in that cross. The central truth of the Gospel is Christ crucified ; but Universalism knows nothing of that central truth.

It is worthy of special remark, that the view of divine justice now refuted, is essential to Universalism. It teaches, that every man is punished and rewarded in this life precisely according to his merits and demerits. Consequently nothing is forgiven ; and the conduct of men in the present life exerts not the slightest influence upon their future happiness. Here again, this infidel system comes in conflict with one of the most prominent doctrines of the Bible, viz. : that the future state, not the present, is the state of rewards and punishments. Thus it cuts off all those mighty motives and encouragements to virtue, and all those rich consolations which the Scriptures so abundantly draw from the life to come. The Saviour's exhortation to men to "lay up treasures in Heaven," is perfectly meaningless ; or rather, it teaches positive error.

But we need not pursue this course of remark. Our object was simply to show how utterly inconsistent with the whole tenor of Scripture, is this fundamental doctrine of Universalism. It is the glory of the Gospel, that it harmonizes the attributes of Justice and Mercy in God's dealings with men. "Mercy and truth meet together ; righteousness and peace kiss each other."



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MINISTERIAL CALLS.—NO. III.

Settled pastors often receive calls from other churches; and in many instances, the question respecting a change of the field of labor, becomes painfully difficult and perplexing. The fact that God has called a minister to labor in a particular church, is no certain proof that his life is to be spent there. Evidently, however, if a pastor has gone to the field he occupies, under Divine direction, it is neither wise nor safe for him to leave it for another, except under the same guidance. The interests of two churches and his own usefulness and peace of mind, are involved in the question of the acceptance or rejection of a call. For he cannot expect the Divine blessing to attend him, if he leave the field to which God called him, in order to occupy one to which He has not called him, nor if he remain where he is, whilst God is calling him to another point.

With us the question of a change of location has been again and again one of very great practical moment; and our conversation and correspondence with ministerial brethren, together with what we have known of the action of Presbyteries on such questions, have convinced us, that the subject has by no means received the attention which its great importance demands; and that the principles by which such questions ought to be decided, are not well understood. To do justice to it, would require a volume, instead of a single article. The leading points, however, may be briefly presented.

I. We begin with the truth, that it must be the earnest desire of every faithful minister to employ his time and talents to the greatest advantage for the cause of Christ. The conversion of sinners and the edification of believers are the leading objects to be accomplished by the Christian ministry. Both of these are embraced in "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ." Eph. 4: 12. Most assuredly the faithful minister will receive his reward, whether success attend his ministry or not; but every such minister must intensely desire his labors to be crowned with success. Indeed, we are clearly authorized to expect that our labors will not be in vain; and, therefore, the promise is, that "they that turn many to righteousness, shall shine as the stars, for ever and ever." Dan. 12: 3.

Different men have different gifts. One may be better fitted to preach to the impenitent, and his success may be mainly in the conversion of such; whilst another may find his chief usefulness in the edification of believers. A third may be specially fitted for some executive department of the church's evangelical operations. But every one called of God to the ministry, may be useful in the work; and the aim and the prayer of every one should be for the highest possible degree of usefulness. Every question respecting a change of location, then, should be considered and determined in view of this principle.

But ought not the pastoral relation to be permanent? When a minister has accepted a call, and has been installed as pastor of a church, ought he not to consider himself settled for life? Beyond a question, if the decision is to be made between a transient and a permanent ministry; the latter must have the preference. The Scriptures say nothing directly upon this particular point; and, therefore, our judgment must be formed on general principles. Those principles conduct us to the conclusion just stated; but we are not under the necessity of adopting either of these extremes.

The question as to the permanency of the pastoral relation, must be decided partly in view of the mental peculiarities and attainments of particular ministers; and partly in view of providential circumstances. There are some ministers who ought not to change their fields of labor, unless under extraordinary circumstances. They are men of well balanced minds, remarkable for sterling integrity, consistent piety and prudence, but whose pulpit powers are but moderate. Unable to make a strong impression upon the multitude, they do not attract a crowd; but they acquire an influence in a community, as good and wise men, by their attention to the poor, their visits to the afflicted, their judicious counsels, etc. This influence is of comparatively slow

growth; but it is constantly growing, and in the course of years it becomes very extensive. Many persons not particularly interested on the subject of religion, attend upon their preaching, because they have learned to respect and admire them out of the pulpit; and they are profited by their scriptural discourses.

Such ministers have much to lose by changing their field of labor. They are like men who, by close attention to business, have gradually, in the course of years, acquired a good capital, on which they are doing a fine business, and who, if they remove to another place, leave almost the whole of their capital to begin business, as it were, *de novo*. They must again go through the same course of labor for a series of years, in order to gain the influence they had in their former field.

There is another class of ministers whose usefulness requires frequent changes. They are men of strong impulses, but whose minds have not been, perhaps could not be, disciplined to close study and patient investigation. What they know, they can present attractively, pointedly, powerfully; because they preach with strong emotion and with great fluency. They make effective appeals to the sympathies of men, to their consciences and their hearts. They have an eloquence sometimes more polished, sometimes less so; but it is the eloquence of intense feeling. Some of this class of ministers excel in the illustration of their subjects by well told anecdotes. But their emotional nature is too strong for the intellectual. It hurries them to conclusions with but slight examination; or it leads them to gather up the results of other men's investigations, rather than to depend upon their own. They are not didactic or systematic preachers; and being very dependent upon their animal spirits or frames of mind, their efforts are extremely unequal; and being unable, in consequence of the limited range or rather superficial character of their knowledge, "to bring forth things both new and old," in the course of a regular ministry, they soon *wear out*. They draw large audiences at first, but cannot hold them. Many who greatly admired their first discourses, feel disappointed that, after a time, they rarely deliver any more such; and their large congregations dwindle; whilst even those who continue, desire a change. From home, they preach to the multitude; at home, they preach to almost empty pews.

Such men are better adapted to the work of *Evangelists*. Their strongest impressions are made at first. They lose influence by attempting to labor long in the same place. Whitfield, wonderful as were his powers as a preacher, could not have sustained himself as a settled pastor, for any length of time. Dr. David Nelson, author of "The Cause and Cure of Infidelity," was a preacher belonging properly to this class. He entered the ministry late in life, without having

pursued a regular course of theological study. He was a man of vigorous, but undisciplined mind, and of very strong impulses. By rapid steps he reached his conclusions. His discourses had very little system; but under the influence of strong emotions, he presented his thoughts with extraordinary clearness, point and power. We have seen a crowded audience moved by his irresistible eloquence, as the trees of a forest by a mighty wind. But as in the case of all such men, his efforts were very unequal, and as a regular preacher, he would often fall greatly below the standard of his first discourses. Rev. David Tod, late of Mississippi, was a man of the same class. He never had any taste for classical studies, and was licensed and ordained without having taken the full course of study prescribed in our Book. He was a man of no more than ordinary talents; but he was a Christian of ardent piety and lovely spirit; and although he was far from being an orator, he had very considerable fluency as a speaker. Wherever he went, he knew nothing "but Christ and him crucified." In private intercourse as well as in the pulpit, his warm heart poured forth the rich truths of the Gospel, the power of which he had felt in his own soul. It is not at all surprising, that his labors were much in demand, and that they were remarkably attended by the blessing of God.

Such men as these could not fail to be more or less useful as settled pastors; but their success would be incomparably greater, either as Evangelists, or with pretty frequent changes of location. Their peculiar gifts fit them for a most important department of ministerial labor, which cannot be so efficiently performed by any other class of ministers. The church greatly needs a much larger number of them.

There is a third class of ministers, who, as to their cast of mind, stand between the two classes just described; in regard to whom the question of a change of location should be decided according to circumstances. They are men of vigorous intellects, whose course of study has been sufficiently thorough, and whose pulpit powers are such, that they can well sustain themselves as permanently settled pastors, or can rapidly gain an influence in a new field of labor. Such men, it is true, have much to lose by a change; for whatever may be their power to attract audiences and to hold them, it still requires time for them to gain that place in the affections and confidence of their people, which is the effect of the varied intercourse and labors of pastoral life. Yet the fields of labor to which they are called, may be so much more extensive than those they are occupying, as to more than compensate for this loss. Or they may be called to occupy positions which, though not more important, require a kind of labor for which they have peculiar qualifications; whilst others may be found to succeed them in

their present fields. In other words, in the case of one of these ministers, the two places between which he is called to decide may be equally important; and yet it may be much more easy to find a man qualified to fill the one he is occupying, than the one to which he is called. In either of these cases, a change is not only proper, but desirable. The late Dr. Alexander was an eminent example of the class of ministers of whom we now speak. Equally acceptable as a minister amongst the plainer or the more educated class of people, able to gain an influence rapidly and to keep it permanently, he might have been a settled pastor in the same church for life; and yet he felt himself called of God from Virginia to a church in Philadelphia, and from that to the Theological Seminary.

II. Having made these remarks concerning that phase of the question, which relates to ministers themselves, we proceed to state the principles which, as it seems to us, should control them in encouraging or discouraging calls, and in the acceptance or rejection of them.

1. When a minister has accepted a call, under the clear conviction that it is from God, his evident duty is, to throw himself into the work there with his whole heart, and look no further. Most assuredly, if God has called him to that field, he has a work for him to do there. How extensive that work is, or how long it will take to do it, he cannot possibly know. Certain it is, however, that his divine Master says to him—"What thy hand findeth to do, do it with thy might." This he cannot do, so long as he does not feel fully identified with his people, and is in fact hoping and looking for an opportunity to leave them. The servant of God, it is true, must ever be ready to hear a call from Him, and to see the openings of his providence; but he may be very sure, that when he shall have finished his work in the field assigned him, the call to another will come without his seeking it. Difficulties he may have to contend with; but faith can overcome great difficulties. It moves the arm that moves the universe. A believing, earnest, prayerful ministry is "mighty through God, to the pulling down of strong-holds." To come and go only at His call, is the happiness of the faithful minister. In all ordinary cases, then, the call should come *unsought*.

2. A call cannot be regarded as providential, unless it be either to a wider field of usefulness, or to a field equally wide, in which the peculiar talents of the pastor are specially needed; or unless it be from a field he finds himself incapable of occupying properly, to one better suited to his talents and attainments, or to his state of health. Since it is the duty of every minister to desire and seek the greatest possible

degree of usefulness; it is not probable, perhaps not possible, that God will call any one from a field where he is doing good, to one where he will do less good. And since a change of location, except in cases already mentioned, is always attended with some considerable loss of influence, at least for the time being; the new field should offer considerably greater prospects of usefulness, than that which the pastor is called to leave for it.

The comparative importance of different fields of ministerial labor, is to be estimated in several different ways. There may be a larger population accessible at one point than at another. One position may be more commanding than another, offering the opportunity of exerting an influence over a wider territory. One church may offer more effective co-operation with the pastor than another. One position may better suit the peculiar talents of the minister than another.

And then, in the church in which a minister is settled, there may be dissatisfaction with his labors, which, should he continue, is likely to extend, and to cause distraction and division. It is doubtful whether a minister ought ever to permit a church to become divided, on the mere question of retaining him as pastor. If a party should desire to get rid of him, because they hold erroneous views of doctrine, or of any point in morals, fidelity to the truth might require him to resist them. Or if charges injurious to his moral character were made, he must defend himself. But in cases where neither of these things is involved, but where a respectable minority strongly desire a change; it is rarely, if ever, wise to remain and allow parties to be formed. For, such divisions, very generally result in great alienations, in the rapid decline of the spirituality of the church, and in the ruin of the pastor's usefulness. We could mention a church in a neighboring State, in which two parties were formed, the one—a minority—desiring the pastor to resign; the other desiring to retain him. The feeling between the parties became extremely bitter, defying all efforts of the Presbytery to settle the difficulty, until at length, the church was, by a rather high-handed measure, dissolved and re-organized; and in the re-organization several of the dissatisfied party, not willing to re-enter on the terms fixed by Presbytery, were left out. Even then, the parties were found still existing, and withering the prosperity of the church, for ten years after the excellent pastor had left. We could mention another church which, though in numbers and wealth very influential, in the course of several years, was almost destroyed in the same way. Wherever the fault may lie, it is certain that when such difficulties arise, the pastor's usefulness is at an end; unless, indeed, the dissatisfied party will withdraw, and organize another church—a thing not

unfrequently done in our larger cities. In smaller towns and country places, this cannot be done; and therefore the injury resulting from such differences is the greater and the more permanent. But when there is the appearance of such divisions, a field in itself more contracted, may prove to be a much wider field of usefulness for that minister; and if he will leave in time, he may save the church from permanent trouble, and himself from much mental suffering and loss of usefulness. In accepting a call to a church, we have always insisted upon it, that the session should at once candidly inform us, if they perceived any dissatisfaction arising.

The new field offered to a settled pastor, then, may offer much greater prospects of usefulness, because better suited to his peculiar talents, or because of a larger accessible population, or because of its being a more commanding position, or because of the state of things in his own church.

3. The question whether a call is to be regarded as providential, depends very much upon its *unanimity* and *cordiality*. The difficulties and discouragements of pastors are sufficiently numerous and great under the most favorable circumstances. They, therefore, greatly need the united prayers and support of their entire churches; and their peace of mind and their usefulness depend very much upon their securing them. Probably it ought not to be required, that the whole church giving a call should actually prefer the man elected to every other individual whose name may be before them; but we are not going too far, when we say, that there should be *general acquiescence* in the call. If there be positive opposition to the pastor elect, the circumstances must be extraordinary, which would render it wise for him to accept. The objections may be entirely groundless; yet the mere fact, that there is a number of persons in the church, who are not willing to receive the Gospel at his mouth, will produce an unhappy effect upon his spirits. Besides, there is no certainty that they will not seek to alienate others, and to undermine his influence; and whenever any difficulties arise, there is a party ready to throw their influence against him. Meanwhile his admirers are likely to become alienated from the others; and *vice versa*. In such a state of things, the church cannot be expected to prosper, nor the pastor to be either useful or happy. One of the best evidences that God calls a minister to a particular church, is that He has made them willing to receive him.

We go further, and insist that the call should not only be unanimous, but *cordial*. A church sometimes takes a minister who happens to be before them, because they do not know that they can do better, although they receive him rather coldly. There is a vast difference between the

position of such a pastor, and that of a pastor received to the hearts of the people, is a blessing God has sent to them. In the latter case, the same amount of labor will be attended with far greater results, than in the former; whilst the encouragement the pastor has to labor, and his comfort in his work, are incomparably greater. It would certainly be most unwise for a pastor to leave a people whose confidence and affections he enjoys, to take charge of a church in which he meets but a luke-warm reception. No ordinary circumstances can justify such a change. But if a call comes unsought; if the field offered is, for the pastor, all things considered, a considerably wider field of usefulness, than the one he occupies; and if it be unanimous and cordial; there can be little doubt that it comes from God, and ought to be accepted.

4. The evidence would be more conclusive, if it should appear, that the call was the result of *earnest prayer* for divine direction. Real blessings, and especially great blessings, are ordinarily bestowed on individuals, on families, and on churches, in answer to importunate prayer. If, therefore, God is sending a faithful pastor to a people, it is reasonable to expect that they will be led often and earnestly to the throne of grace to plead for the gift. It is a great privilege for a minister to go to a people who have gone to their heavenly Father to ask for a Pastor, and who will recognize in him an answer to their prayers.

5. It is hazardous for ministers of *advanced age* to change their fields of labor, unless their peculiar gifts fit them for *evangelists*. They may have deeper piety, than at an earlier period; but they have not the enthusiasm nor the mental elasticity they once had. And whilst to the people amongst whom they have long labored, they are strongly attached, they do not so readily form new attachments. Still more, the young people who have been accustomed from infancy to see them in the pulpit and at their homes, may love and venerate them far more than they would a younger man; but they will not be able so readily to make the acquaintance and enlist the feelings of the young in a new field of labor. The call, therefore, should be a very clear one to justify a settled pastor in changing his location, when he has passed *his fiftieth year*.

We do not forget, that, according to our Book, a call must come to a settled pastor through his Presbytery. Still, most churches will, as indeed they should, correspond with ministers whose services they desire to secure, in order to ascertain their views, before proceeding so far as to make out a call; and if the principles in view of which such questions ought to be settled, were well understood; in almost all instances in which the call ought to be declined, answers could be given, which would prevent the delay and the disappointment incident

to the regular prosecution of it. For when such a correspondence is opened, the way is prepared for the pastor, without indelicacy or impropriety, to make all necessary inquiries, to confer with his own Session, and to consult with those of his brethren whose opinions have weight with him. And it cannot be admitted, for a moment, that any minister of right feelings would encourage the making out of a call, which he expects to decline. To do so, would be to trifle with the interests of the church of Christ, from motives utterly unworthy of a Christian minister.

Just here two very important questions arise, viz.: How far is it wise for pastors to ask the advice of Presbytery, in relation to the acceptance of calls? and how far is it generally wise in Presbyteries to exercise their constitutional authority in retaining a pastor in the field he is occupying, contrary to his clear judgment and wishes? These questions will be considered in another number.

THE FALL OF MAN.

The moral imperfection of human nature is too manifest to be called in question. Although there is a prevailing inclination amongst men to over-estimate their virtues, to think of themselves more highly than they ought to think; it would probably be difficult to find an individual who regards himself as coming up to his own standard of rectitude. Indeed a man who would declare himself morally perfect, would be very generally regarded as hypocritical or insane. This is the more remarkable in view of the fact, that the standard of morals adopted by very many, is extremely low. There is something very significant in the confession of imperfection by men disposed to over-estimate their moral excellence, and whose views of moral obligation are extremely inadequate. When such men confess that they have sinned, we may safely conclude, that, tried by a correct standard, human nature must be found deeply depraved.

But though all acknowledge the imperfection of human nature, men are very far from being agreed as to how it became so. The introduction of sin into the world is a profound mystery. Our limited reason would lead us to conclude, that rational creatures formed by the infinitely perfect Jehovah, would not only come from his hands perfect, but would be so surrounded by right influences, that they would never

lose their perfect rectitude. Facts too clearly demonstrate the unsoundness of our reasoning. Man is imperfect, and therefore unhappy; and though we may never fully understand why sin was permitted, the Scriptures give a very clear account of the time and manner of its entrance into our world. It may be interesting, in connection with an appeal to the inspired volume, to notice some of the more important opinions of men on this subject. We pass, as of little interest, the speculations of certain ancient philosophers, respecting the inherent evil of matter; although the absurd doctrine, finding its way into the Christian Church, at an early day, has much to do with the origin of Monkeny, which still adheres to the Church of Rome. Nor, perhaps, is it necessary to say anything of another theory adopted by Plato and other philosophers, of the pre-existence of human spirits, as helping to account for the existence of sin; although strangely enough, Rev. Edward Beecher has published a very labored defence of this exploded doctrine. It is difficult to say what retrograde movement may be made in this age of boasted progress; but so far as we are informed, the book has made no converts.

I. Universalists account for the origin and prevalence of sin by ascribing it to man's *material organization*. Dr. Priestly, in his *Letters on Revealed Religion*, contends, that man was made "wholly, and not in part only, of the dust of the ground"—that the mind as well as the body is material. The same doctrine is taught by Hosea Ballou, the father of modern Universalism. It is also taught by Walter Balfour, another leading Universalist, who says—"The Scriptures which the Jews had in their hands, were opposed to such a popular opinion; for they taught nothing about *immortal souls, departed souls, separate spirits.*" And again he says, "But we ask Mr. Stuart, where the Scriptures speak about *an immaterial immortal soul?* NOWHERE. Why, then, does he do it?" Now, if the soul is material, it is controlled by the laws of matter, and, therefore, it has no free agency; and if the physical organization is imperfect, its action must necessarily be so. Accordingly, Mr. Ballou says—"Man is dependent in all his volitions, and moves by necessity."—The consequence legitimately flowing from this doctrine, is, that God is the cause or author of all the sin in the world; and this impious doctrine is boldly avowed by Universalist writers. These are the principles which lie at the foundation of Universalism. If they were admitted, it would follow, that there has been no such thing as the fall of man;—that Adam and Eve, as they came from the hands of God, were no better than their descendants. Hosea Ballou, speaking of the manner in which, according to the Apostle James, men are tempted to sin, says—"And if this be the way

that we are tempted, have we any reason to believe that it is not the way in which Eve was tempted in the beginning? Yea, is not this contentious sensual wisdom of the flesh, the serpent which beguiled the woman?"

Such is the account which Universalism gives of the beginning of sin in the world. In a preceding article, on the creation of man, we showed the absurdity of attributing thought, reasoning and the different mental phenomena to *matter*. If there can be a greater absurdity, it is the ascribing of *moral action* to matter. If there be a single conviction of the human mind, which is intuitive and universal, it is—that no man is accountable for the legitimate workings of his physical nature; or, in other words, that whatever flows from physical necessity, possesses no moral character—is neither good nor bad. The mind may indeed be influenced in its choices by those appetites whose seat is in the body; but its consent is always voluntary, not forced. Every man finds, in the conscious voluntariness of his moral choices, and in the irrepressible conviction that they are *moral*, the complete refutation of the degrading doctrines by which Universalism seeks to account for the existence of sin in the world.

2. Modern Spiritualism accounts for the existence of human imperfection in very much the same way. Man, according to this philosophy, is a *development*, not a *creation*. The first of the human species, developed from the lower orders of animals, were "*huge quadrumana*;" and the laws of nature have continued to improve the race, and will ultimately bring them all to perfection. This is but a system of atheistic materialism, which, if admitted, obliterates the distinction between right and wrong. The whole moral nature of man rises up in indignant denial of this absurd and degrading philosophy; whilst the science of Geology to which it has appealed for support, demonstrates the falsity of its first principles.

3. The advocates of Phrenology, which is one of the modern systems of mental science, find the cause of human imperfection in a badly balanced or diseased brain. They divide the brain into different departments, the first containing the moral organs; the second, the intellectual organs; the third, the animal organs. Human character is the result of the operation of all the different organs. The large organs in each brain are the controlling forces. Now, if all the organs were of proper relative size, and in a healthy condition, then the character would be perfect. If some of the organs are relatively too large, or are diseased, the character is imperfect. Gall & Spurzheim found a young man in one of the prisons of Berlin, whose organ of Acquisitiveness was so overgrown, that in their opinion he could not restrain himself from stealing. This doctrine involves all the absurdities of

materialism. For it matters little, so far as moral action is concerned, whether the mind itself is matter, or whether its action is controlled by matter. In either case it is not accountable. The mind of the idiot or of the maniac may be just as good as that of any other man; but his physical organization is so defective, as essentially to interfere with his intellectual perceptions, and consequently with his moral choices. Therefore he is not accountable. Every man's common sense, as already intimated, compels him to feel, that he is not accountable for defects in his physical organization.

4. Others have maintained, that every finite being is liable to err, and therefore to sin. The fact, therefore, that man is a finite being, is sufficient to account for the sin he commits. But since it is self-evident, that obligation is limited by capacity to know, and opportunity to know, this opinion cannot be true. For if one is perfectly disposed to know and to do his whole duty, then he will improve all his capacity and all his opportunities to know it, and as he knows, he will do it. This would fulfill all his obligations. To say, that any one is bound to know more than his capacities and opportunities will permit; or that he is bound to know more than he can know, is absurd.

Moreover, this is a most comfortless doctrine; for since all men will forever be finite, they must make up their minds to be forever erring and sinning, and, therefore, forever suffering. Consequently there can be for us no heaven of perfect bliss. Gladly, then, will we repudiate this shallow theory.

From all these unsatisfactory theories let us turn to the inspired volume. There we learn, that when God created the first pair "upright," he put them on trial in the garden of Eden. The test of their obedience was abstaining from eating the fruit of the tree of the knowledge of good and evil. The sacramental pledge of immortality, if they continued in obedience during the period of probation, was the fruit of the tree of life. Satan, under the form of a serpent, beguiled Eve, and she tempted Adam. Both ate the forbidden fruit, and incurred the penalty. God had said to them—"In the day thou eatest thereof, thou shalt surely die." Or, literally translated—"dying thou shalt die."

The meaning of this sentence has been variously understood, as comprehending more or less. If, however, we are willing to be guided by the fair interpretation of the Scriptures, we can scarcely be in doubt as to its meaning. The word *death* is there used sometimes to signify simply the separation of the soul and body, and the extinction of animal life; sometimes to signify total depravity—death in sin; sometimes to signify eternal death, or the full penalty of the moral law. Now, the eating of the forbidden fruit, though directly a violation of a positive

precept, was also the transgression of the moral law; for it is the moral law which obligates us to obey every positive precept of God. We are bound to love Him with all the heart, and to manifest this love by obeying all his precepts. But if the eating of the forbidden fruit was the transgression of the moral law, then in eating it Adam and Eve incurred the penalty of this law. Now, the Apostle Paul says—"The wages of sin is death;" and that he means eternal death, is evident, because he puts it as the antithesis of *eternal life*, which is the gift of God. Rom. 6: 23. But eternal death comprehends both natural death and spiritual death. The penalty incurred, therefore, was death, temporal, spiritual and eternal. Our first parents became mortal, lost the image of God, and became "children of wrath." What a fearful change sin wrought in their character, condition and prospects. They were ungodly. They were ashamed and afraid. They saw themselves naked; and in terror they sought to conceal themselves from their Creator, in communion with whom they had enjoyed exalted happiness. "And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Their future, recently so bright, was shrouded in midnight darkness. Such are the effects of sin upon every human soul.

The troubles of our father and mother now began. They were driven from the lovely garden which Infinite Goodness had prepared for them; they must henceforth cultivate the ground which on their account was cursed, and made to bring forth thorns and briers. God said to the woman—"I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And to Adam he said—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

In this curse and in all the details of it we have a fearful interest.—For the Scriptures teach, and facts demonstrate, that in the trial which resulted so disastrously, Adam acted not as an individual, but as the representative of his unborn race. Whatever difficulties this doctrine may seem to involve, and however men may pronounce it unjust; it is not only confirmed by the most unequivocal language of Inspiration, and by undeniable facts, but it is encumbered with fewer difficulties than any other view that can be taken of the subject.

I. There is a double proof of the doctrine in those passages of Scripture which place Adam and Jesus Christ in contrast, as to the results of their respective acts.

But before proceeding to the argument, let us distinctly state the doctrine. When we say, that Adam was the Divinely constituted representative of his posterity, and that his first sin was imputed to them; we mean, *that the legal consequences of his sin come upon them, as if they had done what he did.* In this there is no confounding of personal acts, or transfer of moral character. To *impute* an act to a man, expresses one idea; to *transfer* an act, if the thing were not inconceivable, would express quite another.

In Rom. 5: 12, we read—"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here it is perfectly clear, that death is represented as the effect or consequence of sin; and the universality of the reign of death is accounted for by the universality of sin. The effect is universal, because the cause is universal. The meaning, then, must be, either that all the human family first commit actual sin, and then become mortal; or that all are involved in sin and its guilt, by virtue of their connection with Adam, and, therefore, are born mortal. If the former be affirmed, the conclusive answer is, that is contrary to fact; for infants do not commit actual sin, and yet infants die. The latter must, therefore, be the true meaning.

It is strange, that such a man as the late Professor Stuart, of Andover, should have interpreted the passage to mean, that "all men have sinned in their own persons." He asks, indeed, "How can any more difficulty arise from saying that *all are sinners* here, than from the Apostle's saying the very same thing so often in the previous part of his epistle?" We answer, the difficulty does not arise, as he seemed to suppose, from the declaration that *all are sinners*; for the word *all* may be used in a limited sense. But the difficulty is—that the Apostle is accounting for a universal effect by pointing to a universal cause. The effect is *death*; the cause is *sin*. Now, it is perfectly clear, that the effect cannot exist, where the cause does not exist or operate. But the effect is seen in the case of infants, just as generally as in the case of adults. Therefore in their case there must be sin, as truly as in the case of adults. The doctrine of the passage, then, is—that sin entered the world by Adam, and all his posterity were involved in it; and therefore they are mortal, as he was after his fall. Hence the Apostle says, "in Adam all die."

But this doctrine is most unequivocally taught in the latter part of this 5th chapter. "Therefore as by the offence of one judgment came

upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Here the doctrine is taught, in language too plain to be misunderstood, not only that in consequence of Adam's sin all men are mortal, but that all are in a state of sin and condemnation. The advocates of what has been called the New Divinity, deny the justice of the doctrine, that Adam's sin was imputed to his posterity. Professor Stuart contends, that "it appears to contradict the essential principles of our moral consciousness;" and that such an imputation "would be in direct opposition to the first principles of moral justice, as conceived by us, or as represented in the Bible." And yet he admits, "that the whole human race became degenerate and degraded, in consequence of the act of Adam." He says—"I go further: I admit not only the loss of an original state of righteousness to all, in consequence of Adam's first sin, but that temporal evil, and death have come of course on all by means of it. I admit that all are born in such a state, that it is now certain they will be sinners as soon as they are moral agents, and that they will never be holy until they are regenerated; consequently I must admit, that all have come into imminent hazard of everlasting death, by means of Adam's first offence."

Now, it does seem to us, that there is glaring inconsistency here. Our doctrine is, that human nature had its trial in Adam. In his sin human nature fell; and the consequences of the fall are coextensive with the race. But the question is asked—how can this be just? Mr. Barnes, who agrees with Stuart, asks—"How can it be right to charge the sins of the guilty on those who had no participation in them?"—We answer, it is no more difficult to see how it can be just to impute the guilt of Adam's sin to his posterity, than it is to see how it can be just to inflict upon them temporal evil, and death, and to make it certain that their first accountable act, and all succeeding acts, will be sinful, plunging them into condemnation and ruin—all because of his sin. Yet this is precisely what Prof. Stuart and Mr. Barnes profess to believe. If human nature was not tried in Adam, and if it is unjust that his sin should be imputed to his posterity; then justice requires that they should be subjected to no sufferings and no evil influences in consequence of his sin, but should have, as he had, a fair trial, under the most favorable circumstances. For if it is just that they should suffer at all, in consequence of his sin, to how much suffering of this kind may they be subjected? And what matters it to them, whether, in consequence of his sin, they are born in a state of depravity and con-

demnation, or whether, in consequence of his sin, they are born with such a nature, or are placed under such circumstances, as will infallibly bring them into a state of sin and condemnation? If it is absolutely certain, that they will begin to sin, and thus be ruined as soon as they begin to act, this certainty must result from some operative cause or causes; and the cause or causes must be in their nature, or in their circumstances, or in both. If the cause is in their nature, then it is depravity, or something as bad. If the cause or causes are in the circumstances, then in consequence of Adam's sin God subjects the child in the beginning of his moral agency, to corrupting influences, which will certainly give a wrong direction to its first and succeeding choices. It is truly amazing that those who hold the views of Stuart and Barnes, should object to the doctrine of imputation as unjust. To be consistent, they must deny, that the sin of Adam did, in any way, determine the question, whether his posterity would or would not sin, or that they suffer because of his sin.

But we have said, there is a double argument in the passages under consideration. The first is derived from the interpretation of the language respecting the effect of Adam's sin upon his posterity. The second is derived from the comparison instituted between Christ and Adam. Christ is the second Adam. Now we do know, from the abundant teaching of the Scriptures, that the obedience or righteousness of Christ is the legal ground of the believer's justification. He is our righteousness. And as Adam's disobedience brought us into sin and condemnation, so the obedience of Christ brings us into a state of justification. Adam represented his posterity and ruined them. Christ represents his children, and saves them. Christ's righteousness is *imputed*; so was Adam's sin.

With singular confidence the following passage is alleged against the doctrine, viz: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ezek. 18:20. Now, either the relation between every father and his children is identical with that between Adam and his posterity; or it is not. If it is, then how can it be maintained, that Adam's first sin renders it certain that all his posterity will sin, any more than the sin of a father renders it certain that his children will sin? If it is not, then why do men apply a passage which speaks only of the relation between father and son, to the relation between Adam and his posterity?

Strangely enough, Mr. Barnes makes the same principle apply in both cases. "The *fact*," says he, "is one that is apparent; and that accords with all the analogy in the moral government of God. The drunkard secures commonly as a result that his family will be reduced

to beggary, want and wo. His sin is commonly the certain cause of their being sinners; and the immediate cause of their loss of property and comfort, and of their being overwhelmed in wretchedness and grief. A murderer will entail disgrace and shame on his family, &c. Such is the fact; the great law or constitution on which society is organized; and such being *now* the universal fact, we are not to be surprised that the same thing occurred in the *primary organization* of society with Adam at its head, and that we see there the first and the most striking exemplification of the great law on which society is formed." To all which we answer—

1. It is easy to see how a drunkard or murderer injures his family, and how such men injure others within the range of their influence; and it is just as easy to see, that Adam exerts no *such* influence upon his posterity. Therefore the law operating is not the same in the two cases.

2. The drunkard's conduct does not render it *morally certain*, that his children, as soon as they become moral agents, will get drunk or fall into any vice he may be addicted to. On the contrary, the children of drunkards are often influenced, by seeing the effects of their dissipation, to pursue a precisely opposite course; and in not a few cases, they are as exemplary as the children of any other men. But Mr. Barnes himself holds, that Adam's sin rendered it *certain*, that every one of his posterity will commence their moral agency by sinning. In the latter case, the result is morally certain in relation to every individual, down to the end of time. In the former, there is no certainty or uniformity at all. Therefore, it is clear beyond all question, that the same law is not operating in both cases. In other words, it is absolutely certain, that Adam sustains to his posterity a relation which no father sustains to his children, and that the effects of his sin upon them are altogether peculiar. This doctrine fully accounts for facts as they exist; and if it be not true, then they cannot be accounted for.

1. It is a fact, that all the human race are born *mortal*. If Adam was their representative, then his posterity would, of course, come into the world mortal, as he was after his fall.

2. All the human race are born *depraved*. Our Saviour, assigning a reason why all must be born again, said—"That which is born of the flesh, is flesh." That is, they who are born of depraved parents, are themselves depraved. David said—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51: 5. Strangely enough, the attempt has been made to evade the force of this plain passage, by supposing that David was confessing the sins of his mother! Such interpretations prove nothing so clearly, as the diffi-

culty of receiving the Scriptures as inspired, without admitting the truth of the doctrine of *original sin*. But without appealing to the Scriptures, we are compelled to see, that children, as soon as they manifest moral dispositions at all, manifest depraved dispositions. The constant pressure of motives and restraining influences is necessary to prevent them from running to destruction; and after all, the influences that faithful parents can bring to bear, are often insufficient not only to lead them to the love and practice of virtue, but to win them from the grosser forms of vice. Their moral tendencies too clearly reveal the depravity of their hearts.

3. All the family of Adam are "by nature the children of wrath." Eph. 2: 3. Some have insisted, that, in this passage, the word *nature* signifies *habit* or *custom*; but if the word ever has this meaning, it is a very unusual one; and there is no reason for departing, in this instance, from the common and almost uniform meaning, unless it be to escape an unpleasant doctrine.

Now, if Adam was the federal head of his race, these three facts, *two* of which even infidels must admit, are accounted for. If he was not, they are unaccountable. And as to the *justice* of the doctrine, we might ask even the Deist, which is more consistent with Divine justice—that human nature should have had its trial in its first father in the maturity of manhood, and under the most favorable circumstances; or that all should come into the world depraved and mortal, without any trial, without a fall, without sin in any one? There may be difficulties attending the doctrine of the imputation of Adam's sin; but we do not escape difficulties by rejecting it. For after we have rejected it, *the facts*, which present the greatest difficulties, remain. We repeat what we have before said—that the doctrine, obviously taught by the Scriptures, is attended with fewer difficulties than any other view that can be taken of the condition of the human family. With the Bible in our hands, we are permitted to rejoice, that if we were ruined by the first Adam, we may secure by the second Adam more than we lost by the first. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ."

AM I A CHILD OF GOD?—NO. III.

Vital piety, as it exists in the human heart, consists of *five* parts, viz: intellectual convictions, spiritual perceptions, abiding dispositions, painful or pleasant emotions, and outward manifestations. There is, first, the intellectual conviction of the truth, the result simply of evidence. God sanctifies men through the truth; therefore the intellectual belief of the truth, lies at the foundation of all true religion. God exists. He is infinite in his natural and moral perfections. He is our Maker, Preserver and Redeemer; therefore we are bound to serve Him. These are propositions for the intellect, to be admitted upon sufficient evidence:

There are, secondly, *spiritual perceptions* of the truths admitted by the intellect. God is holy. This is a proposition for the intellect. God is infinitely beautiful, because of His holiness. This is the language of the renewed heart, as it perceives the beauty of holiness. "One thing have I desired of the Lord," said the Psalmist, "that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Ps. 27: 4. Sin is wrong. This is a proposition for the intellect and the conscience. Sin is hateful. This expresses the perception of the renewed heart. Pharaoh said to Moses—"I have sinned;" but he loved his sin and clung to it. The Psalmist said—"I hate vain thoughts, but thy law do I love." He perceived the hatefulness, as well as the wrongfulness of sin. This perception of the loveliness of holiness, and of the hatefulness of sin, together with other similar perceptions, is what Paul calls a "spiritual understanding." Col. 1: 9. It is the effect of Divine teaching, as it is written—"All thy children shall be taught of the Lord; and great shall be the peace of thy children."

There are, thirdly, *abiding dispositions*. Of these the first and chief is always *to do right*. John 3: 10. Desiring and aiming to do right, the renewed heart does "hunger and thirst after righteousness;" and since doing right is obeying God, this disposition is called "the fear of the Lord."

There are, fourthly, *emotions* of a pleasant or painful character. To these we now call special attention. This part of religion is the more important, because less understood, perhaps, than any other; and errors in regard to it may be, and often are very injurious, if not fatal.

I. Let us consider, first, the *painful* emotions which either belong

to the nature of true religion, or connect themselves with its various exercises. These are of several different kinds, such as the following:

1. They may be *sympathetic*. There is an intimate connection between what, for lack of a better term, we may call the sympathetic feelings, and the deeper feelings of the mind. In many persons distress of mind, of whatever kind, leads to weeping. This is very generally the case in connection with the death of friends. And in a great many cases, joy of certain kinds finds expression in the same way, as, for example, the joy of meeting with friends long absent. In the same way religious distress very commonly exhibits itself; and, not unfrequently, religious joy. Thus God says of his penitent people—"They shall come with weeping, and with supplications will I lead them." Jer. 31: 9.

Now, it is possible and not uncommon for persons sitting in a congregation where there is deep religious feeling, manifesting itself by tears, also to weep, although they may not at all participate in the deeper religious feeling. This is the more likely to occur, where by any means a separation is effected between professors and non-professors, as when some rise from beside others, and go to the Lord's table. The same class of feelings may be excited by the description of death, the grave, and the like. But all merely sympathetic feelings are evanescent, and subside quickly with the passing away of the occasion which produced them. Yet such feelings, transient as they are, may serve to turn the mind to Divine truth, and may thus lead to other and deeper feelings. One of the most successful ministers we ever knew, had a wonderful command over the sympathetic feelings of his hearers. Under his preaching we have seen the whole audience melted into tears, and even heard them sob and weep aloud; but happily in connection with such appeals his sermons were rich with the precious truths of the Gospel; otherwise the effects would have been most unhappy. Such feelings may exist in connection with true religious feeling, or without it; but they do not constitute religion, nor are they essential to it.

2. The second class of painful religious feelings arises from *conviction of sin*. Conviction, as distinguished from evangelical repentance, arises from the more than ordinarily distinct perception of the fact that we have done wrong, and that we are, consequently, in danger. It differs from *remorse*, the kind of repentance Judas had, in that it is not attended with despair. This conviction may arise suddenly or gradually; and it may be more deep and distressing, or less so. It may be more connected with fear of eternal death, or with hope of salvation. Still it does not arise from any proper perception of the evil and the hatefulness of sin; and, therefore, does not, of itself, lead to thorough reformation. In many instances it gradually subsides, or finds relief in a false and

delusive hope. To what extent it is the natural working of an enlightened conscience, aroused by some providential occurrence, or by some powerful appeal of divine truth; and how far it is produced by the Holy Spirit, only the results can enable us to determine. Certain it is, however, that persons in such a state of mind are in a very critical condition, for there is in their minds a mighty struggle between the felt claims of God and the cherished pleasures of sin; and that struggle cannot terminate without leaving the soul in a far better or a far worse condition. This class of feelings, though often terminating in true christian affection, in itself falls entirely short of it.

3. The third class of painful religious feelings, is that which is properly called *repentance*. The word in the Greek, which expresses true repentance, signifies literally a *change of mind*,—*metanoia*. There is, first, a radical change of views, and then, as a consequence, a radical change of feelings. A true view of our relations and obligations is attended with conviction of sin and the perception of its hatefulness. The renewed heart loves God, and therefore hates whatever is opposed to Him. When Peter had denied his Lord, he “went out and wept bitterly.” His grief did not result so much from the upbraidings of his conscience and from fear, as from love. He could answer affirmatively the searching question, “Lovest thou me?” Hence his bitter weeping.

Besides the conviction of the danger of sin, then, true repentance arises in view of the evil and the hatefulness of sin; insomuch that the true penitent does not more earnestly pray for the pardon of his sins, than for deliverance from sin. In the same prayer in which David plead for pardon, he plead with equal earnestness for sanctification. “Have mercy on me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God, and renew a right spirit within me.” Penitential confession of sin, without excusing or palliating it, and thorough reformation, are the fruits of genuine repentance. The prodigal, “when he came to himself,” returned home to confess his sin and unworthiness, and to obey his father henceforth, however humble the position he might assign him in the family. Luke 15: 17-19. True repentance arises in view of the cross of Christ, both because there sin appears “exceeding sinful,” and because there only can the mercy of God embrace the sinner. “And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son.” Zach. 12: 10.

This repentance may be attended with more or less of the sympathetic feeling, according to the temperament of the person, and accord-

ing to the circumstances in which he is placed. Some persons weep easily; others seldom shed a tear. Women weep more readily and frequently than men. And a penitent will be more likely to weep, if he is with others weeping, than if he is alone, or with those not thus affected.

This repentance may be preceded by convictions more or less protracted, and more or less distressing. In some instances the struggle, though desperate, is very short. In others, it is less violent and of longer continuance. In some cases there is great unwillingness to give up some one sin, or to discharge some one duty; in others this difficulty is not experienced, perhaps because the person, as to his outward conduct, is already exemplary.

In this repentance the emotions of some may be more intensely strong than those of others. Persons whose natural temperament is very ardent, as was that of Dr. Payson, would express more intense feeling, than those of the quiet, even temperament of John Newton. There is great variety in the temperaments of different persons; and this variety manifests itself in relation to everything that appeals to the feelings. This difference is observable in matters of business, in political excitements, in domestic afflictions, and in religious interests. The repentance of Payson and of Newton was equally sincere and thorough; and yet the former would express himself more strongly than the latter. But whatever difference there may be in the degree of distress, all true penitents agree in feeling, that they have no merit of their own, and in so hating and repenting of their sins, as to confess them to God, and to turn from them. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John 1: 9.

4. A fourth kind of religious distress is that which arises from the hidings of God's countenance, or the interruption of that sensible communion which the Christian often enjoys with God. To this intercourse between the renewed soul and its Heavenly Father, the Psalmist refers, when he says—"It is good for me to draw nigh to God." There are times when the believer, engaged in worship or contemplation, so feels the love of God in his heart, so delightfully pours out his soul in supplications, thanksgivings, and praises, approaches God with such child-like confidence, has such views of the Divine glory, and experiences such answers to prayer, that in the fullness of heart-felt joy he exclaims—"It is good to be here!" In ordinary states of mind the exercises are less elevated, and the enjoyment much less intense. Yet the believer feels, that he does find access to God, and experiences real enjoy-

ment. There are times again, in the lives of many Christians, when their minds are so occupied with secular employments and pleasures, and so backslidden, that the lack of religious enjoyment causes but little trouble. But when aroused from this state by affliction, or by the word and Spirit of God, they find no access to the throne of grace, and no sensible communion with God; when they walk in darkness, and have no light; then is their distress very great. Such was the state of Job's mind, when he exclaimed—"Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked in darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me." Ch. 29: 1. Again—"O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Ch. 23: 3. The same state of mind is touchingly expressed in the Song of Solomon: "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now and go about the city in the streets, and in the broadways I will seek him whom my soul loveth: I sought him, but I found him not." Ch. 3. 1, 2.

This interruption of the soul's communion with God, is in itself distressing. It becomes the more so in view of the apprehension that it is our sin which has grieved the Holy Spirit, and caused Him to withdraw his comforting influence. And not unfrequently this spiritual darkness, if of long continuance, begets doubts in the mind of the individual, whether he ever was born again. Christians mistake the lack of sensible communion with God, and of the happiness flowing from that, for lack of religious affections. And when these troubles come, as in the case of Job, in connection with other afflictions, which render the supports of religion specially necessary; the mental anguish is often intense. Indeed we have known it to be so, when no natural affliction existed.

5. A fifth kind of religious distress arises from *mental depression*. There is an intimate and very mysterious connection between the nervous system and the operations of the mind. Consequently whenever the former is disturbed in its regular functions, the mind suffers in one way or another. When the nervous system is unnaturally stimulated, as by alcoholic drinks, unusual hilarity is manifested. When it is depressed, whether by exhaustion or by disease, the opposite result occurs; and the person is *low-spirited*, as the common expression is. In relation

to secular matters, the mind becomes irresolute. Difficulties which, at other times, would be regarded as trivial, appear insurmountable. Worldly prospects, consequently, seem gloomy. If this state of things is induced by exhaustion, rest will relieve it. If disease is the cause, then the depression will continue, till the disease is removed wholly or partially; and in many cases the nervous system is diseased, when there is little or no indication of derangement in any other part of the system.

Not unfrequently this depression assumes the form of fixed melancholy; and if not relieved, it terminates in the most distressing derangement. But in whatever degree it exists, it is likely to fix the thoughts upon whatever has the strongest hold upon the affections. If the person is a man of the world, devoted to money-making, he imagines that he is likely to come to poverty. If he is an earnest Christian, he doubts his own piety; and in the progress of the trouble, he imagines that he has sinned away his day of grace, or has committed the unpardonable sin. He does not question the truth of a single doctrine or promise of the Gospel; but he shows singular skill in showing that none of the promises apply to his case. In the advanced stages of this trouble, persons are distressed with blasphemous thoughts and dreadful temptations.

This depression, whether temporary or permanent, gives coloring to all the religious exercises, and obscures all the evidences of piety. In its permanent forms, it requires medical treatment—being purely physical, if not in its origin, certainly in the phase it has assumed. In its more transient form it requires rest, and diversion of the mind to something entertaining.

There is no mental affliction so little understood, as that we have tried to describe; and, therefore, none in the treatment of which so little skill is exhibited by christians, or even by ministers of the Gospel. We may hereafter give an account of several cases which have come under our own observation.

6. A sixth kind of religious distress arises in view of the condition of our fellow-men, as unconverted, especially of those dear to us by the ties of nature. Here two distinct causes unite in producing the painful effect, viz:—Our zeal for the honor of Christ and his cause; and our desire for the salvation of the impenitent. In some cases the one of these causes is more prominent in the mind, and in other cases, the other. The glory of God was probably uppermost in the mind of the Psalmist, when he said—“Rivers of water run down mine eyes, because they keep not thy law.” Ps. 119: 136. The unhappy condition of the Jews was prominent in the mind of Jeremiah, when he exclaimed—“O

that my head were waters, and mine eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people." Lot experienced such distress, whilst dwelling in Sodom, he "vexed his righteous soul from day to day with their unlawful deeds." Paul, though in his own condition and prospects eminently happy, had "great heaviness and continual sorrow in his heart," for his brethren, his kinsmen according to the flesh. It was under the pressure of this distress that he uttered that language which critics and commentators have found it so difficult to interpret:—"For I could wish myself accursed from Christ for my brethren." Rom. 9: 1-3.

Pious wives often experience this distress on account of their husbands; and pious husbands on account of their wives. Parents experience it, as they labor and pray for the conversion of their children. It is under the pressure of this intense anxiety, produced by the Holy Spirit, that Christians comprehend something of "the groanings that cannot be uttered." Rom. 8: 26. And the prevalence of such agonizing feelings, expressed in importunate prayers, is very generally the certain indication that "the time to favor Zion, yea, the set time, is come."

This distress is often caused more directly by the low state of piety in the church, or by the afflictions the church is called to suffer. The church is Christ's representative on earth. It is the light of the world, the salt of the earth. The honor of Christ and the salvation of men are intimately connected with its purity and its prosperity. It is the bride, the Lamb's wife. No wonder, then, that it is dear to the pious heart. The Lamentations of Jeremiah are the outpourings of the sorrows of a pious heart, in view of the desolations of Zion:—"Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord look down, and behold from Heaven." In the same state of mind the pious captives at Babylon said—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." And there, in their grief for the desolations of the church of God, they uttered that solemn vow—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n,
Till toils and cares shall end."

These are the principal kinds of distress which either, in part, consti-

tute true religion, or are frequently connected with it. Let it be distinctly noted, however, that it is not religion in its proper nature, which causes distress, but sin. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." All its proper fruits are happy. But when he, who has lived in sin to the dishonor of his God, and to the injury of himself and others, turns to righteousness; it is impossible that he shall not experience grief for his former course; and it is equally impossible that he shall be daily conscious of imperfection and sin, without experiencing sorrow on that account. And so, whilst the direct tendency of *benevolence* is not to produce unhappiness, but the contrary; yet in the presence of suffering, benevolence will weep, when selfishness would not shed a tear.

Several of the kinds of distress we have mentioned, are amongst the clearest evidences of regeneration. Conviction of sin falls short of it; but the repentance of Peter, flowing from Peter's love, was evidence of the existence of that love, and, therefore, of the new birth. "The fear of the Lord is to hate evil." There can be no better evidence of the love of light, than the hatred of darkness; and he who hates sin, grieves because of it, and turns from it, must love holiness; and a heart altogether unholy cannot love holiness. The sorrow of a child at having grieved its parents, is as good evidence of filial affection, as its pleasure at having pleased them.

And because repentance is clearly the effect of regeneration, it has the promise of forgiveness and eternal life. David, when he had greatly sinned, comforted himself with the assurance, that "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17. And God says—"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2. The publican who, under a deep sense of his great sinfulness, stood afar off from the holy place, and "would not lift so much as his eyes to Heaven, but smote upon his breast, saying, "God be merciful to me a sinner," was heard, and went away "justified." Luke 18. 9-14. There can be no better evidence of regeneration, than repentance. Most evidently sorrow for sin is as good evidence of love to God, as joy for pardon of sin. Hence our Lord said—"Blessed are they that mourn, for they shall be comforted." Indeed the very first state of mind in one regenerated, is that of sorrow for sin; for then, for the first time, the individual has seen his sins in a true light. Regeneration is a coming out of darkness into light; (1 Pet. 2: 9.) and then the mind views spiritual things correctly.

Repentance is not merely an evidence of regeneration to the young convert. It is to be a constant evidence through life; for "there is not a just man on earth, that doeth good and sinneth not." "In many

things," says James, "we offend all." Now, the truly pious cannot and should not cease to repent, until they cease to sin. So long as they need to offer up the petition—"Forgive us our debts"—they have occasion for penitent confession. Paul was as truly distressed at his daily shortcomings, as at his past transgressions. "Oh wretched man that I am! who shall deliver me from the body of this death." Rom. 7: 24.

Distress in consequence of the interruption of communion with God is also a clear evidence of regeneration. The distress of a child at the absence of its mother, or under her displeasure, is as good evidence of affection, as its joy in her presence and under her smiles. Job gave as good evidence of love to God, when he said, "Oh that I knew where I might find him," as in his joy, when the Lord turned again his captivity. The carnal man is distressed at the absence of God, only when under pressure of calamity or in danger of death, he feels the need of his help. The language of the renewed soul is—"Whom have I in Heaven but thee; and there is none upon earth that I desire besides thee."

"Were I in Heaven without my God,
 'Twould be no joy to me;
 And whilst this earth is my abode,
 I long for none but thee."

Distress in consequence of prevailing wickedness, and in consequence of the perishing condition of our fellow-men, is a clear evidence of true piety. "God is love;" and the Holy Spirit, in renewing the heart, fills it with love to God and love to man. This love produces joy, when God is glorified; sorrow, when he is dishonored. It produces joy over repenting sinners; sorrow over impenitent men. When the destructive judgments of God were about to fall upon Jerusalem, God bade his servant, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Ezkl. 9: 4. It was the deep piety of Paul's heart, that enabled and prompted him to say—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Our Saviour wept over Jerusalem, because of the impenitence and hardness of its inhabitants; and all those who have the spirit of Christ, have feelings of the same kind.

Let us now appeal to our own consciousness, that we may determine whether we have experienced, and do experience any of those kinds of sorrow which are the effects of renewing grace. If so, we are the children of God. All our affections and exercises are doubtless imperfect in degree; but if they are of the *right kind*, the evidence is conclusive.

In our next number we may have something to say respecting *the pleasant emotions* of religion.

SIMEON, THE STYLITE.

The wildest extravagances of superstitious fanaticism are often little more than the legitimate carrying out of principles adopted by men held in high repute as philosophers. This truth is most strikingly illustrated by the Monkery which began to show itself in the Christian Church in the third century, and which prevailed very extensively in the following ages.

The principle that matter is inherently evil, and that the human soul is contaminated by its connection with the body, ran through all the ancient systems of Pagan philosophy, which pretended to promote virtue. If this principle is admitted, it follows—that the true method, or at least one of the most important methods of attaining to moral excellence, is to destroy, as far as possible, the influence of the body upon the mind. One of the means of accomplishing this object, according to the philosophers, was constant contemplation and devout meditation. Another means was weakening, and, if possible, exterminating the appetites by a life of solitude, fasting and penance. This one idea gave to the ancient philosophy a leading feature which rendered it barren of all useful results. Since matter was the source of moral evil, and since the degradation of the human soul was traceable to its connection with the body, and through it with the material world; the conclusion was legitimate, that it was degrading to philosophy to minister to the physical comforts of mankind. Macaulay is doubtless, right, when he says—“The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind. It could not condescend to the humble office of ministering to the comforts of human beings. All the schools regarded that office as degrading; some censured it as immoral.”

Absurd as all this seems to us, we cannot but admit, that the ancient philosophers were quite consistent; for to minister to the physical comforts of men, according to their theory, was to minister to their depravity and degradation. Seneca might very consistently say, that philosophy teaches men to be independent of all material substances. *Non est instrumentorum ad usus necessarios opifex.* True, the philosopher did not attempt to illustrate the excellency of their

principles by their own lives. Philosophical theories make but a feeble resistance to the appetites and passions. They fail to take hold of the affections, and therefore fail to control them. But when such theories connect themselves with a system of religion that moves the heart, then do they produce their legitimate results. Religion affords the motive power, whilst philosophy directs the movement. Hence in India, where the two are combined, it is not uncommon to find instances of extreme asceticism.

When the Christian religion first attracted the attention of the Greek and Roman philosophers, it encountered their bitter opposition. From the time when certain philosophers of the Epicurians, and of the Stoics, encountered Paul at Athens, to the third century, philosophy, falsely so called, was the sworn enemy of Christianity. But failing to arrest its progress, and perceiving its growing strength, some of the philosophers deemed it wise to effect, if possible, harmony between their teachings and those of the Gospel. One of the most successful of these, was Ammonicus Saecas, who, as Mosheim says, taught with the highest applause in the Alexandrian School, about the close of the second century, and laid the foundation of that sect which was distinguished by the name of the new Platonics. He taught those who aspired to perfection "to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate, by hunger, thirst, and other mortifications, the sluggish body, which confines the activity, and restrains the liberty, of the immortal spirit, that thus, in this life, they might enjoy communion with the Supreme Being, and ascend after death, active and unencumbered, to the universal Parent, to live in his presence forever."

This philosophy would have been comparatively harmless, had not the learned Origen and other Christian ministers become captivated by it. By their aid it was introduced into the Church; and whilst Christianity inspired men with the earnest desire to attain moral perfection, they were taught by philosophy, rather than by the Gospel, how to do it. Marriage, of course, began to be regarded as a hindrance to spiritual purity. Intercourse with mankind, and whatever ministered to the comfort of the body, had the same tendency. Thus Monkery arose. This unseemly mixture of a false philosophy and Christianity, gave occasion, as Mosheim remarks, under the specious pretext of the necessity of contemplation, to that slothful and indolent course of life which continues to be led by myriads of monks retired in cells, and sequestered from society, to which they are neither useful by their instruction, nor by their examples.

This principle of pagan philosophy being now fairly introduced into the church, and the regimen that philosophy prescribed having been adopted, the progress of Monks was rapid, both as to the number of its adherents, and as to the variety and rigidity of its rules and the severity of its mortifications. In more ways than one, fallen human nature came to the aid of fanaticism. The desire for the fame of sanctity and for the influence it secures, is as strong in the human heart, as for any other kind of fame; and, therefore, the same motives which induced the Pharisees to make a show of fasting, and to make broad their phylacteries, might urge men into cloisters or into deserts. Many of those monks retired to caves in the wilderness, and there spent their lives in contemplation, prayers and mortifications, seeming to vie with each other as to which could inflict the greatest tortures on his body without destroying life. "There were in fact," says Neander, "monks who carried dehumanization to such an extreme, as to divest themselves of every attribute which gives dignity to humanity, and to become mere brutes. As if without consciousness, and as if deprived of their senses in broad day, they wandered about like wild animals, in deserts and on mountains, supporting their wretched existence on the herbs which nature supplied them."

Fanaticism in all its forms, governed by no well defined principles, but based on some leading error, runs from one extreme to another, until human nature rises up to vindicate its dignity against its madness and folly. The monkish life found its climax in the *stylites* or *sancti columnares*. The father of this class of monks was Simeon, a Syrian, whose name is at the head of this article. He spent thirty-seven years of his life, standing upon *pillars*, the last of which was some sixty feet high; "and thus," says Mosheim, "acquired a most shining reputation, and attracted the veneration of all about him." Theodoret relates, that by the extraordinary spectacle he presented, and the complete subjection he seemed to exercise over his body, he drew upon himself the admiring attention of the nomadic Saracens. "They looked upon him as a super-earthly being, and placed great confidence in the blessings they obtained from him, as well as in his prayers. Hundreds and thousands came to him, and were moved by his exhortations to receive baptism." —*Neander*.

This singular phase of monkish superstition was by no means ephemeral. On the contrary, it existed in the church from the fifth to the twelfth century. Nor were such absurd extravagancies discouraged then, nor have they been condemned since by the Church of Rome. On the contrary, the most extravagant of them all have been solemnly canonized; and the Breviary records with strong approbation their va-

rious mortifications, their bodily endurances and their fearful conflicts with evil spirits. Reeve, a Romish historian, mentions Simeon, the Stylite, amongst the " eminent men, who by their learning, their miracles and virtues, illustrated and confirmed the purity of faith and morality invariably professed and taught by the holy Roman Catholic Church."

We have presented these facts respecting the origin and progress of Monkeny, for the purpose of the practical reflections which they suggest.

1. The whole history of Monkeny shows the danger of receiving from philosophy or science any principle or doctrine which comes not within the range of its legitimate investigations. Science cannot be trusted one step beyond its ascertained facts, and the principles or laws which those facts reveal. Inferences or deductions from ascertained facts may or may not be legitimate. The ancient philosophy disregarded facts, and abounded in mere speculations. There are facts abundant to prove human nature depraved; but there is not one fact to prove that depravity is seated in the body. Appetites do indeed belong to the body, and the mind often becomes the slave of the appetites; but those appetites have their legitimate uses. The true philosophy, therefore, is to strengthen the moral principles of the mind by those influences suited to its nature, not to abuse the body; and this is the method presented in the Gospel. It is an instructive fact, that the admission of one false philosophical principle into the theology of the Church, contributed largely to fill it with error and superstition.

This is not a singular case. The same thing substantially has occurred over and over. The faith of the church in Germany, in our own day, has been corrupted and overthrown by a false philosophy—a philosophy which, disregarding *facts*, launched out into the boundless regions of speculation and conjecture. Phrenology, if it could have gained credit, would have done the same thing in another way. The New Divinity, which has so cursed the Presbyterian Church, and is still doing its work among the Congregational Churches of our country, rests upon one fundamental principle in mental philosophy, which principle is unsustained by a single fact of consciousness, viz: *that the mind possesses no moral dispositions anterior to, or different from its intelligent choices*; or, to state it in a different form—*that the whole moral character consists in intelligent choices*. Reject this metaphysical principle, not sustained by one fact of human consciousness, and consequently wholly unsupported by evidence, and the New Divinity totters and falls.

The enlightened Christian will not reject or undervalue philosophy or science in any of its departments. It is a blessing to Christianity,

when confined within the legitimate range of its investigations. And since we must have science, true or false, the interest of the Church is industriously to promote the true.

2. When infidels are disposed to ridicule the superstitions and fanaticisms that have, from time to time, marred the beauty of the Christian Church; let them be candid enough to admit, that the Church owes some of the worst of them to an undue deference to philosophy. Celibacy, as a holier state than matrimony, finds no countenance in the Scriptures of the Old or New Testament. On the contrary, the Jewish priesthood (even the high priest) were free to marry; and Paul, describing the qualifications of a Christian bishop, allows him to be "the husband of one wife." There were no monks or nuns recognized by the laws of Moses or by the teachings of the apostles. It was *philosophy* that drove Christian men into caves and deserts to employ their time in self-inflicted tortures. It was *philosophy* that put Simeon upon his lofty pillar. It was the philosophy of Aristotle, that led to the subtle follies of the schoolmen. It was Pagan philosophy that built Purgatory, and gave to the Romish clergy their immense income from that source.

And let infidels be candid enough to admit, that it was the Bible, not the unaided reasoning of men, that overthrew the philosophy of Plato and Aristotle, and prepared the way for that of Bacon, Newton and Locke. Macaulay is right, when he says—"It is chiefly to the great reformation of religion that we owe the great reformation in philosophy." Most of the Reformers treated the philosophy of Aristotle with contempt. "Luther, almost at the outset of his career, went so far as to declare, that no man could be at once a proficient in the school of Aristotle and in that of the Church. Zwingli, Bucer, Peter Martyr, Calvin, had similar language. In some of the Scotch universities, the Aristotelian system was discarded for that of Ramus. Thus, before the birth of Bacon, the empire of scholastic theology had been shaken to its foundations." Thus a few men, with the Bible in their hands, overthrew that false philosophy which had corrupted the Church and tyrannized over the world for many centuries.

3. The Church of Rome is far more indebted to Plato, Ammonius, Saccas and Aristotle for some of her most important dogmas and institutions, than to either the Scriptures or apostolical tradition. Her law of celibacy of the clergy, founded on her doctrine that celibacy is "a holier state" than matrimony, is pagan, not Christian; and the pagan philosophy made most of her celebrated saints, and built all her cloisters. It is a singular fact, that Paul expressly allows a bishop to do what Rome expressly forbids a bishop to do. It is no less singular

that the apostle whom she claims as her first Pope, had a wife, whilst her later Popes, though not a few of them had concubines, have none of them had wives.

Her Purgatory, as already intimated, comes from the same quarter. The old pagan philosophy taught, that the soul is contaminated by its connexion with the body; and it is fitting that pollution derived from matter should be purged away by material fire. To any one having any correct views of the nature of the mind and of holiness, the idea of sanctification by fire or by any penal sufferings, is perfectly absurd. The true philosophy, as well as the true theology, is found in our Savior's prayer—"Sanctify them through thy truth; *thy word is truth.*"

If the creed of Rome were stripped of all that it has borrowed from the pagan philosophy and the pagan mythology, its best friends would not recognize it.

And for this very reason, we may remark in passing, the schools and colleges founded and managed by Papists, never can teach the sciences correctly or thoroughly. Their whole religious system is so interwoven with the old exploded philosophy, that it cannot stand without it. No wonder the Romish clergy are enemies of the Baconian philosophy. The prevalence of sound philosophy is fatal to Popery; and the Romish clergy know it. Thorough scholars are not, and cannot be made in these schools. For this there are other reasons besides the one now mentioned.

4. The Gospel wields its greatest power over the minds, the hearts, and the lives of men, when its ministers are *simple interpreters of its language*—when they interpret it in accordance with the principles of language, not in view of some favorite system of philosophy. It has achieved its most glorious triumphs just at those periods when its ministers refused to acknowledge any existing system of philosophy, and had formed no system of their own, apart from that found in the Scriptures. In the Apostolic age, and at the Reformation of the sixteenth century, these triumphs were witnessed. And the whole history of the church will prove, that there have been the firmest faith, the purest morals, the deepest piety, the most expansive and self-denying benevolence, just at the times when, and in the places where, the ministers of Christ have adhered most rigidly to the obvious meaning of the Scriptures on all points of doctrine and morals; and just at such times and in such places, there have been revivals the most genuine, powerful and extensive. Why should it not be so? God knows better than men how to address the intellect, the conscience, and the heart; and the Holy Spirit will put honor upon his own truth. There is a volume of meaning in that declaration of Paul to the church at Corinth—"And I,

brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Let ministers of Christ now follow the example of Paul; and divisions will be healed, spurious reforms will disappear, and the Gospel will be seen to be "the power of God unto salvation." Under our preaching believers will be nourished, and unbelievers will be converted.

PROVIDENCE AND GRACE.

A REVIVAL IN ANOTHER VACANT CHURCH.

Early in the Spring of 1843, we were assisting a Pastor in a protracted meeting, in the Northern part of Kentucky. A ruling elder and his wife came some fifteen miles to attend the services. On Monday morning after the communion, the good lady was extremely anxious to return home; whilst the elder very much desired to remain, and hear another sermon. Not succeeding in convincing his wife of the propriety of remaining, he quietly retired from the house, and walked to the pastor's residence. There we were introduced to him. Very naturally we inquired respecting the condition and prospects of the church with which he was connected, which was then vacant. He gave a very discouraging account of the state of things. The church was without a pastor, and had no prospect of securing one. The state of religion was low; and error in one of its most plausible forms was gaining influence in the neighborhood. On the whole, he regarded the church as likely to become extinct. We said to him—"This is indeed a sad state of things; but is it right for the Elders and members of the church thus to remain inactive, and allow the church to become extinct? Have you in your neighborhood materials out of which the church might be built up? Have you any *sinners* who, if converted, would probably unite with your church?" He replied, that there was no lack of sinners. "Then," said we, "go

home, and appoint a meeting three months from this time; and, if spared, I will be with you, and will see whether anything can be done for your church. Let the services commence on Thursday morning; and tell the people, I intend remaining not less than a week. Appoint immediately a weekly prayer-meeting from house to house, and keep it up regularly till the time appointed; and do not let me, when I come, find the members of the church asleep."

The Elder went home much encouraged, and appointed the meetings, as directed. We heard nothing more from him or his church, till the time appointed for the meeting. On our arrival, which was somewhat later than the hour fixed, in consequence of the extreme roughness of the roads, we found a young licentiate, who was providentially present, preaching to a congregation of precisely *eighteen* persons. It was a country church; and tobacco was the principal crop of the farmers; and just then it required special attention. Therefore the number in attendance was small. A larger number came out at night; and on Saturday the congregation was quite large. This meeting was held only a short time before our debate with Alexander Campbell; and there was no little curiosity in the neighborhood to see the man who was rash enough encounter the great Reformer. But for a seasonable shower which fell on Sabbath morning, the crowd would have been too great for edification. As it was, the house and a shed erected for the purpose of larger accommodations, were densely filled.

In accordance with our established custom, our first discourses were specially, though not exclusively, adapted to Christians. We did not denounce or scold them for being cold. We did not even tell them how bad it was to be cold; nor yet how important it was to have a revival. We preached on certain points in *Christian experience*—thus addressing the heart, and seeking to call into exercise the affections which grace had implanted there. The fixed attention, the moist eye, the tear stealing down the cheek, proved that the word, attended by the Holy Spirit, was producing the desired effect. As the congregations increased, our discourses assumed more of a *doctrinal* cast, with practical application. The doctrines of depravity, justification by faith, regeneration by the Holy Spirit, &c., were exhibited; and the forms of error which chiefly prevailed in the neighborhood, were refuted, not in a controversial way, so much as by stating and answering objections or difficulties.

"Too much *mystery* in that preaching," said a Campbellite preacher to a friend; "there will be but little accomplished." Nevertheless, before the services of Saturday were closed, there was a solemnity which was encouraging. It was easy to preach, because the Holy

Spirit was present. On Sabbath the immense audience listened, with fixed and solemn attention, to a discourse which was both doctrinal and practical. The impression was deeper and more pervading than on the preceding day.

We adopted the plan, very common in our Western churches, of having preaching thrice each day. The good ladies brought with them well filled baskets; and in the interval between the first and second discourses, the ample supply was spread on the ground, under the shade; and all were invited to partake. And, as in the gathering of the manna in the wilderness, so was it here—"He that had gathered much, had nothing over; and he that had gathered little, had no lack." These homely feasts, in times of revival, reminded us of the days when the primitive converts, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God."

On Monday morning, we had an audience composed mainly of two classes, viz: professing Christians and those non-professors who had been so far impressed, as to be more anxious to hear the Gospel preached, than to go about their secular business. At the close of the first sermon it was apparent, that the time had come to endeavor to ascertain who were impressed, and to have personal conversation and prayer with them. Several promptly retired to the part of the house indicated for this purpose. This movement satisfied the praying people, that their supplications were heard, and thus strengthened their confidence, and gave intensity to their feelings. It also had a salutary effect upon the more thoughtless. The convictions of those who were willing to converse, were of no undefined or doubtful character. They were clear and deep—demonstrating that the work was genuine.

It was now apparent that a powerful work of grace had commenced. The three services a-day were kept up, with a meeting for inquiry and prayer in the morning. The information spread through the neighborhood; large numbers attended; and the number of the awakened increased from day to day. Christians felt that the Spirit helped their infirmities, making intercession for them "with groanings that cannot be uttered." The awakened were of both sexes and of all ages. A number in the bloom of youth and a number that were heads of families, were amongst them. Very soon the awakened became divided into two classes, viz: those rejoicing in hope, and those anxiously inquiring the way of life. The character of our discourses continued substantially the same, varying only so far as to adapt instructions to the peculiar states of mind of the different classes of hearers. We still preached on *the doctrines* of the Gospel, showing their practical

bearings on the different classes of hearers and on the different phases of the experiences of the awakened and of the converted.

It is a too common and most injurious error, into which the best ministers often fall, to change the character of their discourses, when a revival has fairly commenced, from the doctrinal and instructive to the hortatory and often the declamatory. The effects, as it would be easy to show, are most unhappy. Many would be surprised to be told, that in the midst of this powerful revival, we delivered a discourse on *the mode and subjects* of baptism; and perhaps they would be even more surprised to learn, that the feeling in the congregation was as deep and tender under that discourse, as under any other. The people needed and desired information on these doctrines; and it was important that they should at once have it. The effect of such discourses, or rather of discourses on controverted subjects, depends almost exclusively upon the manner and spirit in which they are delivered. They may do injury, or they may do much good. As a result of this discourse, we had the pleasure, before the meeting closed, of baptizing parents and their children, who at its commencement were in sentiment anti-pedo-baptists.

Pressing as was the business of the farmers, they found time to attend the services day and night for nearly two weeks. The results of the good work were, first, the great elevation of the standard of piety amongst older Christians; the addition of more than *thirty* persons to the Church; and a very favorable change of public sentiment with regard to the Presbyterian Church. Her faith had been greatly misrepresented, so as to awaken much prejudice. It was now better understood, and had a stronger hold on the minds even of non-professors.

One event, which occurred during this series of meetings, we can never forget. Amongst those deeply impressed at the commencement of the meeting, was a young lady of some twenty years of age, whose parents were members of the church. She was present on Monday, and had determined to be found amongst the inquirers on Tuesday morning. But on that morning she was too unwell to come out. She was attacked by some form of fever. She grew rapidly worse, and expired on the Monday following. In the mean time, however, her convictions seemed to terminate in true conversion. The evidences appeared unusually clear, and she died in the joyful hope of eternal life. The meeting closed on Tuesday afternoon; and the last discourse was her funeral sermon, her body lying before the pulpit. On Tuesday, before the funeral, we, with many others, went to her father's house; and there, beside her corpse, we administered baptism to the younger

children of the family, her father, who had been prejudiced against infant baptism, having been satisfied by the discourse already mentioned.

Deeply solemn and tender was the scene. Every eye shed tears, and every heart was moved. To give additional interest to the scene at the church, two young persons stood up by the coffin, and made a public profession of their faith. All seemed to feel, that life was indeed a vapor, and eternity the only great reality.

The fact that the church was vacant, rendered it necessary to receive the young converts sooner than otherwise we would have deemed it expedient. We could not but fear, that some of them, especially those who had not enjoyed early religious instruction, might not turn out well. The result, however, satisfied us that our fears were not well grounded. We had frequent opportunities, for some eight or nine years afterwards, of inquiring after the young converts. Only one, so far as we could learn, apostatized; and he was a notorious gambler. Such men, those who have been accustomed to tread under foot the great principles of morality—especially in regard to points in which public sentiment is right—we have observed, are more likely than most others to deceive themselves. Reasons might easily be assigned.

The results of this revival and of the early reception of the converts into the church, satisfied us, taken in connection with other cases of similar character, that *the character of the preaching*, more than the number of days or weeks, must determine the propriety of admitting young converts to sealing ordinances. If the preaching partakes more of the hortatory character; if frequent and strong appeals are made to the fears and to the sympathetic feelings; then there is danger that a considerable proportion of the apparent conversions will prove not to be genuine. This remark is illustrated and confirmed by the ordinary results of revivals amongst the Methodists, whose ministers rely very much upon such appeals. But if the preaching is mainly instructive, and few appeals are made to the classes of feeling just named; there is little danger that many will be deceived. We merely touch this subject now; a volume might be profitably written upon it.

Two *providential events* stand connected with this meeting. The first relates to the manner in which it came to be appointed. We had no knowledge of the church, and had not the remotest thought of visiting it. But for the anxiety of the Elder's wife to get home, and his earnest desire to hear another sermon, the meeting would never have been held. "Behold, how great a matter a little fire kindleth." We see how God in his providence brings great results out of very trivial occurrences. It is greatly wise in ministers to be constantly on the look-out for providential openings to do good.

In the winter following, we were in Cincinnati, writing out for the press the Debate already mentioned; when a young minister arrived in that city, on his way to Pittsburgh. We had met him in Tennessee, and formed a slight acquaintance with him. The Ohio river was filled with ice, and he could not prosecute his journey. We called his attention to this vacant church, now more than ever anxious to get a pastor, and urged him to visit it. He did so, and the result was, that he became the pastor of that church and another a few miles distant; and for some eight years, his ministry was blest to the edification of those churches.

Whatever others may think of occurrences like these, the Christian will see in them the hand of God, and the evidence of his care of his church. They show, too, that events in themselves unimportant may constitute essential links in a chain of providences which terminate in most important results. And they encourage ministers to watch the providences of God, and follow where he leads; whilst they no less encourage the officers and members of vacant churches to labor diligently and pray fervently in their destitution, and to expect that God will bless them by sending to them ministers whose labors he will crown with success. We may add, that the sad event with which this meeting closed, warns ministers to remember, that they can never know, whilst preparing and delivering any one discourse, that it is not to be the last warning to some immortal soul in the congregation. Let us always preach, and let Christians always pray, as if we knew it would be so.

For the Presbyterian Expositor.

THE LIVING PREACHER.

Of the righteous it is written, "He being dead yet speaketh." And this scripture is verified to the church by her felt experience. With what power do Edwards and Bellamy, Brainerd and Martyn, Davies and Doddridge, and Newton, and Baxter, and Bunyan, and Payson and McCheyne, yet speak! though dead, yet still urging on the sacramental host, bearing before it the invincible standard of the cross, and lifting up a voice to the ungodly. There remains to the church a power in the very names of these holy men; and as we all feel it, we are led to seek to profit by it; inquiring wherein the power and instrumentality

of the living preacher differs from it, and what are his peculiar advantages, and the peculiar instructions contained in his divine commission, the fulfillment of which constitutes the ordained will of God in Christ Jesus.

There is manifestly a consummate wisdom in the appointment of a ministry, thus committing the oracles of God unto men; though thus entrusted as the lively oracles of God to earthen vessels. It was God's plan to give us a Savior; likewise it was His same pursuant purpose to give the preaching of that Savior, together with all the benefits of his salvation, unreservedly to man—rolling upon him to the fullest extent the immense, the infinite responsibility, the multiplied issues of life and death. All this is embodied in *salvation*, that word which we would have heralded to the earth's remotest bounds. Thou messenger of peace, God has given thee that word for thy treasure; thou dying man, He has given it thee for thy life. Thus while God reigns the sovereign, He commits to the world to choose out its way and walk in it. God sits as on His throne eternal, having written on the broad arch of the heavens, in letters of light, that glorious word, SALVATION; and there He waits for his children to read it and live. Such is the complete and grand scheme of divine mercy.

In this wonderful plan the first great duty of every minister is to live Christ before the world. Wo unto that man who preaches Christ, but yet is not of him. What hast thou to do to declare God's statutes, or that thou shouldst take His covenant in thy mouth? (Psalms, 1: 16.) This is the first peculiarity and source of power, which distinguishes the living preacher. That which marked the ministry of Christ's apostles more than all else, was their discipleship of their Lord. And that which pointed Christ's addresses to them more than aught else, was this very thing: "Will ye also go away?" Piety has been commonly esteemed the first requisite for the minister; but that heathenish term, piety, we ignore. He must be what the Old Testament terms, a man of God; yea, what the wicked of Elijah and Elisha's day termed a man of God. As Noah, so is the minister of the Lord Christ to be in himself, his word, his work, his way, a preacher of righteousness. How very much ministers differ in this thing! with some, for all one can see or learn for days, the faith of Christ with its enduring power of godliness, scarce obtains in their hearts. Their families, or their parish, or some other thing is between them and Him who dwells in the cloud upon the mercy seat. There are some to the glory of God in Christ, whose eye of faith pierces the very heavens where the majesty of God is enthroned in glory, who can scarce see any beauty in the world, or find any thing lovely except as

through Jesus Christ their Lord. Men of God, to whom Christ is all! these are the strength of the church—the glory of Zion. Christ is in them and they in Him; and they themselves are a gospel of good tidings unto all, that walk as having them for an ensample. (Phil. iii: 17.)

The preacher of our day, now that the word of God is complete, is to fill the place of the early apostles and teachers. They wrought miracles and were inspired, which was, and still is necessary; but their miracles suffice us; and the inspiration of God which they received, was the impartation of divine truth for all the world. We work now with the same miracles and upon the same inspiration. The Spirit of God which was promised, is vouchsafed unto us, to lead us into the knowledge of the truth.

The understanding of the mystery of godliness is not, however, to the scholastic, though all and more than all his learning be needful; but it comes by faith in answer to prayers. The minister of Christ is chosen apart from the people, yet is one of them; and by necessity of his calling must every where be a living man in their midst, "holding forth the word of life." He is not merely a man with powdered wig and cocked hat, after the outward form of some of the prosy and lifeless preachers of the last century; nor a man with the modern suit of black broadcloth. But we see, civilization in its cycle brings its recurring need; and now more than ever is there a demand for a living ministry, whose godliness shall be of the type of the Old Testament Prophets, whose lives of labor and faith shall be eminently apostolic.

This is one of the brightest signs of the times: amid the increased and vastly increasing intelligence, the tendency is toward a simple, Biblical faith and Biblical preaching. The merciful overruling providence of God seems in a most wonderful manner bringing this about, evidently by suffering in the space of scarce half a century the reproduction of almost every philosophic theory and soul-damning heresy the world has ever known; through their felt incompetency, accursedness and failure, God is preparing for a gigantic triumph of the Redeemer's kingdom. Spiritualism sets men crazy; Mormonism makes men profligates and fanatics; and every form of specious philosophy but badly disguises the children of wrath. All faith is afloat, but the faith of Christ; and that too in conflicting sects is brought to its simplest form of presentation—the Abrahamic and the Pauline—the faith of Christ crucified.

Amid such signal providences, what demand there is for the watchmen in Zion to put on the armor of God, that they may be able to withstand in the evil day, and having done all, to stand. After the

proclamation of the truth and the vindication of the doctrine of Christ crucified, there is an exceeding great power for good in abiding by it as did the old prophets, when their messages were given. This is the living preacher and a great secret of his power, more than an epistle of Christ as are all true converts, from his high calling as a minister of the New Testament, not of the letter but of the spirit, by the divine call and the peculiar fellowship of Christ thereby granted, abiding in this Jesus' love, by faith and works he lives on earth to the world in Christ's stead, adorning the doctrine of God in Christ, through whom He is reconciling the world unto himself.

The power of every minister increases with his stature in Christ: hence it is, there are some who seem to be dwarfed. They get, at the schools it may be, a form of sound words upon which they ring the changes, until every body is weary of it. They glory in the soundness of their faith, and, unlike Paul, quitting the study and the closet, where the minister's hard work is done, they count themselves as if they had attained the *ultimum supremum* in their power, and in the possible need of their hearers.

As well might Peter and John, at any time during Christ's life, have left their Master, and esteemed themselves fully skilled in all his doctrine. Not so was the divine call which they received; they must follow Christ as living men, taking part in all the scenes through which their Lord went, even unto the end.

The dwarf preacher is not the living preacher of Christ crucified, and has none of his power. He is no more than a Jewish transcriber, who rendered some service by multiplying copies of the truth.

The man who most perfectly fulfills his divine commission, will be the one who most nearly follows the Great Pattern which *alone* it is safe to copy. Hence the brightest ornaments of the American Church, have been made such by the reading and study of the Bible with prayer. The Great Teacher was their Teacher, and Christ their Pattern. What years of study in deep seclusion, save only during ministerial labor, were spent by Edwards! Likewise of close application were Dwight and the cluster of great divines that preceded him or were nearly cotemporaneous. This putting on the Lord Jesus Christ is that for want of which no culture can make amends; but conversely it cannot be done without culture both of the mind and soul in the most durable knowledge, as well as the most difficult. And in obtaining this we must be so with our Savior, as that there shall be no recorded place that he frequented, that we shall not in an holy and intimate communion have accompanied Him.

If he go to the Mount of Olives to pray, we shall have put on Christ

in this. If he spend the night watching, we shall thus by the struggling of faith have had Christ's spirit born in us. If he dispute in the temple, we shall have there learned how to vindicate his word; or, if he journey with a few brethren to Emmaus, we shall have learned in his company from his own mouth how to preach Christ crucified, beginning with Moses and all the prophets and expounding in all the Scriptures the things concerning Him. And whether it be in Gethsamane or on Calvary, we shall there also have learned Christ, the power of God and the wisdom of God.

The minister may not only have Christ formed in him the hope of glory, but by the most precious word of our divine Lord, he may also have Christ with him a divine helper in all his labors.

Herein consists the sacredness of the Christian ministry; it not only has the care of the oracles of God, but Christ is in it, by ordination of God, and the promise of his Son. It is thus a holy ministry, the honor of which is doubly guarded; whichever way we view it, it is "holiness unto the Lord;" as it is written, "Holiness becometh thine house, O Lord, forever." Thus the peculiar power and instrumentality of the living preacher consists in that,

a. He preaches a *living Christ*. This is of the utmost importance, and affords the only true explanation of the comparative dullness of divine service, when a sermon, however good, is only read by one of the Church officers. It comes very far short of a medium sermon from the living preacher. Truly it is out of the weak things of this world that God has ordained strength wherewith to confound the mighty. God's whole spiritual care of his church, to the world, seems risked at the greatest conceivable hazard, when he commits its ministry to the changing generation of men. Yet it is by this very committal, and by it alone, that the knowledge of God unto salvation is made available to a lost world. No angel can preach the gospel of Christ, as his ambassador; he could but formally present the abstract doctrine, but would be unable to lead that life of the Christian which is begotten by faith in the Son of God, and which is at the veriest foundation of all proclamation of a Christ crucified, and yet of a living Christ, the blessed Immanuel.

For the purpose of redemption Christ must take upon himself a human form and a reasonable soul, thus having two distinct natures. The preaching of this living Christ must, therefore, to carry out the condescension of God in salvation, be given to such men, born of God's spirit, and called of him, as within them have the two principles, the spiritual and the carnal at war with each other. Such men born of God, as the apostles and those of their successors in spirit and in truth,

from age to age, having been the living preachers of a living Christ, who abode in them, and they in Him.

b. Again it is a *risen Redeemer* that is heralded by the living preacher. If Christ be not risen, argues St. Paul, our preaching is vain and your faith is vain. Not the dead, who have not yet been raised, are the witnesses of our risen Lord. Though the worthiest of the ancient church, those holy men who spoke as they were moved by the Holy Ghost, left unto the church a blessed inheritance in their lives of faith; yet their testimony is not, save by the mouth of the living preacher; as St. Paul, himself an ensample of Christ to the church, brings it forward thus, with immense power—these all kept the faith. But what faith have they kept? Yea, verily, that faith in which *we stand*, and of which *we are preachers* by the grace of God to youward. The church, with her *living ministry* filling her pulpits, is the alone competent witness of a risen Redeemer. All the testimony of past ages is available for good only through the living ministry. Through it *alone* Moses, and all the prophets, and Christ alone speaks.

From age to age, proclaiming the glorious gospel of Christ with the spirit and with power, the ministers of the Lord Jesus, by their very life, and faith, and ministry, make known a Christ crucified, a living Christ, a risen Redeemer, who is now ascended into the heavens, and there sitteth at the right hand of God the Father, and who will come again with great glory, descending the heavens with a shout and with the sound of a trumpet; and every eye shall see him, and they that pierced him. Thanks be to God and our Lord Jesus Christ, who has counted us faithful, putting us into this ministry. EPSILON.

EDITORIALS.

DR. HUNTINGTON'S POSITION.—For some time past, an animated discussion has been going on in the Congregational papers, respecting the religious faith of Dr. Huntington, a very prominent Unitarian preacher. In some of his recent publications, he has employed language which has been understood by the editors of the *Congregationalist* and some other Congregational ministers, to teach the true and proper Divinity of Christ. On this ground, some of them have consented to hold Christian fellowship with him. Rev. Dr. Storrs, of Brooklyn, recently invited him to preach in his pulpit; and this fact has been mentioned by the *Puritan Recorder*, as showing a tendency amongst Congregational ministers to Unitarianism. Dr. Storrs affirms very confidently, that "Professor Huntington holds and teaches the Supreme Divinity of our Lord Jesus Christ,—that God in Jesus became incarnate, that he suffered and died, and rose again for our redemption, and that he evermore is personally present throughout his church, accepting those, and only those who become his followers through the new birth of the Spirit."

The *Puritan Recorder* can find no language used by Prof. Huntington, which goes any further than to show, "that the Professor is a Unitarian of the Sabillean class," holding to "one person in three forms of manifestation." The editors further say, that after a careful reading of his published sermons, they cannot find in them any clear avowal of the doctrines of total depravity, regeneration by the special act of the Holy Spirit, election, the eternal punishment of the wicked; but they do teach *progressive* regeneration; they teach the doctrine of Atonement only in the Unitarian sense "of reconciling men to God;" they teach, that the Devil is an abstraction, not a person. In short, the volume "is Unitarian throughout, with a great supply of *ad captandum* exhibitions of *apparent* orthodoxy." With many of the Congregational ministers, the *Recorder* says, the impression is deep, "that there is no man in Massachusetts doing so much to promote Unitarianism proper, as Professor Huntington."

This is certainly one of the most singular controversies of the present day. The differences between Unitarianism and Orthodoxy are *infinite*. For, however the Arians may seem to honor our Saviour more than do

the Socinians; it is still true, that the finite does not approximate the infinite. There is an infinite distance between the most exalted being, who is not self-existent and eternal, and the great I AM. Besides, the difference between the Unitarians and the Orthodox is not confined to one or two points. They differ essentially in regard to every fundamental doctrine of the Scriptures. The two systems are radically different, and do not even approximate each other. This is as true of the Sabellian form of Unitarianism, as of the Arian or Socinian.

Now, it is certainly remarkable that Professor Huntington has been unable to use language which will satisfy his readers, which of these systems he holds. Is it not quite as remarkable, that he has been able to find language so ambiguous, that it may be understood to teach either of two opposite systems, as different as night and day? We must conclude, either that language is no certain medium for communicating ideas, even the most important; or that Prof. Huntington has a very imperfect knowledge of the English language; or that he does not desire to be understood; or that those Congregational ministers, who fraternize him, have a leaning towards Unitarianism.

As the matter now stands, we see not how any orthodox minister can fraternize him. For, if he has been a Unitarian, and has at length discovered the great errors he has been teaching, and joyfully embraced the great truths which he has been rejecting; his earnest desire would undoubtedly be to make himself distinctly understood, and as soon as possible to counteract the influence of his former errors. And it can not be doubted, that he could, if he were disposed, renounce those errors and profess the truth in language too plain to be misunderstood by men of any candor. Nor can it be supposed, that, if really converted to sound views, he would continue in fellowship with Unitarians. He would feel that there is no communion between light and darkness.

On the other hand, if he is still a Unitarian of either school, then he is likely to do more injury to the cause of truth, than ever before. Those counterfeits are most dangerous, which most resemble the true bills. Satan's ministers are more injurious in their influence, in the proportion that they resemble those of Christ. Ambiguous phraseology does not convey truth to the mind. It only prepares the way for error. The history of the Church will show that only errorists, desiring to conceal their real sentiments, have been wont to employ such phraseology.

If, then, Professor Huntington *cannot* use language which will determine the question of his Unitarianism or Trinitarianism, he is not qualified to be a religious teacher. If he *can*, but *will not*, he has no claim to the confidence of sound men.

HIGHLAND UNIVERSITY.—It is difficult to over-estimate the importance of literary institutions of a high character, under sound religious influence, in our new Territories and States. Society is in its forming state, and it may be moulded aright with one tenth of the expense and labor which will be required to remould it, after it has been formed under wrong influences. We are, therefore, deeply interested, as we think our readers will be, in the following communication from our brethren in Kansas. They have begun their work at the right time and in the right way; and if they go forward energetically, as they have commenced, they will accomplish a great work for the cause of true religion, and of sound learning—a work, the blessed fruits of which will be gathered in coming generations. Most heartily do we bid them “God speed;” and most earnestly do we commend their noble enterprise to our brethren in the older parts of our Church.

At the same time, we take occasion to call the special attention of Presbyterians proposing to settle in Kansas, to the important facts stated in this communication. It was a most unfortunate step in Lot to settle with his family in “the plain of Jordan,” because it was well-watered everywhere, “even as the garden of the Lord,” without regarding the fact that “the men of Sodom were wicked and sinners before the Lord exceedingly.” In settling in a new country, nothing is half so important as the selection of places where the Gospel is preached in its purity, and the means of education are enjoyed. Far better to choose a less fertile region with such advantages, than the most productive, without them. The region to which we now call attention—however, seems to be highly favored in both these respects, as well as in others. The following is the communication:

K A N S A S .

The following facts may be interesting to those who have an eye to the progress and prospects of things in Kansas.

The Highland Presbyterial Academy is now in successful operation. At the last meeting of the Highland Presbytery, the time this young institution was received under its care—the following persons were elected a Board of Trustees, for its management, viz: Hon. Walter Lowrie, Gen. John Bayliss, Rev. C. VanRensselaer, D. D., Rev. I. Campbell, Rev. G. Graham, C. B. Campbell, Esq., Rev. G. S. Rice, E. M. Hubbard, Esq., and Rev. S. M. Irvin.

On the 19th Dec., 1857, this Board met, and was regularly organized by the election of a President, Secretary and Treasurer. A committee was appointed to draw up a Charter for this institution, and at a subsequent meeting this committee reported a liberal Charter, which was adopted, and is now before the Territorial Legislature, and will

doubtless be passed. The Chartered name of the institution is "Highland University."

The fifth section of this charter is as follows:—"If, at any time, the General Assembly of the old school Presbyterian church, in the U. S. shall see fit to take the charge and oversight of the affairs of this corporation, they shall, and hereby have full power to do so, by appointing, in part, or in full, a Board of Trustees, who shall have full right and power, and they hereby have full right and power to go forward with the business of the corporation, according to the provisions of this Charter." This may seem like looking far into the future, but the provision can do no harm, while it may keep the way open for an important result. It is believed, that a high destiny awaits this young, but favored institution.

At an adjourned meeting recently held by this Board, the following preamble and resolutions, after much deliberation, were unanimously adopted, viz:

As a thorough, and Christian education is second only to a preached Gospel, in the world's redemption, and as Highland affords one of the most lovely and healthful locations for a literary institution, and as the Town Council of Highland has generously offered eight contiguous blocks in the most elevated and desirable part of the Town to any, who will, in the course of three years, erect suitable buildings thereon, for a literary institution, at a cost not less than \$6000; and as said Town Council offers, additionally to the above, six shares, or 48 lots in said Town, therefore resolved:

1. That we accept the offer of the Town Council, and
2. That we engage, with Divine assistance, to erect said buildings and have them ready to be occupied against the first Nov., 1858.
3. That these buildings shall be the *incipient* of buildings and improvements worth \$25,000, which we will, with Divine aid, have completed in three years from Nov. 1858.
4. That we will furnish a Chemical and Philosophical apparatus, at the time last specified, costing not less than \$1000.

Upon these resolutions being made known as having been adopted by the Board, the most generous and active spirit was manifested in the surrounding community. Subscriptions were at once raised in the immediate vicinity, large enough to justify the building committee to enter into arrangements for building at once, and contracts for the bricks, lumber, and carpenters' work, for the first division of the building were made.

We have a great work before us, and it has already obtained a most encouraging commencement. In view of the importance of this work,

a few remarks, unadorned by rhetoric or stretched by fancy, may not be inappropriate.

1. This is a strongly Presbyterian region, for a country so very much in its infancy. We have a church of over 40 members, and there are others only waiting their certificates, to be connected. We have the regular preaching of the gospel every Sabbath, with serious and well behaved congregations; also, two weekly prayer meetings, one at the mission, the other in Highland.

2. As to the quiet and order, and friendly intercourse throughout our whole bounds, in a mere social point of view, it would be difficult to find a section in any country more favored.

3. *Politically*, this region has been among the most favored portions of the Territory. It is strictly true, that there has been less excitement here than perhaps in any other portion of our whole country. And this political quiet still remains.

4. In regard to healthfulness of climate, fertility of soil, and beauty of scenery, it is among the finest portions of our happy land. And when fully cultivated and improved, as it will be in a very few years, there will not be its superior in but few places under the whole Heavens.

Now as this glorious land has lain, since the morning of the creation, untilled and unoccupied, save by wild beasts, and the untutored sons and daughters of the desert; and as in these latter days, this has been the great battle-field of liberty, and as on its wide spread and mighty prairies will assuredly be fought the harder, and more important battle between light and darkness, truth and error, the Savior of the world and the Prince of the power of the air—after our *own* strenuous efforts to plant institutions that will catch and reflect the light and holiness of the east, to the summit of the Rocky Mountains—we appeal, with encouraged confidence, to the warm-hearted benevolence, and far-seeing patriotism, and undying Christian love of the beloved friends of God and man, in the east, to help us, in the name of Christ, rear those institutions which will bless unborn millions.

Published by order of the Board of Trustees.

I. CAMPBELL, President.

S. M. IRWIN, Cor. Sec'y.

Highland, K. T., Jan. 15th, 1858.

REVIVALS.—In every direction we hear of revivals of religion more or less extensive. The Old and New School churches of Paris, Ky., have held a protracted meeting, resulting in *nineteen* additions. The Presbyterian Church in Davenport, Iowa, and that in Rock Island,

have likewise been visited with refreshing influences, and encouraging additions have been received. The Evangelical denominations of Hollidaysburg, Pa., have been enjoying a time of refreshing; and there is a general interest in the community. The Banner and Advocate states that there is a greatly revived religious influence in the city of Pittsburgh. "There is not that state of excitement, nor the numerous cases of recent conversion which exist in what are usually denominated *revivals*; but yet our Presbyterian churches are enjoying a precious reviving time. Protracted meetings were held in connection with the communion season, a few weeks ago, and encouraging accessions were made to the number of communicants." Joint meetings have been held in several of the churches, and have been largely attended.

The church at Bardolph, Ill., has enjoyed a refreshing season, and nine persons have been received on examination. Thirty-six persons have been added to the Valley Creek Church, Ala. "A collection was taken up among the colored people to send the gospel to Africa." Twenty-four persons have been added to the church in Selma, Ala. The church in Louisiana, Mo., has been much blest.

The Central Presbyterian says—"From every part of Virginia we hear of unwonted interest on the subject of religion." Thirty-seven persons have been added, on profession, to the church of Brookville, Pa. Many are still anxious.

From other parts of the church encouraging tidings come to us. May the Lord extend the good work, and increase its power. Let Christians cry mightily to Him.

EXPOSITORY THOUGHTS ON THE GOSPELS, for Family and Private use, with the Text Complete. By Rev. J. C. Ryle, B. A.

We have received the two first volumes of this work, embracing the Gospels of Matthew and Mark, handsomely gotten up by the Carters of New York. Mr. Ryle is a popular writer, of a decidedly evangelical character. The volumes before us are replete with rich instruction, conveyed in a lively, agreeable style, and will be read with interest and profit. They are just what they profess to be—not critical expositions of the text, but "expository thoughts." One would not go to them to obtain a solution of difficulties—an explanation of difficult pages, but to get striking exhibitions of the great truths of the gospel. For this purpose they are very valuable.

DONATION TO DANVILLE SEMINARY.—David Hunt, of Mississippi, has given *five thousand dollars* to the Theological Seminary at Danville, Ky. Mr. Hunt is one of the few wealthy men who seem to believe that beautiful saying of our Lord—"that it is more blessed to give, than to receive." He has been very liberal in his donations to several literary Institutions.

THE GOSPEL IN FRANCE.—One of the best evidences, that evangelical truth is rapidly gaining in France, is the fact, that the Romish clergy have organized a Society in Paris to arrest its progress. There are in France near *sixteen hundred* places of worship for Protestants, and near *one thousand* ministers. The number of Protestants in France is estimated at from 1,500,000 to 200,000,000. The very great majority of these, however, are merely *nominal* Protestants. Still they are opposed to Popery, and are accessible to the pure gospel.

A recent fact shows, that although Napoleon may think it expedient not to give too much offence to the Romish clergy, he is not disposed to allow the real doctrines of Rome, on certain points, to be propagated in his dominions. A priest of the Ultra-montane school has been fined 2000 francs, and imprisoned six months, for publishing a book advocating the political power of the Pope, and the right of the Church to exterminate heretics. The printer of the book was fined 1000 francs.

PROSPECTS FOR INDIA.—The late mutiny in India is justly regarded as the darkest providence in the history of modern missions. Yet there is reason to believe, that out of it God will bring great good to his cause. British power is now likely to be more firmly established in India than ever; and the strong probability is—that the way will be more fully opened for the progress of the Gospel. The London correspondent of the *Presbyterian* says—"The *Times*, which of all our newspapers has the credit of knowing which way the wind blows, has been advocating an enlarged liberality, amounting to perfect religious freedom for India; and Sir John Lawrence has already anticipated home measures by proclaiming the utmost liberty of opinion in the Punjaub." Meanwhile the eyes of evangelical Christians are turned with deeper interest to the millions of this benighted country;

and the indications are, that missionary operations will be carried forward on an enlarged scale, and, it is to be hoped, with more earnest prayer, than ever before.

DEATH OF REV. DR. KNOX.—In the death of Rev. John Knox, D.D., of New York, the Dutch Reformed Church has lost one of her most eminent ministers, and the Church Catholic one of her brightest ornaments. On the 5th ult., he fell from the piazza back of his parlor, producing concussion of the brain, instantly depriving him of consciousness, and terminating his life on the 8th, at the age of *sixty-seven*.

At the age of 26, he was installed pastor of the Collegiate Reformed Dutch Church in the city of N. York, in which responsible situation he enjoyed a successful ministry for nearly 42 years. His eminent practical wisdom gave him a prominent position and commanding influence in many of the benevolent, literary and scientific institutions; and that influence was ever exerted for the best interests of the cause of Religion. We have long been accustomed to regard him as one of the best and wisest men of the present age. It is a dark providence that has so suddenly removed him from his labors on earth.

BIBLE REVISION QUESTION.—This question, which has so much agitated the different Denominations of evangelical Christians, and caused so much anxiety amongst the friends of the Bible, we are happy to say, is likely to be settled in a manner entirely satisfactory. The Committee of *nine*, to whom the subject was referred by the Board of Managers, have submitted a Report, the substance of which is embodied in the following Resolutions:

RESOLUTIONS OF THE COMMITTEE OF NINE.

Your Committee therefore recommend the adoption by your Board of the following resolutions, viz:

Resolved, That this Society's present Standard English Bible be referred to the Standing Committee on Versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the Society, the Committee are directed to correct the same, by conforming it to previous editions printed by this Society, or by the authorized British presses; reference also being had to the original edition of the translators, printed in 1611; and to report such corrections to this Board, to the end that a

new edition, thus perfected, may be adopted as the Standard Edition of the Society.

Resolved, That until the completion and adoption of such new Standard edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society anterior to the late revision, as far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present Standard Edition now on hand or in process of manufacture.

Rev. Dr. Storrs submitted a minority Report, submitting the following resolutions:

PREAMBLE AND RESOLUTIONS OF DR. STORRS.

Whereas, This Society was originally constituted, and is fixedly pledged by its fundamental law, to encourage the circulation of the Holy Scriptures in English, in that version of them, and in that version only, which was commonly in use in this country and in England in 1816; and in other versions, into foreign languages, which harmonize with this in the principles of their translations; and,

Whereas, The Board of Managers for this governing reason, has neither claimed nor exercised, nor proposes to exercise, any right whatever to change a single one of the words of this Version, except to correct adjudged and palpable errors of the press; nor even to amend the punctuation of the Version, or the Capital or Italic Letters employed in it, except so far as to keep these conformed to the best English copies, and to the universal judgment of Christian scholars as to what, in these respects, will make the Version most perfect;—therefore,

Resolved, 1st. That all the changes made in the Text of the Scriptures by the recent Committee of Revision—including in the Text not only the Words, but the Punctuation, the Brackets, the Parentheses, and the Italic or Capital letters—which changes are not authorized by some edition before accepted in this country or Great Britain, or by the unanimous consent of Christian scholars, affirming their intrinsic correctness, be stricken out.

2nd. That the present Standard Edition, with these emendations, be retained, so far as the Text is concerned, as the Standard of this Society; and be commended to the Christian public as differing from previous editions only in the way of superior accuracy;—presenting, in the best and most perfect form thus far attained, that Version of the Scripture which this Society honors and preserves, and always has published.

3rd. That it be referred to the Committee of Versions to reconsider and revise the Headings, and Contents of Chapters, prepared by them for this edition, with a view to make them at once full and concise, more strictly and manifestly biblical in tone, and more thoroughly pervaded by the antique, but perennial spirit of the Version; that they be instructed, in prosecuting this work, to consult more largely the editions of Great Britain, and especially the Standard Edition of Blaney, in 1769; and also to solicit the assistance and advice of eminent scholars, in different branches of the Christian Church, in this country; and that all amendments proposed by them, before being introduced into the plates, be reported to this Board, for adoption or modification.

James Lenox, Esq., for himself and Rev. Dr. Boardman, presented a paper, submitting the following Resolutions:

RESOLUTIONS SUBMITTED BY REV. DR. BOARDMAN AND JAMES LENOX, ESQ.

1. It is the judgment of this Board, that the American Bible Society has no authority, under its present Constitution, to make any changes, either in the text of the English Bible in common use at the date of its organization, or in the accessories of the text, except as the same may be warranted by collation with acknowledged standard editions of the Sacred Scriptures.

2. The present Standard English Bible of this Society is hereby recommitted to the Committee on Versions, with instructions to re-collate the same with the standard editions enumerated in the report of that Committee, to-wit:—recent copies of the four leading British editions, namely:—those of London, Oxford, Cambridge, and Edinburgh; together with the original edition of 1611, and the Royal Octavo edition issued by this Society in 1847. It is further directed, that in respect to the text itself, with the Orthography, Capital Letters, Words in Italic, Parenthesis, Brackets, and Punctuation, the American copy shall be conformed to the recent British copies, or a majority of the same; and such Headings and Contents of the Chapters may be adopted as have the sanction of any of these authorized editions. It shall be competent to the Society, however, to use the abbreviated Headings and Contents of the Chapters, as the same are found in former issues of this Institution, and in various British editions; or, at the discretion of the Board of Managers, to print Bibles and Testaments without these accessories.

3. The Committee on Versions shall report from time to time to the Board of Managers; and no changes shall be incorporated in the Bibles issued by the Society, until the same shall have received the formal approval of the Board.

4. The collation herein ordered, and the publication of the Revised Edition, shall be made with as little delay as circumstances may permit. While this work is in progress, the Society shall confine itself, so far as may be practicable, both in the publishing and the gratuitous distribution of English Bibles, to editions conformed to those issued by it anterior to the late revision; and when completed, the printing of the present Standard Edition shall be discontinued.

There is no reason now to doubt, that the Report of the Committee of *nine* will be adopted, or such modification of it as will harmonize all parties.

"Ye shall know the Truth, and the Truth shall make you free."

THE

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THE

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NO. 4.

MINISTERIAL CALLS.

No. 4.

The severing of the tie that binds the pastor to his people, is, to the faithful minister, a painful trial. As from week to week he feeds them with the bread of life, and mingles with them in scenes of joy and sorrow, his affections become strongly enlisted. When, therefore, the question of separation arises, the conflict between probable duty and strong attachments often becomes deeply distressing. In such circumstances, the pastor, fearful to trust his own judgment, looks anxiously for light from other sources; and shrinking from the apparent unkindness of saying to an attached people, that he must leave them, he would fain throw the responsibility of deciding the question of duty upon his presbytery.

In such circumstances, pastors often ask the advice of their Presbyteries, or leave the matter to their decision, without expressing an opinion. Whilst it is admitted, that cases may exist, in which this course may be wise, we cannot but regard it as, in most instances, unsafe. In those cases in which both the churches desiring the pastor's services, belong to the same Presbytery, there may possibly be propriety in asking the advice of that body; because the facts in the case are likely to be well understood, and the judgments of the members are less likely to be controled by mere feeling. Such a course is very rarely safe, when the two churches are in different Presbyteries, and especially when the church calling the settled pastor is at a considerable distance. We propose to offer a few reasons why, in all ordinary cases, each pastor



should decide such questions for himself,—his decision being subject, of course, to the authority of his Presbytery. Who proceed upon the assumption, which none will question, that the Presbytery is not a body *inspired* to decide such questions; but that each of the members, and therefore the body itself, must decide in view of the facts in the case, as those facts shall be laid before them by the parties. Assuming this principle, we proceed to remark.

1. It is extremely difficult to place all the facts which ought to influence the decision, before a Presbytery, and to secure for those facts the careful consideration which their importance demands; this is especially true, when the two fields between which a choice is to be made, are in different Presbyteries, and remote from each other. Many of the members of the Presbytery whose advice is asked, or to whom the decision is referred, may be well acquainted with one of the fields, whilst they have very limited knowledge of the other; and no information that can be communicated respecting the more distant field, is likely to place its claims on an equal footing with those of the nearer one. Besides, in many cases, there are facts and circumstances which ought to influence the decision of the question, which it is not prudent to state in Presbytery. And even in those instances in which the claims of the two fields can be gotten fairly before the body, and in which all the facts of any importance may be properly stated, it is next to an impossibility, in the hurry of business, to secure that careful consideration of the subject, in all its aspects, which its importance demands. In such bodies, the responsibility is divided. Each member feels that the decision, though important, depends upon him only to a very limited extent. Many, therefore, will not give the subject half the consideration which they would feel bound to give it, if the pastor had asked their individual opinion. Some of the members will hear one part of the discussion, whilst others will hear another part; and few will attentively listen to all that may be said. Whether, in such circumstances, the decision will be wise, is extremely problematical.

2. Our Presbyteries are made up, in large part, of *ruling elders*, many of whom are very imperfectly qualified to form a correct opinion on such subjects, even after the most mature reflection upon all the facts. There are important questions constantly arising in our church courts, in the decision of which the judgment of ruling elders is more reliable than that of the ministers. But of those questions which belong properly and exclusively to the ministerial office and its appropriate labors, none can so safely judge, as they who, called to bear the responsibilities of the office, have made it their prayerful study. The pastor sustains

certain relations to a particular church, and certain other relations to the whole Church. His usefulness is, in large part, within the sphere of his pastoral labors; but from one point he may make those and other labors tell far more extensively for good, than from another. It has been no part of the business of the large majority of ruling elders to survey the whole field, and inform themselves particularly in regard to the comparative influence a minister may exert in different fields, especially if widely distant from each other. Yet the vote of a ruling elder, who has never had occasion to give the subject a moment's thought, will go as far to decide the question, as that of the most experienced and wisest minister.

3. Not a few of our *ministers*, we venture to believe, have in their minds no settled principles in view of which the question, whether a call is providential, ought to be decided. We have repeatedly conversed with ministerial brethren on this subject, and have repeatedly heard such questions discussed in Presbytery; and we do not remember to have heard any principles stated. Now, in the discussion of such questions, facts are of little worth, unless there are principles to which the facts are to be applied. For example, let it be understood, as a settled principle, that a call, in order to be considered providential, must be to a field which, for the pastor, all things considered, is one of more enlarged usefulness. Then the facts in the case will show whether the new field is for him one of this character. Let it be understood, as a settled principle, that a call, in order to be considered providential, must generally be *unanimous* and *cordial*. Then the facts in the case will show whether it is so; and if it is not, whether there are extraordinary circumstances which nevertheless, indicate that it is providential. But how can there be any safety in the decision of such a question, when the great principles in view of which it should be decided, are not distinctly before the minds of the judges in the case?

We had occasion, several years ago, to listen with painful interest to a protracted discussion, in one of our Presbyteries, of the question of placing a call in the hands of a pastor. It was painful, for two reasons, viz.: the interests involved were very great; and it was perfectly apparent, that the members of the body had in view no settled principles by which to decide, and, as to the large part of them, no adequate knowledge of the more distant field. The whole discussion confirmed our conviction directly against the conclusion to which the Presbytery came; and subsequent events seem to indicate distinctly, that we were right. It is indeed most unaccountable, that a class of questions of so great importance, and which our Presbyteries, as well as individual

ministers, are so constantly called to decide, should have elicited so little discussion. Books have been multiplied on all other subjects of anything like the same practical importance; but on this, almost nothing has been written. Until it shall receive much more consideration, it will rarely be safe to ask the advice of Presbyteries in regard to it.

4. In the absence of any settled principles by which to decide such questions, the decision is often controled more by *feeling*, than by the merits of the case. The members of the Presbytery are unwilling to part with a brother whom they highly esteem, and whose usefulness they have witnessed. And then his church remonstrate, and their representations in Presbytery make a strong appeal to the feelings of the members. Many of the best men unconsciously yield to the impulse of the moment, and vote accordingly. Very naturally, too, the members of Presbytery conclude, that if there is not sufficient evidence to convince the pastor that he ought to accept the call, they are not called, in opposition to the strongly expressed wishes of an attached people, to advise him to leave them. In almost all cases, therefore, in which the decision of such questions is left to Presbyteries, without any decided expression of opinion on the part of the pastor, unless there be difficulties in the church in which he is laboring, the conclusion is against a change; but it may be fairly questioned, whether it is not as often unwise, as it is the reverse.

5. Inasmuch as the opinion expressed by a Presbytery is valuable only so far as the members individually have taken into consideration, and justly weighed all the facts and circumstances in the case, all the advantages, without the disadvantages, may be gained by consulting those ministers and laymen in or out of the Presbytery, in whose practical wisdom the pastor has most confidence. We do not forget, that "in the multitude of counsellors there is safety;" but it is not necessary, nor perhaps desirable, that those counsellors should be assembled in a body, much less that their *counsel* should be a *final decision* of the case. In consulting a number of men on such a subject, one gets all the views and reasons of each, in circumstances in which they can weigh all the different facts, and form and express an opinion without the embarrassments often encountered in Presbytery. When a judicious man has thus gathered the views of different men, from their several stand-points, there is ordinarily greater probability that his conclusion will be wise, than that a Presbytery will determine the question correctly. We have no great confidence in what is sometimes called "the united wisdom" of ecclesiastical bodies, in the decision of such questions.

6. After all, there is something in the influence of the Holy Spirit on the mind of the pastor himself, which neither he nor others can safely disregard, and which a Presbytery may fail to understand or appreciate. When a candidate for the ministry presents himself before a Presbytery, he is questioned respecting *his call* to the sacred office,—the exercises of his own mind under the influence of the Holy Spirit. Now, inasmuch as “the steps of a good man are ordered by the Lord,” and as every faithful minister is in the habit of praying that the path of duty may be made plain before him, why should we not look for such divine influence, as will fix upon the mind a clear conviction of duty? In one instance, which we can never forget, there was in our own mind, first, a state of painful doubt regarding the acceptance of a call; but that doubt, as the matter was prayerfully investigated, terminated in the conviction, that God had called us to sunder the dearest ties, and remove to another field of labor. This conviction, in spite of the strongest attachments, in spite of all the arguments of beloved brethren, in spite of the decision of Presbytery, became *irresistibly strong*, producing the most dreadful mental anguish. Several years have elapsed since; and, so far as we can now judge, that conviction was from God. It was not an impression without facts and reasons, but an overpowering conviction in view of facts and reasons, which, however, did not produce the same conviction in the minds of our brethren. In the midst of such perplexities and mental conflicts, there is precious meaning in the language of the Holy Spirit: “Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge Him, and he shall direct thy paths.” (Prov., 3 : 5, 6.) Let God’s ministers pray earnestly and constantly for Divine guidance, and then let them listen for the “still small voice,” which, in connection with providential events, will say: “This is the way; walk ye in it.” When once settled under his direction, let them never venture to change, till the pillar of cloud rises from the tabernacle; and then let them not refuse to follow.

But even when it has become clear to a pastor, that he ought to leave his present charge for another; the Presbytery must decide whether the call shall be placed in his hands, and the existing relation dissolved. The question is one of great practical importance, how far, or in what circumstances, is it wise for Presbyteries to exercise their constitutional authority to retain a pastor in his present field, contrary to his expressed convictions and wishes? This is a question of very great practical importance; yet it is one on which we do not remember to have read a single page, or to have heard a word of discussion.

We venture freely to express the views we have, for some time, entertained on this point.

1. The Presbytery may very properly exercise its constitutional authority, when they have reason to believe that a pastor has been precipitate in coming to the conclusion to change his field of labor, especially when, as it often happens, he has no call to another field. He may have become discouraged, when, as his brethren are confident, he has no sufficient reasons for discouragement. There are probably few faithful pastors who do not, at times, feel so much depressed and discouraged, as to have the question of a change suggested to their minds. Yet at the very time, others may see that their usefulness is very great. Or difficulties may have arisen in the church, which the Presbytery may feel confident of being able to heal. In such cases, it may be wise to advise the pastor to reconsider his determination to remove.

2. A pastor may be under such obligations to his church, that he cannot rightfully leave them; and his doing so would injure his usefulness, and the cause of religion. His people, for example, may have contracted a heavy debt in the erection of a church edifice, in accordance with his expressed wishes,—relying upon his influence in gathering a congregation to enable them to meet those obligations. In such a case, it may be the duty of Presbytery to refuse to release him.

But unless there is some special reason, such as we have mentioned, it is very seldom wise, we believe, for a Presbytery to decline placing a call in the hands of a pastor. We will present several reasons for this opinion.

1. It is essential to the success and to the comfort of a pastor, that he be satisfied, that he is working just where his Saviour would have him work. It is almost impossible that he can rise above the depression of spirits which would be produced by the conviction that he is not rightly located. Under the most favorable circumstances, as already remarked, the minds of most pastors often suffer from a feeling of discouragement. Such troubles are trebled, if the pastor labor under the impression, that he ought to be elsewhere. If, then, his mind cannot be satisfied by the reasons suggested by his people, and by those offered by his brethren in the Presbytery; it is in all cases unsafe to retain him by the exercise of ecclesiastical authority.

2. When a prudent and faithful pastor comes deliberately to the conclusion that God has called him to another field of labor; that conclusion is very likely to be correct; and it is unsafe for his Presbytery to interpose their authority to prevent it.

For first, his strong attachment to the people amongst whom he is laboring, many of whom, it may be, are his spiritual children, will very generally prevent a pastor from coming to such a conclusion without very cogent reasons. If he is what every pastor should be, the danger will rather be, that he will remain when he ought to go; for in making a change he must sunder strong ties, in order to go where he has few or no attachments.

It is, indeed, true, (and we would that we could impress the truth upon the mind of every conscientious and faithful elder, and deacon and private member in the country,) that the most devoted and faithful pastors are often gradually weaned from their people, in consequence of the lack of co-operation in plans for promoting the cause, or because of the apparant indifference of the leading members of the church, as to their comfort. For a time, they struggle on, enduring their troubles in silence; but in the end, they become willing, if not anxious to listen to a call to another field. Then comes a period when the church is vacant, its piety declines; different candidates are heard *critically*, and therefore not *profitably*; opinions are divided; and it is long before things are brought back to the state in which they were. It is *far cheaper* to make a faithful pastor comfortable, and give him a fair opportunity to labor successfully, than to prepare the way, by a different course, for a change; and most certainly it is unspeakably better for the spiritual interests of all concerned, and for the cause.

But this is a digression. The faithful pastor dreads the severing of the tie that binds him to the people amongst whom he has gone preaching the word. When a sense of duty becomes strong enough to overcome his feelings of attachment, there is strong probability that he is in the right.

2d. Such a pastor will not come to such a conclusion, without consulting those of his brethren to whom he can speak unreservedly, and in whose judgment he has most confidence. He is likely, therefore, to have all the advantage he can derive from the views of disinterested persons, who love the cause. It is, therefore, the more probable that his conclusion will be correct, and the more unsafe for a Presbytery, upon the limited examination such a body can give the question, to interpose their authority.

3d. As already intimated, in many instances, there are considerations which ought to influence such decisions, which prudence or delicacy will not permit to be laid before Presbytery. These, however, may be confidentially stated to those brethren whom a pastor will consult; and they may be exceedingly important. Without the knowl-

edge of them it would be unsafe for a Presbytery to decide the question of duty *authoritatively*.

4th. There are convictions oftentimes, to which we have already adverted upon the mind of the pastor, which he may not be able to explain, or at all to control, which ought to go far towards settling the question. Paul went, "bound in spirit," to Jerusalem. His brethren besought him with tears not to go; and so intense was his distress, that he exclaimed,—“What mean ye to weep and break my heart?” And, says the inspired historian,—“when he would not be persuaded, we ceased, saying, The will of the Lord be done.”—Acts, 20 and 21. There was on the mind of Paul an irresistible conviction that he ought to go to Jerusalem—a conviction for which he could assign no reasons that satisfied his brethren. But the conviction itself, together with the fact that it yielded neither to entreaty nor to argument, satisfied them that it was of God; and they wisely desisted, saying, “The will of the Lord be done.” And so let individuals, churches, and Presbyteries do. Let them offer their strongest reasons, even those entreaties, if they please; but if the conviction on the mind of the pastor do not yield—if he still feels that God is calling him; let opposition cease. Let churches take care how they induce Presbytery to interpose; and let Presbyteries take care how they exercise their constitutional authority.

To the pastor whose case is under consideration, the question is one of vital importance. His peace of mind and his usefulness are at stake. As already remarked, in Presbytery the responsibility is divided, and we have been surprised and pained to see brethren, who, when privately consulted, would not even venture to *advise* a pastor to decline a call, go into Presbytery and vote authoritatively to prevent its being placed in his hands. They did not wish to displease those who earnestly desired to retain him; and the responsibility was divided. It is easy thus to cripple, if not to destroy, the peace of mind and the usefulness of a faithful pastor.

Finally—It is seldom wise, after *it has become known* that a pastor has expressed a willingness to accept a call, for Presbytery to prevent it. For, the strong probability is, that although his people may earnestly desire to retain him, he cannot stand amongst them just as he did before. Many of them not appreciating, if they at all know his reason for thinking it his duty to leave them, become more or less weaned from him, and it will be well if some of the less spiritual class do not positively censure him. This is the more likely to occur, if the salary offered in the new field, be larger than he has been receiving.

He is likely to be charged with the love of money, even if he be unable, with his present salary, to pay his debts. If, then he remain under pressure of Presbyterial authority, his people will constantly feel, that he labors amongst them only by restraint. In a word *the charm is broken.* The pastor may leave, bearing with him the love and the blessing of his people; but it is difficult for him comfortably to remain. Indeed, it is unwise for a pastor, if he can avoid it, to allow the idea to get out amongst his people, that he sincerely thinks of changing, until his own mind is clear on the subject.

Unless we greatly err, *facts* will bear us out in what we have now said. We do not remember an instance in which a pastor has been kept in his church against his own judgment, by Presbyterial authority, which has turned out well. In almost all instances, a separation very soon occurs, and in circumstances less favorable than when the question was first agitated.

Within the last quarter of a century, the pastoral relation has, in great numbers of instances, been too hastily constituted, and too hastily dissolved. Whilst some pastors have continued in their positions, when the interests of the church and their own usefulness required them to go to other fields; the more prevailing evil, we do not doubt, has been in the too frequent changes of such relations. The only way to remedy this evil, is to seek out and remove the causes. It is vain to attempt, whilst the causes continue to prevent their legitimate effect by the exercise of Presbyterial authority. Some of the causes admit of no remedy, save that which time and the natural course of things in our country, will bring. Others, some of which are potent, do admit of a gradual change by well directed efforts.

If the views now presented are well founded, they prove, that it is both the duty and the interest of ministers of the Gospel to make themselves familiar with the principles in view of which calls should be accepted or declined, to pray constantly and fervently for Divine direction, and to watch the indications of Divine Providence. It is indeed a sad thing for any minister to misunderstand the indications of God's will and thus to refuse to follow where he leads; and yet nothing short of unreserved consecration to the service of our Saviour, a strong faith and fervent piety, can save us from the danger. It cannot be doubted, that by mistakes on this subject many ministers have, to a large extent, lost their usefulness, and their peace of mind. The fields are white to the harvest and the laborers are few. Satan is untiring; and *his* ministers manifest a zeal worthy of a better cause. Why, then, is not every minister of Christ, who has the physical

strength, busily and usefully employed in the great work? If any feel, that they have lost their true position, and therefore, the Saviour does not lead them forth to fields of usefulness; let them humble themselves before him and implore him again to accept them and give them work to do.

THE DOUAY BIBLE.

The Romish priesthood teach that it is not the duty of the *people* to read the Scriptures, and that the interpretation of them belongs exclusively to the Church, that is, to the Pope and his clergy. Without their aid in giving the sense, the Bible, they say, is "a dead letter." Nevertheless, it has been necessary for them, from time to time, to publish translations of the Scriptures in the vulgar tongue; though they have taken all possible precaution to prevent the general circulation of so dangerous a book! The Council of Trent forbade any layman even to possess the Scriptures in the vulgar tongue, even though translated by a Catholic, without a written permit from his confessor or the *inquisitor*, and made it a penal offence for any book-seller to sell a Bible to any such person without such written permit. In England and in this country, however, it has been impossible to enforce such laws, and impolitic to avow the principles on which these laws are founded. Here it has been deemed wise not only to have a translation of the Scriptures in the English language, but to *seem* to favor the circulation of it amongst the people.

"In the year 1582, the Romanists," says Horne, "finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims." In the year 1609 and 1610, appeared their translation of the Old Testament, in two volumes, which, in consequence of its being made at Douay, is called the Douay Bible. This is the only translation of the Scriptures in the English language used in the Church of Rome.

The character of this translation, and the notes accompanying it, is a matter of some interest, as showing the attitude of that Church toward the word of God. King James' translation—the one now in use amongst all Protestants speaking the English language, is very remarkable both for its fidelity to the original, and for the almost in-

inimitable simplicity of its language. Dr. Clarke said the translators "not only made a standard translation, but they made their translation a standard of our language." In both respects the Douay translation is incomparably inferior to ours. Its language and style cannot compare with it; and then, as Horne well remarks, "The editors (whose names are not known) retained the words *azymes*, *tunike*, *holoaust*, *pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms, by which to render them, and thus contrived to render it unintelligible to common readers. Hence the historian, Fuller, took occasion to remark, that it was "a translation which needed to be translated;" and that "its editors by all means labored to suppress the light of truth, under one pretence or other."

It is a significant fact that the Douay Bible is *a translation of a translation*. It is not a translation of the original Hebrew and Greek Scriptures, but of the Latin Vulgate, which was made in the fourth century by Jerome, an uninspired man; as if those pretended successors of the Apostles desire to get as far as possible from the language of the Holy Ghost, written by inspired men. That any translation can be in all respects equal to the original, is next to impossible. Why, then, translate the Vulgate instead of the original Hebrew and Greek?

But this translation is justly chargeable with much greater defects than these. In several very important particulars it is glaringly incorrect, making the inspired writers say what they certainly never intended to say, in order to sustain the peculiar doctrines of Rome; and the accompanying notes still further pervert the meaning of the Scriptures. We propose to present a few examples of corrupt translation.

1. The first incorrect translation we notice, is that of the words *metanoeo* and *metanoia*, rendered correctly in our Bible *repent* and *repentance*. In the Douay Bible these words are, in some instances, translated *do penance* and *penance*; and in other instances, sometimes in the same passage and with reference to the same thing, they are rendered as in our Bible. The literal meaning of these words, compounded of *noos*, the mind, and *meta*, which means *change*, is a change of the mind; that is, a change of views and a consequent change of feelings. It expresses exercises purely mental. But the word *penance*, derived from the Latin *poena*, properly signifies *punishment*. Therefore, it cannot be a translation of *metanoia*. Why, then, was this rendering adopted? One of the sacraments of the Church of Rome is *Penance*, which is said to consist in contrit̄ion, confession and satisfaction.—

The second and third parts of this sacrament are very important to the Romish clergy; for in these is found one chief source of their power over the people, and of their immense pecuniary income. Take away the confessional, penance and purgatory, and Rome would be ruined. Hence the extreme importance of finding in the New Testament at least the name of this sacrament; and there were no other words in the New Testament, which could be mistranslated to meet this emergency with so much plausibility. For they confessedly express *contrition*, which is one of the three parts of the sacrament of Penance, and it is something for Rome to embody in her teaching *one-third* of the truth! In making the desired translation of these words, however, a serious difficulty was encountered, for in a number of instances to translate these words *penance* and *do penance* would make nonsense. Consequently, in the different renderings of them, we find the most singular inconsistency. Let us look at a few examples.

In Luke 17: 3, 4, we read—"If thy brother sin against thee, reprove him; and if he *do penance*, forgive him. And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying, I *repent*; forgive him." Here the same word, in the same passage, and in reference to the same thing, is rendered *do penance* and *repent*. Now, these two terms are synonymous or they are not.—If they are not, why use them both in translating the same word? If they are not, one or the other is an incorrect rendering. And then one might be quite at a loss to know what is his duty. For the first part of the passage directs us to forgive an offending brother if he *do penance*; the latter part requires us to forgive him if he say, I *repent*. Now, since repentance, according to Rome, is only the third part of *penance*, what precisely would be our duty in such a case? Most evidently there can be no possible reason assigned for these inconsistent renderings of the word *metanoeo*.

The same inconsistency appears in the translation of Rev. 2: 21. "And I gave her time to *do penance*; and she will not *repent* of her fornication." The translators save the sacrament of their Church by translating the word *metanoeo*, *do penance*, in the first part of the sentence; and they avoid the ridiculous and ~~obscene~~ phrase—"do penance of her fornications,"—by translating it *repent* in the latter part. In Mark 1: 15, this translation makes our Lord preach, saying, "The time is accomplished, and the kingdom of God is at hand; repent and believe the Gospel." And in Mat. 4: 17 it makes him preach, "Do penance; for the kingdom of God is at hand." Why, we again ask, these inconsistent translations of the same word in relation to the

same thing? Our Lord either preached that men should simply repent; or that they should do penance. Which of these things did he preach?

In Acts 5: 31 and 11: 13, the word occurs in such connection, that the translators were obliged either to render it correctly, or to make nonsense. In the former passage the Douay Bible reads thus: "This prince and Saviour God hath exalted with his right hand, to give repentance to Israel and remission of sins." In the latter it reads. "When they had heard these things, they held their peace, and glorified God, saying—God then hath also to the Gentiles given repentance unto life." But why was not the word translated *penance*, in these passages? Because it would sound rather oddly to represent God as giving *penance* to men; since penance is represented to be punishment inflicted by God, or prescribed by the priests in his name, and voluntarily endured by man.

Now, it is a fact of considerable importance, that the Syriac translation made in the first or second century, does not, in a single instance, translate the word in question by Syriac words signifying *penance*. On the contrary, the Syriac word used signifies *to turn* or *be converted*. This fact is of great importance; for the Syriac translation was made, when, if we are to believe the Roman clergy, there were no Protestants in the world—made, of course, by Romanists. How happens it, then, that they never translate these words as they are translated in the Douay Bible?

The Douay translation does not even follow the Latin Vulgate in rendering these words; for it translates them *pœnitentia* and *agita pœnitentiam*,—*penitence* and *do penitence*, or *repent*. Why did the Douay translators depart from their own standard? Probably because they desired to take care of a sacrament which, in the days of Jerome, had not found a place in the creed.

2nd. The next corrupt translation we notice, is that of the Greek word *presbuteros*. This word, where it is used with reference to the ministers of the Gospel or Elders of the Christian churches, is in most instances translated *priest*. Thus, in the epistle of Paul to Titus, ch. 1: 5, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain *priests* in every city." In the first epistle to Timothy, ch. 5: 17, "Let the *priests* that rule well be counted worthy, &c." In James 5: 14, "Is any sick among you? let him bring in the *priests* of the church, and let them pray over him, &c."

Now, we risk nothing in making the unqualified assertion that in

the Scriptures the word *presbuteros*, which is used in those passages, never signifies a priest officiating at the altar. The uniform name of such an officer in the Church, is *chiereus*; and the high priest is *archieus*. The literal meaning of the word *presbuteros* is an *elderly man*; and because such men were ordinarily chosen to fill important offices in the Church, it came to be used to designate a person filling a particular office. Throughout the law of Moses we constantly read of "the elders of the people," (in the Septuagint, *presbuteroi*,) "the elders of Israel," "the elders of a city," or Exod. 3: 16 and 19: 7, Deut. 19: 12. So in the New Testament we read of the same officers in the Jewish Church. Acts 4: 8 and 6: 12. But these elders are never confounded with the *priests*, who were a different order of men, filling an office entirely different in its nature. Math. 27: 20.

The Douay translators seem to have been troubled by this word almost as much as by the word *metanoeo*; for they sometimes translate it *ancients*, and sometimes *priests*. Whenever it is used to designate the elders in the Jewish Church, they translate it *ancients*. Thus in Math. 27: 1, &c., read of the chief priests, and *ancients* of the people;" and in Acts 4: 8, we read of "rulers of the people and *ancients*." And strangely enough, in some instances, where the word *presbuteros* is used to designate the ministers of Christ, they render it in the same way. Thus in Acts 20: 17, "And sending from Miletus to Ephesus, he called the *ancients* of the church." And in 1 Pet. 5: 1, "The *ancients*, therefore, that are among you I beseech, who am myself also an *ancient*."

The Greek language has a word which is properly and constantly used to signify *priests*, viz: *chiereus* and *archieus*, a *high priest*. Let any one who can read Greek, examine the Bible from beginning to end, and he will find those words uniformly employed when *priests* are spoken of; but in no single instance will he find the *priests* officiating at the altar called *presbuteroi*. The translation is not simply incorrect; it is not a translation at all. The Syriac translation, of which I have already spoken, uniformly translates the word *presbuteros* just as does our Protestant Bible, and as uniformly uses the proper Syriac word (*Koken*) for *priest*. The same is true of the Latin Vulgate. Jerome, the learned translator of the Vulgate, never was guilty of such a perversion of God's word, as were the Douay translators. When *priests* are mentioned he uses the proper Latin word *sacerdotes*; and where *presbuteros* occurs, he either renders it *senior*, *elder*, or *presbyterus*, *presbyter*, or *major*, which means the same.

Some persons may be anxious to know why the Douay trans-

lators so grossly mistranslate the word *presbuteros*. The reason is obvious. The Roman clergy teach, that the bread and wine in the Lord's Supper are *trans-substantiated* into the Lord Jesus Christ; and the consecrated or trans-substantiated wafer they pretend to offer as a *sacrifice* for the living and the dead. But if they have a *sacrifice*, they must of necessity have *priests* to offer it. Therefore as the bread and wine are converted into a sacrifice, so those whose commission requires them to "go teach all nations, baptizing them," are converted into *priests* offering an imaginary sacrifice. The translation, if such it may be called, was made to suit the doctrines of Rome. She had gotten a *sacrifice*; and she could find in the New Testament no *priests*, unless she made them out of *Elders*! The truth is—there are no *priests* in the Christian Church, for the simple reason, that "by one offering" our Lord perfected all that are sanctified. The whole Christian Church is indeed, "a royal priesthood" to offer "spiritual sacrifices;" but there are no priests, as an order of officers in the church.

3. Another very gross mistranslation is found in Heb. 11: 21. This passage we read in the Douay Bible thus: "By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped the top of his rod." The Vulgate has it, *adoravit*, he adored. The passage read in this way sounds most strangely. For what possible reason, we are ready to ask, could the aged patriarch, when dying, worship the top of a *rod* or *staff*? A note appended to the text explains the mystery by informing us, that Jacob paid "a relative honor and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's Scepter and Kingdom!" Joseph's rod, it is pretended, was a *figure* of Christ's Scepter and Kingdom; and Jacob worshipped the *figure*. What evidence is there that Joseph's rod had any such figurative significance? None whatever. If we admit the doctrine of "relative honor," it would seem far more rational, that a Jew should have worshipped the goat or lamb he sacrificed; for this was indeed a type of Christ. But we read of no such worship.

But what is there wrong in the translation of the passage? the reader is ready to ask. Why, the translators simply *omitted* to translate the Greek preposition *epi*, which is in the Greek text, and which means *upon*. The true reading is—he worshipped *upon* (leaning upon) his staff. This is truly a bold corruption of the word of God. An important word is thrown out of the text, altering its meaning essentially, and making it teach the Romish doctrine of *relative worship*. Verily the Roman clergy have a difficult task to compel the Scriptures to favor their faith. The closing scene of the life of Jacob was truly

sublime; but the Douay Bible turns it into a ridiculous farce, by making him worship the top of a walking-staff!

Another corruption of the word of God is found in the translation of 1 Pet. 3: 19. "In which also he came and preached to those spirits who were in prison." The words "*who were*" are thrust into the text by the translators. There are no such words in the original Greek; and the words added, materially change the sense of the text. Remove them, and the text reads—"In which he came and preached to the spirits in prison." The reference is to those who lived before the flood, to whom Christ by the Holy Spirit preached in the days of Noah. They are now "*spirits in prison*;" but they were not in prison, *when* he preached to them. The words interpolated were designed to favor the doctrine of Purgatory, where the souls of the departed pious are supposed to endure temporary punishment, and to undergo a kind of purification by fire to fit them for Heaven.

In the 11th chapter of the Epistle to the Romans we find two glaring corruptions; the first an *omission*, and the second an *addition*. The 6th verse reads thus: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace, otherwise work is no more work." This last sentence, beginning with the word "but," is entirely omitted both in the Vulgate and in the Douay Bible. In the preceding verse the word "*saved*," which is not in the original Greek, is added; and then the text reads thus: "Even so then at this present time also there is a remnant *saved* according to the election of grace."

Other errors might be pointed out; but these must suffice. Two facts, however, ought to be stated, viz: 1. All these corruptions of the word of God were manifestly made in order to favor the doctrines of Rome. 2. Where words are added by the translators for which there is nothing in the original text, the unlearned reader is left to suppose, that he is reading the simple word of God without addition. When the translators of King James' Bible deemed it necessary to add words or phrases in order better to express the sense of the original, those added words are always printed in *Italics*, that the unlearned reader may know precisely how much they added. No such distinction is made in the Douay Bible.

Surely one would think the Roman clergy, having so far corrupted the Scriptures to make them teach their dogmas, might now permit the laity freely to read their own translation *without note or comment*. But no—explanatory notes must still be added, that the light from Heaven may be further obscured. Let us now attend to a few of those notes.

There are three passages of Scripture, relating to the reading of the Bible, which have been specially troublesome to the Roman clergy. The first is John 5: 39. "Search the Scriptures for in them ye think ye have eternal life," &c. It was not deemed safe to allow this plain command to go forth without a *note*; for the people might understand it as a command of Christ to search the Scriptures; and of course the unavoidable inference would be, that they can understand them without relying implicitly upon *clerical* interpretation. Therefore the following note is appended: "It is not a command for all to read the Scriptures, but a reproach to the Pharisees, that, reading the Scriptures as they did, and thinking to find everlasting life in them, they would not receive him;"—It is not a command, but a reproach! But what shall we think of the declaration of our Lord, that the Scriptures "*testify*" of him, and therefore those reading them, were under special obligations to receive him? Certain it is, that the Roman clergy feared the plain meaning of this passage.

Another passage of similar import is found in Acts 17: 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." It is impossible not to see in this passage an inspired commendation of the searching of the Scriptures by the *people*; and the conclusion is unavoidable, that they can rightly understand them. But the prevalence of this view would be fatal to the high claims of Rome. To obscure the plain meaning of the passage, therefore we have the following note: "The Jews of Berea are justly commended for their eagerly embracing the truth, and searching the Scriptures to find out the texts alledged by the Apostle." This note flatly contradicts the inspired writer; for it tells us, that the Bereans searched the Scriptures, not to ascertain whether the things preached "were true," but whether the texts quoted were really in the Scriptures, or to find out in what part of the Bible they are to be found! Such an interpretation is simply ridiculous. It is a most gross perversion of an extremely plain passage of Scripture.

A third passage of similar import is in 2 Tim. 3: 16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The passage is well calculated to make the impression, that the Scriptures are a safe and infallible guide for the pious in matters of faith and practice. But such a view would overthrow the whole fabric of Popery.

Hence we have the following *note*: "Every part of Scripture is certainly profitable for all these ends. But if we would have the whole rule of Christian faith and practice we must not be content with those Scriptures which Timothy knew from his infancy, that is, with the Old Testament, alone; nor yet with the New Testament, without taking along with it the traditions of the Apostles, and the interpretation of the Church, to which the Apostles delivered both the book and the true meaning of it." Is it not manifest, that this note was appended, lest the language of Paul should be understood to teach one of the great principles of Protestantism? Indeed it is impossible to read the writings of the Roman clergy without perceiving, that there is no book the free circulation of which they so much dread, as the Bible.

Paul, writing to the Romans, said—"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. From this language we should undoubtedly conclude, that a Christian might be fully assured, that he is a child of God. But the doctrine of Rome is, that such assurance is rarely attainable in this life—that we are under the necessity of living and dying in doubt, whether we are the children of God or of the Devil. This passage, which teaches a different and far more consoling doctrine, must therefore be obscured by the following *note*: "By the inward motions of divine love and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favor; by which they are much strengthened in the hope of their justification and salvation; but yet not so as to pretend to an absolute assurance; which is not usually granted in this mortal life." &c. That is, the Spirit bears witness that we are the children of God; but this testimony proves nothing with certainty! Is it not strange, that the Romish clergy are not afraid to speak and write thus of the testimony of the Holy Spirit?

In 1 Cor. 14: 16-19, the Apostle condemns the use of an unknown tongue in religious worship, because the unlearned cannot say, Amen, and are not edified. This looks very much like a condemnation of the Romish liturgy. A *note* therefore must be appended, lest the reader be led astray. The author of the note, after stating, that the Apostle does not refer to "the public liturgy of the church, in which strange tongues were never used," adds the following singular remark: "Whence also note, that the Latin used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world." This is an evasion of the plain meaning of the Apostle, so palpable and so ridiculous, that one cannot but wonder that the clergy would have ventured upon it. The Apostle objects to the use of an

unknown tongue in religious worship, because to the *unlearned*, who constitute the great majority of every congregation, it is not edifying. An unknown tongue, as it is impossible not to see, is a tongue or language not understood by the worshippers. But the clergy tell us, this prohibition cannot include the Latin tongue; for it is perhaps the best known tongue in the world. That is, a great many people understand the Latin; and therefore it is edifying to those who do not understand it!

In administering his supper to his disciples Christ said:—"This do in remembrance of me." Now persons would very naturally conclude, that the Saviour could not be corporally present; or he would not have instituted this ordinance as a *memorial* of himself. But such a view would conflict with the doctrine of Transubstantiation, which is—that the bread is changed into Christ himself, body, blood, soul and Divinity. A *note*, therefore, was thought necessary: "But this commemoration or remembrance is by no means inconsistent with the real presence of his body and blood under the sacramental veils, which represent his death." That is, it is perfectly consistent to eat the Lord Jesus in *remembrance* of him!

Such are a few specimens of the notes which are added to the Douay Bible, as published in this country. In other and older editions many more notes exist, some of which teach the most persecuting doctrines. Such notes, however, would not well answer in this latitude; and therefore they are omitted.

But if one will carefully observe the character of these notes, he cannot but see, that they are so many *defences* of the faith of Rome against the Bible. They are appended to prevent the Bible from teaching doctrines antagonistic to Rome. No wonder the clergy fear the free circulation and the general reading of the Scriptures. They can never be made to teach Popery.

But even when the Bible has been corrupted in the translation of it and perverted by notes, to suit the faith of Rome, the priesthood still dread it. They have no desire to see it, when thus obscured, in the hands of the people. On the first page of the Douay Bible we meet with an *Admonition* well calculated to deter the people from reading it. After stating the danger of misunderstanding and perverting the Scriptures, the *Admonition* proceeds thus: "To prevent and remedy this *abuse*, and to guard against *error*, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the Pastors and Spiritual Guides, whom God has appointed to govern his Church." Acts 20: 23. Christ himself

declaring : *He that will not hear the Church, let him be to thee as the heathen and the publican.* Matt. 18: 16. Nor is this due submission to the Catholic Church, (*the pillar and ground of truth.* 1 Tim. 3: 15,) to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning. The ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency."

If the skill of the Romish clergy in expounding the Scriptures, were half equal to their tact in perverting their language; well might the people look up to them for instruction. Let any one, for example, turn to Matt. 18: 16, and read the connection; and then let him inquire, *concerning what does our Saviour bid us hear the Church?*" It is simply respecting a difficulty between brethren—a mere matter of *discipline*, in regard to which the Romish clergy do not even claim infallibility for their Church. Whatever right the clergy may have authoritatively to interpret the Scriptures, it is evidently not found in this passage, which is so constantly quoted by them.

Four *obstacles* meet every Roman Catholic who speaks and reads only the English language, in attempting to become acquainted with the word of God, viz: it is mistranslated; it is perverted by notes; his clergy either forbid or discourage his reading it; and they wholly forbid him attempting to understand it for himself. No wonder, the Bible is but little read by the members of that corrupt Church. The priests, like the Pharisees of old, have taken "the key of knowledge" from the people. They dread no book, as they dread the Bible. Obscured by mistranslations and notes, it is yet dangerous to their claims and to the dogmas they teach. "But the word of God is not bound." It will yet emancipate the minds of Papists, and overthrow Rome.

MR. CAMPBELL'S REFORMATION.

Alexander Campbell has aspired to be the reformer of the nineteenth century. More than thirty years have elapsed, since his reformation was initiated. The author has been spared to develop his fundamental principles; and the time has been sufficient to exhibit their fruits. It may be instructive to examine a little carefully some of the more im-

portant of those principles, and to notice some of their practical workings.

1. One of the fundamental principles of Mr. Campbell's reformation, is—that sound morals and good works may be produced by a faith which is fundamentally erroneous. We do not mean to say, that he has announced this principle in so many words; but we do mean to say, that his reformation assumes it. It is a fact so notorious, that he will scarcely deny it, that at the time when his reformation was initiated, the Presbyterian Church, for example, maintained, both in her members and in her ministry, an elevated standard of morals and of good doing. That unworthy men sometimes found a place in her communion and in her ministry, is readily acknowledged; but the same thing was true of the Church in the apostolic age. Certainly Mr. Campbell will not urge such an admission against the Presbyterian Church, since he has acknowledged that his own Church has had in it "all sorts of preachers" proclaiming "every sort of doctrine." Nor do we pretend, that either our ministers or lay members generally have attained to the Scripture standard of moral excellency; for, in this respect, the purest churches the world ever saw, are very imperfect. But we do mean to affirm, that the Presbyterian Church, as compared with any Church in any age, has maintained a high standard of morals and good works. We very much doubt whether Mr. Campbell will pretend, that his *model Church* has excelled ours in this respect. In the Lexington debate, we challenged him on this ground, and he wisely avoided accepting the challenge. Not only in purity of morals, but in every department of benevolence, in caring for the poor, in circulating the Scriptures, in sending the Gospel to the destitute, the Presbyterian Church has stood prominent before the world.

Yet, in initiating his reformation, Mr. Campbell denounced this Church, with all the other Churches, as not a Church of Christ, as fundamentally heretical, as the legitimate daughter of the Mother of Harlots. In his *Christian Baptist* it was declared, that "the worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not Churches of Jesus Christ, but the legitimate daughters of that Mother of Harlots, the Church of Rome." Here then we have the principle, that the grossest corruption in faith may coexist with a high standard of morals and good works. Or, in other words, error may produce as sound morals and as abundant good works, as the truth! This principle is unscriptural and absurd. According to the Scriptures, true religion is nothing

more or less than *obedience to the truth*. (Rom., 1 : 5, and 2 : 8.) And in the language of our Saviour, the righteous man is one who "doeth truth." (John, 3 : 21.) Men may, indeed, *profess* to hold the truth, and yet be very immoral; but a high standard of morals and good doing, produced by fundamental error, has never yet been seen. Good works are the legitimate fruits of sound doctrines; and the fruits or effects cannot exist where the cause is not.

When our Lord appeared on earth, the faith of the Jewish Church was very corrupt, and the state of its morals was no less so. Attendance upon forms and ceremonies had taken the place of vital piety and moral principle. The people tithed mint, anise and cummin; but neglected the weightier matters of the law. For several centuries before the Reformation, the faith of a large portion of the Church had become very corrupt; and the morals of both people and clergy were correspondingly depraved. The morals of the Church of Rome now are as impure as her faith is erroneous; and if the Presbyterian Church were a legitimate daughter of this Mother of Harlots, the state of morals amongst her ministers and people would show it. But her morals are even purer than those of the reforming Church of Mr. Campbell. The Unitarian faith is fundamentally erroneous; and the worldliness of both clergy and people prove it so. No one acquainted with that faith would be surprised that Dr. Bellows and other Unitarian clergymen have become the advocates of the theater. The world loves its own.

The very first principle which the great reformer assumed in justification of his reformation, then, is false; and it is as injurious as false. For one cannot take a more effective method of convincing men that religious truth is worthless, than by maintaining or admitting that error may produce as good fruits as truth. For since confessedly moral excellency is the thing to be attained; if it may be attained by the belief of error, then error is as good as truth. Mr. Campbell's denomination now stands before the world the embodiment of this false and ruinous principle. For it claims to be a *reformed* and *reforming* Church, far purer in faith than the Presbyterian Church, or any other, whilst the world is compelled to see, that its morals and good works fall below those of several other Churches.

2. The second great error in Mr. Campbell's reformation, is the principle that the *ordinances* of the Gospel are more important than its *leading doctrines*, and quite as important as *purity of heart and of life*. We do not say, that he has, in so many words, announced this principle; but we do say, that he has *really* acted upon it, as one of the

most important principles of his reformation. For example, he would receive into fellowship men who rejected the doctrines of the Divinity of Christ, and of a vicarious atonement. He would receive those who not only rejected these fundamental doctrines, but denied the doctrine of future rewards and punishments. But he would not receive those who believe that baptism ought to be administered to the infant children of believers, or those who believe that this ordinance ought to be administered by pouring or sprinkling water upon the person. He did not scruple to receive the celebrated Arian, Barton W. Stone, and as many of his sect as were willing to be absorbed; nor did he refuse to receive a Universalist preacher, who declared his opinions unchanged. But a *Pedobaptist* he was never known to receive into his communion.

What is the inevitable conclusion from facts like these? Why, that true views of baptism are more important than true views of the character and work of Jesus Christ and of the Holy Spirit; and, therefore, that this ordinance is more important than those great doctrines? Indeed, this principle is most distinctly recognized by Mr. Campbell in another form. In his *Christianity Restored*, he contends that, "in religion, a man may change his views of Jesus, and his heart may also be changed towards him; but unless a change of state ensues, he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment." He contends, further, that "some act, constitutional, then, by stipulation proposed, sensible and manifest, must be performed by one or both the parties before such a change can be accomplished;" that "whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On the one side, they are pardoned, justified, sanctified, reconciled, adopted and saved; on the other, they are in a state of condemnation." What, then, is that important act, which produces changes so great in the condition and prospects of men? He says: "This act is sometimes called *immersion*, *regeneration*, *conversion*."

Here we have another great principle avowed. Not only is baptism more important than the leading doctrines of the Gospel; but the reception of it, and that in a *particular mode*, is quite as important as a radical change in the heart and life. One may experience such a change in his mind and heart, that his views of Christ are correct, and his feelings toward him are what they should be; and yet, until *immersed in water*, he is in a lost condition! And of course, if he should, either through misunderstanding or lack of opportunity, die without being immersed, there would be no hope for him.

Now, if there is a single truth which the Scriptures do most plainly

teach, it is that to believe the truth concerning the character and the work of Christ, and to have right feelings towards him, are infinitely more important than the reception of any ordinance. We can judge correctly of the relative importance of different doctrines in the Gospel system, by the relative prominence given to them in the teachings of Christ and his Apostles. Let any one read the New Testament through, and let him mark all that is there said of the character of Christ, of his death, of his intercession, of right feelings toward him; and then let him note all that is said of baptism, and especially of the mode of its administration. At the end of such examination, he will be amazed that any one ever maintained, that true views of baptism were at all to be compared in importance with true views of those great doctrines, and right feelings in regard to them.

Again, it is a fact that justification and salvation are repeatedly promised to faith in Christ, to repentance, and to other right states of feeling, without reference to baptism; whereas the reverse of this is not true in a single instance. Our Saviour said: "He that believeth on him is not condemned." Again: "He that believeth on the Son, hath everlasting life." (John, 3 : 18, 36.) Now, to believe on Christ, is to believe the truth respecting his character and work. This faith is not a mere intellectual conviction, but it "worketh by love." And the declaration is, that every one who exercises this faith in Christ, is justified, and has everlasting life. But this could not possibly be true, if *being immersed* were necessary to justification and to the enjoyment of eternal life; for it cannot be denied, that multitudes have exercised this faith, who never were immersed. Again: "The Scripture saith, Whosoever believeth on him shall not be ashamed." (Rom., 10 : 11) How can this declaration be true, if multitudes who believe in Christ, are still in a state of condemnation and ruin, because they have not been immersed? The Scriptures abound with such passages.

Indeed it may be safely affirmed, that the whole current of Bible teaching is directly in the face of this principle. Circumcision was an ordinance of Divine appointment,—an initiatory rite and the seal of God's covenant with Abraham. Yet, during the forty years sojourn in the wilderness, the administration of it was omitted. (Josh., 5 : 5, 7.) What would have been thought, if repentance, faith, prayer, uprightness, had been dispensed with during the same period? And Paul very distinctly teaches, that they who had the spiritual circumcision, though not the literal, were safe. "Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" (Rom., 2 : 26.) Sacrifices were of Divine

appointment, and it was the duty of God's people to offer them; but as compared with vital piety, they were almost worthless. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps., 51: 16, 17.) Tithes were of Divine appointment, and it was the duty of the Jews to pay tithes of mint, anise and cummin; but judgment, mercy and faith were "the weightier matters of the law." (Math., 23: 23.) In precise accordance with this great principle, Paul said to the church of Corinth: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name; for Christ sent me not to baptize, but to preach the Gospel." (1 Cor., 1: 14, 17.) Why should Paul have been sent, not to baptize, but to preach the Gospel, if baptism were as necessary to salvation, as the belief of the Gospel?

The truth is, that faith in Christ secures justification; and the main design of ordinances is to impress truth upon the heart, that the Holy Spirit may sanctify it through the truth. But although ordinances are important in their place, they are not to be compared in importance to the great doctrines of the cross and to purity of heart and life. No one whose heart is right with God, remains one moment in a state of condemnation, because he has not received any ordinance; It is truly remarkable, that the reformer of the nineteenth century should found his reformation upon a leading error of Judaism and of Popery. Rarely was it ever known, that a corrupt Church undervalued the ordinances which it professed to administer. The whole history of the Church shows, that the chief danger lies in the other direction. But none have gone beyond Mr. Campbell in overestimating the value and efficacy of a single ordinance.

3. The third fundamental error of Mr. Campbell's reformation was the principle, that men holding widely different views of Scripture doctrines, could be brought to unity of faith by agreeing to use the language of the Bible. He professed to have discovered, "that all the partyism, vain jangling, and heresies, which have disgraced the Christian profession, have emanated from human philosophy and human tradition." Well, what is the remedy? The remedy proposed is "*purity of speech.*" Mr. C. says:—"We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words, and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches.

There is nothing more essential to the union of the disciples of Christ than purity of speech. So long as the earth was of one speech, the human family was united. Had they been of a pure speech as well as of one speech, they would not have been separated. * * * It requires but little reflection to discover that the fiercest disputes about religion, are about what the Bible does *not* say, rather than about what it *does* say—about words and phrases coined in the mint of speculative theology.”—*Chris. Restored*, p. p. 123—128.

In all this there is some little plausibility. Let us see the actual working of the principle. How will it apply, for example, to a Unitarian? “What is a Unitarian?” asks Mr. Campbell. He replies,—“One who contends that Jesus Christ is not the Son of God. Such an one has denied the faith, and therefore we reject him. But, says a Trinitarian, many Unitarians acknowledge that Jesus Christ is the Son of God in a sense of their own. Admit it. Then I ask, how do you know they have a sense of their own? Intuitively, or by their words? Not intuitively, but by their words. And what are these words? Are they Bible words? If they are, we cannot object to them,—if they are not, we will not hear them; or, what is the same thing, we will not discuss them at all. If he will ascribe to Jesus all Bible attributes, names, works, and worship, we will not fight with him about scholastic words; but if he will not ascribe to him every thing that the first Christians ascribed, and worship and adore him as the first Christians did, we will reject him, not because of his private opinions, but because he refuses to honor Jesus as the first converts did, and withholds from him the titles and honors which God and his apostles have bestowed upon him.” A Trinitarian is to be treated in the same way. How does this principle apply to a Universalist? In answer to the question, whether he would receive a Universalist, Mr. Campbell says,—“No; not as a Universalist. If a man, professing Universalist opinions, should apply for admission, we will receive him, if he will consent to use and apply all the Bible phrases in their plain reference to the future state of men and angels. We will not hearken to those questions which gender strife, nor discuss them at all. If a person say such is his private opinion, let him have it as his private opinion; but lay no stress upon it; and if it be a wrong private opinion, it will die a natural death much sooner than if you attempt to kill it.”—*Ibid.* p. p. 122, 123.

Such is Mr. Campbell's method of destroying *sects*, and uniting all Christians in one harmonious body. Let us examine it a little. The broad principle is—that if any man will consent to use the language of

the Bible, he may attach to it any meaning he chooses, if only he will consent to call that meaning *an opinion*, and agree to hold it as his *private* opinion. On this principle, as he admits, he can with equal ease receive a Unitarian and a Trinitarian, a Universalist and a believer in the doctrine of future retribution. The Unitarian will acknowledge that Christ is "the Son of God;" but his *opinion* is, that this language expresses not his true and proper Divinity, but his infinite inferiority to God; and in like manner he will interpret all the language in the Scriptures which relates to his nature and attributes. He will admit, that Christ did "bear our sins;" but his understanding of such language is, that he died in order to convince men that God loved them, and thus induce them to be reconciled to God. The Universalist will acknowledge, that "the wicked will be turned into hell;" but by the word *hell* he understands the *grave*.

Evidently Mr. Campbell's platform is broad enough to receive every class of errorists in the world, who profess to believe the Scriptures inspired; for all such will readily agree to use the language of the Scriptures. And yet in his language, as just quoted, there is ambiguity. The Unitarian, he says, must ascribe to our Saviour "every thing that the first Christians ascribed, and worship and adore him as the first Christians did." Now he knows, that the great question in controversy is concerning the worship and adoration rendered to Christ by the first Christians. When a Unitarian applies for admission into one of the churches of Mr. Campbell's denomination, who is to determine, whether he worships and adores our Saviour as the first Christians did? The Universalist, too, must "consent to use and apply all the Bible phrases in their plain reference of the future state of men and angels." But the precise point of controversy, as Mr. Campbell knows, is respecting the, "plain reference" of the Bible phrases to the future state of men and angels. Who is to determine, when a Universalist applies for admission, whether he does "apply all the Bible phrases in their plain reference to the future state of men and angels?" Such questions must be determined either by the individual applying for membership, or by the particular church to which he applies. If the former, then the grossest errorists must be received; if the latter, then every little church is a sort of creed for all applying to it for membership. In either case, there can be no unity of faith in the denomination.

A single fact, however, will show Mr. Campbell's mode of applying this broad principle of his reformation. Some years ago, a Universalist preacher was immersed by the reformers. Appearing at the Ma-

honing Association, some of the brethren were not quite willing to receive him, inasmuch as he still held his Universalist sentiments. Mr. Campbell settled the matter thus: "Whether he held these views as matters of faith, or as pure matters of opinion, was then propounded to him. He avowed them to be, in his judgment, matters of opinion, and not matters of faith; and in reply to another question, avowed that he would not teach them, believing them to be matters of opinion, and not the gospel of Jesus Christ."—*Millen. Harb.* v. 1, p. 147.

There is something interesting in this mode of getting round a difficulty. In the first place, Mr. Raines *had* held the doctrines of Universalism as matters of *faith*. He now agreed to hold them as matters of *opinion*. *Quere*: What was the precise change which had taken place in his mind? He held these views as true, before he became a reformer; and he held them as true, afterwards. What is the difference? Again, Mr. Raines had held Universalist doctrines, as the very substance of the Gospel; he still held them, but only as *opinions*, not as *Gospel*! *Quere*: Where did he get the doctrine that all men will be saved, if not in the Gospel? And if he believed that he found it there, how was it that it was only an *opinion*, and no part of the Gospel? Once more, the Scriptures, "in their plain reference to the future state of men and angels," teach the eternal punishment of the wicked. This Mr. Campbell professes to believe; and says, he will not receive a Universalist, unless he will agree to use the Bible phrases thus. How, then, could he admit Mr. Raines? We must suppose that Mr. Raines' *faith* was, that the wicked will suffer forever; and his *opinion* was, that they will go to Heaven! Still further, the doctrine that all men will be saved, is the result of several other doctrines, such as—that Christ made no real atonement for sin; that every man suffers in this life as much as his sins deserve; that the conduct of men in this life will have no effect upon their future state; &c. *Quere*: How could Mr. Raines hold these errors, and yet preach the Gospel?

We have said, this principle is broad enough to admit all errorists, who believe in the inspiration of the Scriptures; and we may further affirm, that this is its only effect. For to make any other practical use of it, is impossible. Mr. Campbell himself never adhered to it, either in his writings or in his preaching. Let any one take up his *Christian Baptist* and his *Millennial Harbinger*, and see how far he has chosen to "speak of Bible things by Bible words." No man, in speaking of "Bible things," has allowed himself a wider range in the use of language. It could not be otherwise. He must either confine himself to

reading or reciting the language of the Bible; or, in attempting to expound its language, he must employ other terms. He has done so; and all his "proclaimers" have followed his example. A Unitarian, then, is received on his professing to believe that Christ is "the Son of God," and agreeing to use Bible language in relation to him; and then he goes forth to expound the Bible language, as he understands it. Other errorists do the same thing.

What has been the practical working of this principle? When Mr. Campbell published his *Christianity Restored*, he boasted of the unity of faith amongst his brethren; but in less than ten years afterwards he bore a widely different testimony. Speaking of the sad disorders in his communion, he said—"This state of things is indeed attendant on the incipency of all public and social institutions. But we have had a very large portion of this unhappy and mischievous influence to contend with. *Every sort of doctrine has been proclaimed by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun reformation.*" This is indeed, strong testimony, though not a whit too strong. The confusion of tongues in Mr. Campbell's church, which is like that of Babel, was the legitimate and necessary result of his absurd principle of "purity of speech"—of making all men orthodox by inducing them to use the words of the Bible, without reference to their meaning. His philosophy is precisely the reverse of the truth. Purity of faith begets purity of speech; but the reverse of this, which is Mr. Campbell's principle, never did and never can occur.

4. The fourth erroneous principle of Mr. Campbell's reformation, is, that every member of the Church, however ignorant, has the right to preach, to baptize, and to administer the Lord's supper, — to perform all the most important functions of the ministerial office. In his *Christian System*, he contends that "a Christian is, by profession, a preacher of truth and righteousness, both by precept and example. He may of right preach, baptize, and dispense the supper, as well as pray for all men, when circumstances demand it." (P. 85.) This principle virtually rejects, as unscriptural, the office of the Christian ministry; for, why should a particular class of men be solemnly set apart for the performance of that which every individual, male and female, young and old, in the communion, may of right perform? But even if Mr. Campbell should acknowledge the propriety of having an order of men specially set apart to the work of the ministry, what could they do to prevent the disorders which must result from allowing men and women, wholly unqualified by any previous study, holding all the end

less variety of opinions which his platform admits, to go about preaching, and introducing into the Church whatever persons they may take a fancy to immerse? If he had deliberately set about founding a Church, that should give to the world the most striking illustration of the confusion of tongues at Babel; he could have adopted no better plan. Now, let any one turn to the epistles of Paul to Timothy and Titus, and examine the qualifications he instructs them to require in men who seek the office of a bishop, and let him contrast the bishop of the New Testament with the bishop in Mr. Campbell's Church. In the New Testament, we find the office and the qualifications of those who should fill it. In Mr. Campbell's Church, every member, without reference to qualifications, has the right to discharge the most important functions of that office! Can any one be surprised, then, that "every sort of doctrine has been proclaimed by almost all sorts of preachers" in this modern Church; and that Mr. Campbell, in his lamentations over this dreadful state of things, has said: "We have bled at every pore through the lacerations of many such." What better could have been expected?

The fatal fact is, that there can be no remedy for these terrible evils. The professed belief of *one fact*, entitles any individual to membership in Mr. Campbell's Church. "The one fact," says he, "is expressed in a single proposition, *that Jesus the Nazarene is the Messiah.*" Immersion introduces every such person into the Church, and gives him the right to preach, to baptize, and to administer the Lord's supper. And then each church, however small, is entirely independent, and may ordain any man or woman to preach, no matter how ignorant or heretical; and there is no higher tribunal to which an appeal can be taken. This fundamental defect Mr. Campbell discovered too late, and sought in vain to remedy. In his *Harbinger*, he said: "The right of prayer is not more natural, nor necessary, than the right of appeal. There is no government, or State, or family, that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all social institutions." (*New Series*, v. 5, p. 54.) If this be true, as doubtless it is, what must become of Mr. Campbell's Church, in which the exercise of the right of appeal is utterly impossible?

These are the fundamental principles of this reformation of the nineteenth century. Every one of them is false. What, then, must be the character and the tendency of the reformation, falsely so called? Its rapid success, for the few first years, is not at all strange. It offered an asylum for the disaffected of all denominations. Its author pleased

all who hated the ministers of Christ, by his wholesale abuse of them; and he quieted the consciences of money-loving men by assailing all those evangelical enterprizes, which they were called upon to support. He was skilful in riding every popular hobby; and his pretensions to learning gave credit to opinions which, in the mouths of infidels or errorists, had produced little effect. But the effect of novelty has passed away. Mr. Campbell staked his cause in one protracted debate, embracing all the principles he had advocated; and he failed so signally, that he has never recovered. His denomination embraces a mixed multitude, who agree in insisting on immersion for the remission of sins, and in denying the doctrine of infant baptism, but in scarcely anything else. Whether it will outlive its author, is almost questionable. Certain it is, that few men amongst all who have claimed to be reformers, have had less right to the honorable appellation, than Alexander Campbell.

MAN AS FALLEN.

Whilst all agree, that men are morally imperfect, there is no such agreement concerning *the degree* of human imperfection. There are those who believe, that whatever errors men may fall into, and whatever sins they may commit, still there are in the human heart tendencies to virtue—dispositions and affections which require only proper training to bring the mind to high degrees of moral excellence. There are others who hold, that although the choices and acts of every individual, at the commencement of his moral agency, are only wrong; yet depravity is of such a nature, that under the influence of motives presented in the Gospel, every one may resolve to change the governing purpose of his life, and thus make himself a new heart. The former view, which is substantially that of Pelagius, a celebrated heretic of the fifth century, is found amongst the Unitarians of our day. The latter was defended, some years ago, by Finney, the celebrated revival preacher, and by many advocates of what has been called the New Divinity; and it is substantially the doctrine of Alex. Campbell and his followers. Others, embracing the different evangelical denominations, hold the doctrine expressed by the phrase *total depravity*. Whether this phrase was wisely chosen to express the doctrine or not, it has

been much misunderstood and perverted. It, therefore, requires to be explained. As we understand it, it expresses two ideas, viz: that the unregenerate mind is wholly destitute of holiness; and that it is so positively and strongly inclined to sin, that, until renewed by the Holy Spirit, it will continue in rebellion against God. We do not hold, that men are by nature as bad as they can be. This is not true of any living man. "Evil men and seducers wax worse and worse." The vilest men still grow worse every day. There are three ways in which men, though totally destitute of holiness and inclined only to sin, may continue to grow worse:

1. Their depravity may be developed in a greater number of ways. Natural life may exist in a state almost dormant, exhibiting little activity in any direction, as in the case of the unborn infant; and in the course of its development, and under pressure of motives, it may put forth its energies in new directions, every year and every month. Just so depravity in the human heart may exist in a state of almost entire inactivity, as in the case of infants; but under the pressure of temptation it may show itself from time to time in new forms. He who, under proper religious influence, has externally observed the Sabbath, may, under other influences, become a Sabbath breaker. He who has been an honest man, may yield to temptation, and become a defaulter or a forger. The temperate youth may become a drunkard. Such changes are constantly witnessed; and they are but the legitimate workings of depravity in the heart. Every individual has in him that which may lead him to the commission of any and every form of sin. As this evil principle shows itself in a greater number of vices, or in the grosser forms of vice, the man may be said to become worse and worse.

2. Every evil disposition or affection may be indefinitely strengthened. It is a principle of the human mind, that the exercise of any moral affection gives it additional strength. The ambitious man becomes more ambitious in his struggles after fame and power. If Alexander the Great wept, because there were no more nations to conquer, he only exhibited a feature of fallen human nature, which is universal. The miser has kept his love of money in constant exercise, until it has become his ruling passion, and has smothered every noble feeling of his soul. As the evil affections of men become stronger, they may be said to grow worse.

3. The conscience may become more and more insensible, until it is "seared as with a hot iron." When perverted by error, it becomes morbid and sickly. When its admonitions under the light of truth,

are disregarded; it becomes less and less sensitive, until it ceases to lift its warning voice against even the grosser forms of vice. It stands in the soul as the advocate of virtue, and as the restraining power against unruly passions. In the degree that it is weakened, those passions gain more complete mastery over the man; and he may be said to "wax worse and worse."

But whilst in these respects, every individual may grow worse; still in the sense already explained, all may be *totally depraved*. That is to say, all may be entirely destitute of holiness, and positively inclined to sin.

In inquiring whether this doctrine is true, we must remember:—

1. That *natural affection* or *amiability of disposition* is neither holy nor unholy. Both exist to some extent in animals. Under the control of intelligence those affections are more elevated; but their nature is not changed. They do not necessarily involve the exercise of *moral affections*, though very intimately associated with them. Depraved dispositions may be, and often are strong enough to overpower and even exterminate them; and therefore we read in the Scriptures of those whose depravity is proved to be extremely great, in that they are "without natural affection." But the most affectionate and amiable persons are often wholly indifferent to their obligations to God, and are therefore *totally depraved*.

2. A man may be, in an important sense, *conscientious*, and even *religious*, without possessing the least degree of holiness. Every mind makes the distinction between *right* and *wrong*; and every individual, in doing what he knows to be wrong, feels more or less distinctly a painful sense of guilt, and consequent fear. Now the conscience of a man may be so enlightened by the truth, as to restrain him from all the grosser forms of sin, and to prompt him to the external discharge of many moral duties; and yet the affections may cherish other forms of sin, and may find the discharge of moral duties irksome and distasteful. Or if a man embrace a system of religion, which is fundamentally false, his perverted conscience may approve of his course and excite him to it. Thus Paul, before his conversion, persecuted Christians as conscientiously as he repeated his prayers. He said in his defense before Agrippa: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Acts. 26: 9, 10.

Indeed there are various feelings of the human heart, which are far enough from being good, which yet may, and often do prompt men to the discharge of moral duties; such as natural affection, the goadings of conscience, self-righteousness, the hope of heaven, desire for the applause of men, &c. Consequently there is oftentimes much of the *appearance* of moral excellence, where depravity reigns unsubdued. It is, therefore, important to inquire *what is holiness?* The most general answer is, *conformity to the law of God.* What, then, does his law require? To this question the shortest and most comprehensive answer is—*it requires LOVE.* "Love is the fulfilling of the law." Rom. 13: 10. Each individual sustains two principal relations, viz: to God and to men. Love consequently flows in these two directions; and the law requires supreme love to God and equal love to men. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." This is the precise measure of human obligation; and men are holy only as they come up to it. Now, if it is true, that all men before conversion are wholly destitute of love to God, and positively averse to him; then they are, in the sense already explained, *totally depraved.*

This is one of the most important subjects in the whole range of theological discussion. The entire history of the church and of the world will show, that the opinions of men concerning the character of man have modified and controlled their views of the leading doctrines of Christianity. The gospel presents a great remedy devised by infinite Wisdom and Goodness for the ruins of the Fall; and men will inevitably be influenced in their views of the remedy by their views of the disease. It will be found, for example, that the rejection of the doctrine of the Divinity of Christ, has always been associated with Pelagian views of the character of man. The same is true of other fundamental doctrines of the christian system. Besides, it is of the utmost importance that every individual obtain correct views of his character and condition, that he may understand and appreciate the answer to the great question—"What must I do to be saved?" And it is well to remember on which side the chief danger of error, lies. No one feature of human nature is more apparent, than the disposition to think too highly of itself. An ignorant man is more likely to be conceited, than a learned man; and depravity has the singular effect to make men think themselves righteous. This self-righteousness is a chief obstacle in the way of the salvation of men; and, therefore, one part of the work of the Holy Spirit, is to "convince the world

of sin." The Scriptures warn every man "not to think of himself more highly than he ought to think," but they do not warn us against thinking too humbly of ourselves. The reason is—that the danger is all on one side.

We now proceed to prove, that all men before conversion are totally destitute of holiness, and positively disposed to sin.

I. The first proof is derived from the direct declarations of the Scriptures. Immediately after the flood, and in connection with the gracious promise not again to curse the earth for man's sake, God said—"For [or *though*] the imagination of man's heart is evil from his youth." Gen. 8: 21. This is a description, not of a corrupt class or generation of men, but of mankind; for there were then no human beings on the earth, except the family of Noah; and the word *man* is generic, expressive of the race. It proves *total* depravity; for whilst it is stated, that the imagination of the heart is evil, the expression is unqualified. It is not intimated that he has in his heart anything good. It proves *native* depravity; for the word translated *youth*, embraces the whole of the earlier existence from infancy. Jeremiah gives the following description of man: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 10. This strong language is not used with reference to any particular nation, or to any particular class of men. The expression "*the heart*" is generic, just as the word *man* in the verse just before quoted. The heart, that is, the *human heart*, is thus deceitful and wicked. If any more proof were required to show, that the word *heart* is generic, it is found in the following verse: "I THE LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." This doctrine is most strongly set forth in the third chapter of the Epistle to the Romans, where we find an array of texts quoted from the Old Testament, beginning with the declaration—"There is none righteous, no, not one." That these passages are intended as descriptive of human nature, is clear from the general conclusion the Apostle draws from them—"Therefore by the deeds of the law there shall no flesh be justified in his sight." Since all are thus depraved, none can be justified by their works.

II. The total depravity of mankind is proved by what is said in the Scriptures of *the flesh* and its works. The necessity of the new birth is thus proved by our Savior: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6. In the 8th chapter of the Epistle to the Romans we find the same contrast between *the flesh* and *the spirit*. To walk after the flesh, is to

live in sin; to walk after the Spirit, is to be righteous. "They that are in the flesh cannot please God;" but they that are in the spirit do please him. It is clear, therefore, that the word *flesh* means depravity. But if they that are in the flesh, cannot please God, it must be because they do nothing right—are totally destitute of holiness. But there is something more than the lack of holiness; for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Now if we turn to the Gallatians 5: 19—21, we shall find an account of "the works of the flesh," in contrast with "the fruit of the Spirit." The flesh produces nothing but corruption and wickedness; it is, therefore, nothing but depravity. And since all are in the flesh, who have not been regenerated; all are totally depraved. This total depravity, moreover, is *native*; for our Saviour said—"That which is born of the flesh is flesh." Those born of depraved parents, are like them depraved, and must be born of the Spirit.

III. The total depravity of mankind is further proved by those words which are used as descriptive of men, such as *ungodly*, *sinners*, *enemies*, and the like. Paul magnifies the love of God in the salvation of men, because Christ died for the "ungodly," died for us "while we were yet sinners;" and he argues for the certainty of our salvation, because we were reconciled to God, "when we were enemies." Rom. 5; 6—10. Now, these words, *ungodly*, *sinners*, *enemies*, are as strong terms to express the entire lack of holiness and positive inclination to sin, as the Apostle could have selected; and they are used without qualification, and are applied indiscriminately to all mankind. The only fair conclusion is—that these three words do properly describe the moral character of all men; and therefore they are totally depraved. If there were any thing morally good in men, or in any of them, the unqualified use of these strong terms could no be justified.

IV. This doctrine is further proved by the view the Scriptures give of *regeneration*, or of that change which takes place in every one who becomes a Christian. We have seen, that it is represented as a change from *flesh* to *spirit*. It is likewise represented as a *quickening* or *making alive*. "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2 : 1, 5.) To be dead in sin, is to be as destitute of holiness or spiritual life, as a dead body is of natural life, and to be inclined to become worse, as a dead body tends to putrefaction. No man can be said to be dead naturally, as long as there is in him any life, however feeble; and no man can be said to be dead in sin, if there is in his heart any holiness, however little. And if a man be raised up from the extreme point to which disease and weakness can go without

actually extinguishing natural life, he cannot be said to have been *quicken*ed or *made alive*. No more could a man be said to have been *quicken*ed spiritually, if he had not been *dead* spiritually. We are constrained, therefore, to understand the strong language here used, as designed to teach the doctrine of total depravity. Understood thus, it fully justifies the Apostle in what he says in the same connection of "the exceeding riches of God's grace" in their regeneration and sanctification.

The same change is called a *new creation*. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor., 5: 17.) To be in Christ, is to receive him by faith, as he is offered in the Gospel. The exercise of true faith, according to the Apostle, is evidence conclusive of a change so radical, that it is properly called a *new creation*. This language could not be justified, if before this change the sinner possessed any real holiness; for in that case, instead of a creation, there would be only the development or strengthening of that which previously existed. Similar language is used in Eph., 2: 10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." All the good works of Christians are here represented as the results of a new creation. It is not the creation of new *faculties*, but the purification of the *affections*, so that the man, in his views, feelings and purposes, is radically changed. (See Ps., 51: 10; Ezek. 36: 26, 27.) It is the *heart* which really controls the intellect and the will. It is the main-spring of human action. A new heart, therefore, makes a new man.

V. The doctrine of total depravity is further taught, indirectly, but clearly, in those passages of Scripture which represent all right affections as the effect of regeneration. God is infinitely lovely in himself; and men are under the strongest possible obligations to love him—obligation as *creatures* and as *redeemed* creatures. And the obligations to love our fellow men, especially those who are servants of God, is no less clear. Yet it is a truth abundantly taught in the Scriptures, that the human heart is hard enough to resist all the motives which urge to love God; and that the fact that any one does love him at all, is clear proof of a radical change effected by the Holy Spirit. Still further, the fact that any one loves his fellow men, especially Christians, is proof of the same change. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "We love him, because he first loved us."

John, 4: 7, 19. That faith which heartily receives Christ, is evidence

of the same change. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13.

What stronger proof could we have of the total depravity of the human heart, than the fact, that nothing short of Divine power can influence it to love God, or call out its affections towards men? Can one give clearer evidence of total corruption, than by manifesting aversion to infinite holiness and goodness—especially when that goodness flows out toward himself in a manner to excite the wonder of angels? Who needs further evidence of the hardness of a sinner's heart, than the fact, that it melts not before the cross of Christ? How intense must be the enmity of the heart to God, when eternal interests cannot overcome it. The great truth so solemnly declared by our Lord to Nicodemus, that "except a man be born again, he cannot see the kingdom of God," affords conclusive proof of the total depravity of the human heart.

This depravity does not consist, as some have contended, in mere *acts* or *choices* of the mind. The mind possesses a *moral nature*—something which the Scriptures call the *heart*. It is that which controls its choices and gives character to its acts. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." In the same connection in which this passage occurs, our Saviour teaches the same truth thus: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Math. 12: 33—35. It is not true to say, the tree is good, because its fruit is good; but the fruit is good, because the tree is good. The goodness of the fruit is the *proof* of the goodness of the tree, not the *cause* or *reason* of that goodness. Two trees, for example, grow in the same soil, by the same stream of water, and are warmed by the same sun in the same degree. Yet one bears sweet fruit, and the other bitter fruit. Why this difference? The cause is not to be found in the external circumstances; for they are the same. It must, therefore, exist in the trees; and we say truly, their *natures* are different; and the nature of one of them must be changed, before they can bear the same kind of fruit. Apply the principle: two human beings live under the government of the same God, and have equal opportunities to know their duty, and equal motives to do it. Yet one of them turns away from God, refuses to serve him, and seeks pleasure in sin; the other admires, loves, obeys him, and finds

his highest happiness in this service. Why this radical difference? The cause is not in their external circumstances; for they are the same. It must, therefore, be in the persons themselves. These opposite effects are uniform through a series of years; the cause or causes must, therefore, be permanent. According to the Scriptures, and according to common sense, the one has a "stony heart," the other a "heart of flesh." The one is a righteous man; the other is unrighteous. It is as unphilosophical as it is unscriptural to say, that the wrong acts of the latter make him unrighteous; or that the right acts of the former make him righteous. We are inquiring after the *causes* of the acts of the one and of the other; for there must be some reason or reasons why each pursues a uniform course of conduct, and yet the two pursue opposite courses. Those reasons, as we have seen, are not to be found in different external circumstances. They must, therefore, exist in the persons themselves. And since the effects, in the one case, are on the whole good, and, in the other, uniformly bad; the causes must be good in the one case, and bad in the other. Thus are we forced to admit the doctrine, so abundantly taught in the Scriptures, that depravity of heart, or *original sin*, is the cause of the actual transgressions of men.

Indeed, but for the speculations of men who relied more upon their philosophy, than upon the Scriptures, this great truth would never have been questioned. The common sense of all classes of people would keep them right on this subject. When a man is seen to be dishonest, or a liar, or an extortioner, every one as truly believes that he has abiding dispositions causing his dishonest acts, or his falsehoods, or his extortions, as that the habitual drunkard is the slave of an appetite which has become fixed in his physical system. At the same time, every man's common sense prevents him from holding the criminal excusable, on the ground that he has such abiding dispositions. Difficulties there are on this subject; but they are difficulties arising from our limited knowledge of our minds; and no view that can be taken of human depravity, is free from difficulties. The more nearly we adhere to the obvious teachings of the Scriptures on this whole subject, the safer we are.

The view we have now taken, presents a dark picture of the condition of the human family. Verily "the whole world lieth in wickedness." All are under a perfect and immutable law, whose sanctions reach into eternity; and yet all are habitual transgressors of that law. Two great difficulties stand like an impassable gulph between the human family and heaven. The one is the penalty of the law already incurred by

innumerable transgressions: the other is the total depravity of their hearts, rendering them hateful to God, and unfitting them for his service and for heaven. "Lost" is the word which properly expresses our helpless and hopeless condition. None but the God of infinite wisdom and goodness could have found a remedy.

"But there's a voice of sovereign grace
Sounds from the sacred word;
Ho! ye despairing sinners, come,
And trust upon the Lord."

AM I A CHILD OF GOD?

No. 4.

When true religion takes possession of a mind that has lived in sin, it must cause painful emotions; and so long as there are in that mind the remains of sin, those painful emotions must continue with more or less frequency and intensity. Nor can the best men enjoy unmingled happiness in a body compassed about with infirmities, and in a world full of wickedness. Still, religion, in its nature and design, produces pleasant, and often delightful emotions. The Kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." As there are several distinct classes of painful emotions caused directly or indirectly by regeneration, so are there several classes of pleasant emotions. It is now an agreeable duty to consider these last.

1. The first class of pleasant emotions in the renewed soul, is that which arises from an *approving conscience*. There is no distress greater, perhaps, than that caused by an enlightened, aroused, guilty conscience. It has, in thousands of instances, driven men to madness and to suicide. On the other hand, an enlightened, tender, approving conscience imparts sweet peace to the mind. As there is no man on earth who is wholly free from sin, so is there no conscience perfectly enlightened, perfectly tender and wholly approving. The sincere Christian may appeal to God, as does Paul once and again, to bear witness, that he desires to know his duty, and that he aims to do it, so far as he knows it; and although conscious of short-comings, he may make penitent confession, and obtain the gracious pardon of his sins. Thus

he may, in some good degree, enjoy an approving conscience; and this, in itself delightful, will give him a child-like confidence in his approaches to God. "Beloved," says the Apostle John, "if our heart condemn us not, then have we confidence toward God." (1 John, 3: 21.)

There is nothing of greater importance to Christian enjoyment, than "a good conscience." (1 Pet., 3: 16.) It lies at the foundation of all true happiness. In the degree that we are conscious of neglecting duty or indulging in sin, all our evidences of piety are obscured, and all peace of mind is rendered impossible. If we cannot feel that we are free from sin, we must be conscious that we are struggling against sin. If we are constrained to feel that we are very imperfect, we must feel that we are striving after perfection. If we must feel that we have sinned, we must also feel that we have repented of our sins, and sought God's forgiveness through Jesus Christ.

Precisely here we discover the chief reason why most professing Christians experience so little peace and joy. They carry about with them an accusing conscience. It testifies of duties neglected and of sins not penitently confessed. Blessed are they whose piety is in a state so healthy, that duty is pleasant,—who can say with the Psalmist: "I hate vain thoughts, but thy law do I love."

2. The second class of pleasant emotions flowing from true religion, are those arising from a hearty acquiescence in the will of God, and from rightly placed affections. To live under a government which is felt to be just and all powerful, to which, notwithstanding, the heart is strongly opposed, is to be very unhappy. Such is the condition of an unconverted man, who lives under the light of Revelation. To live under a government which is felt to be as benevolent as it is just and powerful, and to experience a hearty acquiescence in the will of the glorious King, is to enjoy exalted happiness. Such is the happiness of the faithful Christian. "The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof." John the Apostle says: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia, for the Lord God omnipotent reigneth." (Rev., 19: 6.) Such is the language of the righteous on earth and in Heaven. "Thy Kingdom come; thy will be done on earth as it is done in Heaven." Such is the earnest desire of every renewed heart.

We live, not under a government simply of law, but of grace. "Ye are not under the law, but under grace." Our God is not on a throne of justice, to which only the perfect dare approach, but on a throne of grace, to which the unworthy may "come boldly." (Heb., 4: 16.) We

come, not to Sinai, "that burned with fire, nor unto blackness and darkness, and tempest," but unto Mount Zion. We are under a government that commands, and gives grace to enable us to obey, and that pardons our failures. We belong not so much to a kingdom, as to a family. We approach not a king, so much as a father. (Eph., 3 : 14, 15.) We wear a yoke, but it is easy; we bear a burden, but it is light. (Math., 11 : 30.) It is no small portion of the happiness of the spirits of just men made perfect in Heaven, that "they are before the throne of God, and serve him day and night in his temple. (Rev., 7 : 15.)

But the secret of this acquiescence in the Divine will, is in purified affections rightly placed. Depravity does not destroy the affections, but perverts them. Thus it alienates them from those objects suited to their nature, and fixes them on objects which can never satisfy. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water." (Jer., 2 : 13.) Regeneration purifies the affections, and thus fixes them on God as a portion. "Thou art my portion, O Lord; I have said that I would keep thy words." (Ps. 119 : 57.)

Christian love is a *compound* affection, if we may use such a term. It consists of two classes of affections quite different in their nature, but sweetly mingling, so as scarcely to be distinguished. There is admiration of the Divine perfections, and there is gratitude for Divine favor. The former is awakened in view of what the Psalmist calls "the beauty of the Lord," and what Paul calls "the glory of the Lord." The latter is awakened in view of the loving-kindness of God toward us. The former is expressed in what is more properly termed *praise*; the latter, in *thanksgiving*. The Psalmist was filled with admiration for the Divine perfections, when he exclaimed: "Let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heaven." (Ps. 148 : 13.) He was filled with gratitude, when he exclaimed: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103 : 1, 2.) Both these classes of affection mingled in the heart of Paul, when he said: "The love of Christ constraineth us."

This love, whilst it disposes us to obedience, renders obedience delightful. "Love is the fulfilling of the law;" and in fulfilling the law, love imparts happiness. For what is happiness, but gratified affection? Parents love their children; and when their love is reciprocated, they enjoy the kind of happiness which flows from natural affection. Men are social beings. In loving friends and being loved by them, they enjoy the kind of happiness which springs from the social affections.

Men have moral affections; and when these are placed on proper objects, and are reciprocated, they enjoy the highest kind of happiness of which they are capable. These affections are, in a degree, placed upon the children of God; and Christian fellowship affords elevated enjoyment. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more." (Ps. 133.)

"The fellowship of kindred minds
Is like to that above."

But the highest happiness that men or angels know, flows from supremely loving God, and from being loved of God. He alone is "the fountain of living waters." "His favor is life, and his loving kindness is better than life." In his presence is fulness of joy; and at his right hand there are pleasures forever more. Said Isaiah to the Church: "Thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Said Paul: "Rejoice in the Lord alway; and again I say, rejoice."

In the glorious Gospel, the Divine perfections are most fully exhibited, and the Divine goodness is most wonderfully displayed. Therefore the affections of the Christian's heart are specially excited by the striking presentation of Gospel truth. "He beholds as in a glass the glory of the Lord." Hence the desire of the Psalmist to dwell in the house of the Lord all the days of his life, "to behold the beauty of the Lord." In worship and in prayer, the Christian draws nigh to God, and holds communion with him; therefore, in such exercises he finds sweet enjoyment. "If a man love me," said our Saviour, "he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John, 14: 23.) Isaiah knew this happiness, when he said: "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water from the wells of salvation." (Ch. 12.)

Much of the unhappiness of unconverted men is caused by depraved and misplaced affections. Seeking happiness where it cannot be found, they are ever uttering the impatient cry: "Give! give!" — and the troubled inquiry: "Who will show us any good?" They run to all the muddy streams of earth; but their thirst is not slaked.

"Toss'd to and fro, their passions fly
From vanity to vanity."

Their depraved moral affections, like morbid appetites in the diseased body, crave only what increases their strength, and thus aggravates their suffering. Only the truly pious man can say: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Ps. 116 : 7.) His affections are placed upon their proper objects; and in the gratification of those affections he finds true happiness,—not *perfect* happiness, for his affections are not perfectly pure; but *real* happiness.

3. The third class of pleasant emotions, are those which arise in view of the Christian's *future prospects*. The mind has been wisely so constituted, that the *present*, however abundant in its resources, can never satisfy it. From its very nature, it looks with deep solicitude into the future; and as that future appears bright or dark, it is agitated with hopes or fears. The Christian is eminently the *child of hope*. He is not of this world. He is here a stranger and a pilgrim. "They look for a city which hath foundations, whose builder and maker is God."

Christian hope is the fruit of Christian faith. "Faith is the substance of things hoped for, the evidence of things not seen." Faith looks up through the light of God's word, and sees Heaven afar off, as a glorious reality; and it looks to Christ as "the way, the truth and the life." The affections fasten upon that bright abode. Thus we have Christ in us, the hope of glory. (Col. 1 : 27.) Now, since faith is belief upon evidence, the hope of the Christian is a reasonable hope. (1 Pet. 3 : 15.) The degree of joy afforded by this hope, depends on two things, viz. : the clearness of our views of the glories of Heaven, and the degree of assurance that we shall gain it. As to the former, we are perfectly convinced, that Heaven is more glorious than we can possibly conceive, and its bliss greater than language can express. But our spiritual perceptions do not always correspond with our intellectual convictions. To our blinded eyes, looking through the mists and fogs of earth, the glories of Heaven are but dimly seen, and often make upon us but a feeble impression. It is as if one should stand upon a lofty mountain, on a dark and cloudy day, and attempt to view the sublime scenery below. However convinced of its beauty, he would fail to see it, or to experience those delightful emotions which it is so well adapted to excite. But there are times in the Christian's life, when the clouds disperse; the clear light from Heaven—God's "marvellous light"—shines in upon his soul, and he gets a more distinct view

of the land of promise. Paul had views of heaven, which made him feel that "to depart and be with Christ, was far better" than to live in this world; and others, not inspired, have had a similar experience.

But however clear our perceptions of the glories of Heaven, before we can rejoice in hope, the great question must be settled: "Am I a child of God and an heir of glory?" The Apostle desired the Hebrew Christians to give *diligence*, in order to gain "the full assurance of hope." (Heb., 6: 11.) Christian assurance, though attainable, is the reward of Christian diligence.

But exalted are the joys that fill the soul, when it can get a clear view of the glories of Heaven, and at the same time is assured of its undying interest in them. Amid the storms of temptation and of affliction, it is "an anchor of the soul, both sure and steadfast." Well, indeed, may it be called also "the helmet of salvation." It sweetens our sweetest joys; it softens our most poignant sorrows. It is a *living* hope, and its proper fruit is abiding joy.

4. A fourth kind of pleasing emotions is that arising from the conversion of sinners, and the progress of the cause of Christ in the world. The repentance of one sinner is an event, the importance of which can never be estimated in this world. It is the beginning of life in a soul that, though immortal, was dead. It is the commencement of an eternal career of glory and of bliss, in one who was sinking into the bottomless pit. It is the beginning of a happy influence upon an indefinite number of immortal beings, instead of the reverse. It is a wonderful display of Divine grace, to the glory of God. No wonder, then, that "there is joy in the presence of the angels of God over one sinner that repenteth." It would be wonderful, if Christians, more nearly connected with sinners than are the angels, did not rejoice in such an event. Their joy is the greater, when, instead of one sinner, many are found turning to God. It is a great privilege to be in a genuine and powerful revival of religion. Those who have enjoyed the precious privilege, will say with the Psalmist: "One day in thy courts is better than a thousand." The Christian finds his own soul refreshed, and his own communion with God and his people sweet; and his heart is filled with pleasing emotions, as he sees hardened sinners melted into tenderness, and coming forward to tell of the happy change which grace has wrought in them. The joy experienced on such occasions is the greater, when the young converts are dear to us by the ties of nature,—as when parents welcome their beloved children into the spiritual Kingdom.

But the true Christian is alive to the interests of the Church of

Christ. As its afflictions distress him; so does its prosperity gladden his heart. As the worldly man, in reading the papers of the day, turns to the secular news; so does the Christian turn to that which is religious. The state of the heart of each is indicated by that in which he finds most pleasure. When Paul and Barnabas passed through Phenice and Samaria, on their way to Jerusalem, "declaring the conversion of the Gentiles, they caused great joy unto all the brethren." (Acts, 15 : 3.) So will the progress of Christ's Kingdom always give joy to all true Christians.

5. A fifth class of pleasing emotions are enjoyed in the active exercise of the Christian graces. It is an instructive fact, that from the very nature of the mind, every evil disposition and affection produces unhappiness. It is both possible and common for evil affections to be gratified; and when gratified, a degree of pleasure is enjoyed. Men do, therefore, enjoy "the pleasures of sin." Nevertheless it is true, that the uniform tendency of evil affections is to produce unhappiness. A covetous man may find gratification in a successful speculation; but this insatiable affection will still clamor for more of this world's goods, and in many ways will cause him far more misery than pleasure. The same is true of every evil disposition. But the reverse is not less true. Every pure affection, in its proper exercise, imparts to the mind real enjoyment. Such affections may, indeed, produce great distress, as we have heretofore seen. Our Saviour wept over Jerusalem; and Paul had continual heaviness and sorrow of heart for his brethren, his kinsmen according to the flesh. Still, however, it is true, that pure affections cause elevated enjoyment. If pride, by prompting men to seek positions to which they are not entitled, keeps them restless and wretched; humility, by rendering them contented and thankful in their proper spheres, affords solid peace. If selfishness keeps up a perpetual conflict with conscience, and brings men into painful conflicts with others; benevolence secures an approving conscience, makes friends even of enemies, and gives experience of the truth, that "it is more blessed to give, than to receive." If the spirit of revenge is a consuming fire in the bosom, the spirit of meekness, returning good for evil, blessing for cursing, imparts heavenly peace. If impatience doubles unavoidable troubles, patience takes from them half their weight.

Indeed we may say truly, that Christian affection can often derive happiness from things in themselves most undesirable and even painful. The Apostles, after they had been beaten by order of the Jewish Council for preaching the Gospel of Christ, "departed from the presence

of the Council, rejoicing that they were counted worthy to suffer shame for his name." (Acts, 5 : 41.) In the jail at Phillippi, "at midnight, Paul and Silas prayed, and sang praises unto God." (Acts, 16 : 25.) And Paul says : "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom., 5 : 3-5.)

6. Perhaps we ought not, in mentioning the pleasing emotions of religion, to omit the peace of mind arising from the Christian's firm trust in the providence and grace of God in the present life. We are helpless creatures, and as short-sighted as helpless. We live in a world of perpetual changes; and we know not what shall be on the morrow. In the midst of all this uncertainty, there is one great certainty which is adapted to fill the mind with peace. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8 : 28.) There is another certainty which takes from the mind that corroding care which preys upon the minds of ungodly men, viz. : that our Saviour will be with us, protect us and provide for us. "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said : I will never leave thee nor forsake thee. So that we may boldly say : The Lord is my helper, and I will not fear what man shall do unto me." (Heb., 13 : 5, 6.) "The Lord God is a sun and shield; the Lord will grace and glory; and no good thing will he withhold from them that walk uprightly." Great and precious are these promises, well suited to impart to the believer a feeling of safety, and to fill his mind with a peace that passeth understanding.

Such are the principal classes of pleasing emotions which constitute a part of true religion, or are its blessed fruits. Let us examine ourselves, and decide whether in our experience we know something of them. True, the painful and the pleasing emotions of religion constantly mingle. Sometimes the one class prevails; sometimes the other. At times, the pleasant and painful emotions so completely and strongly mingle, that the mind is much in the condition of the congregation of the Jews, when the foundations of the temple were laid by Ezra. "The people could not discern the noise of the shout of joy, from the noise of the weeping of the people." Yet, with all the confusion which often fills the mind, and with all the imperfection which belongs to the graces, the faithful Christian may discern affections of *the right kind*, in those enjoyments which flow from them. The witness of the Spirit is in his heart, and may be discovered. With all his imperfection and unworthiness, he may approach God as a child, and say : "Abba, Father!"

SHORT NOTICES

OF ARCHBISHOP WHATELY'S LECTURES ON A FUTURE STATE.

— Philadelphia Edition, 1855. —

No. 2.

Our author devotes the next three lectures to the consideration of an *intermediate state*; or the question, *whether our experience, immediately after, is to be one of conscious enjoyment or suffering,—or, of entire insensibility until the bodily resurrection?* On this question, the Bishop's prevailing argument is in the negative. In this, therefore, we must follow him in the present discussion.

And our *first* remark here, is an expression of surprise, that in a question of so vast and thrilling an interest, and one which can be satisfactorily determined only by an appeal to the Scriptures, so few passages should have been examined. He has in fact treated us to only *three* passages on the one side, with *four* or *five* at most on the other, before coming to his conclusion.

This seems to us to be treating the subject most superficially,—and accounts perhaps for the *divided verdict* to which he comes at last.

But we propose to examine his reasonings such as they are, and then to add others, which the subject seems to us to demand.

I. The Bishop's arguments *against* the doctrine of an intermediate state, are the following. And, first, that the state of the dead is so often called "*a sleep*" in Scripture. "It may be said, indeed," he admits, "that sleep does not imply *total insensibility*; but it must be allowed to be strange, that the word *sleep* should so often be applied to the condition of the departed, if they are in a state of as lively consciousness and sensibility as before death." We answer, that either the word *sleep* here is to be referred to the body only, as some suppose,—or it is merely used in a *popular sense*, as describing death as it appears to be;—or, (according to what we more fully adopt,) it is a description applying to both soul and body, as conveying the idea of a cessation of all troubles, to the righteous especially,—a deliverance from pain and toil, and all earthly care. "Death is to us a sweet repose."

But in whatever way the word is taken, it can never be available for the use now made of it, since natural sleep is not a state of total insensibility.

2. Our author's *second* argument is from *the acknowledged importance, so often given in Scripture, to the Day of Judgment and the Resurrection*, as being that to which all have occasion to look forward for a sanction, either of hope or fear. This, he supposes, could not have been, had there been a separate state, in which the fates of all men were already decided. This, we are free to admit, is a plausible argument, and it is that probably which has most inclined some minds to adopt his conclusion.

But to this we have two answers. The first is, that analogy and Scripture both teach that, in the case of acknowledged criminals, there is often a two-fold condemnation, the one more public, and the other in their own consciences. The fallen angels are condemned already, and they know it;—they are “in chains of darkness,” but they are *reserved*, nevertheless, and for important purposes, “unto the judgment of the great day.” So may it be with others. They know their doom in the separate state already, and enjoy or suffer there, according to their character. But another object requires a public, general judgment; and this is that to which reference is so often made in Scripture.

Our other answer is, that it is the manner of inspired men, on such themes as these, *to speak of the end, or consummation, as inclusive of all that goes before it*. So could Paul speak of the coming of Christ to the Thessalonians, as if it were just at hand; so do almost all the prophets look at the glories of the latter day. The object is so great and glorious, they cannot stop until they reach it; but no one thinks of excluding thence a previous history to the Church. Now for applying this obvious principle to the case before us. The day of Judgment and the Resurrection *is the consummation*, and a thousand reasons go to show its vast importance to the Christian's and creation's hopes. On this, therefore, the prophetic eye is fixed; but it does not exclude a previous history. The idea of an intermediate state is, in fact, *a part of the same great scheme*; and whether there is such a state or not, is to be determined by other Scriptures.

3. Our author next adduces (strange as it might seem) *our Saviour's remarkable language to the Sadducees*, as contained in Luke XXII : 23. Assuming that our Lord here is referring exclusively to a bodily resurrection, he infers that there could be no previous conscious state. But this is a plain begging of the question. Why not a consummation here, and that which goes before it also? We believe the whole argument of our Saviour requires this. He is disputing with Sadducees, who denied all future being. Christ tells them there is an *anastasis*, *standing up or living again*, (and this word, as Dr. Dwight has ob-

served, refers to the *whole life to come*, of which, as we believe, the separate state is a part;) and proves this from the language of God to Moses: "I am the God of Abraham, the God of Isaac and the God of Jacob. God is not a God of the dead, but of the living." The patriarchs, therefore, were still living; but where living, if not in a separate state? It is strange indeed, that our author, besides missing the import of a principal word here, should have ventured at all on a passage which is so confidently used on the other side of the question.

II. Let us now see how our author deals with those passages of Scripture, to which he refers on the other side of the question. He disposes of *the case of the rich man and Lazarus*, by telling us, it is a *parable*; although he allows that a parable *always illustrates a doctrine*: "The same view," he thinks, "may be taken of *the visions presented to the Apostle John in the Apocalypse*." John "saw under the altar the souls of those who had been slain for the word of God." (Ch. VI: 9.) And "they are," he tells us, "before the throne, and worship him day and night in his temple." We should regard this as rather conclusive. But no, says our author, "we have only to collect from this, that a notice was intended to be given to John of the several bloody persecutions of the Christians, which took place not long after." (P. 58.) A notice of *what should be!* And yet John speaks in the *present tense* here: "They are before the throne," as he does elsewhere, when describing the worship of Heaven (See Ch. IV); and tells us these martyrs were exhorted to wait "until their brethren, who should be killed, *as they were*, should be fulfilled."

The *transfiguration on the mount*, in which Moses and Elias appeared talking with Jesus, he understands as a sort of *symbolical representation*; or, at most, "these were exceptions to general rules;" and this, by no means, proves the separate existence of their spirits, or that such is the state of any others.

The *case of the thief on the cross* he also considers as an *exception*, on account of his peculiar and pre-eminent faith. Can any one be satisfied with this, as a reason for such a promise? And yet it is all the Bishop has to offer; for he has not the hardihood to name an evasion, which has sometimes been attempted, by giving a different translation: "I say unto thee this day, thou shalt, &c."

The Bishop does indeed examine one other passage (1 Pet. III: 20); but we do no more believe than he does, that this has anything to do with the intermediate state of Christ.

And this, then, is all which our author has to bring forward of the Scriptural argument, before coming to his conclusion, "that the notion

of the soul, when separated from the body, entering immediately on a state of enjoyment or suffering, which is to last until the resurrection, *has at least as strong reasons against it as for it.*" (P. 80.) A more superficial, weaker, or more unsatisfactory argument, we must be permitted so say, we have never seen on a serious and momentous question. It may serve to unsettle perhaps; it may minister, in some of its unwarrantable admissions, to more fundamental errors; but that it should satisfy any candid and truly Christian mind, we can hardly think possible.

We shall follow these lectures no further (although incidentally teaching, as we think, some other serious errors); but proceed to offer other arguments of our own, in favor of the doctrine of an intermediate state.

That the soul *can* exist in a state separate from the body, we suppose to be admitted. Paul, it seems, felt no difficulties on this subject, when he said of his being "caught up into the third heavens;" — "whether *in* the body, or *out of the body*, I cannot tell."

1. Our *first* additional argument on the affirmative of this question, *is from the soul's essential immortality.* This we have proved in a former number, even from the Old Testament. The soul is in its nature immortal; and being immortal, is necessarily active. This was Locke's opinion, and is well expressed in a strong article on MAN AS CREATED, in the last number of the *Expositor*. "Mind cannot cease to think, any more than matter can begin to think." How then should it slumber in total insensibility in the grave?

2. *From the nature of the Divine life*, as expounded by our Saviour in his sayings to his disciples: "Because I live, ye shall live also." "He that liveth and believeth in me, shall never die." "The water that I shall give him, shall be in him a well of water, springing (or *bubbling up*) into everlasting life." Nothing can be more conclusive, as nothing certainly is more beautiful, than this representation.

3. We derive a strong, and, as it seems to us, an unanswerable argument, *from the resurrection of Christ.* No one supposes that Christ was in an unconscious or insensible state, while his body was lying in the grave. Where he was exactly, or how employed, we are not told. Neither is it told of the spirits of the dead in *Hades*. But who can doubt that Christ was, during that time, consciously active somewhere? But Christ's human soul was like our souls, and we are to be "conformed to him in the likeness of his resurrection."

4. Although referred to already, we must quote again *the words of Christ to the Sadducees*, concerning the state of the ancient patriarchs. God said to Moses at the burning bush: "I am the God of Abraham,

the God of Isaac, and the God of Jacob." Suppose Moses had answered now: "These patriarchs are dead: how canst thou be the God of *them*?" The only satisfactory answer would be: "They are not dead, as to their spirits. God is not a God of the dead, but of the living; for all live unto him." And this is exactly what Christ says, when he expounds the matter to the unbelieving Sadducees. How it is possible, fairly, to escape the force of this argument, we cannot conceive.

5. In proceeding to some other direct passages, we must make one important preliminary remark; it is this:—*that many of them were evidently spoken for the consolation of the living.* We are often told "that it matters nothing to the dead, whether their sleep be long or short, since they are totally insensible." But it is of consequence *to the living*; and Christ spoke for these, and not for the dead. How comforting in this view are many passages! "Let not your hearts be troubled: in my father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself; *that where I am, there ye may be also.*" How is it to be supposed that the afflicted disciples understood this promise?

In like manner he spoke to *Martha and Mary* on the death of their brother. "Thy brother shall live again." "I know," says Martha, "that he shall live again at the last day." Nay; more than this, afflicted one! "I am the resurrection and the life; and whosoever liveth and believeth in me, *shall never die!*" "Believest thou this?" She did now believe it, and soon had glorious confirmation of her faith, in the miracle that followed. There are other such passages. And we ask now: are the smitten children of bereavement warranted, in looking over the graves of their buried dead to a present conscious happiness of their spirits, or must we forever dwell on their bodies alone?

We might justly quote, in the same connection perhaps, that sweet passage so often used on funeral occasions: "Blessed are the dead who die in the Lord, *from henceforth*; yea, saith the Spirit, for they rest from their labors and their works do follow them." (Rev. XIV, 13.)—*Apart*, according to usage, may as well be referred here to *immediateness*, as to an *era* of time's history; but we do not choose to rely on any passage which admits of a different interpretation. The passages already quoted, as disposed of so summarily by our author, we regard as of full force also. But the next of our additional, is:

6. In *Hebrews*, XI, 23: "Ye are come," says Paul to his fellow Christians, "ye are come to the general assembly of the Church of the first born,

whose names are written in Heaven, and to the spirits of just men made perfect." The key to this whole representation is no doubt in understanding this "*coming unto*" as intended of communion, or a common interest; and this is represented as *in the present*: "*Ye are come unto.*" How would it do to read the *future* concerning the other things here mentioned? *Ye shall* come to "God, the judge of all," "to Jesus Christ," and to "the blood of sprinklings." No, it is all a present inheritance, and in affirming it, Paul has told us that "the spirits of just men *are made perfect.*"

7. We will now conclude this argument, so far as the Scriptures are concerned, by one more passage from the Apostle Paul, which has generally been regarded as conclusive. Paul says of himself (in his Epistle to the *Phillipians*, I : 23) : "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; for, to me to live is Christ, and to die, is gain." (V. 22.) He has in another place (2 Cor., v : 8.) said, that "to be absent from the body, is to be present with the Lord." And this shows us why he is more willing to die than to live, as now asserted.

The Bishop objects to this application of the latter text, because Paul speaks of his hope of being "clothed upon," which he supposes can only refer to the Resurrection. But this is only another instance of representing the *consummation* in one instance, and only of a *part* in the other. He does say, at all events, "that to be *absent* from the body, is to be *present* with the Lord."

Let it rest here therefore. Whether we can fully understand this whole subject or not; whether God has told us much or little about it; one thing we do seem to know, if we accept a Revelation, — there is such a thing as an intermediate state, and the dead who have died in the Lord, are already enjoying it.

We have no desire to strengthen this argument by a mere *inference*; and yet there is one which has struck us with peculiar force. It is this; if the spirits of the righteous dead are slumbering now in a state of total insensibility; if, with two or three *exceptions*, none have gone to Heaven from Adam downward; then it follows, that there are yet no other human worshipers there; and the new song: "Unto him that loved us, and washed us from our sins in his own blood," has not yet been heard above! Who can believe that Heaven is thus solitary? And that the dust of Adam and Isaiah, and all the martyrs, is as if it had not been? We must say of it, that to us it is the most desolating thought that ever entered our mind.

We object to this doctrine moreover, *because of its connections*, —

Almost invariably it stands in connection with other errors, some of them absolutely fundamental; because *it rests so much on negative evidence*, the same doubtful reasoning, applied to the whole Bible, would leave almost nothing provable; and, finally, because it is so obviously *contrary to the whole instincts of our nature*, which our Saviour addresses when he would comfort the afflicted.

Were we *preaching*, therefore, instead of prosecuting "a critical discussion," we should say, it was pre-eminently *practical*, and attempt to remove those impressions which this doctrine is calculated to make. We have known persons to be sorely distressed when it was first brought to their minds. We do not believe, indeed, they would ever have dreamed of it from simply reading their Bibles. But some metaphysical speculator,—or rather, in most instances, some apostle of a new system,—has first brought it to their minds; and, in a weak state of their faith, it has almost destroyed them. They have now hung over the graves of their buried dead, with all but agony. Instead of looking over into the spirits' happy home, as they had been accustomed to do, they have clung to the grave alone, "the deep, damp vault, the darkness and the worm," and it is no wonder they were distracted.

We say to such, therefore: You need not so mourn; for this doctrine is not true. Jesus knows your frame; Jesus "would not leave you comfortless," and he has told you, by as full an instruction as the case admits of, that the righteous dead do already live in a higher and better state.

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THE

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A

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NO. 5.

MINISTERIAL CALLS—NO. V.

There is one other subject, connected with ministerial calls, on which we propose to offer a few suggestions. It was briefly mentioned in our first number. We refer to what seems to us the too prevalent custom of ministers being *candidates* before vacant churches, or seeking to secure calls. That every faithful minister will earnestly desire to be constantly employed in the preaching of the word, is certainly true and certainly right. It follows, of course, that every such minister, if unemployed, will prayerfully look for a field of labor. This, however, may be done without standing before any church in the attitude we have mentioned. But it is not uncommon for settled pastors, on learning that an important church is about to become vacant, to seek directly or through friends an invitation to visit such church. They have met with difficulties in the churches they are serving; or the fields appear to them too obscure or too limited; or their salaries are inadequate. They desire to make a change; and if they can obtain a call to a more desirable field, they stand ready to accept it. To this whole course of proceeding there are, as it seems to us, great objections; and very serious injuries result from it

1. The providence of God is very much left out of view. If a sparrow falls not to the ground without our Father; if the steps of every good man are ordered by the Lord; is it not clear that the minister of Christ, who will unreservedly commit his way to the Lord, will see

providences pointing him to the field where his Master would have him labor? And can any minister expect to be either happy or useful, if, ignoring the providence of God, he take the matter in his own hands? How can a settled pastor be sure that God is willing to have him change his field of labor, unless there are in the church he serves, or in a call to another field, such circumstances as may properly be regarded as *providential*, indicating his duty to change? He may see little fruit resulting from his labors; but this fact may only be a call to more earnest prayer and to greater faithfulness in his work. Besides, it is not always possible for a pastor to know the extent to which he is doing good. The good seed do not always spring up immediately. An excellent minister once complained, in a New Year's sermon, that during the entire year he had no evidence, that his preaching had resulted in the conversion or in the awakening of a single soul. Yet, afterwards, he ascertained that not less than a dozen impenitent persons had been deeply impressed during that discouraging year. The lack of visible success in winning souls, is certainly a call to self-examination, and to serious and prayerful inquiry, why the influences of the Holy Spirit are withheld; but it does not authorize a pastor to seek invitations to other fields of labor. It not unfrequently happens, that a pastor labors for years with little apparent success; and then he is permitted to reap a glorious harvest; and in some instances, the saying is fulfilled: "One soweth, and another reapeth." (John, 4 : 37.) Our Lord said to his disciples: "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." We could point to a church in a neighboring State, where an able minister preached the Gospel for thirty years, with little apparent success; but under the labors of his successor, a young and inexperienced man, there was a great revival, and the church became very strong. Undoubtedly there were prominent defects in the manner of preaching adopted by the older minister, which would account in part for the smallness of the number converted under his ministry. Yet he had filled the minds of the people with God's precious truth; and when the Spirit was poured out, the good seed brought forth "some thirty, some sixty, and some an hundred fold." We could name a minister who, within six months, wrote to a pastor about to resign his charge, inquiring whether he could not secure to him an invitation to visit the church, and giving several reasons why he felt inclined to change his field of labor; and yet his church has recently enjoyed a powerful revival, resulting in the addition of large numbers on profession. It is now very apparent, that his

work was not done in the field to which God had directed him; and he is doubtless thankful, that the invitation he sought was not given.

It was our privilege, more than thirty years ago, to be intimately acquainted with an eminently good minister, in whose church there occurred a painful difficulty between two prominent men, who were brothers-in-law; and one of them was a ruling elder. Every effort to effect a reconciliation failed. His health was feeble, and he was easily depressed. After a time, he yielded to the conviction, that in consequence of this difficulty, his usefulness in that church was at an end; and he sought another field. After his departure, we labored in a protracted meeting in that church, during which a number of persons gave evidence of conversion; and of these, several, probably the majority, attributed their awakening to the faithful preaching of their late beloved pastor. He remained but a short time in his new field, and had very little evidence of the Divine blessing on his labors. He was never again pleasantly settled, and, in a few years, was called to his rest. We have always believed, that he committed a great error in leaving the church where he had labored with success, all the members of which cherished for him great respect and strong affection. No man could do much as he to settle the discouraging difficulty; and unless evidently called of God to labor elsewhere, he should have remained.

Of all men, ministers of the Gospel are specially bound to live in the firm belief and in the practical regard of the doctrine of Divine providence; for it may be truly said, that no class of men are so absolutely dependent, for success in their work, upon the immediate blessing of God. Whilst they exhort others to the exercise of strong faith, let them be able to say: "We walk by faith." Let no pastor move, or seek an invitation to move, until he can point to facts or circumstances which may be fairly construed as providential indications in that direction. And even the minister who is, for the present, out of employment, can know in what direction God would have him go, only by the leadings of Divine providence; and it has been well said, that he who is willing to observe providences, will have providences to observe. "In all thy ways acknowledge him, and he shall direct thy paths."

2. The course to which we are objecting, as it seems to us, is injurious to the ministerial office, and, therefore, to the cause of Christ. It is impossible that the ministerial office can command any great respect, if the impression shall prevail, that those who fill it are, like candidates for secular offices, seeking the most lucrative, the most prominent or the most pleasant positions. Their movements will be regarded as prompted by the love of "filthy lucre," or ambition, or love of ease.

Nor will the people long continue to respect ministers of the Gospel, if they are induced to believe, that they are held in so low estimation generally, that necessity requires them to ask for places to preach, where they can get bread for their wives and children. It was a terrible humiliation to which God subjected the family of Eli, when he foretold, that every one that should survive, would say: "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread." Ministers are too commonly regarded, at least by worldly men, as a sort of semi-beggars. It is painful and humiliating to see any minister going from church to church in the hope of getting a call,—virtually asking *the favor* of being permitted to preach to them for a stipulated sum.

Most assuredly there is in the ministerial office no encouragement to pride or ambition; and yet Paul did not hesitate to *magnify* his office. (Rom. 11 : 13.) It is the right and the duty of Christ's ministers to stand before the Church and the world, as men called to the highest and most honorable, as well as the most responsible of all offices; as men who have a great work to do under the direction of their glorious King, and who, in the doing of it, move at his bidding, not doubting that he will guide them, protect them and provide for them; as men who ask no church to place them in its pulpit, who realize that in the midst of millions of perishing men they are in no danger of lacking employment. Faith in the unfailing promises of God, and a proper appreciation of the great work entrusted to their hands, will induce them to occupy such a position; and God will bless them in it. Then will they command the respect, not only of the Church, but of the world.

3. The minister who allows himself to appear as a *candidate* before a church, desiring a call, inflicts a deep injury upon himself, and impairs his own usefulness. The church may extend to him the desired call; but they will feel, that he has asked an important *favor*, and they have granted it. He stands before them as one received into a family at his own request, and who, therefore, is expected to be quite modest, and to give no trouble. They go to hear him preach, rather as a favor to him, than to secure instruction which is important to themselves. They feel quite at liberty to hear him *critically*, to pick flaws in his discourses, and to object to pointed reproofs of their faults. He is very much in the condition of a husband whose wife is the head of the family, with this exception, that the church feels at liberty to dismiss him, when tired of extending favors to him. And if such be his position before the church, what must it be before the world? If pious

wives apologetically speak of his defects, unconverted husbands cannot be expected to do more than *favor* "the parson" with an *occasional hearing*; and *knowing*, sons and daughters, in the *teens*, must say smart things about his discourses. In every church, there will be found those who love the Gospel too well not to hear it in the love of it, and who respect the ministerial office too highly, and love the cause of Christ too much, to disparage the pastor. Unfortunately, however, these too generally constitute a minority even of the members of our churches. Most professors of religion, and a still larger proportion of non-professors, find it difficult to separate the message from the man.

Widely different from the position now described, is that of the minister who has not directly or indirectly sought the call; who appeared before the church at their earnest invitation, not only that they might form an intelligent judgment respecting his ability to edify them, but that he might decide, in the fear of God, whether the call, if made out, should be regarded as coming from above. If he be called, and, after prayerful deliberation, see his way clear to accept, he goes amongst them as "a man of God," as one who has asked no favors, and who expects fearlessly to preach to them the Gospel in its purity, whether it shall please or displease,—as one who stands prepared to leave the place just so soon as duty bids. Such a pastor stands before the church, not only as an *independent man*, but as a messenger whom God has sent to declare his will.

4. The number of candidates appearing in our more important vacancies, makes an incorrect and unfavorable impression in regard to the need of a larger number of ministers. For years past, there has been a general complaint in all the evangelical denominations, of the scarcity of ministers, and of the comparatively small number of pious young men who study for the ministry. Our own Church has proclaimed, that "the fields are white to the harvest, and the laborers few;" and yet whenever an important church becomes vacant, the elders are annoyed with the number of candidates who either *happen* to spend a Sabbath with them, or seek directly or indirectly an invitation to preach to the church. The natural conclusion would be, that the number of ministers is already too great; and, therefore, there is no propriety in the earnest appeals to the churches to be liberal in aiding poor young men in their studies, or in urging pious young men to consider the question, whether they are not called to this work. The state of things is really anomalous. The number of ministers is entirely too small to meet the demands at home and abroad; and yet if we should judge by the number of applicants for the pastorate of every important

church, we should say, it is unnecessarily large. It ought not so to be. How shall we account for it? Is the standard of piety in our Church so low, that our ministers are moved chiefly by large salaries or easy positions? Or are they unwilling to labor where the finger of God points them? Whatever the cause or causes may be, one thing is certain, viz. : that every man who is called of God to preach the Gospel, can find plenty of work to do, if he will throw himself into it with all his heart, pray for Divine direction, and follow the leadings of Providence.

We desire not to be misunderstood in what we have said. We are far from objecting to visiting a church by its own invitation; but we insist, that the church shall distinctly understand, that the minister is not a *candidate*,—is not seeking a call, but is simply affording them an opportunity to hear him, whilst he is surveying the field, that he may know what his Divine Master would have him do; that the question of his acceptance, even if called, is to be a matter of prayerful examination, and is to be determined only by the indications of God's providence. Thus he will not disregard the doctrine of Divine providence which he preaches, and will not compromise his sacred office or himself.

The subject we have briefly discussed in several numbers of the *Expositor*, is one of vast importance to the Church and to the cause of Christ. We have aimed, not to dogmatise, but to reason. We have by no means exhausted the subject. We venture to hope, that the suggestions thrown out will call forth other and abler pens in the discussion. Whilst as ministers we endeavor to be faithful to our people, let us not fail to be faithful to each other. Whilst we urge our people to be zealous and to make sacrifices for the cause, let us not forget to inquire respecting our own zeal and our own sacrifices. Whilst we preach to them, that there is a Providence which will bless them in the self-denying and faithful discharge of their duties, let us not by our own conduct contradict our preaching. Let every minister who is not out of health, and who is not regularly employed in the work to which God has called him, inquire earnestly and prayerfully why, in such a day as this, when the call for laborers comes from every direction, he is idle. How has he gotten out of the work? Has there been no error committed, which might yet be corrected? We surely live in an age, when every preacher of the Gospel should be deeply in earnest, and when every one whose health will permit, should be at work.

AM I A CHILD OF GOD?—NO. V.

1. There is no feature of depraved human nature more universal or more prominent, than the disposition to return evil for evil. It shows itself in childhood; and nothing but the grace of God ever overcomes it. No trait of character in our Saviour was more prominent or more lovely, than his meekness,—his disposition to return good for evil. This was exhibited in an eminent degree, when on the cross he prayed for his crucifiers: "Father, forgive them, for they know not what they do." Now, Christ was our example, as well as our Saviour. In his spirit we see what we ought to be, and what renewing grace would make us. "Now, if any man have not the spirit of Christ, he is none of his." (Rom. 8 : 9.) And when he promises rest to the weary and heavy laden, he says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls." (Math., 11 : 29.)

Here, then, we have a clear and decisive test of our piety. Human nature is strongly disposed to retaliate, when injury is suffered; but the renewed heart is disposed not only to forgive injuries, but to return good for evil. If we have this lovely disposition, then indeed we are the children of God. Let us faithfully apply to ourselves this test. That we may do so, let us try to get a clear understanding of the Gospel principle.

There are two classes of cases to which the law of forgiveness applies. *First.* There are cases in which one individual injures another, under the influence of anger or of some strong impulse; but when the wrong is brought distinctly before him, he acknowledges his fault, professes repentance, and asks forgiveness. In such a case, the Gospel law requires us to forgive the injury, and to treat the offending party as if no wrong had been done. Peter denied his Saviour three times; but when he "went out and wept bitterly," he was freely forgiven. And so, says Paul, "even as Christ forgave you, so also do ye." (Col. 3 : 13.) If we expect on repentance to be received into God's favor, then must we receive a penitent brother. Our Lord carried this principle very far. Peter asked him: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto

thee, until seven times, but until seventy times seven. (Math. 18 : 21, 22.) As often as an offending brother professes repentance, we must heartily forgive him. And the true Christian will rejoice to forgive; for, as our Saviour says, "if he shall hear thee, thou hast gained thy brother;" and in the view of a warm-hearted Christian, this is no trifling gain. This is the charity which, Paul says, "suffereth long, and is kind." (Cor. 13 : 4.)

Second. There are cases in which an individual becomes another's enemy, and that without any cause; and in which he not only seeks to injure him, but makes no acknowledgment. In what sense is forgiveness to be exercised toward such persons? Evidently they cannot be recognized as Christian brethren, or treated as friends. In such cases, two duties are required, viz. : first, that we do not cherish feelings of revenge,—that we indulge not the disposition to injure them in return, either by act or word. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord." (Rom. 12 : 19.) He who undertakes to punish a fellow man for an injury done, is guilty of the impiety of assuming to himself one of the prerogatives of God. Even the civil law will not allow such a course; and if it did, civil government could not exist. Much less will God permit a sinful creature to step into his place. Peter, exhorting Christians to bear patiently unmerited ill-treatment, says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. (1 Pet. 2 : 21-23.)

But it is not sufficient, that we do not cherish revengeful feelings; we must cherish feelings of benevolence toward our enemies. It is not enough, that we abstain from injuring them by word or act; we must, as we have opportunity, do good to them. It was depraved human nature, that induced the Jewish teachers to interpret the law of God as meaning: "Thou shalt love thy neighbour, and hate thine enemy." Our Saviour gave the true meaning thus: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Math. 5 : 43-46.) Paul, in forbidding Christians to take revenge, inculcates the opposite duty, quoting Prov. 25 : 21, 22, thus: "Therefore, if thine enemy hunger, feed him; if he thirst,

give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12 : 20, 21.) There is no revenge so noble, as that which punishes bad men by acts of kindness ; and no victory so glorious, as that which overcomes evil with good. The professing Christian never gives clearer evidence that he is a child of God, than when he manifests this lovely spirit. It shone brightly in the first Christian martyr, when, as his enemies were stoning him to death for his efforts to do them good, " he kneeled down, and cried with a loud voice : Lord, lay not this sin to their charge." (Acts, 7 : 60.) The Apostles breathed the same spirit, when Paul could say of them : " Being reviled, we bless ; being persecuted, we suffer it ; being defamed, we entreat." (1 Cor. 12 : 4, 5.)

There are very clear reasons for cherishing the spirit of benevolence toward enemies, and of hearty forgiveness toward Christian brethren. For, in the first place, God's benevolence toward his enemies is the only reason why we are not now in hell, and why we have any well grounded hope of Heaven. We were his enemies, and were reconciled only by the death of his Son. (Rom. 5 : 10.) How unseemly is a spirit of revenge in one who himself deserves eternal vengeance. How hateful in a rational creature is a spirit precisely the reverse of that of the infinitely perfect God. In the second place, we are even now dependent for all our hopes of life and of Heaven upon God's forgiving mercy. " Forgive us our debts," is a petition we must daily offer ; and it is eminently fitting that we add to this petition the condition affixed to it by our Saviour : " As we forgive our debtors." And, then, if our brethren sin against us, we ourselves are too imperfect to deal in severe censure or harsh judgments. Paul exhorts Christians to deal kindly with those overtaken in a fault, and to endeavor to bring them back to the path of duty, " considering thyself, lest thou also be tempted." (Gal. 6 : 1.) Let him who is without sin, throw the first stone. Let the professing Christian who is tempted to indulge revengeful or even unkind feelings towards others, read carefully that parable in Math. 18 : 23-35, — and see there exhibited in fearful clearness both the sin and the danger of indulging such feelings. And then let him read the commentary of our Lord upon the petition : " Forgive us our debts, &c." He says : " For if ye forgive men their trespasses, your Heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The exercise of this spirit is one of the clearest evidences of the new birth, for two reasons : the first is, that it is so directly opposed to one of the strongest dispositions of depraved human nature, and so like

one of the most remarkable and lovely virtues exhibited in the life of our Saviour. The disposition to retaliate, being one of the strongest in our fallen nature, is one of the most difficult to overcome; and the virtue of meekness, consequently, is one of the most difficult virtues to cultivate. Besides, there has ever been a prevailing public sentiment, which seems to demand that insults or injuries shall be resented; and there is some reason to apprehend, that meekness will be regarded by the world as cowardice. And although it may not be true, that the lack of physical courage is morally wrong, it certainly is considered as disgraceful. Therefore, it is often quite as difficult for one to run the risk of being regarded as a coward, as it is to master the disposition to retaliate. If grace enable him to overcome both, then indeed is the heart renewed, and he is a child of God.

Just here we may expect, for the reasons already assigned, to see most of the imperfection of the piety of Christians. This will be peculiarly the case in persons of strong passions or of irritable temper. Depravity runs strongly in this direction; therefore, much grace is necessary to restrain it. In the struggle, too, we are in no little danger of deceiving ourselves. It is right to hate that which is sinful; and too often Christians flatter themselves, that it is only the wrong doings of persons that they hate, whilst really their hatred rests upon the persons themselves. But if we dislike only that which is wrong in persons, and not the persons, then we will not seek to injure them, but will do them good, if opportunity offers. Let Christians examine themselves; for unchristian feelings towards others, not only obscure our evidences of regeneration, but grieve the Holy Spirit, wither our piety, if we are God's children, injure our usefulness, and destroy our peace. Therefore, says Paul, "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." (Eph. 4 : 30-32.)

But whatever imperfections may be perceived in Christians with regard to their exercise of meekness,—the spirit of forgiveness,—if the grace of God is in the heart, the victory will be gained. Let us not allow ourselves to cherish the belief, that we are the children of God, until we can heartily pray: "Forgive us our debts, as we forgive our debtors." But if, in this respect, we discover in ourselves the spirit of Christ, let us rejoice in the assurance, that we are indeed new creatures.

2. Another of the most universal and strongest dispositions of depraved human nature, is to rebel and murmur, when cherished plans are disappointed, or when beloved objects are removed. There is, therefore, no better evidence of a change of heart, than heartfelt resignation, under such trials, to the will of God. "If ye endure chastening," says the Apostle, "God dealeth with you as with sons; for what son is he whom the father chasteneth not." (Heb. 12 : 7.) The resignation or acquiescence, which is a Christian virtue, implies several things, such as the following :

First. A firm and undoubting belief in the doctrine of Divine Providence. As the plans of men are carried out by the use of means, so are they often defeated by means, or by their own lack of skill in the use of means. And amongst the unconverted, there is a general disposition to attribute successes and failures, prosperity and adversity, joys and griefs, exclusively to the operation of the laws of nature, or to the errors and wrongs doings of men. The Scriptures, on the contrary, teach, and the enlightened Christian firmly believes, that God exercises a providence over all the works of his hands, and especially over his rational creatures. He, therefore, believes, that "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10 : 23.) He is accustomed to pray : "Give us this day our daily bread;" and he is persuaded, that "every good gift and every perfect gift is from above, and cometh from the Father of lights." (Jam. 1 : 17.) "His successes in life he attributes to God, and his disappointments and afflictions also. When Job lost his children, he said : "The Lord gave, and the Lord hath taken away." He has the right to do as he pleases with his own.

Second. Acquiescence in the will of God, especially in afflictive providences, implies a firm persuasion of the goodness and the wisdom of God. If the dispensations of his providence are guided by that infinite love, that seeks the highest good of his people, and by that infinite wisdom which can select the best means of securing that good, then there is the best reason why we should say : "Thy will be done." On this ground, the Apostle urges the duty of resignation; for our Heavenly Father, he teaches, chastens us "for our profit, that we may be partakers of his holiness;" and though chastisement in itself is not joyous, but grievous, "nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12.) Often it is a severe trial of faith to believe that to be for the best, which runs contrary to very strong feelings, and which in itself is only painful. Nevertheless, Paul says : "We know that all things work

together for good to them that love God, to them who are the called according to his purpose." (Rom. 8 : 28.)

Third. A clear perception of our unworthiness and imperfection is essential to resignation under trials. It is not uncommon to hear unconverted people, when suffering some affliction, ask : "What have I done to deserve so much suffering?" But with right views of ourselves we see, that we suffer nothing in comparison with our demerits. And then our great imperfections constitute a very valid reason, why we should endure chastisements. "Before I was afflicted," said David, "I went astray ; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes." (Ps. 119 : 67, 71.) It is in days of darkness, that faith is exercised and strengthened. It is in times of trial, that patience has its perfect work. It is when idols are torn from our embraces, that we turn to God. It is when called to bear heavy burdens, that we cry to God for strength. It is when earthly joys are gone, that we "with joy draw water out of the wells of salvation." It is when constrained to feel that we have no portion on earth, that we say to God : "Thou art my portion." The white robes are worn by those who "came out of great tribulation."

But whatever intellectual beliefs we may have on this subject, nothing short of the renewing and sanctifying grace of God can reconcile us to dissappointed plans, lost treasures, shattered health, the death of friends, and other ills to which the children of God, as well as others, are often subjected. There are two ways in which human depravity shows itself under afflictions. To these the Apostle refers, when he says : "Ye have forgotten the exhortation which speaketh unto you as unto children : My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." (Heb. 12 : 5.) Some *despise* the Lord's chastenings. Refusing to acknowledge his hand in them, they fret and rage, or strive, as soon as possible, to forget them ; or acknowledging a Providence, they venture to assail the justice of God, and harden themselves in rebellion. Others *faint* under their trials. Refusing to see any good in them, and despairing of seeing better days, they sink into a murmuring despondency ; and though obliged to give up wordly comforts, their unbelief prevents them from seeking those which come from above.

But the true Christian, though not altogether free from these sinful states of mind, takes the views already stated, trusts the grace of God in Christ to bring good out of evil, and "rejoices in tribulation." Often indeed the struggle is severe, before there can be a hearty acquiescence in the will of God. Trials frequently find the faith of God's people

weak, and their piety in a low state. Then, if those trials were brought upon them, as in the loss of property, by the injustice of others, they are slow to see the hand of God in them; and their indignation burns against the immediate agents by whom they have suffered. Even when the affliction is the death of a beloved friend,—husband, wife, child, parent,—especially if the bereavement come suddenly, faith is found to be too weak to sustain the shock; and for a time, there are rebellious feelings arising. We were once attending the funeral of a young man, the youngest and most fondly cherished child of a widowed mother. He had left home for the South, in the hope of recruiting his shattered health; and his body had been brought home for burial. Though the aged mother had known many a sorrow, this trial seemed too great for her; and in the bitterness of her grief, she said: “I feel like flying in the face of God.” Yet was she grieved at her own want of resignation; and in a little time, her heart settled down into a calm and sweet submission to the Divine will. Of the grace of resignation we may say, as we said of the grace of forgiveness, it is so directly opposed to our fallen nature, that it is one of the most difficult to cultivate and keep in exercise. Yet these graces, when in lively exercise, not only afford most cheering evidence of regeneration, but lighten the troubles of life, and sweeten all its joys.

In *five* numbers, we have now endeavored to point out those evidences, which justify the conclusion, that we are the children of God. Much more might be said on the same subject; for spiritual life, like natural life, may manifest itself in a great many ways. But in view of what we have said, the doubting professor and the earnest enquirer, we are persuaded, may arrive at a safe conclusion. Two or three thoughts more we venture to suggest, viz.:

First. Assurance is a blessing to be attained and preserved only by constant diligence,—faithfulness in the cultivation of Christian virtues, and in the discharge of Christian duties. Our distinct consciousness of every feeling of the heart, is in proportion to the strength of that feeling. Faith may exist in a state so feeble, that we cannot determine whether it really works by love. The same is true of every Christian affection. It is only, therefore, when our Christian graces are in lively and vigorous exercise, that we can say undoubtingly: “I know whom I have believed.” A low standard of piety begets doubts and fears. They who would “rejoice in hope,” must be “fervent in spirit, serving the Lord.” (Rom. 12: 11, 12.) “Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto

you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1: 10, 11.)

Second. If any, who have followed us in our efforts to describe the Christian character, still doubt whether they have passed from death unto life, let them not be content to continue in suspense. Such doubts hinder our prayers, and rob us of the supports and the enjoyments religion is designed to afford, and which we so much need. In times of trial and affliction, or in the prospect of death, assurance is an inestimable blessing; and at such times, doubts and fears are doubly distressing. The question whether we have been born again, can be satisfactorily settled; and it is greatly unwise to allow it to continue unsettled.

Third. To those who, after prayerful examination, find in themselves the virtues of the Spirit, we say: "Rejoice evermore." Let them try to obtain adequate views of the greatness and richness of the blessings their Heavenly Father has secured to them. Well may they adopt the language dictated by the grateful and joyful feelings of Peter: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time, wherein ye greatly rejoice." (1 Pet. 1: 3-6.) Trials, temptations, afflictions will come; but in view of that glorious inheritance, let us say, with Paul: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8: 18.) Let us close our remarks on this deeply interesting subject, with the exhortation of Peter:—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

THE MANAGEMENT OF REVIVALS.

Every part of the work of the Christian minister involves great responsibility; for it stands immediately connected with the greatest interests of mankind and with the glory of God in his Church. But there are times when this responsibility is greatly increased; because the state of things is such, that extraordinary results, good or evil, flow from what is done. This is eminently true of seasons of revival, when the Holy Spirit is poured out in very large measure, Christians are revived, and the impenitent are inquiring for the way of life. To know how, at such times, rightly to divide the word of truth, to keep up and increase the piety of believers, to awaken the impenitent, and skillfully to guide anxious souls, requires wisdom from above. "Who is sufficient for these things?" It is certain, that in not a few instances, great evils have grown out of the unwise management of revivals, which, in the commencement, were genuine. Most of our readers have read or heard of the great revival in the West, about the beginning of the present century, in the progress of which multitudes were converted, but which terminated in great extravagances and in the rise of fundamental error. Out of that revival arose the New-Lights, an Arian sect, who fondly dreamed that the Millennium had commenced; and from it the Shakers received considerable recruits. Great and lamentable evils arose likewise from unsound preaching and unwise measures, in the extensive revivals in the East and West, some thirty years ago.

But even in those revivals in which no unscriptural doctrines are preached, and no extraordinary or censurable measures are adopted, there is often great lack of skill; and consequently the results are far less happy, than they might have been. Three evils are often observed to attend revivals, viz.: 1. They are of very short continuance. As the morning cloud and as the early dew, they pass away, leaving some precious fruits; but the Spirit seems "as a way-faring man that turneth aside to tarry for a night." 2. They are followed by seasons of great deadness and apathy. The standard of piety in the church sinks very low; and for a length of time no more conversions are witnessed. 3. The proportion of back-sliders is quite too great. These are of three classes: those who continue in the church, as dead branches on the vine; those who return to the world, and throw off all religious restraint; those who fall into sects holding fundamental error. Without

doubt, it should be the prayerful study of ministers and laymen to avoid, as far as possible, these evils, and to secure the opposite advantages. It has been our privilege,—a privilege for which we desire ever to be truly thankful to God,—to labor much in revivals during the last thirty years. Our experience and our observations have been valuable to ourself; and we venture to suggest some thoughts for the consideration of our brethren. Perhaps we may succeed in inducing others to give the results of their investigations on this deeply interesting subject.

We begin with the great principle, that God regenerates and sanctifies men *through his revealed truth*. “Of his own will,” says James, “begat he us with the word of truth.” “Sanctify them through thy truth,” was our Saviour’s prayer. It is the Gospel, which is “the power of God unto salvation to every one that believeth.” Then if we desire a genuine revival of religion in the Church, we must “preach the word.” If we desire men to be converted, we must “preach the word.” A clear and forcible view must be given of their relations, their duties and their necessities. All true religious feeling arises in view of religious truth. On this point there is no difference of opinion. But the Scriptures contain an extensive system of truth, embracing a great number of doctrines and principles, precepts and promises. To know how to adapt the selection and treatment of subjects to the peculiar state of the hearers, is the part of true wisdom. The attainment of it should be the earnest prayer, as well as the constant study, of Christian ministers. To this point we propose, for the present, to confine our remarks.

In the commencement of a protracted meeting or of a series of religious services, it is quite common to find professing Christians desiring a revival and hoping for it, when at the same time their own piety is in a low state. All true Christians must, of course, have some desire to grow in grace, to see the impenitent converted, and to enjoy that happiness which they cannot experience in a back-slidden state. Under the influence of this desire, and urged by a zealous pastor, they are willing and even anxious to have a series of meetings appointed, and to call to their aid some popular, warm-hearted minister. One whose heart is in his work, and who has been accustomed to labors of the kind, will very soon discover the true state of feeling. The congregations may be large or small, but there is little of that tenderness of heart, of that humility of soul, of that earnest desire for the conversion of men, which are so characteristic of a powerful revival of religion. Many years ago, we had the opportunity of attending a series

of meetings in a town in New Jersey, in just such a state of things. A protracted meeting had been appointed, and several ministers from abroad were in attendance either during the whole, or a part of the time. The first discourse was delivered by a young pastor of a neighboring church. He preached on the subject of revivals. He told the people what were some of the characteristics of a genuine revival, and quoted a number of passages from the prophets, particularly from those chapters of Isaiah, which point to the glories of the latter day. All that he said was true and excellent; and the congregation left the church with the impression, that a revival is a glorious thing,—a blessing much to be desired. But this they knew before, and, therefore, had appointed the protracted meeting. Their love to God and their faith in Christ had not, however, been called into exercise; their repentings were not kindled; and they were very much in the state of mind in which they had been before they heard the discourse. Several other discourses, not much better adapted to the cold state of the church, were preached, and the meeting closed without any visible results.

Some years ago, a series of meetings were held in a church in the West, in which there was rather more than ordinary interest. A brother from a distance came to assist the pastor. His first sermon, delivered on Wednesday evening, was on the Judgment, and was addressed chiefly to the impenitent. Of this class there were but few in the house,—the very large majority being members of the church. The unhappy selection of the subject produced a feeling of disappointment, and was an unfortunate introduction for the brother who delivered it. Two or three succeeding discourses were almost equally inappropriate; and the effects were depressing and discouraging. In the same church, on another occasion, when the interest was much deeper and more general, a brother invited to preach, selected for his text Deut. 29 : 29, "The secret things belong unto the Lord our God," &c. The sermon was a very labored defence of the doctrine of Divine sovereignty, in the delivery of which the chief feeling displayed was an earnest desire to preach a very able sermon on a difficult subject. It is easy to imagine the effects produced. We by no means intend to intimate, that such subjects ought not to be discussed in times of revival. But in this instance, the time and the manner were both unfortunate.

In our more youthful days, we were very much urged to hold a series of meetings in a church some thirty miles from our residence. Under the impression that there was unusual religious interest in the congregation, we went at very considerable inconvenience. On entering the church, we were painfully disappointed. The congregation was

small, and the very atmosphere was chilling. We selected for our text Josh. 5 : 23, "Curse ye Meroz," &c. The sermon exhibited the sin and danger of a backslidden state of the church. We have long been satisfied, that in choosing such a subject at that particular time, we judged unwisely.

What, then, should be the character of the preaching in the commencement of a series of religious services, when there is no very general or deep interest? The aim, as it seems to us, should be to call into exercise those affections which are found in the heart of every true believer. For this purpose, we have found it best to begin with some points of Christian experience. In a series of meetings in a country church, some years ago, our first discourse was founded on Rom. 7 : 19, "For the good that I would, I do not; but the evil which I would not, that I do." The subject, of course, was the spiritual conflict. The number present was small, for the weather was inclement; but the feeling amongst professors of religion was solemn and tender. A powerful revival was the result of the services, which were continued for a week. On another occasion, the first discourse was on Heb 12 : 1, 2. The subject was the Christian race. The congregation was composed of about an equal number of believers and impenitent persons; and the subject, though specially applicable to the former, afforded the opportunity of a strong appeal to the latter. Often we have commenced a protracted meeting with a discourse on Rom. 8 : 16. The subject was the witness of the Spirit, or the evidences of being a child of God. When professing Christians begin to wake up from a state of comparative coldness, the anxious question with many is: "Am I a child of God?" And even to those who are troubled with no doubts, the subject, rightly handled, is always deeply interesting and refreshing. We have rarely ever preached on such a subject, without seeing evidence of tender interest; and not unfrequently we have seen impenitent persons much affected. On other occasions, we have selected for the text 2 Cor. 5 : 17, "If any man be in Christ, he is a new creature." This class of subjects, the number and variety of which is large, is most appropriate and effective in the commencement of a series of religious services; and we have found it wise to preach much on Christian experience for the first two or three days. By the Sabbath morning, the church is often found to be in a very solemn and tender state of feeling. Then it is wise to discuss some one of the leading doctrines of the Gospel; for then the congregation is likely to be full, and to be composed of all classes; and such subjects, wisely discussed, are equally applicable to all. Take, for example, the doctrine of *justification*. It

raises a question which interests all reflecting minds, viz. : How can an accountable creature, who has broken the law of God, expect, when he shall be called to render his last account, to be justified, and not condemned? The discussion of such a subject, moreover, gives scope for close reasoning, and thus furnishes matter for thought to the most intelligent hearers, as well as to others; and if men are to be brought to feel, they must be induced to think. Still further, such a subject as this affords an opportunity for the most affecting exhibition of the love and grace of God, and for the strongest appeals to believers and to the impenitent. The same may be said of all the leading doctrines of the cross. If the services are to be protracted through the week, it is most important that the church be truly revived before the close of the Sabbath, and that a number of the impenitent be so far impressed, as to feel disposed to continue to attend the services during the week.

The history of many revivals of religion is remarkable for two important features, viz. : *First*. Their commencement is attributable under God to the *instructive* and *faithful* preaching of the great truths of the Gospel. *Second*. An important change in the character of the preaching, soon after their commencement, results unfavorably to the piety of the church and to the progress of the work. The great revival in Northampton, as we learn from President Edwards' narrative, commenced with the preaching the doctrines of Calvinism in opposition to Arminianism, particularly the doctrine of justification by faith alone. "Although great fault was found with meddling with the controversy in the pulpit, by such a person, at that time, and though it was ridiculed by many elsewhere, yet it proved a word spoken in season here; and was most evidently attended with a very remarkable blessing of heaven to the souls of the people in this town. They received thence a general satisfaction with respect to the main thing in question, which they had trembling doubts and concern about; and their minds were engaged the more earnestly to seek that they might come to be accepted of God, and saved in the way of the Gospel, which had been made evident to them to be the true and only way. And then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us; and there were, very suddenly, one after another, five or six persons who were, to all appearance, savingly converted, and some of them wrought upon in a very remarkable manner." A similar history might be given of the beginning of very many of the most powerful revivals. Ministers have been led to preach, with unusual clearness and force, the leading doctrines of the cross. Under this exhibition of the truth, believers have

been built up in their faith; and difficulties have been removed from the minds of others. The Spirit of God owns his own truth; and a work of grace begins.

Now comes the critical period; and just at this point the wisdom of Christ's ministers is most frequently at fault. A revival has commenced; or there are decided indications of the presence of the Holy Spirit. Public religious services must be more frequent, and the Gospel must be preached day and night, or at least every night. One individual after another gives evidence of seriousness, and both the pastor and his people very properly desire to see them take a decided stand; but this desire, in itself so proper, almost universally leads to a speedy change in the character of the preaching. "Choose you this day whom you will serve." "Seek the Lord, whilst he may be found." &c., &c. This is the class of texts selected; and the discourses take a very limited range of thought, and become more hortatory, and less instructive. Several evils of a very serious character result, viz. :

First. The discourses are addressed chiefly, if not exclusively, to the impenitent. They, therefore, contain little that is instructive to believers, or adapted to strengthen their graces; and their attention is directed, by the circumstances, and by the character of the preaching, from their own spiritual condition to that of others. Now, it is impossible that the piety of the Church can be maintained in a growing state, except by appropriate truth received into the hearts of the members. One might as reasonably expect that his body would be nourished by seeing hungry persons fed. Moreover, it will be found, that religious excitement kept up mainly by concern for the impenitent, and by seeing them give evidence of conversion, will by no means prevent the decline of piety in the soul. If Christians are to be constantly engaged in laboring for the conversion of others, their own souls must be constantly fed on their appropriate food. The consequence of this unfortunate change in the character of the preaching, is—that in the midst of the revival the piety of the members of the church begins to decline. This is not immediately perceived, because there is still enough to keep the feelings in an excited state.

In the management of revivals there are two important truths which should never be forgotten. The first is—that the revival will not cease, so long as the piety of the members of the church continues in a growing state; but it will assuredly begin to decrease in power, so soon as their piety begins to decline. The other is—that it is impossible to keep up the piety of the church for any length of time, except by the exhibition, in due proportion, of the rich truths of God's

word. The truths of the Gospel, in their proper variety and proportion, are the food of the soul, in the use of which the Christian graces are all symmetrically developed and strengthened. There is never a time, when it is so important to keep up the piety of the church, as when a revival is in progress; and, strange as it may seem, there is never a time when it is more difficult to do it. Feed the souls of believers, if you would see the good work continue in unabated power.

Second. Another great evil resulting from the change in the character of the preaching, is—that intelligent men, whose minds are now awakened to the importance of religion, and who desire instruction, are rather injured than benefitted. They have thought enough on the subject to get their minds into difficulty; and now they desire to hear the doctrines and principles of the Gospel explained. Indeed, all classes of men, no matter how well instructed theoretically, find themselves in darkness, when religion begins to become with them a practical matter. They are, consequently, now in special need of *instruction*; and there is never a time so favorable for imparting the needed instruction, as when the Holy Spirit is enlightening their minds. But in the common-place thoughts addressed to *sinner*s, from such texts as we have mentioned, and in the earnest, impassioned exhortations usually given, there is very little instruction imparted—very little certainly of the kind most needed. The consequence is, that that class of men who will not act, except from clear conviction, and from a distinct understanding of their duty and the way to do it, gradually lose interest, and disappoint the hopes that were awakened by their apparent seriousness. Other intelligent persons, attracted to the house of God by hearing that a revival is in progress, hearing little that is instructive, and much that is common-place exhortation, with a good deal of apparent excitement, are rather disgusted than favorably impressed.

It is a capital mistake to suppose, that the impenitent are convinced of sin, or persuaded to trust in Christ, chiefly by impassioned exhortation. Conviction of sin arises from a clear perception of the relations and obligations of men; for when they see distinctly what their obligations are, and how great they are; then they compare their past lives and their present state with what they ought to have been. The great doctrines of the Gospel exhibit these obligations in their true light. And so awakened sinners are not induced to come to Christ mainly by earnest, impassioned exhortation, but by a clear perception of the way in which such sinners may be saved. Exhortation is, indeed, necessary; for men do need to be urged to do their duty, and attend to their great interests. But exhortations should follow

the exhibition of the way of life. Let them not constitute *the body* of the discourse, but *the application*. *Teach* first, and then *exhort*.

Third. A third evil resulting from the change we have mentioned is, that the convictions of those who become awakened, are not so deep or so clear as they should be. If it be true, as it surely is, that right religious feelings are those which arise in view of the truth; it follows, that indistinct views of truth will result in feelings of not a very clear or well defined character. Besides, in hortatory preaching, the appeals are too generally to the sympathetic feelings, the fears and the hopes. The conscience and the moral affections are not addressed *chiefly*, as certainly they should be. Men may be aroused to think by appeals to their fears; and therefore it is quite proper thus to address the careless. Men may be excited to desire religion by appeals to their hopes; and therefore it is well to hold up heaven to their view. An appeal to the sympathetic feelings may be the means of gaining for the truth a more interested and favorable hearing. But let it not be forgotten, that the seat of true religion is not chiefly, or at all in either of these classes of feeling, nor in all of them together. In the dread of punishment there is nothing morally good, nor is there any thing good in the mere desire or hope of happiness here or hereafter. In the sympathetic feelings there is nothing of a moral character; and in their nature they are transient. Whilst, then, it may be quite proper to make appeals to these classes of feelings, let it not be forgotten that the appeal must be mainly to the conscience and the moral affections. Regeneration is the giving of a new *heart*. No man ever became a true Christian merely because he feared future punishment, or merely because he desired future happiness. The true convert sees the character of God to be lovely, and he loves it; he sees sin against God to be wrong and hateful, and he hates it. Now, it is in the great doctrines and principles of the Gospel, not excluding also the moral law, that the character of God is seen in the true light, and that sin appears "exceeding sinful." These are the themes, therefore, which are blessed of God to the enlightening and conversion of sinners. So long as the preaching continues to be *instructive*, the convictions of those awakened will be deep and clearly defined; and there will be few spurious conversions.

Fourth. This brings us to a fourth evil arising from the change in the character of the preaching, viz., there is greater danger that the professed conversions will be spurious. Unconverted persons have no distinct idea of the peculiar views and feelings of the true Christian. Nothing is more common, therefore, than for them to suppose them-

selves to be converted, when they have experienced no radical change; and the danger of error on this subject is in proportion to the degree in which they are conscious of feelings of a religious character, or feelings connected with religion, but which may be experienced by unconverted persons; and in proportion to the prevalence of excitement around them. Let the doctrines of the Gospel be clearly set forth, and set forth in their practical bearings on the heart and life; and let the views and exercises of renewed minds, as they are contained in the Scriptures, be kept before the minds of the people, and the Holy Spirit will make his own truth effective to their conversion.

It is a fact replete with instruction, that in most revivals those received into the church during the earlier stages of the work, hold out well; whilst the large proportion of backsliders and apostates will be found amongst those received in the later stages of it. The reason is obvious. The former were either impressed before it was supposed that there was a revival, or before the character of the preaching was changed from the instructive to the hortatory; the latter were impressed after that change was made. The former were sanctified through the truth; the latter were excited by appeals to their sympathetic feelings, their hopes and their fears.

The fifth evil resulting from the change in the character of the preaching is, that revivals are of short continuance, and are followed by a painful and unhappy reaction. A genuine revival, wisely managed, will not be as the morning cloud and the early dew; and instead of being followed by a long season of spiritual deadness, it will leave the church with an elevated standard of piety, and in a healthy, growing state. In the nature of the case it must be so. A true revival begins in the church; and it is indicated by the increase of the life and vigor of the graces of God's people. During the progress of the work, the Spirit's influences are enjoyed in an unusual measure by them. Consequently they are growing in grace and in the knowledge of Jesus Christ more rapidly than at ordinary times. Now, if, immediately after the close of the good work amongst the impenitent, the standard of piety in the church is found to be low; if a season of apathy and spiritual deadness follow; the evidence is painfully decisive, that some great error has been committed. The evils resulting from such reaction are very great.

If the preaching is chiefly hortatory and declamatory, the appeal will be chiefly to those classes of feelings which do not principally constitute vital piety; and these will, in a large measure, take the place

of those higher affections which are specially to be cherished. Or the appeals, when the preaching is mainly hortatory, are of a character which fails to strengthen the Christian virtues. Christian faith, and love, and humility, are not strengthened by exhortations to believe, to love, and to be humble, but by the clear and forcible exhibition of those truths which are adapted to call these graces into vigorous exercise.

The great truth which we desire to insist upon, as of vital importance, is—that in the commencement, and during the entire progress of every revival, the preaching should be *instructive*; that it should be addressed as much to believers as to the impenitent; and that the instruction given should not relate so much to the *danger* of the impenitent, as it should hold up before both believers and impenitent persons the cross of Christ, and the great doctrines, duties, and promises which cluster around the cross. So far as we have, in the Scriptures, specimens of the preaching of the Apostles, they strongly confirm what we have now said.

In another number we may have something more to say on this interesting subject.

DIVINE DECREES.

In preceding numbers we have contemplated the character of the Great God. We have seen the world created by his hand, and man placed upon it, bearing the image of his Creator. We have seen him put on trial in Eden, not as an individual, but as the representative of his race. We have seen his fall and its results in the universal depravity, mortality and ruin of mankind. It is now time to raise the question—For what purposes did God create this world and man? Every intelligent being acts with design; and all his works have an aim. God is infinitely intelligent. Neither reason nor the Scriptures allow us to suppose, that he acts without choosing ends and the means of accomplishing them. We are in a world created by him; and we constitute a part of a great family of rational, accountable, immortal beings, placed by him in the world. It is natural, and it is right to inquire how far he has revealed his purposes in connection

with the world and man. Let us begin our inquiries with plain, uncontrovertible truths; and from these let us cautiously and prayerfully rise to those which are higher and more difficult.

1. God created this world and placed man upon it for some end or ends worthy of himself. Throughout creation, so far as our observations can extend, we see adaptations of means to ends. The light and the eye are mutually adapted to produce vision. The air and the lungs are mutually adapted to sustain animal life. The world and the universe present to our contemplation one strangely complicated machinery with millions of mutual adaptations of things to particular ends. But we cannot avoid the conviction that, beyond and above all these, there is some great purpose to be accomplished by means of the world and man. That God designs to glorify his own name, there can be no doubt; for Paul says—"For of him, and through him, and to him are all things." (Rom. 11: 36.) Again—"Thou art worthy, O God, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4: 11.) And again—"The Lord hath made all things for himself; even the wicked for the day of evil." (Prov. 16: 4.)

Now, if it be true, as it unquestionably is, that God created the world and man for his own glory; the question arises—In what way is he chiefly glorified? All his works exhibit his perfections, and, therefore, glorify him. "The heavens declare the glory of God; and the firmament showeth his handy work." "All thy works shall praise thee, O Lord." But God is glorified in a far higher degree by the redeemed church of Christ, than by all his visible works; for in the plan of redemption his *moral perfections*, which pre-eminently constitute his glory, are wonderfully displayed. It is by the church that "the manifold wisdom of God" is made known to "the principalities and powers in heavenly places;" and it is displayed according to the Divine purpose. (Eph. 3: 10, 11.) We thus arrive at two great truths, viz: 1st. That God created the world and man for his own glory; and 2d. That the glory of God is seen mainly in the plan of redemption through Jesus Christ. From these truths we reach legitimately and unavoidably the conclusion, that the great purpose for which the world and man were created, was—that God might be glorified by means of the redeemed church.

2. God is now governing the world and man with reference to the great end for which they were created. A wise man, when he fixes upon an end to be accomplished, selects the proper means and employs them till the end is gained. God is infinitely wise; and, therefore, he

choso and is using the means, as well as the end. And since it is impossible to suppose, that he would determine upon an end that could not be accomplished; or that he would select means that were inadequate to accomplish the end which he designed to effect; it follows, that whatever end he has determined upon or decreed, will certainly be accomplished. On this point we are not left to our reasoning; for the language of the Scriptures is perfectly unequivocal. "There are many devices in man's heart; nevertheless the counsel of the Lord, that shall stand." (Prov. 19: 21.) "I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isaiah 46: 3, 10.)

God created the world and man for a great end; and he is now governing the world and man, so as certainly to accomplish that end. "The Lord reigneth." He "worketh all things after the counsel of his own will." (Eph. 1: 11.) Christ as Mediator is appointed "to be head over all things to the church." (Eph. 1: 23.) He has in his hands all power in heaven and in earth. (Math. 28: 18.) And "he must reign, till he hath put all enemies under his feet." (1 Cor. 15: 25.) The world is under Christ's mediatorial reign; he is "King of kings and Lord of Lords." The influences by which he governs the world and man, may be divided into two general classes, viz: material and spiritual. He governs matter in accordance with immutable laws, interposing in his own way to effect his purposes. He sends or withholds rain, and thus fills the land with plenty, or curses it with famine. He regulates the seasons, blessing the people with health, or sending disease and death. No reader of the Bible needs to be told, that famines are universally represented as Divine judgments, and fruitful seasons as manifestations of the Divine goodness. It is partly in view of God's control of the material world, that our Saviour teaches us to pray—"Give us this day our daily bread." It is in view of this same doctrine that the Psalmist says—"The Lord is my shepherd; I shall not want." And Solomon says—"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.)

But God governs the minds of men; and the influence which he exerts upon them is of two kinds, viz: providential and sanctifying. These two kinds of influence include all the power which he exerts upon the minds of men. Let us first, consider the *providential* influence. Under this head we include all that influence, which does not

renew and sanctify the heart. It is, in some instances, merely the influence of *motives*; in others, there is a spiritual influence exerted. God *hardened* the heart of Pharaoh by leaving him wholly under the control of his depraved affections and passions; and then the desire to retain the Jews as his servants, was a motive strong enough to induce him to refuse to let them go. As water becomes hard as a stone, when the caloric is withdrawn from it; so does the human heart become hard and unfeeling, when God leaves it to itself. (Rom. 1: 24-26.) Abimelech was *restrained* from acting improperly toward Sarah, whilst she was in his house. (Gen. 20: 6.) "For I also withheld thee from sinning against me." Joseph was sent into Egypt. "And God sent me before you to preserve you a posterity in the earth." (Gen. 45: 7.) He was sent through the instrumentality of his wicked brothers and of the Ishmaelitish merchants. Rehoboam took the counsel of the young men, instead of that of the old men; "for the cause was from the Lord, that he might perform the saying, which the Lord spake by Ahijah, the Shilonite unto Jeroboam the son of Nebat." (1 Kings 12: 15.) Cyrus, in taking Babylon, simply fulfilled God's purpose; and when he allowed the Jews to return to Jerusalem, he acted under divine influence. God said of Cyrus, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44: 28.) And in the first year of his reign, "that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom," in which proclamation he said, "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem." (Ezra 1: 1, 2.) When Ezra sought and gained aid from the king of Babylon to complete the temple, he ascribed his success to Divine influence upon the king's heart; and he said—"Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes." (Ezra 7: 37, 38.)

The Scriptures abound with facts and passages like these, from all which the conclusion is most fully warranted, that in various ways and by effective influence, God controls wicked men, so as by their instrumentality to accomplish his purposes. "And he doeth according to his will in the army of heaven, and amongst the inhabitants of the earth." (Dan. 4: 35.)

God controls many minds mainly by his sanctifying influence. His Spirit convinces them of sin. He takes away their stony hearts, and gives them hearts of flesh. He quickens them into spiritual life. He creates them unto good works. He works in them to will and to do. Thus they become his children; and then, by his providence and grace, he finishes the work thus begun. He uses means. The word of truth is presented to their minds; and the dispensations of Providence bring them under the influence of the truth, and arrest their attention to it. But sanctification is emphatically God's work. We state these truths now; and we propose to confirm them, before we close this discussion, by references to the language of God's word.

The truths now stated prepare the way for an explanation of the doctrine of the Divine purposes, which, if we mistake not, will obviate most of the objections urged against it. No doctrine has been more constantly and grossly misrepresented and caricatured. Indeed we do not remember to have seen it correctly stated by any one who has undertaken to controvert it. Let the following statement of it be carefully considered.

The purposes or decrees of God are properly divided into three classes :

1st. There are some things which he purposed to do by the immediate exertion of his power. Thus he purposed to create the world; and he said: "Let us make man in our own image." And in the case of every sinner who is converted, there is the exertion of Divine power, though ordinarily in connection with revealed truth. Miracles, wrought in confirmation of the truth, belong to this class,

2nd. There are some things which God purposed to do *indirectly*, that is, by means of what are termed *second causes*. Thus "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Math. 5 : 45.) Thus he gives us daily bread. Thus he protects his people. All our blessings are truly from God; and yet we do not look upon them as miraculous interpositions. In the wilderness, God fed his people miraculously; and it is still true, that "every good gift, and every perfect gift, is from above, and cometh down from the Father of lights." (James 1 : 17.) Yet providential blessings are bestowed in connection with the use of means.

3rd. There are some things which God purposed to permit and to overrule to his own wise ends. Thus he permitted the temptation and the fall of our first father and mother. The language of the Westminster Confession is in point here : "Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden

fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory." (Ch. 4.) That God could have prevented Satan from tempting Adam and Eve, no one will deny. That he was indifferent with regard to the temptation, no one will pretend. That he did permit the temptation, none will deny; and surely none will deny, that he had reasons for permitting it. Now, since the world and man, as we have seen, were created for his glory; and since he is glorified mainly by his redeemed Church; is it not clear, that he chose to permit the temptation, because he purposed to order it for his own glory in connection with the plan of redemption?

Again, God sent Joseph into Egypt. This the Scriptures expressly declare. How did he send him? Not by miracle, but through the instrumentality of wicked men. Did he dispose them to wickedness? Most certainly not. Since, then, Joseph's brothers sold him, because they hated him; and the Ishmaelitish merchants bought him, because they loved money; and since it was by this means he was carried into Egypt; how can it be true, that God sent him? The answer is,—God in his providence overruled their evil designs for the accomplishment of his benevolent purposes. This is Joseph's own explanation of the matter. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50 : 20.) Joseph's brethren hated him, and resolved to kill him. This God prevented. The same hatred, then, induced them to determine to sell him. This God permitted. But they might have sold him to men traveling to some other region; whereas God's purpose, as it had been revealed to Abraham (Gen. 15 : 13.), was to send him into Egypt. He, therefore, so ordered it, that the merchants came along just at the proper time, and were going to the proper place. But they might have sold Joseph to any one of ten thousand men in Egypt; or might have kept him as their own slave. God in his providence so ordered things, that Joseph was sold to Potiphar, "an officer of Pharaoh, captain of the guard." It was, however, God's design that Joseph should become known to Pharaoh, and should rise to great power in Egypt. He, therefore, permitted Potiphar's licentious wife to slander him; and he so ordered things, that he was thrown into the prison in which were Pharaoh's servants, whose dreams he interpreted.

Now two things are absolutely certain, viz.: 1st. That God was not the author of the hatred of Joseph's brethren, which prompted them to sell him; nor of the covetousness of the merchants, which prompted them to buy him and sell him; nor of the licentiousness of Potiphar's

wife, which prompted her to slander him. 2d. That God did so overrule and control the evil passions of all these persons, as by means of them to accomplish his wise purposes. He purposed to send Joseph into Egypt, and to raise him to power there; and he used them to fulfil his purpose. The history of God's dealings with Joseph, does most strikingly illustrate and prove the doctrine of the Westminster Confession, that "the Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin." (Ch. v, sec. 4.)

Let us examine this language. It teaches, that God's providential control does extend to the sins of angels and men. How does it extend to them? Does God *dispose* them to sin? The Confession teaches no such thing. God's providential control extends to the sins of angels and men.—1st. In that He *permits* them; 2d. In that He *bounds* and *controls* them. Joseph's brethren hated him. God *permitted* this. They resolved to kill him. God *bounded* their evil passions, and so ordered it that instead of killing him they *sold* him to men going to Egypt. Can any thing be clearer? And will any one pretend, that because God determined to *permit* the hatred of Joseph's brethren, he was the *author* of that hatred? or that because he so *bounded* it as to order it to his own glory, he was the *author* of it? This absurd and unscriptural position must be taken; or the charge, that this doctrine makes God the author of sin, must be withdrawn.

We have now pointed out the three classes of divine purposes. To which of these can any believer in the inspiration of the Scriptures object? He cannot object to those things which God purposed to do by his own immediate power; for they are all wise and good. He cannot object to those things which He purposed to do indirectly, as in the bestowment of providential blessings; for these, too, are wise and good. He cannot object to God's *permitting* sin; for most certainly it is permitted. Will he object to God's bounding the evil designs of men, so as to prevent evil, and bring good out of them? Will he pretend, that wicked men must be turned loose without providential control?

Let it be understood, that all the purposes of God connected with

this world and with man, are fulfilled, now that the work of creation is completed, by his providential control and by his sanctifying influence. Which of these can any believer in the Scriptures reject? Is not the Bible full of both? And what would be the condition of this world without both?

3. The purposes of God extend to "whatsoever comes to pass" To this there can be no valid objection. For if God might so bound and control the purposes of Joseph's brethren, and of the other parties concerned, as to order them to his own wise ends, there can be no reason why He may not do the same thing with regard to any number of men, or to every man in the world. If he might send the proud king of Assyria to punish the backslidings of the Jews; why might he not control and direct the movements of every other proud and ambitious man? "O, Assyrian," says he, "the rod of mine anger, and the staff in thine hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. Shall the axe boast itself against him that heweth therewith, &c.?" (Isa. 10: 5-15.) The Assyrian king is free to have his own motives and plans; but God will bound and order his goings, so as to accomplish his own purposes. He is the *axe*—the instrument in God's hand; and yet he is a free agent. Why may not the same be true of all other bad men?

That the purposes of God do extend to whatsoever comes to pass, is perfectly clear from the following considerations:

1st. The providence of God extends to whatsoever comes to pass. It extends to all the plans and movements of men. So says Solomon—"The heart of a man deviseth his way; but the Lord directeth his steps." (Prov. 16: 9.) Jeremiah says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." The providence of God extends even to the life of a sparrow. "Are not two sparrows sold for a farthing? and one of these shall not fall on the ground without your Father." (Mat. 10: 29.)

On this point our Arminian brethren agree with us. John Wesley has a sermon on the doctrine of Providence, on the text—"Even the hairs of your head are all numbered." In this sermon, Mr. Wesley

contends earnestly, that God "is concerned every moment for what befalls every creature upon earth; and more especially for every thing that befalls any of the children of men." He says, "It is hard, indeed, to comprehend this: nay, it is hard to believe it; considering the complicated wickedness, and the complicated misery, which we see on every side. But believe it we must, unless we will make God a liar; although it is sure, no man can comprehend it. It behoves us, then, to humble ourselves before God, and to acknowledge our ignorance. Indeed, how can we expect that a man should be able to comprehend the ways of God?" Mr. Wesley denies that there can be a *general* providence, without a particular providence. He says to the objector—"You allow a *general* providence, but deny a *particular*. And what is a general, of whatsoever kind it be, that includes not particulars? Can you instance in any general that is not? Tell me any genus, if you can, that contains no species? What is it that constitutes a genus, but so many species added together? What, I pray you, is a whole, that contains no parts. Mere nonsense and contradiction." It is clear, then, that the providence of God extends to whatsoever comes to pass.

2nd. God, in His providence, is simply fulfilling His purposes. His providential control is either accidental or designed. It is impossible that it can be accidental; for no intelligent being acts thus. Intelligence aims to accomplish ends by suitable means. And if it were conceivable, that God's providential control could be accidental, it would be neither wise nor good. But no one will pretend, that there can be such a thing as an accidental providence. Inevitably, therefore, we reach the conclusion, that God's providential control is but the carrying out of His wise purposes. Now, if His providential control extends to whatsoever comes to pass, His purposes must have precisely the same extent. His works are the carrying out of His purposes; therefore, His purposes must be co-extensive with His works.

Now, since it is certain, that the providence of God extends to whatsoever comes to pass; and since in his providence he is simply fulfilling his purposes; it follows, that his purposes extend to whatsoever comes to pass; or, which is the same thing, God has foreordained whatsoever comes to pass. This conclusion, it seems to us, cannot be avoided.

4. The purposes of God are eternal and immutable. To this truth there can be no objection, if it be admitted, that those purposes do exist, and do extend to all things. For all the objections urged against the eternal purposes of God, lie against the purposes themselves, not against the period of their formation, whether in time or before time.

For, since the purpose must exist before the act or series of acts to which it gives rise; if it is unjust, or if it interferes with man's free agency; these results will follow as certainly, if the purpose exist one day or one moment before the act or series of acts, as if it existed from all eternity. But the attributes of God compel us to admit, that all his purposes must be eternal and immutable. All the purposes of intelligent beings are based upon knowledge, real or supposed. Men form new purposes from time to time, only because they gain additional knowledge. Their plans extend as far into the future, as their certain or probable information; and every new purpose formed, is in consequence of new knowledge gained. Men change their purposes, because they discover, that their information was incorrect. Every change of purpose is caused by a corresponding change of views. But God learns nothing new; and, therefore, forms no new purposes. God never discovers that he was under erroneous impressions; and, therefore, he never changes any of his purposes. It is consequently as true of his purposes as it is of his attributes, that "with him is no variableness, neither shadow of turning." Accordingly the Scriptures constantly represent his purposes as eternal. Did he determine to send into this fallen world his only begotten Son? "He verily was foreordained before the foundation of the world." (1 Pet. 1: 20.) Did he determine to call and save a multitude of sinners?—he does it "according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1: 9.) Did he determine by means of his redeemed church, to show to principalities and powers in heavenly places his manifold wisdom?—it was "according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3: 11.)

But it is asserted, that the doctrine of Divine Decrees is inconsistent with man's free agency, and, therefore, with his accountability. This objection is obviated, in large part, by the explanation of the doctrine already given. If the doctrine were what it is so constantly represented by its opposers; there might be force in the objection; but as it is really held by the Presbyterian Church, and by other enlightened Calvinists, the objection has no force. On this point, however, we propose to say something in our next number.

THE LAW OF EXPEDIENCY.

There are some things which ought to be done in all circumstances, and others which ought not to be done in any circumstances. These are things commanded or forbidden by the moral law. There are other things which, in themselves, are neither morally good nor bad, but to which circumstances may impart a moral character. They are things which, in some circumstances, it may become our duty to do; or things which circumstances may render it sinful to do; but, considered apart from circumstances, they may be performed or omitted, as one chooses. These things, which constitute a very large class, are to be governed by what may be called *the law of expediency*. The great principle of this law is this: There are certain things which God has commanded us to do. The obligation to do those things necessarily involves the obligation to avoid whatever tends to prevent us from doing them, and to perform whatever will facilitate the doing of them. To this principle Paul has reference, when he says: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth." (1 Cor. 10: 23, 24.) He is writing respecting the eating of things offered to idols; and the obligation he sets forth, is to seek the spiritual edification of others, rather than our own gratification. The word *wealth*, in this passage, means simply *advantage* or *good*.

We can now easily understand the principle involved in the law of expediency. Christians are under strong moral obligation to promote each other's spiritual edification, and to do what they can to secure the conversion of the impenitent. "We then that are strong ought to bear the infirmities of the weak. Let every one of us please his neighbor for his good to edification. Even as Christ pleased not himself," &c., &c. (Rom. 15: 1-3.) Christians, then, are bound to avoid all indulgences, though in themselves innocent, which would prevent, in any degree, the discharge of this duty,—the accomplishment of this end. For example, in the primitive churches there were both Jewish and Gentile converts, having respectively those prejudices which naturally grew out of their previous modes of thought. The former were disposed to insist on those distinctions between clean and unclean meats, which

are found in the law of Moses, and to regard as sacred the Jewish holy-days. The latter had no such conscientious scruples. Out of this difference arose unpleasant feelings and mutual censures. Paul charges them to bear with each other's prejudices in regard to those things, which were really indifferent. If the Jewish convert esteemed certain days as holy, and chose to observe them religiously, let him do so. If the Gentile convert had no such regard for Jewish holydays, and felt that he ought not to observe them religiously, let him enjoy his own opinion. "Let every man be fully persuaded in his own mind." The same principle is applied to distinctions between meats. Paul knew, "that there is nothing unclean in itself;" and yet it is evident, that "to him that esteemeth anything to be unclean, to him it is unclean." That is, it would be sinful for an individual to eat anything which he believed God had forbidden him to eat.

But here comes in the law of expediency. The Apostle teaches, that the eating or not eating is indifferent in itself,—is neither good nor bad. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not, then, your good be evil spoken of." "Let us, therefore, follow after the things which make for peace, and things where-with one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." That is, it is the clear duty of every Christian to seek the peace of the church, and the edification of its members; but it is not the duty of a Christian to eat any particular kind of meat. Now, if the eating of any particular kind of meat, or the drinking of wine, will impair our Christian influence over any of our brethren, will create disturbance in the church, or in any way is likely to lead them to sin, then the obligation to abstain is clear. And he who, under such circumstances, will eat or drink, proves that with him the gratification of his appetite is preferred to the peace of the church and the edification of believers. The duty to seek these things, necessarily implies the duty to abstain from the indulgences which interfere with the discharge of that duty.—(Rom. 14.)

The law of expediency was likewise applied by the Apostle to the eating of things offered to idols. We know, says he, that an idol is nothing in the world; but every one has not this knowledge. "For some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience, being weak, is defiled." Now,

if a weak brother should see one better informed sit at meat in the idol's temple, his conscience would be emboldened to eat, and he might be led into idolatry. "And through thy knowledge shall the weak brother perish, for whom Christ died. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8.) The principle is perfectly clear. Every Christian is bound to seek the edification of his brethren, the peace of the church and the conversion of the impenitent; and, therefore, he is bound to abstain from all indulgences, though in themselves allowable, which tend to hinder him in the discharge of these duties. Most cheerfully will every true Christian endure that self-denial which the good of Christ's cause demands. This principle has one of extensive application. It requires us, in things indifferent, to respect the weaknesses and prejudices of Christian brethren and of worldly persons, so that we may do them no injury, and may exert upon them a good influence. It is applicable :

1. *To temperance.* It would be difficult, perhaps impossible, to prove, that to drink intoxicating liquors, except as medicine, is in all cases sinful. It may be shown, indeed, that the habitual use of such drinks, even in very moderate quantities, is injurious to the health, and begets an appetite which becomes a powerful temptation to degrading vice; and on these two grounds alone the duty of abstinence may be properly urged. For clearly we have no right to injure our health, or to go into temptation, in order to comply with custom, to please acquaintances, or to gratify our taste. But the duty may be very strongly urged on the ground of *expediency*. As a weak brother might be led into idolatry, or an idolater confirmed in his error by seeing a well informed Christian sitting at a feast in an idol's temple, so may young persons or others not so well guarded as the Christian, be led into the habit of drinking, by seeing a professor of religion use intoxicating liquors as a beverage. Or persons who have been habitual drinkers, but have reformed, may be induced thus again to taste the poison, and may be ruined. Suppose a dozen persons at a dinner table, one of whom has been, more or less, an intemperate man, but has wholly abandoned the use of intoxicating drinks. Wines and brandies are on the table. Every other individual drinks one or the other of these liquors. It requires no ordinary courage for the reformed drinker, under these circumstances, to abstain. If he should refuse to drink, remarks of a mortifying character may be made. He drinks, and is ruined. Let every Christian resolve so to act, that his conduct shall

never tempt a human being into intemperance. Let his unbroken influence be exerted in the right direction.

And here we cannot but notice a very prevalent custom, which has greatly surprised us. None are so deeply interested in discountenancing intemperance, as women. What greater affliction can there be, than a drunken husband, or brother, or son? Yet it is quite common for pious ladies to have *brandy peaches* on their tables, and to invite their guests to partake of them. Peaches are delicious fruit. Why they should be soaked in poison, before being set on the table, it is difficult to imagine. But in no way can the fatal appetite be more easily formed, than by such means; and there is no way in which those who would be ashamed to drink brandy in the presence of ladies, can so easily and pleasantly indulge the taste. A single peach or the half or quarter of it, may ruin a man who has been struggling to overcome the wretched habit of drinking intoxicating liquors. For this thing there can be no possible justification; and if any of our lady readers have allowed *brandy peaches* to be placed on their table, we sincerely hope they will test this matter by the Scripture law of expediency. It is wrong. The same may be said of other articles of food, in which small quantities of intoxicating liquor are put.

2. The law of expediency applies to *dancing and some other amusements*. Let it be admitted, though it is certainly not true, that a Christian might attend dancing parties, and move gracefully in the giddy circle, without injury to himself. Yet against his doing so there are two arguments, which, as it seems to us, are conclusive. In the first place, there are great numbers in the church who believe dancing to be wrong, and who have little or no confidence in the piety of professors who indulge in it. The consequences are, that the professor indulging in this amusement, not only loses his influence with such persons, but impairs the true peace and unity of the church. Imagine a church the members of which have little or no confidence in each other. What efficiency could such a church have? But every dancing member pursues a course the tendency of which is to produce such a state of things. Let it be admitted, if you please, that opposition to dancing is a mere prejudice. Yet it is a prejudice extensively prevalent in the church, not in weak minds only, but in multitudes of the strongest. Now, since Paul exhorted Christians to abstain from eating meat, because of the prejudices or weak consciences of their brethren, with what consistency can any Christian refuse to be governed by the same principle? It is not a *duty* to dance: this is certain. It is duty to preserve and extend our Christian influence, and to seek the peace

and edification of the church : this is certain. Dare we, then, disregard a duty to Christ, in order to gratify a taste or a fancy? What is our religion worth, if for such a purpose it will not bear so small a sacrifice?

But this prejudice, if such it must be considered, is not confined to the church. It is felt by multitudes of non-professors. They believe, that the dancing party or the ball room is no place for a Christian; and they know, that this is the prevailing sentiment amongst godly people. Over these the dancing professor can exert no good influence. Nay,—he furnishes them a plausible excuse for their own worldliness; and he brings reproach upon the cause of Christ. Now, will any one pretend, that dancing is so great a good, that a disciple of Christ ought not to forego the enjoyment of it for such considerations? Even if the self-denial were far greater than in the case of any real Christian it can be, ought not every child of God to rejoice to make it? Is it so, that true religion furnishes so little enjoyment, that its professors must resort to amusements of which the very best that can be said, is—that they are of doubtful propriety in themselves, and in which it is impossible for them to indulge without compromising their Christian standing and the cause of their Saviour? It is really astonishing that this particular amusement should be so very fascinating. Let the Scripture law of expediency be applied to it; and the question, with the conscientious Christian, will soon be settled.

3. The law of expediency applies to the hearing of the preaching of errorists. We do not mean to intimate, that there is no other law which applies to such cases. It is too common for Christians, when they have not preaching in their own churches, to go on Sabbath to hear men whom they themselves regard as fundamentally heterodox. The tendency and the effect of the preaching of such men, as they must believe, is to hinder the progress of the Gospel, and to ruin the souls of men. How the going to hear such preaching on the Sabbath, can be reconciled with the command to keep it *holy*, we are at a loss to conceive. Nor can we see how the true disciples of Christ can spare those sacred hours for such a purpose. The object is either to while away an hour or two that hangs heavily on their hands, or to please friends whose partialities lie in that direction, or to gratify curiosity. How can the conscientious Christian act from either of these motives?

But the law of expediency applies to such cases on Sabbath days and on other days. When orthodox Christians are seen going to such places, others are induced to go, who, less instructed, may embrace ruinous error. And the impression is made, that one church is about as good as another, irrespective of its creed. This mischievous senti-

ment is already too prevalent. Let no Christian lend his influence to extend it.

One may, indeed, be so placed, that, being under obligations to expose prevailing error, it may be his duty to hear an errorist preach; just as a minister of Christ may feel it his duty to read the works of infidels, that he may be the better able to guard men against them. Just so physicians make *post mortem* examinations, that, having discovered the workings of disease on the human system, they may be able the more effectually to counteract it. But we would be much surprised to find any one make such examinations for his own entertainment; and so would we be astonished to find a Christian minister amusing himself by reading Paine's *Age of Reason*. Why should Christians, then, be so often found listening to the plausible and fatal errors of false teachers?

The law of expediency is of very extensive application; and it behoves Christians to study it. There are ten thousand things in the course of one's life, to which it ought to be applied. In the ordinary affairs of life, all persons are accustomed to act upon the principle which constitutes this law. For example, to sleep during the night, is not sinful; but to sleep, when a sick relative needs attention, would be wrong. To visit one's friends, is not sinful; but were a mother to go out visiting, when a sick child required attention, she would be justly censured. Things indifferent become sinful, whenever they interfere with duties; and things indifferent become obligatory, whenever they contribute to that which duty requires us to accomplish.

The life of the Christian is one of self-denial, not only in respect to ungodliness and worldly lusts, but in respect to all indulgences which interfere with the great work he is called to do. It is a work so unspeakably important in all its bearings, and so honorable, that an angel might rejoice to engage in it. Then let the blood-bought disciple of Christ rejoice to take up his cross daily, and follow his Redeemer.

SIGNS OF THE TIMES.

Three events have occurred within the last twelve months, which have arrested the attention of all reflecting men, viz: the money crisis, the rebellion in India, and the great revival now in progress. Each of these events has connected with it circumstances so peculiar, as justly to challenge the careful and serious consideration of every reflecting mind.

The money crisis found our country in the enjoyment of unprecedented prosperity. Riches had been rapidly acquired; and the love of money was urging men on to enlarge their business or to extend their speculations. The crisis came suddenly and unexpectedly. Shrewd men, whose business it was to observe the clouds in the commercial sky, saw no sign of the approaching storm. None of the causes which usually produce such crises, seemed to operate. In every part of the country, crops were uncommonly abundant. Business had not been affected by interruptions in the navigation. Money was abundant in the country. One prominent banking institution, which had enjoyed unbounded confidence, suspended. A panic, as in the cry of fire in a crowded hall, commenced. Rapidly it extended from east to west. Confidence was first shaken, and then destroyed. Men who had money, hoarded it up. Banks suspended or broke, and stocks became almost worthless. Multitudes who thought themselves rich, suddenly saw poverty staring them in the face; and multitudes more found the gains of years of labor swept away, as in a moment. The panic passed over to Europe, and did its work there.

In the history of our country, such a commercial crisis was never before known—so causeless, yet so general and so disastrous. No similar trouble ever did so much to prove to thinking men the uncertainty of worldly possessions, and the truth that God does exercise a providence over the affairs of man. The church stood rebuked for her worldliness; and impenitent men looked around them to see whether there could be any certain portion in this world,

This extraordinary visitation was followed immediately by another. The Sepoys in the British army in India mutinied. The rebellion was wholly unexpected, and found the English government wholly unpre-

pared to meet it. Its ramifications were very extensive. It had all the marks of a furious fanaticism; and the dreadful outrages committed indiscriminately on men, women and children, exhibited a most diabolical spirit. It seemed as if the fiends of hell had been turned loose. Evangelical missions, supposed to be firmly established, were broken up, and their property destroyed; and many valuable lives were sacrificed under most aggravated circumstances. It seemed as if the days of British rule in India were numbered; and as if the cause of missions in that benighted country, had been thrown back half a century. The Church in this country and in England had precious interests and long-cherished hopes there. It was evident, that God had a controversy, not only with England, but with the Church. Praying men sought earnestly for the cause, and besought the Head of the Church to over-rule the terrible calamity for good. The rebellion was suppressed; and English authority will probably be more firmly established in India, than before. The church, too, we hope and believe, will go forward in her great work with more zeal, and with a sense of more entire dependence on God.

These two events were immediately succeeded by the present extraordinary religious interest. Its commencement was nearly simultaneous in every part of the country, in country places, in towns and cities, and in all the different denominations. And whilst, as ever heretofore, the preached Gospel has been the chief means in the conversion of men; the religious interest seems to have extended to multitudes, who have not been accustomed to attend upon such means. The proportion of young persons and of females interested is not nearly so great, as in most revivals of religion. Large numbers of men in the meridian of life or of more advanced age—men hitherto absorbed in business pursuits—thoughtless, hardened men—have paused in their downward career, and remembered that God made them, that they are accountable to God, that they are sinners and need a Saviour. To an extraordinary extent the work is free from an undesirable excitement. Men feel, but it is the feeling of sober conviction of sin, and of their duties and necessities. Multitudes come together; and yet there is an order and a stillness rarely seen in so large assemblies. It is one of the most extraordinary features of this work, that men are inclined to attend meetings for prayer, even at very unusual hours. Large rooms thrown open for the purpose, in New York, in Boston, in Philadelphia, in Chicago, in Cincinnati, in Pittsburgh and other cities, are filled with men of business, from 12 to 1 o'clock. Very large additions have been made to the churches. We have recently seen it stated,

that in one week *fifty-thousand* persons made a public profession of faith. The extraordinary character and the extent of the work have arrested the attention of the secular press. Its progress forms a prominent feature of the daily news; and the astonishing progress of it calls forth serious comments. One of the most interesting features of this work, is the outflowing of Christian affection beyond the narrow limits of denominational interests. We see no movement looking towards the breaking down of denominational organizations. Each denomination is doing its own appropriate work. But the ministers and members of all the evangelical denominations can and do meet and pray and exhort together, forgetful apparently of minor differences, and rejoicing to recognize each other as children of the same Father, as followers of the same Saviour, as led by the same blessed Spirit, as engaged in the same great work for the salvation of the world. This is well. It is in precise accordance with the truth and the spirit of Christianity.

Such are some of the very remarkable features of this great work. That it has a cause, no one can doubt. To the Christian its character clearly indicates that cause. It is a great work of God. Let those who deny or doubt this, if they can, assign any other cause. To the reflecting mind, it is instead of a thousand arguments in favor of the truth of Christianity. To the believer it is another pledge of the final triumph of the Gospel in our fallen world. God can work when and where he pleases.

When we view the work in connection with the two events already noticed, we see evidence of the co-working of the providence and the grace of God. Christ is "head over all things to the Church," The world is under the mediatorial reign; and this reign is for the salvation of men. In the history of every believer, of every church and of the whole church and the world, it would be found, if we understood that history, that the providence of God is exercised with reference to the work of redemption. This is "the wheel within a wheel."

For some years past, however, there has been a state of things which seem inconsistent with this view. The providence of God has opened almost the whole world to the Gospel; and yet the Church has not been prepared to go forth and reap the fields white to the harvest. The number of ministers has been wholly inadequate to the great work; and the attractions of other professions and pursuits have directed the attention even of pious young men from the work of the ministry. Meanwhile the Churches have not been prepared to sustain a very large increase in the number of ministers. The standard of piety has been too low. May we not hope that the present great

work will remove the apparent inconsistency between the movements of Divine providence and the workings of Divine grace? The standard of piety, we may hope, will be elevated, and the number of ministers greatly increased. The churches will send forth their sons, and will sustain them in their work.

“The signs of the times” have now become a deeply interesting, and yet a very difficult study. When the question is asked—“Watchman, what of the night?” we fear, the answer must be—“The morn- ing cometh, and also the night.” There are cheering signs; but there are gloomy signs likewise. There were some great revivals of religion amongst the Jews, during the reigns of Asa and Hezekiah; and yet the general tendency of things was downward, until the church and nation were carried into captivity. Our country is now blest with great revivals of religion; and, therefore, there is ground to hope for the future. But after all, it may be, that error, fanaticism and corruption, will, on the whole, continue to gain upon us. If so, the future will be dark. It cannot be denied, that dangerous error has made alarming progress in parts of our country, which have heretofore held up the standard of truth. We ought not to be ignorant of the fact, that infidelity in the form of Phrenology, Mesmerism and Spiritualism, has got down amongst the masses of the people, and has made much progress amongst them. And it is too true, that those masses are very imperfectly reached, especially in our cities, by evangelical influences.

May God in his mercy give to his ministers and people, wisdom and grace to meet the crisis which is rapidly approaching, so that the powers of darkness shall not gain even a temporary triumph. If the revival shall have the effect to lead those whose speculations have corrupted their faith, back to the great doctrines of the cross; and if *revealed truth*, instead of fanatical views, shall mould and guide the intense feeling now everywhere manifesting itself; all will be well, and the results will be glorious. Undoubtedly the devil, if he cannot stop the work, will seek to mar it. When the Jews were re-building the temple, their adversaries, unable to prevent them, said—“Let us build with you; for we seek your God, as ye do.” Christian ministers need great wisdom in such a day as this.

For the *Presbyterian Expositor*.

REPENTANCE.

MATH. 3: 8.—Bring forth therefore fruits meet for repentance.

John the Baptist was a very plain preacher. He declared the truth without respect of persons. No matter who were his hearers, they were sure to hear the will of God clearly unfolded. Whether he spoke to the mixed multitude, to the fierce soldiers, to the proud Pharisees, to the unbelieving Sadducees, or to the infamous Herod, the truth was plainly and fully uttered. This was as it should be. Neither the fear nor the favor of man, should prevent the ambassador of heaven from faithfully delivering the message with which he is charged. That message is a call upon man to return to his duty, as a subject of the government of God. And this call is to be made upon all men, inasmuch as all stand in the same relation to that government,—the relation of *rebels*. The highest prince, as well as the meanest beggar, should therefore be faithfully admonished of his duty to repent and turn to God, for we are all hastening to the grave and to the judgment seat.

Repentance is a grace of the Spirit. It is his gift, or the effect of his operation upon our hearts. He so enlightens our minds, as to discover to us the evil of sin; so reveals to us the compassion of God in Christ, as to incline us to return unto him; so melts and moulds our hearts, as to turn us from our evil ways, and draw us to the cross. Jesus Christ is exalted to give repentance. (Acts 5: 31.) This he does by his Spirit. He it is that imparts to us correct views of sin, leads us to sorrow for it, to confess it to God and forsake it. No other repentance brings forth the meet fruit required.

Repentance is a duty. As we have sinned, we must repent. Though the Spirit leads us to repentance, he does not repent for us; though it is his gift, it is our act. It is a change of mind and a turning,—a godly sorrow for sin manifested by forsaking it. Being a fruit of the Spirit, it implies correct views of God. When one begins to repent, he begins to see the character of God in its true light. He sees its holiness, and admires it; and that holiness makes his sins appear the more monstrous and detestable. He sees the justice of God, and adores

it; and that justice gives him correct apprehensions of punishment, while it constrains him to confess it right. He sees the goodness and forbearance of God, and they open in his soul the fountains of penitential grief. He sees the mercy of God in Christ, and his heart breaks within him, he pours out his confessions, and, with the prodigal returning, says: "I have sinned;" and with the publican: "God be merciful to me a sinner." (Luke 15: 21, and 18: 13.) And while the penitent has correct views of God, he also has correct views of sin and of himself because of sin. Sin he regards as the abominable thing which God hates, and he also hates it. (Jer. 44: 4.) He abhors himself on account of sin; loathes himself, and repents in dust and ashes. (Job; 42: 6.) He looks upon himself as the chief of sinners, esteems himself the most unworthy, casts himself into the very dust of humiliation before God, and cries: "Unclean! unclean!" (1 Tim. 1: 15.—Lev. 13: 45.)

There is a spurious repentance. It may be the result of terrors of conscience; and it is followed by no permanent and thorough reformation of heart and life. Judas repented; but instead of turning to God, he went and hanged himself. (Mat. 27: 3-5.) So men now may repent, not truly, and die by their own hands. They may repent, because they fear the frowns of society, or the wrath of God; and yet be unhumbled in heart and corrupt in life. They may repent, after a manner, and yet bring forth no fruits meet for repentance. It is not every kind of repentance, therefore, which God will approve; nor should every pang of conscience, nor every confession of sin, be honored with the name. What is required is not the sorrow of the world which worketh death, but that godly sorrow which worketh repentance to salvation, not to be repented of. (2 Cor. 7: 10.) Thus the Psalmist speaks: "I thought on my ways, and turned my feet unto thy testimonies." (Ps. 119: 59.)

But why is repentance necessary? Because man is a sinner. (Rom. 3: 23.) As a rebel against God, he must confess his fault and forsake it, or die unforgiven. To pardon without repentance, would be to sanction the crimes of which men are guilty. If it be said, that this consequence is avoided by the fact that an atonement has been made, in which God has shown his hatred of sin and his determination to punish it; it may be answered, that this does not prevent the sanction of crime in pardoning the guilty without repentance, so long as they do not embrace the atonement as a basis of pardon. Although an atonement has been made, and accepted on the part of God as a satisfaction to his justice, yet it must also be *accepted by the sinner*, before he can

be entitled to its benefits. And for him to accept it without repentance, is an impossibility. Why was it necessary for Christ to die, and why did he die, but because the sinner deserved to die? And how can the sinner avail himself of the benefits of Christ's death, without acknowledging that he himself deserved to suffer as Christ did; yea, that he deserves the wrath of God for ever? But such an acknowledgment implies correct views of the character of God, of his holiness and justice, of the evil of sin, and of ourselves as sinners; and how can it be made without repentance? God has devised a way by which he can be just, and yet justify them that believe (Rom. 3 : 26.); but that way indispensably requires repentance on the part of man, and he must repent or perish. (Luke 13 : 3.) God has so decreed. The purpose has gone forth; and it is as immutable as his throne. The sinner must turn or die, repent or perish.

And he has many calls to repentance. God has not only revealed his will, which teaches the necessity of repentance, but he has so arranged the kingdom of providence and of grace, that the duty should be frequently enforced. He has sent his servants to preach repentance and remission of sin; and wherever they go, they deliver this message, and call upon men to repent and become reconciled to God. And their instructions are enforced by the dispensations of providence. Though God is good, and his works manifest his goodness,—though this world was made to be the dwelling place of happy beings,—yet the events which are constantly occurring, show the displeasure of God against sin. The sufferings through which men are called to pass, teach them the evil of sin, and plead with them eloquently to forsake it. Every pain we feel—every tear we shed—every affliction—every sigh and groan—has a voice which pleads with us to forsake the ways of transgression. And the mercies we receive flow from that goodness of God which should lead us to repentance. (Rom 2: 4.) The Spirit of God convinces of sin, of righteousness, of judgement, that he may lead us in the way of life. (John 18: 8.) Our duty, therefore, is not only made known, but pressed upon us, and we cannot innocently neglect it. Have we obeyed the calls which have been sounding in our ears from our infancy upward? Have we repented? Do we profess to be penitent? What evidence do we give that we are so? Do we bring forth the fruits of repentance?

These fruits are not works equivalent to repentance, or something which will answer as a substitute for it. It has no equivalent. There can be for it no substitute. It is something which every sinner must do, or die; and it is something which he should do immediately. There

is no necessity for waiting, no wisdom nor prudence in delay; for now is the accepted time. (2 Cor. 6 : 2.)

Among the fruits meet for repentance is faith. Whether faith or repentance is first in order, it is not necessary for us now to inquire, and much less to decide, though the decision were easy. It is enough for our present purpose to know, that they are inseparably connected, so that where one exists, the other must also. It is one of the distinguishing marks of genuine repentance, that it is always accompanied by faith in Christ. In this respect, it is remarkably distinguished from spurious repentance, and mere compunctions of conscience. In such cases, there are no proper apprehensions of Christ, no true reliance upon him for pardon and salvation. But where there is genuine repentance, there the soul apprehends Christ as the way of access to the Father,—the only sacrifice for sin,—and relies upon his merits for acceptance and eternal life. And now does our hope rest, not on our own works, not on our tears and prayers, not on the mercy of God without a satisfaction to his justice, but upon Jesus Christ, the sinner's friend? If we have faith, we have repented; but if we have not faith, neither have we repentance. How utterly vain, then, are the pratings of those, who, when urged to repent, say they do repent every day,—while, at the same time, they care no more for Jesus Christ, than did the Jews, who delivered him over to Pilate and the Roman soldiers to be crucified! That repentance which has no reference to the cross,—which does not lead to a humble reliance upon the atonement, is worthless. We must bring forth the fruit of faith, or renounce our hopes!

Among the fruits meet for repentance are peace and joy. These are inseparably connected with faith; and as they who have repented have faith, so have they also the graces of the Spirit. (Gal. 5 : 22.) Thus it is written: "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5 : 1, 2.) Here are peace with God and rejoicing in hope connected with faith; and as every true penitent has faith, so, to a greater or less extent, he has peace and joy,—not rapture always, perhaps but seldom, but sweet quiet and composure, resulting from reliance upon Christ, and usually proportioned to the firmness of this reliance. There is a false peace and a spurious joy. These are distinguished from the genuine by the fact, that they are not connected with faith,—have no connection with reliance upon the Saviour,—and of course may exist where there is no genuine repentance. We may cry peace and safety, when there is no peace nor safety. And we have reason to apprehend

that this is the case, when our peace and joy are not based upon faith and repentance, or have no connection with them.

Those fruits meet for repentance which have been named, are such as serve to satisfy ourselves of its genuineness. But we must also bring forth such fruits as will serve to prove to others that we are truly penitent.

Among these is the forsaking of sin. Repentance, it has been said, is a turning. In itself it implies, not only proper views of sin, and the confession of sin; but also the forsaking of sin,—turning from sin unto holiness. What evidence can one give that he repents of a crime, when he continues to repeat that crime? What evidence can one give that he repents of his sins, when he continues on in the practice of them? The true penitent, like the prodigal, returns to his Father's house, and submits to his Father's laws. (Luke 15 : 18–21.)

And a holy life is one of the fruits meet for repentance. Not a mere external rectitude,—not a forced conformity to the rules of propriety,—not a slavish devotion to forms and ceremonies,—but a heartfelt submission and obedience to the Gospel of Christ. Various considerations may induce an impenitent man to lead a life of general correctness; but the love of Christ constrains the true penitent to live not to himself, but to him who died for him and rose again. (2 Cor. 5 : 14, 15.) He not only forsakes his sins, but endeavors to conform his whole conduct to the revealed will of God, and so walks in newness of life. (Rom. 6 : 4.) Do you look for the evidence of his repentance? you find it in his daily walk and conversation. There you see him endeavoring to undo the evil he has done, and striving to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. (2 Pet. 3 : 18.)

I have now a question to propose, which demands a serious consideration and a solemn answer from every reader. And I put it in the form of a direct and personal address, with the hope that every one will consider it as addressed to himself. It is this: *Have you repented?* My aged reader, have you repented? And you, middle-aged man, or woman, have you repented? And my young friend, have you repented? Let the question come home to your heart, reader: have you repented? It is an honest question, an important question: let it come home; let it ring through every avenue of your soul: *Have you repented?* The importance of repentance, its necessity to your present peace and future happiness, have been imperfectly unfolded. It is a duty with which there can be no dispensation. It must be *done*, or your soul is *undone*. There is no salvation without it, no hope of heaven. It is pardonable for me, therefore, to be in earnest in asking the question: *Have you*

repented? And what answer do you return? Were it put to you now, by the Judge of all, what would be your answer? Did a voice from heaven inquire: Have you repented? what would be, what must be, the response of your heart?

“Repentance, then, is the great, immediate and pressing duty of all who hear the Gospel. They are called upon to forsake their sins, and return unto God through Jesus Christ. The neglect of this duty, is the rejection of salvation. For, as we have seen, unless we repent, we must perish. It is because repentance is thus indispensably necessary, that God reveals so clearly, not only the evil of sin, and the terrors of the law, but his infinite compassion and love; that he calls upon us to turn unto him and live, assuring us that he is the Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth. This call to repentance commonly follows men from the cradle to the grave. It is one of the first sounds which wakes the infant's ear; it is one of the last which falls on the failing senses of the dying sinner. Everything in this world is vocal with the voice of mercy. All joy and all sorrow are calls to return unto God, with whom are the issues of life. Every opening grave, every church, every page of the Bible, is an admonition or an invitation. Every serious thought or anxious foreboding is the voice of God, saying: Turn ye, for why will ye die? It is through all these admonitions that men force their way to death. They perish, because they deliberately reject salvation.”—*Way of Life.*

W. J. M.

SHORT EDITORIALS.

DEATH OF REV. THOMAS CLELAND, D. D.—This venerable minister of Christ closed his earthly career on the 31st of January, in the eightieth year of his age.

From early childhood, the name of Dr. Cleland has been as familiar to us as household words. One of the churches of which he was, for many years, pastor, that in Harrodsburg, is within twelve miles of the place where our youthful days were spent; and frequently he visited that neighborhood for the purpose of preaching the Gospel to a feeble church, or to solemnize marriages. His sterling integrity, his earnest

piety, his sound judgment and his pulpit eloquence, gave him great influence amongst the people; and the announcement that he was to preach, always collected a large audience.

For many years, Dr. Cleland was, we believe, the most popular Presbyterian preacher in Kentucky; and as he possessed a robust constitution, preached extemporaneously, commonly using a brief skeleton, and spoke with extraordinary ease to himself; his labors were much in demand. Few ministers, we believe, have enjoyed more extensive usefulness, both in the conversion of sinners and in the edification of believers. In several respects, he was an extraordinary preacher. He preached more on doctrinal subjects, than most ministers; and he had the happy tact of so illustrating doctrinal truths, as to strike the minds of the people; and at the same time, their practical bearing was exhibited with great effect. He was accustomed to converse familiarly with all classes of persons, in all states of mind; and thus he learned, what many ministers never learn, how to preach *to the people*.

The great excellency of his sermons, and one principal secret of his success, was — that they abounded in Scripture quotations and explanations. He did literally “preach the word.” A rich Christian experience enabled him to preach with far greater effect the precious truths the power of which his own heart had felt.

Dr. Cleland had an extraordinary control over the sympathetic feelings of his hearers. There was something peculiar in the tones of his voice, adapted to awaken in the minds of others the strong emotions of his own; and not unfrequently he introduced an anecdote, which he could tell with great effect. Under his melting appeals, we have repeatedly seen almost the entire congregation weeping, and in one or two instances, have heard them sob and even cry out. We have known no man who could so control the feelings of his hearers, as Dr. Cleland, when in his happiest moods.

His social qualities added much to Dr. Cleland’s influence. He was the furthest possible from moroseness; and he had none of that *professional dignity*, which rendered it difficult for either old or young persons to approach him. And if he could tell anecdotes in the pulpit, which would draw tears from all eyes, he could as readily tell anecdotes in the social circle, that would convulse all with laughter. Few ministers, we believe, enjoyed a more uniform cheerfulness, or contributed more to the cheerfulness of those around him.

Dr. Cleland was remarkable for the punctual fulfilment of his appointments, and for his uniform attendance upon the meetings of church courts. His efficiency, however, was mainly in the pulpit, not

in ecclesiastical bodies. His writings were chiefly, if not exclusively, of a controversial character. He did important service in the controversy with Barton W. Stone, and published some good tracts on Campbellism. His forte, however, was in the pulpit. He published a Hymn Book, which was much used in Kentucky from twenty-five to thirty years ago.

The great error of Dr. Cleland's life undoubtedly was identifying himself with the New School in the division of the Presbyterian Church, though none will call in question his sincerity. The range of his influence was thus greatly diminished, inasmuch as that body has been very small in Kentucky.

Having known him for many years, we were prepared for the announcement, that he has been looking forward "with pleasing anticipation to the period of his release." His ministry extended through a period of about fifty-four years. He reared a large family of children, two of whom are ministers of the Gospel, and one is the wife of a minister.

This imperfect tribute we feel constrained to pay to the memory of one whom we have long loved, from whom we and our father's family have received spiritual benefits in past years.

REVIVALS.—In times past, editors have felt it a precious privilege to record the revivals with which particular churches have been visited. But now this is impracticable. So numerous are these blessed works of grace, that our weekly papers and monthly periodicals would find room for little else, if they would attempt even a brief notice of them. For so glorious a work, resulting in the conversion of so great numbers of all classes, every pious heart is devoutly thankful, and for its continuance and extension every true Christian will fervently pray.

One of the most extraordinary phases of this great work, is the union prayer-meetings, filling with men of all classes the largest halls in our cities. We have had the opportunity, from time to time, of attending the meetings in Metropolitan Hall, in Chicago; and we have seen more than two thousand persons, many of whom could not obtain seats, all apparently solemn, and not a few deeply affected. The remarks, with a few exceptions, have been decidedly evangelical in their character, and both pointed and earnest. The prayers have been brief and often very earnest. Appropriate hymns have been sung apparently "with the heart and with the understanding."

Of the extent to which happy results may be anticipated from these

meetings, it would be premature to form an opinion as yet. Undoubtedly God will hear "the effectual fervent prayer;" and he will bless his own truth, wherever faithfully exhibited. Yet we do not doubt, that the permanent fruits of this great work will be found mainly in connection with the preaching of the Gospel. The interest awakened in many minds by these large prayer-meetings, we may hope, will lead them to the house of God, and thus they will be led in the ways of truth.

Let us rejoice and bless God for the evidence, that his Spirit is doing a great work in the land; and let us watch and pray, that the work be not marred by the weaknesses of men or by the devices of Satan.

DR. SPRAGUE'S GREAT WORK.—Four volumes of Dr. Sprague's great work, *Annals of the American Pulpit*, have now appeared,—the two first containing biographical notices of Congregational ministers; the two last, of Presbyterian ministers. Imperfect as these sketches must necessarily be, they furnish a very large amount of valuable information respecting many of God's ministers whose labors have contributed largely to the advancement of the cause of Christ in our country; and incidentally much information that will contribute to the history of these two Denominations. In looking over these volumes, we cannot but admire the patience and toil it must have cost the worthy author to collect and arrange the materials. In this fast age, when books are written as if by steam, we are scarcely prepared to see a man writing volumes of letters in order to gather materials, and patiently arranging them through a series of years for one work. Dr. Sprague has done the Church a great service, and has made for himself a name that will live long after he shall have entered into his rest.

ALLEGHANY SEMINARY.—The number of students in this Seminary, about *ninety*, indicates a high degree of prosperity. The powerful revivals enjoyed by the churches in that region will, in all probability, give the institution a still larger number next year. The examinations commence April 26th, and close on the 28th.

DANVILLE SEMINARY.—The catalogue of this Seminary shows *forty* students during the current year. The resignation of Professor Robinson may have a somewhat unfavorable influence upon it; but it is presumed, measures will be immediately taken to supply his place.

REV. NATHANIEL W. TAYLOR, D. D.—This distinguished minister, for many years a professor of theology in the New Haven Seminary, has closed his earthly labors, in the seventy-third year of his age.

That he was a man of extraordinary abilities, no one can doubt, who knows the prominent position he has so long occupied, and the extensive influence he has wielded. To the Presbyterian Church he has been known chiefly as the advocate of what has been called *the New Divinity*, which repudiates the doctrine of original sin, and the strictly vicarious nature of the atonement. His peculiar views are undoubtedly very current in New England; and, for a time, they gave great trouble to the Presbyterian Church. Apart from his peculiarities, which we must regard as of most unhappy tendency, he is said to have been a man of many excellencies.

RESIGNATION OF PROF. ROBINSON.—We learn that Rev. Stuart Robinson, professor of Church Government and Pastoral Theology in the Danville Theological Seminary, has given notice of his purpose to resign his professorship; and it is supposed he will accept a call to the pastoral care of the Second Presbyterian Church in Louisville. The announcement will doubtless take the friends of the Seminary by surprise, inasmuch as Prof. Robinson has but just entered upon his work in the Seminary. His reasons will, of course, be given in due time.

THE WESTERN CHURCHMAN.—We have received two numbers of *The Western Churchman*, a monthly paper published in this city, under the editorial conduct of Rev. N. H. Schenck, pastor of St. James (Episcopal) church. It is well printed on good paper, and is decidedly evangelical in its character. The price is *one dollar*. May it enjoy a long career of usefulness.

THE GREAT PRAYER-MEETING.—The mid-day prayer-meeting in Jaynes' Hall, Philadelphia, presents one of the strange scenes of this remarkable day. Three thousand persons are found assembled in that immense hall, day after day, at the busiest hour, to call on God in prayer. "Great spiritual movements," says the *American Presbyterian*, "have been usually identified with some eloquent voice. But no name, except the Name that is above every name, is identified with this meeting."


REVIVAL IN OGLETHORPE UNIVERSITY.—The *Southern Presbyterian* publishes a letter from President Talmage, giving an account of the commencement and progress of a powerful revival in Oglethorpe University. It commenced early in March. The letter is dated March 19. The President says: "Last night, the scene was thrilling and overpowering. The dense crowd, the solemn and awful stillness, the heaving sigh, the tearful eye, all told that God was in the midst of us with power. There was scarcely a student on the campus absent from the meeting, excepting two or three who have been in feeble health. I doubt whether there is a solitary young man on the grounds, who is not in some degree under conviction of sin. Some twelve or fifteen are entertaining hope of the pardon of their sins. And forty remained last night, after the meeting was dismissed, for religious conversation and prayer; and others went away to their rooms to weep alone."

PUBLISHER'S NOTICE.

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"Ye shall know the Truth, and the Truth shall make you free."

THE

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A

MONTHLY PERIODICAL,

PUBLISHED IN CHICAGO.

N. L. RICE, D. D., EDITOR.

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DIVINE DECREES.—No. 2.

The doctrine, that God has foreordained whatsoever comes to pass, it has been asserted, is wholly inconsistent with the free agency, and, therefore, with the accountability of men; and consequently it is chargeable with making God the author of sin. Now, since it is certain, that men are free and accountable agents; and since it is certain, that God is not the author of sin; this objection, if well grounded, must be admitted to be fatal to the doctrine. Let us, therefore, examine it carefully. It has been too common for Calvinistic writers and preachers to make an admission, which, we are sure, is not warranted by the truth, and is injurious in its consequences, viz.: that we cannot reconcile the doctrines of divine decrees and man's free agency, though, as they say, they must be consistent, since the Scriptures teach both. This ground is tenable. That is to say, it might be true, that there is between two doctrines what appears to us inconsistency; and yet the inconsistency might be only apparent, not real; and if both were taught in the Scriptures, the only fair conclusion would be, that, though apparently inconsistent, they are really not so. But in the case before us, there is no necessity and no propriety, as it seems to us, in making such an admission. We do not deny, that there is something in connection with these doctrines, which is not explained in the Scriptures, and which is incomprehensible to us; but the question is: Where is the dark point? To a certain extent Arminians and Calvinists agree.

Now, does the apparent inconsistency lie in the points respecting which the two parties agree, or in the points respecting which they differ? If the latter be true, then it would be fair to acknowledge, that whatever difficulty exists, belongs exclusively to the Calvinistic system; but if the former, then it will appear that the difficulty belongs equally to the two systems, and that neither of the parties can urge it as an objection to the peculiar doctrines of the other. This last, we contend, and hope to prove, is the truth in the case.

Free agency, in an accountable creature, is the capacity to choose and to act, in view of motives, without compulsion or forcible restraint. This capacity, if such it may be called, belongs to the nature of mind. We have the same evidence of possessing free agency, as of possessing a mind, viz. : *consciousness*. We know that we have minds, because we are conscious of thinking, reasoning, choosing, refusing, &c.; and we know that our minds act freely, because we are conscious of thus acting. Now, since free agency belongs to the nature of mind, if it be destroyed or impaired, it must be by some *force* brought to bear upon the mind, the tendency of which is to prevent it from acting in accordance with its nature. The question, then, arises : Does the doctrine of Divine decrees, as held by enlightened Calvinists, or as taught in the Westminster Confession, imply such a force? If it does, then it is inconsistent with man's free agency; if it does not, the objection is groundless.

Let us state the question thus : If this doctrine destroys the free agency of man by bringing a compulsory force to bear upon it, that force is found either in the decrees themselves, as existing in the Divine Mind, or in the mere certainty of their accomplishment, or in the influence which God exerts on the minds of men, in order to bring them to pass. The force, if there be any, must be in one of these three things, or in all of them together; for no other supposition is possible.

1. Do the decrees or purposes of God, simply as existing in the Divine Mind, destroy or impair man's free agency? A decree or purpose is a determination to do something directly or indirectly, or to permit something which might be prevented. But it is self-evident, that a mere purpose to act, as it exists in the mind, cannot operate on any other mind. It must be embodied in words or acts, before it can exert any influence whatever. This will not be disputed.

2. Does the mere certainty of the fulfilment of the Divine decrees bring a force upon the mind, which destroys or impairs its free agency? It is certainly incumbent on him who professes to find *force* in mere certainty, to show where that force lies. But if certainty were incon-

sistent with free agency, then God's foreknowledge would destroy it, if that foreknowledge embraces the moral acts of men. Whatever is foreknown, is certain; and yet foreknowledge is not the cause which makes anything certain. It is self-evident, that in mere knowledge there is no force whatever. Our Lord said to Peter: "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." (Math. 26: 34.) He knew that Peter would commit this great sin; and, therefore, it was absolutely certain. But was Peter's free agency destroyed or impaired? He did not think so; for when he remembered what Jesus said to him, "he went out and wept bitterly." Isaiah foretold that Cyrus, leading the Medo-Persian army, would subdue Babylon, and would cause the temple in Jerusalem to be rebuilt." (Isaiah 44: 28.) Will any one pretend, that God's foreknowledge of these things destroyed or impaired the free agency of Cyrus and of those who acted with him?

Arminians are not agreed amongst themselves respecting the foreknowledge of God. Dr. Clarke has defined omniscience to be "the power to know all things," just as omnipotence is the power to do all things. And he argues, that as God has the power to do many things, which he does not do; so it does not follow from the fact that he *can* know all things, that he *must* know all things. He says: "God has ordained some things as *absolutely certain*; these he knows as *absolutely certain*. He has ordained other things as *contingent*; these he knows as *contingent*." He explains what he means by *contingent* things thus: "By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility of being or not being*, leaving it to the will of intelligent beings to turn the scale." This theory, besides being utterly inconsistent with the Scripture representation of the attribute of omniscience (which is never spoken of as a mere capacity to know), is directly in the face of the prophecies; for these abound with predictions of events which depend upon the free agency of men, and which, therefore, are *contingent*, in the sense in which Dr. Clarke uses the term. Rev. Richard Watson, an able Arminian writer, well remarks: "The whole body of prophecy is founded on the certain prescience of contingent actions, or it is not prediction, but guess and conjecture,—to such fearful results does the denial of the Divine prescience lead! Our Lord predicts, most circumstantially, the destruction of Jerusalem by the Romans. If this be allowed, then the contingencies involved in the conduct of the Jews who provoked that fatal war,—in the Roman senate who decreed it,—in the Roman generals who carried it on,—in the Roman and Jewish

soldiers who were engaged in it,—were all *foreseen*, and the results of them *predicted*. If they were not contingencies, that is, if they were not free actions, then the virtues and vices of both parties, and all the acts of skill, and courage, and enterprize, and all the cruelties and sufferings of the besieged and the besiegers, arising out of innumerable volitions, and giving rise to the events so circumstantially marked in the prophecy, were determined by an irreversible necessity." (Theo. Inst. p. 2, ch. 4.)

Two points, then, are perfectly clear, viz. : that the decrees or purposes of God, as they exist in the Divine Mind, do not bring any force on the human mind to destroy or impair its free agency; and that the certainty of future events is attended with no such force. If, then, there is anything in this doctrine which is inconsistent with man's free agency, it must be in the influence on the minds of men by which the Divine purposes are fulfilled.

3. Now, then, the question arises (and upon this question the whole controversy turns): Can God so control men, as to bring to pass his purposes, without interfering with their free agency? Let it be remembered, that there are two kinds of influence by which the purposes of God are accomplished, so far as human instrumentality is employed, viz. : *providential* and *sanctifying*. By the former, for example, Cyrus was sent to take Babylon, and to restore the Jews to their own land. By the latter, the three thousand on the day of Pentecost were converted to God. These two kinds of influence constantly meet and cooperate in the same event. For example, the providence of God brought Lydia from the city of Thyatira to Phillippi; and the Spirit of God there opened her heart, that she attended unto the things which were spoken of Paul. (Acts 16.) So thousands of persons can distinctly trace their conversion to affliction providentially sent or to other providential events, in connection with the gracious influences of the Holy Spirit.

Now, if the purposes of God destroy or impair the free agency of man, it must be because providential control and sanctifying influence are inconsistent with free agency; for it is precisely by these influences that all the purposes of God, connected with the instrumentality of men, are fulfilled. But if God can, without destroying or impairing the free agency of men, exert upon them such a providential control and such sanctifying influence as to fulfil his purposes, then his purposes are not inconsistent with their free agency. Let us, then, carefully consider the following points :

First. No man can, with any propriety, assert that God cannot exert

such influences as we have supposed, without destroying the free agency of men, unless he understands how the mind acts, and how the Spirit acts upon the mind. For how can any one assert, that two things are incompatible with each other, when he understands neither of those things, and cannot know how the one operates on the other? But no one understands either how the mind acts, or how the Holy Spirit acts on the mind. Therefore, no one ought to assert, and no one can prove, that such influences are destructive of free agency.

Second. Arminians, especially those of the more evangelical class, admit and hold, that God does exercise a providential control over all men, and does exercise a sanctifying influence on many. In Exod 34 : 24, we read : "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year." Dr. Clarke, the Arminian commentator, thus remarks on this passage : "What a manifest proof was this of the power and particular providence of God! Thrice every year, did God work an especial miracle for the protection of his people, controlling even the very *desires* of their enemies, that they might not so much as meditate evil against them. They who have God for their protector, have a sure refuge." Now, either God did, thrice in the year, destroy the free agency of the enemies of the Jews, in order that he might protect their homes, whilst they went to attend the annual festivals; or he controlled their desires without interfering with their free agency. No one will assert the former; the latter, therefore, must be true. But if he could so completely control their desires at those particular seasons, in order to accomplish his purposes, he could as easily control them at all seasons, and can as easily control the desires of all other men. Very properly, therefore, Dr. Clarke regarded this as a proof of "the power and particular providence of God."

God purposed or decreed, that the temple in Jerusalem should be rebuilt. In favor of this, "he stirred up the spirit of Cyrus, king of Persia," and he disposed the heart of Artaxerxes to aid Ezra in finishing the work. Therefore, Ezra said : "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes." (Ezra, 1 & 7.) Now, either God destroyed the free agency of Cyrus and of Artaxerxes, or he could and did dispose them to do his will without interfering with their freedom. The former no one will affirm; the latter, therefore, must be true. But if he could and did dispose those men to fulfil his purposes, without

interfering with their freedom, then he can do the same thing with all other men.

We have now given one remarkable example of a restraining influence exerted over the evil passions of men, and another example of what we may term a *softening* influence, disposing wicked men to do what God has predetermined. An equally remarkable example of a providential control of a different kind, is found in Isaiah 10 : 5-15. This passage was quoted in a preceding number. Will the reader take his Bible, and read these verses carefully? God's purpose was to chastise the Jews for their backslidings and their wickedness. In fulfilling this purpose, he employed the proud king of Assyria. "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge," &c. Yet the king was free to have his own motives in this thing; and for his wicked motives God declares his purpose to punish him. "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." He is in the Lord's hand as the axe, the saw, or the rod; yet his free agency is not impaired, and he is held accountable for his wicked designs. His aims were evil; God's aims were wise and good. Here we have what we may term a *directing* influence. The ambition of the Assyrian king might have led him against other nations; but, in the providence of God, his course was directed against the Jews. God was not the author of his ambition; but he did control and direct it. How he did this, the Prophet does not explain; but that he did it, is absolutely certain. Now, if God could and did send the wicked king of Assyria to execute his purposes, without interfering with his free agency, he can employ any other wicked man in the same way.

Take one more example, which is perfectly clear and conclusive. Peter, on the day of Pentecost, said to the Jews: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts 2 : 23.) On this passage Dr. Clarke makes the following remarkable comment: "By the determinate counsel, that counsel of God which *defined* the *time*, *place* and *circumstances*, according to his *knowledge*, which always saw what was the most proper *time* and *place* for the manifestation and crucifixion of his Son, so that there was nothing *casual* in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews or Romans had any power here, but what was given to them from above. It was necessary to show the Jews, that it was not through Christ's *weakness*

or *inability to defend himself*, that he was taken; nor was it through their *malice* merely that he was slain; for God had determined long before, from the foundation of the world (Rev. 13 : 8.), to give his Son a sacrifice for sin; and the treachery of Judas, and the malice of the Jews, were only the incidental means by which the great counsel of God was fulfilled : the counsel of God intending the sacrifice; but never ordering that it should be brought about by such wretched means. This was *permitted*; the other was *decreed*." This is remarkably good Calvinism to come from a man who was an earnest opposer of it. Observe, Dr. Clarke asserts, that God *decreed* the crucifixion of Christ from the foundation of the world; and he says, the treachery of Judas and the malice of the Jews were the means by which this great decree was fulfilled. It is perfectly clear, then, that wicked men have been, and, therefore, may still be, engaged in fulfilling God's decrees, without having their free agency impaired. This is enough. But Dr. Clarke says, God ordered the sacrifice, but not that it should be brought about by such wretched means. Did he, then, decree an end without determining upon the means to that end? Or, can any human being conceive that Jesus Christ could have been condemned and crucified by any other than "such wretched means?" It is absolutely impossible. It is clear, then, beyond the possibility of a doubt, that God decreed that an event should take place, which could take place only by the instrumentality of wicked men, acting under the influence of the worst passions. But Dr. Clarke says, the sacrifice was *decreed*; the means by which that sacrifice was made, were *permitted*. If he means that God did not *dispose* the Jews to hate his Son, but only *permitted* their malicious feelings, we agree with him. But we say, with the Westminster Confession, it was "not a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them" to his own glory. For example, God decreed that he should be *crucified*, not executed in any other way; and God decreed, that not a bone of his body should be broken. (John 19 : 36, 37.) "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre." (Acts 13 : 29.) They went just so far as God had decreed and foretold, and no further. They did "whatsoever his hand and his counsel determined before to be done." (Acts 4 : 28.) Now, if wicked men could be employed in fulfilling the great purpose of God, on which depended the salvation of men, without having their free agency destroyed or impaired, most assuredly wicked men may be employed in fulfilling any other purpose of God.

It is, then, clear beyond all question, that God can and does exercise, over the minds of men of all classes, a controlling providential influence, so as by their instrumentality to accomplish his all wise purposes; and that their free agency is not impaired by this control. He who denies this, must reject the doctrine of Divine Providence. Nay, he must reject the Bible itself; for this doctrine runs through the whole of its history, the whole of its prophecy, the whole of its didactic teaching, the whole of its promises.

But the providence of God is exercised over men with special reference to the work of salvation. In addition, therefore, to the providential control of which we have been writing, God exerts a *sanctifying* influence,—an influence which results in the turning of many to righteousness. In many, perhaps in all cases of conversion, both the providence and the grace of God are immediately concerned, as in the case of Lydia, already mentioned. The case of Col. Gardner, related by Dr. Doddridge, is a remarkable illustration of this truth. He was not only an ungodly man, but was exceedingly addicted to dissipation in some of its worst forms. It was whilst waiting for the hour to fulfil a criminal engagement, that he took up a book which his mother or aunt had placed without his knowledge in his portmanteau; and in connection with the reading of that book, he was arrested by the Spirit of God in his downward career.

Now, the question arises: Can God, by his providence and Spirit, exert on the minds of men such an influence, that they will certainly repent and believe? We say nothing now of the question, whether Divine grace is *irresistible*; but whether these two influences, providential and gracious, may be such as to render the conversion of the sinner *certain*. For, if they may be so strong, then God can fulfil all his purposes relative to the conversion of men, without interfering with their free agency. Now, if we admit a Divine agency at all, as the more evangelical Arminians do, to what extent may that agency go, before it interferes with free agency? None but God can tell. Rev. Richard Watson says: "Regeneration is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplures and struggles against in his penitent state, is broken and abolished, so that, with full choice of will and the energy of right affections, he serves God freely, and runs in the way of his commandments." Westley, in his sermon on the New Birth, says: "It is that great change which God works in the soul, when he brings it into life, when he raises it from the death of sin to the life of righteousness. It is a change wrought in the whole soul by

the almighty Spirit of God, when it is 'created anew in Christ Jesus,' when it is 'renewed after the image of God, in righteousness and true holiness,' when the love of the world is changed into the love of God; pride into humility; passion into meekness; hatred, envy, malice, into a sincere, tender, desinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the 'mind which was in Christ Jesus.'" Arminians, then, agree with us, that God can and does, without interfering with their free agency, exert upon the minds of men a mighty, transforming influence, which, in multitudes of cases, does result in their conversion. We hold, that he can exert such an influence as will, *in all cases* in which he so designs, result thus. The language of the Bible on this subject is very strong. God is said to *quicken* or *make alive*, and to *new create* the soul. (Eph. 2 : 5, 10.) Now, before an Arminian can make good his objection against this doctrine, that it destroys free agency, he must prove, that God cannot exert upon the human mind such influence as will uniformly make men willing to turn to him. But to prove this, is certainly impossible. Consequently the objection falls.

But we have said, that the difficulty in this doctrine arises, not in regard to points on which Calvinists and Arminians differ, but in regard to points respecting which they agree. The difficulty is to understand how providential control and sanctifying influence are consistent with free agency. Explain this point, and we will at once show how Divine decrees and human free agency are reconcilable. But the Arminian, as well as the Calvinist, holds the doctrines of providential control and sanctifying influence; therefore, Arminians as well as Calvinists are involved in the difficulty. Before the former can urge against the latter the objection we are considering, they must abandon these fundamental doctrines. The difficulty is not how to reconcile Divine *decrees* and free agency; but how to reconcile Divine *influence* and free agency. This no man can do, simply because no man understands how the Spirit of God operates on the human mind; and for this reason, also, no man can prove the two inconsistent.

We are now prepared to answer the objection, that this doctrine makes God *the author of sin*. For if it does not interfere with free agency, this cannot be true. Let it be further observed, that God never purposed to dispose any man to feel or act sinfully. Whatever men do under the promptings of Divine influence, is in itself right. Thus God restrained the enemies of the Jews, that they should not desire their land, when they were attending the annual festivals. Thus he stirred up the spirit of Cyrus to permit the return of the Jews to

their own land; and he put it into the heart of Artaxerxes to beautify the temple of Jerusalem. If he hardened Pharaoh's heart, it was by leaving him to himself. If he sent Joseph into Egypt, it was by overruling the evil passions of his brethren and of others. If he fulfilled his decree respecting the crucifixion of Christ by wicked men, it was by bounding and controlling their malignity, not by influencing them to hate him. The right acts of men God prompts them to perform; the wrong acts he permits and overrules to good ends. Thus the finally impenitent are represented as "vessels of wrath fitted to destruction," *fitted by their own voluntary course of sinning*; and the righteous, as "vessels of mercy, which he (God) had afore prepared unto glory." (Rom. 9 : 22, 23.)

In another number, we may have something to say particularly of the doctrine of ELECTION.

THE TECNOBAPTIST.

Comparatively few religious works of a controversial character come from the pens of laymen. The appearance of such a work from such a source, consequently, is likely to excite special attention. It is not surprising, therefore, that *The Tecnobaptist*,—a book published by Judge Mayes, of Mississippi, against the doctrine of infant baptism,—has occasioned considerable discussion. This book has lain on our table unread for several weeks, partly because our labors have very fully occupied our time, and partly because of an invincible dislike of books of a controversial character, written on the plan adopted by our author. It purports to be a dialogue between a Calvinist, an Arminian and a Baptist. It is very rarely that in such works anything like justice is done to the sentiments of those whose faith the writers propose to controvert. They choose for them their position, and select for them just such arguments and such modes of stating them, as will afford them an easy triumph; and in the selection of characters and circumstances, many opportunities are afforded to make effective appeals to prejudice.

Casting our eye over an exchange paper of a very decidedly Baptist type, we read, concerning this book, the following startling statement : "It is read by Pedobaptists with consternation, at the havoc it makes

with their conclusions, even admitting their own premises." Strange as it may seem, we were instantly seized with a slight curiosity to experience somewhat of this consternation which was said to be agitating our brethren. Without delay, therefore, we began to read the book.

As we read the first few pages, we could not but admire the skill with which our author, with a great show of impartiality and child-like desire to get at the simple truth, contrives to awaken prejudice in favor of the views he proposes to advocate, and against the opposite views. He introduces the discussion on this wise :

1. A Calvinist and an Arminian become much concerned because of the blindness of a Baptist friend in the same town, who did not have his children baptized. After much consultation and prayer, they agree together to spend a day in the effort to lead him in the right way. This is quite an extraordinary course to be pursued by an Arminian and a Calvinist; and we are curious to inquire, why our author chose to represent two Pedobaptists as thus conspiring to convert a Baptist. As a lawyer, he has become pretty well acquainted with human nature; and he knows there is something in it, that leans strongly to the side of a man thus assailed, when quietly attending to his own business, and that desires, apart entirely from the merits of the question, to see him triumphant. If he had represented two Baptists as thus combining to convert a Calvinist and an Arminian,—a thing quite as likely to happen,—he would have lost the benefit of a pretty strong prejudice.

2. The Pedobaptists are made to assume an offensive attitude at the outset, whilst the Baptist meekly reproves them, and they confess their error. They are made to beg the question,—to assume that they are right, and to claim infallibility; whilst the Baptist, gently reproving them, consents to the investigation, provided his friends will conduct it, "desiring sincerely not to force upon him their opinion, but that all may ascertain the truth." The Arminian is made to say: "I stand reprov'd, my friend." Is it true, that Pedobaptists are more positive in their opinions, and more disposed to lay claim to infallibility, than are Baptists? It is not; and yet our author so represents them; for the Calvinist, the Arminian and the Baptist confessedly are representative characters. Why, then, did he make the Pedobaptists assume an offensive attitude? He knows there is something in human nature which, in view of such a reproof so well deserved, is strongly inclined to say: "Served them right," and to take sides with the more modest and candid man. If he had made the Baptist assume such an attitude, and receive such a reproof,—and event quite as likely to occur,—he would have deprived his cause of another strong prejudice.

3. The Baptist is made to say: "While I have carefully perused every treatise I have been able to find in favor of infant baptism, I have studied but one against it, viz.: the Bible." Nothing is said about the reading of the Pedobaptists. Is it true, that Baptists generally adopt their peculiar views after reading simply Pedobaptist works and the Bible? Do not our Baptist papers and Baptist pulpits abound in discussions of this subject? And is it true, that Baptists read the Bible more faithfully than Pedobaptists? Why did our author choose to represent the parties in this light? Why does he claim for his Baptist champion what is not true of one in ten thousand of his Denomination? He knows that amongst Protestants there is a very strong leaning towards a man whose faith has been derived simply from the reading of the Bible; and this feeling is greatly increased, if he have read everything he could find against it, and nothing save the Bible in favor of it. Very naturally they conclude, that there is decided probability, previous to any examination, that his faith is scriptural. Had our author represented the Pedobaptists as having read every treatise they could find against infant baptism, and only the Bible in favor of it,—a thing quite as likely to be true,—he would have deprived himself of the aid of another very strong prejudice.

In each of these three particulars, a very important advantage is given to the antipedobaptist side, before the discussion commences,—an advantage to which it has no just claim, and which, if it has truth to sustain it, it does not need, and its advocates should not seek. It is difficult to render truth more contemptible, than by appealing to prejudice in its support. This is the common resort of error. It is impossible to suppose, that this appeal to prejudice is accidental. It has all the marks of a plan laid by a shrewd observer of human nature. And it is worthy of remark, that the advantage is gained by asserting indirectly what the author would not directly affirm. Judge Mayes would not say, that Pedobaptists are more disposed to controversy on this subject, than Baptists; that they are more dictatorial; or that the Baptists, whilst they read Pedobaptist works, read nothing but the Bible on their own side of the question. And if he should say so, no one would believe him. And yet these very things are so artfully presented, as to produce the same effect as if they were true.

But these are the least important faults of our author. He professes to show, that even if Pedobaptist principles are admitted, they entirely fail to prove the doctrine of infant baptism. But in the first pages of his book, it is perfectly apparent that his seeming triumph is gained simply by putting Baptist principles into the mouths of Pedobaptists,—

that is, by misrepresenting the principles of Pedobaptists, not on minor points, but upon the very points which are fundamental to the controversy. So that, instead of refuting infant baptism on Pedobaptist principles, the whole merit of his argument consists in showing—what no one ever denied—that Baptist *premises* do not lead to Pedobaptist *conclusions*.

Our author says, “he has adopted what he conceives to be the best method of making the former two (Pedobaptists) express accurately the doctrines which they respectively represent. If, however, he has failed, the misrepresentation was not designed; and he will be grateful to any one who will kindly point it out.” We have no desire to charge him with *designing* to misrepresent; but we are constrained to say, that his misrepresentations are so important, and that they relate to those views of Pedobaptists which are so well known, that they cannot be accounted for, except on the supposition that he either designed to misrepresent, or that he has undertaken to state their views, without even attempting to ascertain what they do hold. The latter supposition, we are to presume, is the true one; but it is very far from justifying the misrepresentations. No man has the right to undertake publicly to state the religious opinions of any class of men, unless he knows accurately what those opinions are; and any one of twenty publications by Pedobaptist authors of high standing, would have informed our author on this subject. The charge we make is a grave one; and we proceed to point out some of the misrepresentations.

1. The Baptist asks his Pedobaptist friends to select one argument which they regard as the strongest in favor of infant baptism, and rest their cause on that; and they are made to choose “the argument derived from the rite of circumcision.” Now, every one at all acquainted with the views of Pedobaptists, knows that they do not rely chiefly upon the argument derived from the rite of circumcision, but upon the covenant with Abraham, of which circumcision was the first seal. The rite of circumcision might have been simply a *civil* institution; and then no argument, of course, could be derived from it in favor of infant baptism. The character of the rite depends upon the character of the covenant of which it was the seal. Pedobaptists contend, that that covenant was strictly *religious*, not *civil*; that its promises contain the Gospel; and that upon it the true Church was organized in the family of Abraham. They contend, moreover, that that covenant and the Church organized upon it embraced both professed believers and their children; and that they still embrace both. And because both were embraced in the covenant and in the church, both received the seal; of

the covenant and the initiatory rite; and both have the right to that ordinance which has taken the place of circumcision. Now, it is perfectly apparent, that the strength or weakness of this argument can be tested only by a careful examination of the covenant and its promises, concerning which much is said in the New Testament; and yet in this book we find no such examination. It is so notorious, that Pedobaptists rely upon the Abrahamic covenant, and not merely or chiefly upon the rite of circumcision, that there can be no excuse for placing them in a false position.

2. The Calvinist is made to appeal to the covenant at Sinai (Ex. 19 : 5, 6.), and to say : "Here, by an unanimous vote, the nation acceded to the proposal, and thus, by their own voluntary act, became God's Kingdom. Thus the natural seed of Abraham, in the line of Isaac and Jacob, constituted the Kingdom, or visible Church of God, until the coming of Christ." This is a most inexcusable misrepresentation of Pedobaptist views. It is not true, that Pedobaptists believe that the Jewish nation were constituted the Kingdom or Church of God by a vote at Mount Sinai. On the contrary, they hold that the Church was organized in the family of Abraham four hundred and thirty years before the covenant at Sinai. Confessedly the rite of circumcision was appointed in the family of Abraham to be the seal of God's covenant with him and his seed. Calvinistic Pedobaptists are not chargeable with the absurdity of believing, that the covenant and the seal existed nearly five hundred years before the Church for whose benefit they were designed. Prof. Pond, of Bangor Theological Seminary, gives the true Pedobaptist ground as follows : "What was the covenant of the Church of Israel? Not the Sinatic covenant; for God had promised to be *the God* of Israel, and when speaking of them, uniformly calls them *his people*, long previous to the promulgation of the covenant from Sinai. The covenant of the ancient Church was unquestionably the covenant with Abraham.—That the covenant with Abraham still exists, as the covenant of the Church, may be shown from other considerations." The same ground is taken by the late Dr. Woods, of Andover, by Dr. Dwight, by Watson in his *Theological Institutes*, by Dr. Kurtz, and indeed by all evangelical Pedobaptists.

This misrepresentation is the more injurious, for two reasons, viz. : *First*. Because it is certain, that the Sinatic covenant passed away at the introduction of the New Dispensation; and if the Jewish Church was organized on that covenant, it too has passed away, and no argument can be derived from it in favor of infant baptism. *Second*. This misrepresentation confounds the Abrahamic Church with the Jewish

nation or commonwealth. This is a Baptist error; and yet our author has made the Calvinist say, that the nation was the Church. (Page 9.) As already stated, Pedobaptists believe that the Church was organized in the family of Abraham four hundred and thirty years before the state or commonwealth existed. The state, it is true, was organized chiefly for the benefit of the church; but the two organizations were perfectly distinct. The conditions of membership in the church and the conditions of citizenship were not the same. Persons might be, and many were members of the church, who had no rights whatever in the commonwealth or nation; and many were citizens, who were not members of the church. But our author, by putting this Baptist error into the mouth of the Calvinist, gains a great advantage to the Baptist side of the question. For since all admit that the Jewish nation ceased at the death of Christ; if the church and the nation were identical, the church was abrogated. Indeed our author makes the Arminian say, that "in the days of Christ, a great religious revolution occurred—no other than the abrogation of the church state of the Jews; for the great reason of their peculiarity and election, as a nation, was terminated by the coming of the Messiah." (p. 15.) Is it possible that he is so little acquainted with the views of Pedobaptists, as not to know—that, according to their faith, the church existed long before the state, and was entirely distinct from it; and that although the latter was abrogated at the coming of Christ, the former continues and will continue to the end of time?

3. The Pedobaptists are made to say, that the law of membership in the church was so changed at the introduction of the new dispensation, as to exclude all but regenerated persons. Thus the Calvinist says—"The New Testament church, or Christian Church, is the same as the Old Testament church, only rendered more spiritual, and with a change of external rites. It consists no longer of the seed of Abraham, born of the flesh, but of the spiritual seed of Abraham." Again—"Then we are agreed thus far at least,—that those who are born of the flesh, whoever may be their progenitors, are not the spiritual seed of Abraham, and cannot enter into the Kingdom of God, or church, without a regeneration and another birth, which is a spiritual birth or being born of the Spirit." (pp. 13, 18.) Now if there is any thing perfectly notorious in this whole controversy; it is that the Pedobaptists hold, that the law of membership in the church, under the new dispensation, is the same as under the old. Under the old dispensation the covenant and the church embraced professed believers and their children; under the new dispensation the same covenant and the same church embrace the same persons. Our author represents Pedobaptists

as holding, that under the new dispensation only regenerated persons have the right to membership in the church. This is not true, as all at all acquainted with Pedobaptist principles, must know. This is one of the distinctive doctrines of the Baptists. But this misrepresentation affords Mr. Baptist an easy triumph over his opponents; for if only regenerated persons have the right to membership in the church, it requires no great logical powers to draw the conclusion, that infants, who can give no evidence of regeneration, have no such right.

We are at a loss to see why our author, after making his Pedobaptists give up the whole question, and advocate every distinctive doctrine of the Baptists, did not close his book. The display he makes of syllogisms and of mathematical propositions, is wholly needless. It is scarcely necessary to attempt to show, that the major and minor propositions of a syllogism being *Baptist*, the conclusion cannot be *Pedobaptist*. The application of mathematics to such a question, is about as proper, as the attempt to measure the height of a tower by the moral law.

4. Another admission our author forces his Pedobaptists to make, viz: that under the old dispensation adult servants were circumcised without professing faith. And then he argues, that Pedobaptists, to be consistent, must baptize their adult servants without requiring a profession of faith; or if they refuse to do so, they must, on the same principle, give up the baptism of the children of believers. (pp. 26. 28.) Now Pedobaptists make no such admission; and it cannot be proved, that adult servants were circumcised irrespective of their faith.

As we have already remarked, the sole merit of this book consists in proving, what even a child might see, that Baptist premises cannot lead to Pedobaptist conclusions. Or in other words, it consists in the most glaring misrepresentation of Pedobaptist doctrines. The following are the principles which our author represents Pedobaptists as holding, viz:

First, That the main argument for infant baptism is derived from the rite of circumcision.

Second, That the Abrahamic or Jewish church was organized at Sinai.

Third, That the Abrahamic or Jewish church was identical with the Jewish nation.

Fourth, That the Jewish church state was abrogated at the introduction of the new dispensation.

Fifth, That adult servants belonging to Jews were circumcised without regard to their faith.

Sixth, That the law of membership in the Christian Church is not the same as in the Jewish church, but has been so changed, as to exclude all but regenerated persons.

These are the principles which he puts into the mouths of Pedobaptists, not one of which do they hold, almost every one of which they have uniformly rejected and opposed. We shall send our notice of this book to the author, as he has requested us to do; and if he can show, that Pedobaptists do hold the doctrines he has ascribed to them, and from which he so triumphantly draws his conclusions against infant baptism, he is welcome to the use of our columns to a reasonable extent to do it. If he cannot, he certainly owes it to himself to explain how he came so glaringly to misrepresent them.

In one respect he seems to have dealt fairly. The dialogue is between a Calvinist, an Arminian and a Baptist. Time was, when Baptists were Calvinists; but now they are *Baptists, intensely Baptists*. The mode of baptism, the subjects of baptism, the design of baptism, the administrator of baptism, ministerial communion as effected by baptism, the revision of the Bible with a view to baptism,—these are the absorbing topics which occupy and distract their attention. But what are their views of the doctrines of grace, no one can tell. They are not Calvinists; they are not Arminians; they are *Baptists*. As a morbid growth on the human body draws the nutriment from other parts of the system, and leaves them to wither; so has the baptismal controversy afflicted the Baptist denomination. The Campbellite sect owes its existence and its strength mainly to the zeal of the Baptists for their peculiar views; and their numerous divisions on other momentous questions are traceable to the same source.

A FEEBLE CHURCH REVIVED AND STRENGTHENED.

In the autumn of 1826, whilst a teacher of the preparatory department of Centre College, we made a visit to our parents in Garrard County, about half-way between Danville and Nicholasville. In that neighborhood was a very small Presbyterian church, consisting of twelve or fifteen members, almost all of whom were quite advanced in life. The only house of worship was one built of hewed logs, and

weatherboarded, but wholly unfit for use in the winter, which was occupied alternately by several denominations. When there was preaching in the winter, it was either in a small school-house adjoining, or at a private house. The large majority of the people were in very moderate circumstances; though there was a number of families who were well to do in the world. The only regular preaching was that of Methodist Circuit-riders, whose appointments were frequently not on sabbath. The Presbyterians, too feeble to support a pastor, had only occasional preaching. Drunkenness was one of the prevailing vices of the neighborhood; for at that time the temperance reform was unknown; and the universal opinion was, that whiskey or brandy was quite efficacious in preventing sickness in the spring, and in protecting the human system from the extremes of cold, wet and heat. The great majority of the people made no pretension to religion, although the more respectable part of them were accustomed to go to preaching, especially when an appointment was made for any minister of note.

At the time of the visit just mentioned, preaching was expected; but the minister did not arrive. We, then a very young member of the church, were requested by some of the men of the world to send them a preacher. One of them, an old man who had never manifested any personal interest on the subject, said—"Send us a *warm* preacher." We promised to try. There was in the College, a young man, studying with a view to the ministry, who had been very active in the great revival in that institution, some twelve or eighteen months before. Not knowing of any minister whose services could be secured, we urged him to go, and give them an exhortation. At first, he shrunk from the responsibility; but we succeeded in convincing him that he ought to go. Accordingly an appointment was made at a private house on Saturday afternoon, and at the church on Sabbath. With anxious hearts we made our appearance at the appointed time and found a goodly attendance. We did not go without united, earnest prayer: and we looked anxiously for the results. Greenbury D. Murphy, (for such was the name of the young brother) had made special preparation. He was a young man of ardent piety, of a sound and discriminating mind, and of very considerable fluency as a speaker. His mode of preparation was rather singular. After having studied his subject as well as he could, he would retire, if possible, to a grove or to some secluded spot, where he would deliver his exhortation with apparently as much earnestness, as if he had before him a large congregation. His exhortations were the farthest possible from being pointless. His appeals to the impenitent were sometimes

terrible; and his eye would rest with such intense fixedness on individuals, and his gestures would seem so distinctly to point them out, that many regarded him as *personal*, and they were much offended. Yet in his discourses there was so much precious gospel truth, and he manifested such earnest desire for the salvation of the impenitent, that his labors were attended with the happiest results.

During the first service we he held, on Saturday afternoon, some three or four young persons were deeply impressed; and when the congregation was dismissed, we spent a little time in conversing with them. We were greatly encouraged by this promising commencement of our labors; and most fervently did young Murphy plead for a greater blessing, when we retired to the grove for prayer at sunset, as was our wont, when laboring together. The blessing of God seemed manifestly to attend the sabbath services, at the close of which any who were willing to converse about their souls' salvation, were invited to retain their seats. Several accepted the invitation, whilst some remained from very different motives. We now saw with joy that a good work had begun; but the elders who were old men, and had not seen a revival for many years, were more alarmed than rejoiced. They seemed afraid either to help us, or to oppose us. Soon, however, their hearts warmed up, and their vision became clear, as their children began to inquire what they must do to be saved.

Our College duties required us to return to Danville by 8 o'clock on Monday morning; and, therefore, the break of day found us on our horses. We left an appointment for another meeting two weeks from that time; and we continued thus to visit the neighborhood every two weeks, until Christmas. At that time there was a recess in the College for some ten days. In that neighborhood the holidays had generally been spent in visits, parties and frolics. We concluded to hold a protracted meeting during the whole ten days. The announcement of our purpose was by no means pleasant to some of the thoughtless young people whose parents were members of the church. We held meetings for prayer and exhortation twice a day at private houses, and spent as much time as we could in conversing with the thoughtless and with the serious.

It was soon apparent, that the Spirit of God was moving in the hearts of the people. A large number of families, embracing a considerable company of people, were in constant attendance. The number of serious persons rapidly increased; and the convictions were deep and pungent. The severity of the weather was forgotten, and night and day, the houses were filled. Soon we found those who gave

pleasing evidence of having passed from death unto life. It fell to our lot to deliver the closing exhortation, at the end of the series of meetings. Not an indifferent hearer was seen in the house; and when the invitation was given for those willing to converse to remain, all kept their seats. Every heart seemed full of intense feeling. Older Christians were greatly refreshed and strengthened; young converts rejoiced in the Lord; and others were yet in distress. Amongst these last were two aged men, whose white heads indicated that their race was almost run, one of whom had been an intemperate man. We have reason to hope, that both of them were converted. On our return to Danville, we applied to Rev. Samuel K. Nelson, the pastor of the Church, to hold a meeting, to receive the young converts and administer the Lord's supper. He rejoiced at the good news we brought him, and cheerfully complied with our request. The meeting was held in a private house occupied by a family not one of whom, before our protracted meeting, took any interest in religious matters. The mother and most of the children were amongst the young converts; and the father was under deep conviction. The occasion was one of deep and solemn interest, as some *thirty* persons connected with the principal families in the neighborhood, stood up to make a public profession of their faith in Christ. There was joy in that house and there was joy in many families. A number of the converts have passed away from the earth; and two of them are ministers of the Gospel.

During the Spring and Summer we kept up our semi-monthly meetings. Our habit was to go to the neighborhood either on Friday evening or on Saturday morning, and to spend Saturday in visiting families, and as far as possible in conversing with the impenitent. The good work continued gradually to go on, and at each communion some were admitted on examination. The next autumn Murphy went to the Theological Seminary, and *we* were left alone to keep up the meetings. The people were greatly attached to him; and when he took leave of them, there was scarcely a dry eye in the congregation. He read as the foundation of his closing exhortation 2 Cor. 13: 11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Murphy was one of the few whose greatest usefulness in the church preceded his entering the ministry. His health failed before he had completed his Theological studies; and although he lived several years after he was ordained to the sacred office, he was never able to accomplish much. He fell asleep in Jesus nearly twenty-four years ago; but there are a number of ministers still preaching the word, who can trace their first serious impressions to his faithful labors.

After Murphy's departure, we kept up the meetings as before; and the next Christmas we determined to hold another protracted meeting amongst the people. Part of the time we secured the assistance of one or two pious students in the College. We enjoyed another refreshing season, and the number of conversions was larger than in the previous winter. It was a glorious work.

One case interested us exceedingly. The man was an old neighbor of our father, much older than ourself, whom we had known from early childhood. He was a very moral man, and an excellent neighbor; and his hopes of salvation were founded on his good works. Knowing that our custom was to converse, as we had opportunity, with the unconverted, he always seemed restless, when in company with us—evidently being averse to any such conversation. We observed this, and avoided any allusion to the subject. At length at the close of a meeting at our father's house, he remained, and entered freely into conversation, telling, as was his habit, some amusing anecdotes. Finally he said, he did not understand that passage of Scripture in 1 Cor. 13: 1-3, and asked us to explain it. We were extremely gratified by this request; for the explanation of this passage afforded us the best possible opportunity for attacking the foundation on which he was building. We entered into a full explanation, showing that all the good works of unconverted men, since they were not prompted by supreme love to God, avail nothing as to their salvation. We simply explained the passage, but made no application of the truth to his own case. Our explanation was very offensive to him, though he was too much of a gentleman to say so to us; but on his way home he argued the case earnestly and even indignantly with his wife. "A pretty doctrine this," said he. "For forty years, I have been doing all the good I could; and now I am to be told, it is all worth nothing!"

But the mind of this man was ill at ease. He found it as difficult to satisfy himself, as to convince his wife. For some two weeks or more the conversation was renewed with her from time to time, with the manifestation of considerable irritability. At the end of about a month we again saw him. The communion season was approaching; and we were surprised to hear him express the desire to unite with the church. We asked him what had effected so great a change in his views. He replied—"I was very much vexed about that text you explained to me; but I could not keep it out of my mind. I argued with my wife against the views you presented; but the more I fought against it, the more the conviction forced itself upon me, that it was true, and I was obliged to give up." We rejoiced to learn, that he had

indeed been driven to the cross of Christ to find a better righteousness. He has long been a ruling elder in that church. It not unfrequently happens, that the first effect of truth upon the minds of men, is to produce irritation, although it ends in conversion. Much may be done for the salvation of men by watching for opportunities to impress the truth on their hearts in private conversations.

The little church now numbered about one hundred members; and we believed the time had come to erect a house of worship. The people, as we have said, were generally in moderate circumstances; and as yet they had not learned to give. Very naturally they thought themselves unable to build. We insisted that they could; and a subscription paper was prepared. So far as we remember, the sum subscribed was *five hundred dollars*. But "the people had a mind to work." One of the young converts was a stone-mason; and he agreed to lay the foundation. Two of them were carpenters; and they would do their part. Another had a saw-mill; and would saw the lumber. Another agreed to do the hauling. A man was hired to make the brick, and put up the walls. The remainder of the work was done by the people themselves. The corner-stone was laid on the 4th of July; and before winter, we were worshipping in our new house, without a debt upon it. The house was very plain indeed, but it was comfortable; and many a happy Sabbath did God's people enjoy there.

The erection of this house required what was considered extraordinary liberality on the part of two or three individuals. An old Baptist brother expostulated with one of them, on learning the amount he had subscribed. He insisted, that he was doing injustice to his family. His reply was conclusive, and it may well arrest the attention of many professors of religion. He said, "I have been giving a good while on the other side; and I thank God that I now have the privilege of giving some to his cause." Another—a farmer in comfortable circumstances—said he had lost nothing by giving; for his crops had been uncommonly good that year. Giving does not impoverish. It is deeply interesting to see how much a feeble church can accomplish, when the people have a mind to work.

In the autumn of 1828, we were licensed to preach. Retaining our connection with the college, we continued to preach to that people, till about the 1st of October, 1829. They had made out a call for us; but we had determined, having studied Theology privately, to go to Princeton Seminary, and there take a more extended course of study. Our love for that church was exceedingly strong, and it was with great pain that we took leave of them, expecting never again regularly to preach the word to them.

There may be other instances, but we happen not to know of any, in which a feeble church was built up and sustained for as long a time by the labors of young men, who had not been licensed to preach. It must be acknowledged, that there is danger in leaving such a work so exclusively in inexperienced hands. The interests are too great; and extraordinary success is dangerous to young men themselves. Nevertheless under the advice and in connection with the older ministers young men can do much good, and ought to be encouraged to labor for the conversion of sinners. Such labors are of immense advantage to themselves. They keep their piety in active exercise, and in a healthy, growing state. True religion is in its nature active; and the piety of candidates for the ministry, if they confine themselves to study, is likely to decline or become morbid and sickly. Besides, young men engaged in such labors, become acquainted with human nature, with the objections and difficulties of different classes of men, and with the various phases of religious experience; and they study the Scriptures with human nature before them. They learn what too many ministers never do, to preach to men as they are. Indeed it is of the utmost importance that young Christians of all classes should be trained to active efforts to promote the cause of Christ. A *working* church will be a *growing* church.

About the time of which we are writing, *the new measures*, which afterwards became so prominent a subject of controversy, began to be introduced. *Anxious seats* became inseparably connected with revivals; and in many instances, at the close of the sermon *the vote was taken*. All who were on the Lord's side were called on to raise the right hand. It is not surprising that *we* to some extent adopted these measures, when we saw them so earnestly advocated by our Theological teacher and by other ministers in whom we had great confidence.

At once an unfavorable change occurred in the character of revivals. There was more of man, and less of God in them. There was more *show* of feeling, but less *depth* of feeling. The character of the preaching was unhappily modified. It was more hortatory and declamatory, and less instructive. The standard of piety in the churches was lower; and there was a larger number of spurious conversions. The revivals were of shorter continuance, and were followed by seasons of spiritual apathy. Experience has shown the injurious effects of such measures; and happily they have been very generally abandoned.

There are throughout our country many feeble churches, such as the one whose history we have been giving, that might be built up, if they could enjoy, even for two or three weeks, the constant labors of

earnest ministers of the Gospel. Our church greatly needs a larger number of ministers who know how to do such work, and have a mind to it. We are are sure, that if our pastors would more frequently engage in such labors, both themselves and their churches would be gainers by them.

PREACHING ADAPTED TO THE PEOPLE.

“I discover, on looking over my manuscripts, that I have not selected discourses adapted to the present state of things.” Such was the remark of a minister of some years standing, to a pastor for whom he had just preached, and in whose church a powerful revival was in progress. He had left home on a tour of observation, having in view a settlement somewhere in the West, and, as we presume, had put in his trunk a number of sermons which he regarded as amongst his best. The remark, taken in connection with the discourse just delivered, struck us as a forcible illustration of the very painful embarrassments under which those ministers frequently labor, who in preaching confine themselves to their manuscripts. The power of the preached Gospel does not consist simply in the utterance of sentiments which are true and scriptural, however handsomely or eloquently they may be expressed, but in the clear and impressive exhibition of those truths which are adapted to the actual state of things. If, on a fast day, during the prevalence of an epidemic, a minister should deliver an able and eloquent discourse on the inspiration of the Scriptures; it would be regarded as almost an outrage. If, on a sacramental occasion, just before the church received the emblems of the Saviour’s sufferings, the preacher should deliver an able sermon on unfulfilled prophecy; intelligent christians would be indignant. If one should preach a sermon of extraordinary ability on the scriptural form of church government, to a congregation composed of men and women anxious to know what they must do to be saved; he would be justly censured. The Scriptures contain a very extensive system of truth, embracing a very great variety of doctrines and principles, of which some are adapted to one state of things; others to other states. Now,

it is an important part of the wisdom of the ministers of Christ to select and present just those particular truths which the actual state of things amongst the people demands; and the minister who cannot do this, is poorly fitted for his work. There would be but one opinion in regard to the examples just given of the inappropriateness of certain subjects to particular occasions; and they serve to illustrate the principle already stated—that the power of preaching depends not merely on the presentation of scripture truth, however ably and eloquently, but also upon the selection of those truths which are suited to the existing state of things. Although it is true, that mistakes so gross as those we have supposed, are seldom made, yet it is true that ministers do very often fail to select suitable subjects for their discourses, or rather to preach sermons such as the people most need to hear.

This unfortunate difficulty occurs oftentimes, not because they do not know what is needed, but because they have it not ready. They have a certain number of manuscript sermons, on certain texts, and they dare not trust themselves to speak extemporaneously, or with brief notes. Consequently they must either refuse to preach, or make the best selection they can, from what they have. They are much in the condition of a physician on a journey, who, on leaving home, wrote out and put in his pocket-book a certain number and variety of prescriptions; and who dares not trust himself to write a prescription without his books before him. The best he can do for patients to whom he may be called, is to choose from amongst those he has, the one which comes nearest to the necessities of the case. It is amazing that there should be so many who have been in the ministry for years, who are so tied to their notes and so helpless without them, that they cannot preach on any subject on which they happen not to have a written discourse with them. There must be some radical defect in that mode of training young men for the ministry, which results in this way.

We are not objecting to writing sermons, nor to the habit ordinarily of reading them—although on these points we have our own views; but we do most earnestly protest against having ministers so trained, that they are frequently obliged to preach sermons, the inappropriateness of which to the occasion, every intelligent hearer must remark, and which are perfectly powerless, because so inappropriate. There is nothing so difficult or so intricate in religious truth, that a sound theologian, such as every minister should be, may not trust himself to utter it, unless he have first written out in full all that he proposes to say. Nor is beauty of style so essential to the edification of believers and the conversion of sinners, that every period must be rightly rounded off, before it can be uttered in the hearing of intelligent people.

But in adapting discourses to the existing state of things, the mode of treating the subjects is about as important as the right selection of of them. The human mind is dark by reason of its depravity; and even Christians see through a glass darkly. Moreover, the great majority of intelligent men and women are not much accustomed to think closely on abstract principles. It becomes necessary, therefore, that the mode of stating the subject, the arguments employed and the illustrations used, be such as will strike the minds of the people. Many a finely written discourse is delivered without instructing or impressing one in ten of the hearers. The preacher, forgetting that he is a teacher of the ignorant on the most important of all subjects, has played the orator; or he has used illustrations suited only to the learned. Let every minister pray that God would teach him how to teach.

The Gospel, moreover, must be preached with reference to prevailing errors; and it is no small part of the wisdom of Christ's ministers so to preach it as to expel error from minds enthralled by it, or to remove difficulties in which the teachings of errorists have involved the minds of many; or to guard the minds of the people against the plausible appeals of error. The discussion of different subjects must, therefore, be modified by the errors known to exist in the community. Our foreign missionaries understand perfectly, that they cannot preach the Gospel with any hope of success amongst the heathen without carefully studying the forms of error which prevail amongst the people to whom they are sent. The missionaries in India apply themselves assiduously to the study of the religion of the country; and they form their discourses with reference to the errors of that religion. The missionaries in China do the same thing. Now, it is almost as necessary that ministers of the Gospel in our country make themselves familiar with the different forms of infidelity and of error, which exist in different parts of our own country; not that their discourses may be chiefly controversial, but that they may so frame them as to refute the errors without an attack in a controversial form. No minister is likely to lose the attention of his hearers, who can so state and illustrate the truths of the Gospel, as to relieve their minds from difficulties under which they have been laboring, and make them understand what has appeared dark or contradictory.

But such adaptation of the mode of treating subjects to the state of men's minds, is often quite impossible for those who confine themselves to their manuscripts. Their sermons are *stereotyped*; and if they have not time to get up a new edition revised, they must preach them just as they are. A minister who has preached a dozen years to some

quiet congregation in one of the old states, will probably find a large part of his manuscripts poorly adapted to the state of things in the West. For here, particularly in the newer states and territories, he will find a state of society which probably never existed before on the face of the earth. There are multitudes of intelligent people in the east, who have a much more correct knowledge of the state of things in China, than in the North-Western States.

A few days since, an intelligent elder residing in Illinois wrote us, desiring us to secure a preacher for his church. Said he—"we desire a preacher of some *warmth*. We want one who will blaze away, even if he scatters a little. We prefer such to the cold *patent-right* mode of preaching." This worthy elder expresses the sentiments and feelings of thousands of devoted christians throughout the West. They are not wholly indifferent to *style*; but they greatly prefer *earnestness*. They are anxious to hear ministers whose discourses are the outpourings of deep feeling; for nothing short of this can give them power over the hearts of their hearers. And then they are more anxious to understand the doctrines and principles of the Gospel, than to have their ears tickled with pretty sentences. For it too often happens that the most tame and common-place thoughts are dressed up in flowing periods and fine figures. It is painfully evident that the chief labor has been bestowed on the style, not on the thought. Our people wish to have ministers who appear before them as ambassadors for God, bearing on their minds and hearts messages from Him concerning infinite interests; whose earnest desire it is both to save themselves and those who hear them.

The church greatly needs ministers who are quick to discover the state of things, where they are called to labor, and who can readily adapt their discourses to it; who are able both to discuss the proper subjects on short notice, and to address themselves to people of all classes, so as to arrest their attention, and cause them to understand; whose souls are stirred within them by the great themes of the Gospel, and by the deplorable condition of impenitent men. We live in an age of excitement. The world is in earnest in its pursuits. Errorists of all classes partake of the general feeling, and are deeply in earnest. A cold, or a tame ministry will not meet the exigencies of the church in such an age. The minister who will succeed in this day, and in this country, must be a *praying student of his Bible and of men*.

THE MYSTERIOUS DISAPPEARANCE.

Some twenty-seven years ago, a young woman, the daughter of Roman Catholic parents, entered a nunnery not far from Bardstown, Ky. She at first entered as a pupil, but after some time she was induced to take the veil, and entered upon what was regarded as a *religious life*. After she had been from twelve months to two years in perhaps two nunneries, she suddenly threw off her religious habit, and returned to her father's house. This unexpected step surprised her parents; and they demanded her reasons for abandoning the convent. Knowing their superstitious veneration for the priesthood, she hesitated to reveal her reasons, unless in the presence of some two Protestant neighbors. This her father refused to permit, and sent for a married son and his wife, who were not more intelligent than himself, and were equally bigoted. The daughter stated as her reasons for leaving the nunnery, the licentious conduct of the presiding priest, and the prevalence of corruption in the institution. When she entered the convent, she regarded it as the gate of heaven; now she viewed it as the gate of hell. These statements, so far from satisfying her superstitious relatives, excited their highest displeasure; and discovering that she was likely to be roughly handled, she fled to the house of an aged Baptist minister, about a mile distant. From childhood she had known him and his family. To them she related her story, and begged their protection. She desired to state the facts under oath; and the minister prevailed upon a neighboring magistrate to go to his house, and hear what she had to say. Unwilling, however, to excite the enmity of his Romish neighbors, he declined administering the oath.

The young woman remained several months in the neighborhood, spending her time in different families. Of course, the revelations she had made, soon became matter of conversation amongst the people; and the indignation of the more zealous Papists was excited against her, and threats of violence were heard. Soon she disappeared from the neighborhood, and nothing more was heard of her. The magistrate, in whose family she had spent several weeks, made enquiries of her father respecting her, but received an evasive answer. Some years afterwards he was called to write the old man's will; and observing that he did not

mention the name of this daughter, he ventured to ask him whether he did not intend to leave anything to her. He answered, that he supposed she was dead.

This mysterious disappearance awakened in the minds of those who had known and respected the unfortunate young woman, strong suspicions that she had fallen a victim to priestly vengeance. And about the summer of 1834, the magistrate related to us the facts, and freely expressed his suspicions. In May, 1836, in reply to some queries addressed to us by the Rev. Dr. Brownlee, through the Protestant Vindicator, of New York, we published the leading facts, omitting the names of the parties, which indeed we had forgotten, in the Western Protestant, of which we were then editor. Soon after, we received a letter from Rev. Geo. A. M. Elder, then President of St. Joseph's college, calling for names and particulars. The character of the letter sufficiently indicated a purpose to institute against us a civil suit for libel. Knowing, however, that what we had published was literally true, we laid before the public all the material facts together with the names of the parties. As we anticipated, a suit was instituted for the character of the presiding priest, and the damages were laid at *ten thousand dollars*.

The trial of this suit forms one of the most exciting chapters in our life; and the whole affair is too instructive to be permitted to be soon forgotten. A quarter of a century very nearly has elapsed; and a considerable number of the prominent actors in it, embracing the priest who instituted the suit and the three prominent lawyers employed by him, have passed away from the earth. We can now review all the transactions connected with it calmly and dispassionately. Indeed, in looking back to that period, and remembering the changes time has made, we feel like saying, in the language of another:—"What shadows we are, and what shadows we pursue!" Still, whilst human beings are passing away like shadows, principles live, and extend their influence for good or for evil over the rising generation; and Popery still survives, unchanged in its character and in the character of its institutions. Hence we now republish the facts relating to that suit.

Our situation at the time referred to was sufficiently critical. We were a young man, less than thirty years of age, and had been settled in Bardstown, less than five years. That town was then the stronghold of Popery in Kentucky. There were their cathedral, the episcopal residence, their principal college, their most celebrated nunnery, together with quite a number of less celebrated institutions; and the number of Romanists was very large, and their influence extensive.

The suit, moreover, was not simply an affair of the priest whose character was implicated. On the contrary, it was instituted in his name during his absence in Europe; and the Romish clergy of the State threw their whole influence into it. It was really a suit designed to vindicate the character of the priesthood and of their nunneries; and in the prosecution of it they were able to array against us an immense influence, pecuniary, political, social and literary. They were the more inclined to do their utmost, because they had very recently been engaged in a protracted controversy, in which they had signally failed. Add to all this, the facility with which they could multiply witnesses to suit them, and the uncertainty attending the law, in the hands of corrupt and prejudiced men; and it will be seen, that our position was far from being enviable.

The priests employed three of the ablest lawyers of that bar, viz: Hon. John Rowan, Hon. Ben. Harden and Benj. Chapaze, Esq. On our side, Hon. C. A. Wickliffe, Hon. J. J. Crittenden and Nathl. Wickliffe, Esq., were employed. The case, of course, was ably managed on both sides; and the trial of such a suit, which was pending some twelve months, excited deep and general interest.

The course pursued by the priests was characteristic. It had been proclaimed, that the suit was instituted simply for the purpose of eliciting the truth—the whole truth; and yet the very first effort of their counsel was to exclude the entire testimony by legal technicalities. The woman herself, it was contended, was the only competent witness to prove the guilt of the priest; and since she could not be found, the decision must, of course, be in his favor. Yet it was not denied, that the young woman had been in the nunnery; that she assigned, as a chief reason for leaving it, the licentious conduct of the priest; and that she had disappeared from the neighborhood. Suppose, then, the priests had succeeded in excluding the testimony; would the public have been satisfied? Would the character of the presiding priest or of the nunnery have been vindicated? Assuredly not. It was too evident, that they would rather have a forced and unsatisfactory verdict, than a fair investigation. This course made an unfavorable impression.

Failing in this effort—the testimony being admitted in mitigation of damages, their next effort was to prove the young woman *insane*. This is not an uncommon resort with the priesthood in such difficulties. In this effort they encountered serious difficulties. In the first place, their witnesses differed irreconcilably, both respecting the *time* of her becoming deranged, and concerning the character of her derangement. In the second place, their own witnesses proved, that after the time

when she was alleged to have become insane, she was a pupil in the nunnery, and was admitted to take the veil. In the third place, the violence of her parents and relatives towards her, in consequence of her charges against the priest, demonstrated—that they did not really believe her to be insane. In the fourth place, a number of the neighbors of high standing, who had known her from childhood, and who had her at their houses after she left the nunnery, testified to her soundness of mind, and that until after her disappearance they had never heard it intimated, that she was supposed to be deranged. The physician who attended her in a spell of illness, after she left the convent, bore a similar testimony. In the fifth place, the testimony of the different witnesses on the priest's side was contradictory in many important particulars. It was clear as light, that she was perfectly sane; and that the charge of insanity was gotten up for the occasion. The entire failure to sustain this charge, taken in connection with the contradictory character of the testimony, made an exceedingly unfavorable impression upon the public mind. It was proved, and not denied, that her character for veracity was unimpeachable. If, then, she was of sound mind, as the entire testimony demonstrated; then her charges against the priest and the nunnery must have been true. Why should she have abandoned the convent and exposed herself to so much reproach and persecution, unless she had the strongest reasons for so doing?

But the darkest point remained to be cleared up. The unfortunate woman had mysteriously disappeared; and the question was asked with increasing earnestness—*where is Milly McPherson?* President Elder, in announcing his purpose to institute the suit, had promised that the mystery should be cleared up at the time of the trial; and not a few expected the missing girl would be produced on that occasion. But all such expectations were doomed to disappointment. Instead of producing her, the priests sought to prove, that she, soon after her disappearance, had taught a school for some three months in a town in Indiana. But difficulties of the most serious character attended the testimony on this point. In the first place, it was wholly inconsistent with all the testimony designed to prove her insane. For if she had been deranged for ten years, how could she succeed in teaching school, and act so sensibly and properly that her employers never thought of derangement? In the second place, if she did teach for a few months in Indiana; still the question returned, *what became of her?* For still she could not be found. If she was insane, she would attract the more notice, and would be the more easily found. If she was not;

then the force of her charges remained; and the question respecting her mysterious disappearance became more intensely interesting. The facts in the case seemed to justify the conclusion, that, anticipating enquiries, the priests had sent a woman to Indiana to teach for three months, calling herself by the name of the missing woman, and then to disappear. However this may be, certain it is—that the legal investigation failed to throw a single ray of light upon the fate of the unhappy young woman. Twenty-two years have elapsed since the termination of this famous suit, and more than twenty-five, since her disappearance; and still her doom is involved in midnight darkness. Until that day when the secrets of all hearts shall be revealed, the mystery will not be explained. All the circumstances of the case, however, compel the conviction, she suffered violence at the hands of somebody, in consequence of her charges against the priest and his nunnery.

It is a remarkable fact, that the priests never published either the verdict or a single line of the testimony. The trial continued about a week, during which time the court-house was crowded to its utmost capacity by anxious spectators. The jury, after failing to agree respecting the instructions of the court, came in to obtain an explanation. The court decided, that on one point, viz: the question of the priest's guilt, the young woman herself was the only competent witness in plea of justification. This decision compelled the jury to find for the plaintiff; since the witness could not be found. And thus, if she had been taken away by force, their own iniquity shielded the priest. On being satisfied of the instructions of the court, the jury announced the verdict, viz: damages to the amount of *one cent!*

The defeat was terrible. The suit had been tried just where the Romish clergy and their institutions were best known, and where they had the greatest influence. That their cause was ably managed, there could be no doubt. Every advantage had been taken, which legal technicalities could afford, and the strongest appeals had been made to prejudice and passion. The bishop and some twenty of his clergy were present to overawe the jury. After all, the whole amount of damages secured was *one cent* instead of *ten thousand dollars!* And then *nine* of the jury published a card, stating that they would not have given even nominal damages, if they could have helped it. No wonder the clergy did not publish the verdict. It covered them with disgrace.

But the suit had been instituted professedly for the purpose of obtaining the testimony, and laying it before the public; and if the jury

had done injustice to the cause of the priests, it was the more important that they should publish it. We took down the testimony, as it was delivered by the witnesses, and had it signed by the court, and filed away amongst the records; and then we published it in a small volume. The priests issued a prospectus, proposing to publish it; but they took care never to do it. No better evidence was needed to prove that they felt the testimony to be strongly against them, than their avoiding the publication of it.

The whole affair throws light on the character of the Romish clergy and their nunneries. If the priest implicated had been left to take care of himself; or if, in view of the testimony against him, he had been subjected to discipline, it might not have been fair to draw any general conclusion from a particular case. But the clergy of the State identified themselves with him; and the clear evidence in the case did not impair his standing amongst them. It is fair to conclude, therefore, that he had done nothing which, in their estimation was wrong.

This affair shows how little protection, even in this free country, helpless females entrapped into convents have. Popery turns the hearts of the fathers *from* their children, if they dare resist the clergy; and there are ways of disposing of those likely to do injury, so that they will not again be heard of. Yet those nunneries where females are enslaved and degraded, over which unmarried men preside, are the places where many Protestants send their daughters to be educated! Is it not amazing?

The conflict through which we passed in Bardstown, was protracted and fierce. Single-handed we withstood the combined forces of Popery and Jesuitism, until they were routed and covered with disgrace. Our success we ascribe to the good hand of our God upon us. He turned the counsel of the crafty into folly, and caused them to fall into the pit they had dug. We were young and inexperienced; and our friends were comparatively few; but God was our helper. We would not desire to pass through such another conflict; and yet we cannot regret having passed through that. Public attention was thus called to the true character of Romanism; and its progress in Kentucky was greatly checked. Four of the lawyers, President Elder and a number of the witnesses have gone the way of all the earth. Having obtained help of God, we continue till this day. All praise to His name.

ALEX. CAMPBELL ON EXPERIENCE.

The April number of the *Millennial Harbinger* contains an article from the pen of our old friend, Alex. Campbell, on "the pending issues of the current Reformation;" in which are some things deserving a passing notice.

He begins with the following proposition: "Christian Experience succeeds faith, and cannot precede it." This, he thinks perfectly obvious. We beg leave to differ. What is christian experience, but the conscious exercise of the Christian graces? It can be nothing else. But faith is one of the most important of those graces, and necessarily stands connected with others. For example, it works by love; and love is the very soul of true religion. Consequently the exercise of faith is part of christian experience; and as soon as faith begins, christian experience begins. Therefore, it neither precedes nor succeeds faith; for this would be to precede or succeed itself. But if the exercise of faith is christian experience, as most assuredly it is; it is very easy to answer the question propounded by Mr. Campbell, why the relation of christian experience should be required as a prerequisite to baptism.

From this unscriptural proposition Mr. C. makes the following important deduction: "Follows it not, then, that all true and genuine *christian* experience commences after, or with the act of christian immersion, and cannot legitimately antedate it." Let us admit this; and two conclusions follow inevitably, viz: First, That no person, until immersed, can have any christian experience; and those never immersed, never have any Christian experience. Second, None are Christians, until they are immersed; and those never immersed, never become Christians. This conclusion cannot be avoided, unless Mr. Campbell will say, there have been and are Christians who have no christian experience; but the absurdity of such a statement would be too glaring. The conclusion, then, to which we are forced, is—that there are no Christians amongst all those who have received baptism by pouring or sprinkling; and if no Christians, then none that are saved, unless Mr. Campbell will say, that Jesus Christ saves some adults, who are not Christians.

Error is never consistent. On the great question—*what constitutes a Christian? or whether any but immersed persons are Christians*, Mr. Campbell has maintained precisely opposite propositions. In his *Millennial Harbinger*, New Series, Vol. 1, he reasons thus: “If there be no Christians in the Protestant sects, there are certainly none among the Jews, Turks, Pagans; and therefore there are no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for centuries there has been no church of Christ, and no Christians in the world; and the promises concerning the *everlasting Kingdom of Messiah* have failed, and *the gates of hell have prevailed against his church*. This cannot be; and therefore there are Christians among the sects. But who is a Christian? I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things, according to his measure of knowledge of his will—I cannot, therefore, make any one duty the standard of christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well grounded hope of heaven—Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually-minded and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a pharisee among Christians. Still I will be asked, how do I know that any one loves my Master, but by his obedience to his commandments? I answer, *in no other way*. But mark, I do not substitute obedience to one commandment, for universal, or even for general obedience. And should I see a sectarian Baptist or a Pedobaptist more spiritually-minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian. So I judge, so I feel. It is the image of Christ the christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known. With me mistakes of the understanding and errors of the affection are not to be confounded. They are as distinct as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton

were very different persons, and had very different views of baptism, and of some other things; yet they were both disposed to obey, and to the extent of their knowledge did obey the Lord in everything."

We have given this long extract, because it teaches sound doctrine, and because it flatly contradicts the doctrine taught in the *Harbinger* for April,—that "Christian experience commences after, or with the the act of Christian immersion, and cannot legitimately antedate it." In this passage Mr. Campbell distinctly teaches, that immersion is *not* essential to the Christian character;—that every one is a Christian, who, like John Newton, believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things *according to his measure of knowledge of his will*. Nay, he admits, that persons not immersed may be more spiritually-minded, and therefore better Christians, than some who have been immersed. But if such are Christians, then they have Christian experience; and if they should be better Christians than some immersed persons, then they would have a *richer* Christian experience. Therefore it is not true, Mr. Campbell himself being judge, that Christian experience commences after, or with immersion, and cannot antedate it.

In the same article, Mr. Campbell teaches, that the Holy Spirit "works *in* the hearts of those who constitute his church, and *through* its members he works *upon* the world." Again, "We know not how spirit acts upon spirit but by oracles, or words uttered. So man works upon man to will and to do." What if we do not know how spirit acts upon spirit? What right have we to say, that the Holy Spirit can act on the human heart, *only* as man works upon man? Paul teaches, that God saves us "by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Saviour." (Tit. 3: 5, 6.) Is it true, that one man is ever said to *shed his spirit on another*. No one ever uses such language to express the influence which the mind or spirit of one man exerts on another. Why, then, does Paul, in speaking of the saving influence of the Holy Spirit, use language never used to express the influence which men exert on each other? Evidently because the influence of the Holy Spirit on the human heart, is entirely different from the influence of one finite mind upon another. The latter, therefore, cannot serve to illustrate the former; much less does the fact, that men act upon each other's minds only by words uttered, prove—that the Holy Spirit operates in no other way. No writer with whom we are acquainted, abounds more in such false analogies, than Mr. Campbell.

Again—Paul says, "Brethren, my heart's desire and prayer to God

for Israel is, that they might be saved." (Rom. 10: 1.) Why did Paul pray to God for the conversion of the Jews, if He operates on the minds of men only by words uttered? He had the word of God; and if Mr. Campbell's doctrine be true, he had nothing to do, but to preach it with all the eloquence he could command, and leave it to have its proper effect. To pray for their conversion, would have been perfectly absurd. In this same number of the *Harbinger*, we see a letter from a Prof. Richardson, which is highly commended, in which he finds fault with another Campbellite preacher in Missouri, who "taught openly that the Holy Spirit acted *immediately* upon the heart in *conversion*, and in accordance with this view he participated, at least on one occasion, in the proceedings of the Methodists in praying for sinners at the anxious-seat." Now, so far as the *anxious-seat* is concerned, we have no zeal for it whatever; but when the Methodists and others pray to God, that he would convert and save sinners; they do precisely what Paul did, and what the Scriptures abundantly teach us to do. Moreover, since the Methodists preach the word, as well as pray; they do not expect the influence of the Spirit ordinarily without the word. It is, therefore, evident that Mr. Campbell and his followers in objecting to such prayers, deny altogether the influence of the Spirit in the conversion of men, except so far as the word of God was dictated by the Spirit.

Many have had the impression, that Mr. Campbell has been becoming more orthodox within the last few years. It is too evident, from the number of the *Harbinger* now before us, that he holds to the same fundamental errors with which he set out in his Reformation.

GOD'S WAYS AND MAN'S WAYS.

For some time after the resurrection of Christ, the opinion prevailed amongst the Jewish Christians, that the blessings of the Gospel were to be confined to the Jews. Even the Apostles, though inspired to preach the Gospel, were left for a time, under the influence of this prejudice in relation to the extent of the Gospel offer. It was not until Peter had received a special command from God, that he consented to ac-

company the messengers sent to him by Cornelius. And when he heard from Cornelius the manner in which he was induced to send for him; then a new and glorious truth burst upon his astonished mind. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.) And when he witnessed the miraculous descent of the Holy Spirit upon Cornelius and his household, he said—"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Under the influence of the prejudice just mentioned, they of the circumcision at Jerusalem contended with Peter for going to the uncircumcised and eating with them. His defence was a simple narrative of the facts in the case, with the following conclusion: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus; what was I that I could withstand God?" This argument effectually dispelled the prejudice of those disciples. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." In the bestowment of his grace, God often signally rebukes the errors and the bigotry of those who imagined themselves the favorites of heaven. This truth is strikingly illustrated by the great revival which has blest, and is still blessing our land.

There are those who glory in belonging to the *true church*, and who refuse to recognize the ministers of other denominations. But the Holy Spirit has not only owned and blest the churches they refuse to recognize, but has blest them in the conversion of men far more abundantly. Thus God has effectually answered all their arguments respecting *apostolic succession*. He has shown them, if they were not too blind to see it, that whatever may be true about the *succession*, it has nothing of the great importance they attach to it. Nay, it is too evident to be doubted, that this extreme zeal for a certain outward order of the church, has been in the way of the blessing they might have enjoyed. Surely if God viewed the matter as they do, the converting power of his Spirit would be confined to the churches they suppose to be of the true succession from the Apostles.

There are multitudes who denounce the doctrines commonly called orthodox, as of extremely evil tendency, who have a higher opinion of human nature, and magnify the efficacy of the word of God without any special influences of the Holy Spirit. Yet in this great revival, it is perfectly apparent, that what they regard as dead orthodoxy, has had a power over the minds and hearts of men, which their preaching has

not at all exhibited. Unitarians, Universalists and Campbellites seek in vain to account for this state of things. It is sufficiently evident, that the doctrines they preach, are far more agreeable to human nature in its depravity, and that those preached by evangelical ministers are "not after man;" and yet these last take hold of the minds of men of all classes with a tremendous power, and turn them to the paths of righteousness. There is an influence pervading the masses of the people, in all directions, which evidently cannot be attributed to the eloquence or fervor of any class of preachers. It arrests men of all classes in their thoughtlessness and in their mad rush after riches or pleasure, and turns their minds to God and to eternal things. It effects a radical change in their moral principles and affections, and in their aims and conduct. The extensive manifestation of this influence is the very best refutation of all those systems of doctrine, which deny the special influence of the Holy Spirit in conversion. One might as well deny, that the wind blows, because he does not see it, and "cannot tell whence it cometh and whither it goeth." We cannot see the wind, or explain its movements; but we can see and feel its effects. So the mode of the Spirit's influence is incomprehensible; but the effects are sufficiently manifest. Still errorists, more blinded by prejudice than the Jewish Christians, will fail to see the light or acknowledge the truth.

This great work of God has demonstrated the falsity of Abolitionism. Its advocates have refused to hold fellowship with the Southern churches and ministers, and have charged them with living in heinous sin against God. But the Holy Spirit has passed over the boundary fixed by fanaticism for his operations; and our Southern churches and colleges are enjoying powerful revivals of religion. At the same time the churches and ministers in the free states, who have steadfastly resisted Abolitionism, and have been denounced as the advocates of "the sum of all villainies," have been quite as abundantly blest, to say the very least, as those whose zeal on the subject of Slavery has burned most constantly and fervently. There lies on our table now an Abolitionist sheet, in which *we* are honored as "*lion of the pro-slavery tribe*;" and yet our church has enjoyed, for several months past, a revival of extraordinary power, in which large numbers of men and women have experienced deep conviction of sin, and have taken their stand, as joyful disciples of Christ, in his church. We venture to say, that no church belonging to any abolitionist body has been more abundantly blest, within the last seven months, than the one to which we have the happiness to minister. We took charge of it last October, when it consisted

of not more than seventy members, and had no congregation. Since that time, though we have had a small and inconvenient house of worship, and though abolitionists here have done all they could to cripple our influence, we have received over a hundred members, about one half of whom have been admitted on examination, and a very uncommon proportion of whom are men who are heads of families.

We state these facts not for the purpose of boasting of any thing we have done, but to show that God himself is furnishing the most conclusive arguments against the principles and course of Abolitionists.

Has there been a powerful revival in Yale college? There have been revivals of equal power in Jefferson College, in Davidson College and in Oglethorpe University. All these institutions belong to the much abused Old School Presbyterian church; and two of them are located in the extreme South. Hundreds of similar facts might be adduced. The Gospel produces the same effects in the churches and under the ministry of men, denounced in the bitterest terms by Abolitionists, which it has produced in the most powerful revivals, in every part of the world. The convictions of sin are as deep and pungent, and the evidences of conversion are as clear and satisfactory, as in any Abolitionist church in the world; and the number of conversions is as great.

These are incontrovertible facts. What is the legitimate and unavoidable conclusion from them? We know how Peter once reasoned from such facts, and how he would reason again. He said—"Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" We know how the disciples at Jerusalem reasoned from such facts. "They held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Such precisely is the conclusion to which Christian men, fearing God, would come from such facts.

We do not say, that the existence of a genuine, or even powerful revival in any church, proves the truth of every doctrine they hold, or the righteousness of everything they do. But in the Christian system there are fundamental doctrines; and there are fundamental principles of morals. If any church reject any one fundamental doctrine of the Gospel, they reject the Gospel itself; and they cannot enjoy a genuine revival of religion. And if any church reject any fundamental principle of the moral law, and indulge in or defend any gross sin or iniquity; they reject the moral law, and cannot enjoy a genuine revival of religion. For example, who would believe, that a

genuine revival could exist in a church whose pastor preached, and whose members believed, that theft and robbery are not sinful, and whose members either themselves committed these iniquities, or held christian fellowship with those who were notoriously guilty of them? Or what would be thought of a revival in a church in which lying was justified, and notorious liars were received to membership? No one believes, that the Holy Spirit would dwell in such churches, or that God would hear their prayers. Abolitionists, then, have the choice of three positions, viz:

1. They may affirm, directly in the face of the clearest evidence, that the revivals in the churches to which we have referred, are spurious.

2. They may say, directly in the face of the clearest teachings of the Bible, that the Holy Spirit dwells in churches guilty of committing or defending the grossest immoralities, and that God answers their prayers and blesses the labors of their ministers.

3. They may admit, that they have been advocating unsound doctrines, and have wrongly accused those churches and ministers. One of these positions they must take; for there is no other possible. Let them make their election. Meanwhile to us it is clear as light, that the great work of God, in every part of our country, North and South, is the most unanswerable refutation of their doctrines, and the clearest condemnation of their course. God blesses those whom they curse, and holds fellowship with those whom they excommunicate.

There is no better cure for narrow-minded sectarianism or for fanaticism, than the careful and candid observation of the workings of Divine grace. It is something worse than folly to denounce, as fundamentally heretical or fundamentally immoral, those whom God evidently owns and blesses. It is a high degree of presumption for any man or class of men to refuse to hold christian fellowship with those whom God evidently owns and honors. "Master," said John, "we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth us not. But Jesus said, forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." (Mark. 9: 38, 39.)

A MIND TO WORK.

(The following is a brief outline of a sermon on Nehemiah 4: 6. We know not by whom the outline was prepared; but we remember to have preached the sermon.)

The re-building of the city and temple of Jerusalem was a work of immense expense and difficulty, for the Jews who had returned from Babylon. They were for the most part, poor; and were surrounded by powerful and cunning enemies, who left no means untried to stop the progress of the work. A number of years had passed since Cyrus permitted and encouraged them to return; and yet when Nehemiah, who still remained in Babylon, enquired of some who returned, of the condition of the city and its inhabitants, they answered—"The remnant that are left of the captivity there in the province, are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

Nehemiah sought and obtained leave to visit Jerusalem for the purpose of rebuilding it. The enemies of the Jews laughed them to scorn, and said, "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heap of the rubbish which are burned: even that which they build, if a fox go up, he shall even break down their stone wall!" Yet, to the amazement of their enemies, the wall was built firmly and substantially. All hands labored and watched, day and night, and the work was soon done. The secret of their wonderful success is given in a very few words, viz: "*The people had a mind to work.*"

In this language several things are implied or expressed:

1. They greatly desired that the work should be done. Their patriotic and their religious feelings conspired to fill them with an intense desire to see their metropolis and their holy city restored to its former beauty and prosperity. By the rivers of Babylon, many of them had wept when they remembered Zion, and had hung their harps upon the willows, refusing to sing the songs of Zion in a strange land. They now stood amid the ruins of their once great and beautiful city; and their spirits were stirred within them, as, at the urgent exhortation of Nehemiah, they determined to arise and build.

2d. They believed that the work could and would be done. Of this they were assured, not only by Jeremiah, Isaiah and Ezekiel, whose prophecies were in their hands, but by Huggai and Zachariah, who were inspired to encourage them to go forward in their work. An angel had assured Zachariah, that God said—"I am returned to Jerusalem with mercies. My house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem." These feeble Jews had faith in the promises of God. Men never undertake a work which they do not believe they can accomplish. Faith is essential to works: it is the cause, of which works are the effects. They did not trust themselves. If they had, the taunts of their enemies would have been merited, and their disappointment and confusion would have been certain. But they replied to their enemies—"The God of Heaven, he will prosper us; therefore, we, his servants, will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem."

3d. They were willing to undergo much self-denying trial, that the work might be done. The people had a mind to work. The governor, the princes, the priests and the people, all labored. They toiled from the rising of the sun in the morning till the stars appeared." They were not content to give what they could *easily* and *conveniently* spare, and to labor when they had no work of their own to do.

Behold what a few poor, despised, persecuted people can accomplish, when they have a mind to work. Let us learn a lesson from the example thus left on record for our instruction and encouragement. The church of Christ has been called to perform a greater and more difficult work than that undertaken by Nehemiah and his associates, viz: to bring this rebellious world under the power of the Gospel of Christ. The work is great; and the difficulties are both numerous and appalling. Yet all that is necessary to the most complete success is *a mind to work*. There must be an intense desire that the work may be accomplished. The Savior has taught us to pray—"Thy kingdom come;" and if this petition be offered up as it should, it will express the fervent desire of the heart, that the Kingdom of Christ may come. There must be confidence that the Kingdom will come. Is there not abundant evidence to encourage such confidence? If the Jews had repeated assurances from God, that Jerusalem should be rebuilt; we have abundant assurances, that ultimately the kingdom of God shall be even more firmly established throughout the earth. And is anything too hard for the Almighty? Has he promised, and will he not perform? If the Jews had been encouraged by witnessing the fulfillment of a

considerable portion of the promises of God concerning Jerusalem ; so has the Christian seen the fulfillment of many of the most remarkable prophecies concerning the success of the gospel.

But there must be a willingness to endure much self-denying labor. If every Jew was required to be in his place, building the walls of Jerusalem ; every Christian is required to deny himself, take up his cross, and follow Christ—to “ be steadfast, unmovable, always abounding in the work of the Lord.” And as God said to Zerrubbabel, so he says to the Church—“ Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain ? before Zerrubbabel thou shall become a plain : and he shall bring forth the head-stone thereof with shoutings, Grace, grace unto it.”

NEW SCHOOL SOUTH.

The General Synod of the Southern branch of the N. School, recently held its meeting in Knoxville, Tennessee. In accordance with the expressed wish of the Convention which met in Richmond last summer, the Synod adopted a paper seemingly looking toward a union with the Old School General Assembly. The character of the paper renders it absolutely certain that it will not be entertained by our Assembly. It proposes, in the first place, an adoption of the Confession of Faith, of the most vague and indefinite character. Its language is the following : “ We agree to unite as ecclesiastical bodies, by declaring, as the Synod now does, an approval of the Westminster Confession of Faith, and larger and shorter chatechisms, as an orthodox and excellent system of christian doctrine ; and also our adherence to the plan of worship, government and discipline contained in the Westminster Directory.” Again : “ Both bodies agree that it is consistent with the requirements of the Westminister Confession of Faith, to receive said Confession according to the adopting act of 1729, to wit : as containing all the essential truths of christianity, and also the doctrines that distinguish the Calvinistic from the Pelagian, Socinian and Arminian systems of theology. We agree likewise in believing that this system of

doctrine contains the following truths, namely, the Trinity—the Incarnation and Deity of Christ—the Fall and Original Sin—Atonement—Justification by Faith—Personal Election—Effectual Calling—Perseverance of the Saints—the Eternal Happiness of the Righteous—and Eternal Punishment of the Wicked.”

It is perfectly easy to see, that such an adoption of the Confession of Faith would open wide the door for all those errors which, twenty years ago, divided the Presbyterian Church; and the proposition, on the part of the Synod, thus to adopt it, “for substance of doctrines,” is sufficient evidence that the New Divinity prevails in that body.

The Synod further proposes, that both bodies shall “agree in declaring that slaveholding, or the relation of master and slave cannot, *in any case*, be a bar to membership in the Church of Christ. And whilst they admit the right of the judicatories to take cognizance, in the way prescribed in the constitution, of cruelties practised in the relation, they hereby declare the opinion that, as the continuance or abolition of the system of slavery in this country belongs exclusively to the State, the discussion or agitation of slavery, further than pertains to the moral and religious duties arising from the relation, is inappropriate to the functions of church judicatories.” If the true position of the Presbyterian Church cannot be ascertained from the deliverances repeatedly made in years past, there is little hope that any paper could now be adopted, which would throw light on the subject. It is to be hoped, therefore, that our church will stand firmly in the position she has so long occupied, refusing to adopt any additional declaration to satisfy any party.

The Synod still further propose, if the union be agreed to, “that the Presbyteries represented in this United Synod shall, as Presbyteries, and without an examination of their ministers, be merged into the Synods connected with the General Assembly, to which, because of their geographical limits, they properly belong.”

Since our own ministers, on removing from one Presbytery to another, are examined, it is not probable that our Assembly will consent to receive entire Presbyteries from the New School without examination.

THREE GRADATIONS OF LOVE.

A christian, says Richard Baxter, doth love God in these three gradations: He loveth him much for his mercy to himself, and for that goodness which consisteth in benignity to himself; but he loveth him more for his mercy to the church, and for that goodness which consisteth in his benignity to the Church. But he loveth most of all for his infinite perfections and essential excellencies, his infinite power and wisdom, and goodness, simply in himself considered. For he knoweth that love to himself obligeth him to returns of love; especially differencing, saving grace; and he knoweth that the souls of millions are worth more incomparably than his own, and that God may be much more honored by them than by him alone, and therefore he knoweth that the mercy to many is greater mercy, and a greater demonstration of the goodness of God, and therefore doth render him more amiable to man. And yet he knoweth that essential perfection and goodness of God, is simply in himself and for himself, is much more amiable than his benignity to the creature.

A GOOD "HEM."

Rev. Jas. Hamilton, speaking of family worship, as conducted by Rev. Philip Henry, says: "In the morning he arranged it so that the bustle of the day should not infringe on it; and in the evening so early that no little girl should ever be nodding at the chapter, nor any drowsy servant yawning through the prayer. 'Better one away than all sleepy,' he would say, if occasionally obliged to begin before some absentee returned; but so much did the fear of God and affection for the head of the household reign, that none were wilfully missing. And with this 'hem' around it, the business of each successive day effectually kept from 'ravelling.'"

THE NORTH CHURCH.—As a great number of our brethren have taken a deep interest in our removal to Chicago, and in our labors here, it may be gratifying to them learn something respecting the success God has granted us. The North church, to which we accepted a call, though organized some nine years ago, has passed through some very discouraging trials; and at the time of our removal to Chicago, its membership numbered less than *seventy*; and it could scarcely be said to have a congregation. Its circumstances were the more discouraging, because it had no suitable house of worship, and it felt the powerful influence of a prevailing prejudice against the Old School Presbyterian Church. In addition to these difficulties, very zealous efforts were made, on the first announcement of our purpose to settle in Chicago, to cripple our influence by exciting prejudice. One or two secular papers of this city, in their burning zeal for Abolitionism, abounded in the grossest misrepresentations of our views and of the objects of our removal to this city. Others, too, from whom we had a right to expect a widely different course, threw their whole influence in the same direction. Misrepresentations the most injurious were industriously circulated in all directions.

Nevertheless, from the beginning of our labors here, the congregation has steadily and rapidly increased. The standard of piety in the church soon began perceptibly to rise. The Gospel was heard with a deep and tender interest, and the spirit of prayer began to manifest itself. Almost immediately a number of highly intelligent men, heads of families, exhibited unusual interest in hearing preaching; and sometime before revivals began to prevail through the country, we were permitted to rejoice in the manifest indications of the presence of the Holy Spirit amongst us. Twice on the Sabbath, during the entire winter, our house has been filled, often much crowded; and the entire services have been marked by deep solemnity. The feeling continued to increase, until we rejoiced to find ourselves in the midst of a powerful work of grace.

The good work has gone on silently, but powerfully, some three months, and thus far, has resulted in the addition to the church on profession of fifty-four persons. Of these at least two-thirds are *men*, a number of them well known in the business circles, and about the same proportion are heads of families. We have received, in all,

by letter and by examination about *one hundred and ten*; so that the North church now numbers about *one hundred and eighty* members. There are probably few, if any churches in the city embodying a larger number of efficient, influential men.

Our house is too small for our congregation; and we are taking steps to erect a large and commodious one.

Our success we record to the glory of the Redeemer, and for the encouragement of those who have taken a deep interest in the prosperity of the Presbyterian church in Chicago.

DR. TYNG ON THE DEATH OF HIS SON.—The sudden death of Rev. Dudley A. Tyng, caused by an accident in connection with a threshing machine, is a very sad and mysterious providence. He was the son of Rev. Dr. Tyng, of New York—a young minister of fine talents, of decidedly evangelical views, and of fervent piety. A short acquaintance with him, whilst he was pastor of Christ's Church, Cincinnati, had led us to regard him as destined to be one of the brightest ornaments of the Episcopal Church. The evangelical portion of that church must regard his sudden death, in the midst of his usefulness, as a great loss.

On a recent Sabbath evening his venerable father preached, in Concert Hall, Philadelphia, a sermon on the death of his son, to an immense crowd. The occasion must have been a most trying one. We take the following touching extract from this discourse:

On his return to his distant home on Sunday night, previous to this sorrowful event, he said to his wife after he had come into the house: "I have enjoyed my ride home so much; I have had such sweet and pleasant communion with God all the way upon the road." O, this was the key to all his feelings in the hour, and the work of the trial through which he was to pass. This was the provision for his journey through the valley of the shadow of death; and it is a coincidence a little remarkable, that on that very night, he found her reading, in her solitude, the life of Summerfield; and having just arrived at the period of his youthful departure, she said, "How sad to see such an early death! If you had only been a few moments later, I should have finished the whole book to-night!" little imagining that *another youth* was soon to follow in the same peculiar experience.

* * * * *

At nine o'clock, I perceived him sinking away rapidly, and when his wife and myself were alone by him, I announced to him my conviction that the glorious end was rapidly approaching. He had cherished strong hopes of his recovery, in the impression that his work could not have been completed, and that he had yet much to do. Yet he had previously, early on this morning, delivered up all his earthly concerns into my hands, and said with sweet composure, "Father, will you take charge of them all for me?" and when I answered him in the affirmative, "Now, father, I will think of them no more."

He received the announcement of his approaching death with the utmost calmness and delight, replying, "My father dear, I dearly love you all, but I had rather be with Jesus than with my dearest ones on earth. Lay me straight in the bed, father, and cover me up, and let me wait my Father's time."

We arranged his bed as well as was possible, and he lay in quietness in it for a little while. His friends and family were gathered immediately around his bed. As I announced to them the certainty of his approaching departure, we watched his blessed and animated countenance in its repose. During this interval he spoke occasionally, in brief remarks, to those around him, which need have no place here. But at this moment one testimony was given which has been referred to already in the public prints, and though I should not have introduced it to the public myself, (for I esteem such brief addresses as beyond right of public knowledge,) yet it is my duty, it having been proclaimed, to repeat it correctly. When his beloved and faithful physician had returned from a short absence from the house, a little before 10 o'clock, he said to him, "Doctor, my friends have given me up; they say I am dying. Is that your opinion?" The doctor, after a few moments examination, answered him in the affirmative. "Then," said he, "doctor, I have loved you much as a friend; I long to love you as a brother in Christ Jesus. I cannot repay the obligation I am under to you, unless I am permitted to bring you to a Saviour's feet. Let me entreat you now to come to Jesus, that you may be to me forever a dear brother in Christ, and that you may be far more useful than I have been."

He was presently asked if he had any messages to send to his brethren in the ministry, or to his congregation. He answered us, "Not now, I am too much exhausted." Again he reposed for a few moments, and then opened his eyes with a very elevated expression, and said in a loud and very distinct voice, "Now, father, I am ready. Tell them 'Let us all stand up for Jesus—let us all stand up for Christ Jesus in prayer—accepted in Christ, having no other claims than His righteousness, that Christ may be glorified in us forever.'"

He again sank in repose and quiet for a season, and then again raised his eyes and voice, and said with equal distinctness, "Now, father, I want to send a message to my church. I love that church; I love the principles on which it has been founded; I want to see those principles established in the church; I want to see men gathered into the church on these principles, such as shall be saved. I wish my people

to go on vigorously and unitedly, and establish that church for the glory of Christ forever."

Much exhausted by such effort, he sank at these intervals into perfect quietness; and then he suddenly aroused, and said to us, "Sing! Sing! Can you not sing?" We hesitated—saw it was impossible, when he himself struck the words,

"Rock of ages cleft for me,"

and we followed him, and we sung the first two verses of that hymn—but he could sing no more—no more could we—sorrow silenced us all.

In reference to his own death, he said, "I wish to say in regard to this dispensation, I am perfectly satisfied—I have not one fault to find with it. I say it emphatically, *I have not one fault to find with it.* I desire only that it may be abundantly sanctified to us all."

His beautiful private, personal address to his wife, and two addresses to his family and particularly to his little children, who were severally brought to him, and to whom he gave separately a father's parting kiss and blessing, these were all so spiritual, so sweet, so solemn, that they can never be effaced from the memory of those who heard and saw the remarkable scene which they made up.

But after all this passed by, his powers of endurance were rapidly failing, and he felt himself just going; he turned to me again with the sweetest smile. "Now, father, dear, kiss me once more," and as I kissed him he said, "Good night, dear father."

Soon after this, at about twenty minutes before eleven o'clock, his mind began to wander, and all his ungoverned imaginations were connected with his church, and his expressions even then were beautiful and affectionate. He had an hour of imaginary contest with some persons who detained him in the church and would not release him, crying to them as his mind roamed, "Dear brethren, Oh this is true—you will kill me; that Sunday night's sermon of an hour and a half, killed me—let us go home—why will you all kill yourselves?" Then again, as if a crowd was waiting—"Open the doors and let them come in!"

I never spoke to him. During this period, even, he knew us and would answer us with perfect intelligence, constantly begging us to "go home," and I could only put him off in peace by telling him that at 12 o'clock we would go home—Your Father's time would come. He seemed at last to pass this contest, and I said to him as he lay down, relaxed and prostrate:

"My dear son, have you been surrounded by enemies?"

"Yes, father."

"But," said I, "Jesus was with you, darling."

"Oh, yes, certainly."

"And are you now at rest?"

"Yes, perfectly."

"Is the prospect bright before your eyes?"

"Oh, yes it is glorious."

But the power of life was now fast going, and he seemed no longer conscious of our presence. I aroused him again and asked:

"Do you see me, my dear son?"

"No."

"Do you know me?"

"No."

"Do you not know your father's voice?"

"No."

His wife then made the same attempt, but with no other result. I then said:

"My darling son, do you know Jesus?"

"Oh, yes," said he, in a voice of wonderful strength and deliberation, "Oh, yes! I know Jesus—I have a steadfast trust in Jesus—a calm and steadfast trust." He spoke it with astonishing distinctness.

This was, perhaps, within an hour of his departure. After this he could say no more, connectedly; yet, one half hour afterward, perhaps, I thought he might still be conscious to my voice, and I asked him:

"Are you happy, my dear son?"

And he answered me very distinctly,

"Oh, perfectly, perfectly!"

How strange! They were the very words with which his sainted mother closed her testimony to me six-and-twenty years before, within five minutes of her death. From that moment he gently sobbed away his life like an infant who had fallen asleep in crying. His pulse became fainter, until the last one passed, and *all was quietness and rest.*

The *Bulletin* says:

The delivery of the sermon was calm and steady, and impressed one with the idea of emotion governed and reined in with a hand firm enough to gauge and measure every pulse and every throb. Among the congregation, self-control was not so complete, and hundreds were weeping at once.

Singing and praying closed the exercises with great solemnity, and the crowded audience sought the cool air with a feeling of relief mingled with their solemnity, although they had shown no signs of impatience during the course of this remarkable and affectionate discourse.

LAY CONVENTIONS.—One of the most favorable signs of the times is the increasing activity of Ruling Elders and lay members of the church in direct efforts to promote the interests of religion, and to turn men to righteousness. This is indicated by the *Lay Conventions* which have been held recently. One of these, composed of Ruling Elders and Deacons, was recently held in Petersburg, Va. The following

resolutions, adopted by this Convention we take pleasure in copying:

1. *Resolved*, That this meeting of elders and deacons from churches within the bounds of the Synod of Virginia feel it to be a duty to record that this assembling of ourselves together has been one of great pleasure, and, by God's blessing, of profit, it is hoped, to those who met—that it has been, what it was only designed to be, one of prayer and conference in relation to the condition of our Church—that the ministering brethren, Pryor, Hoge, and Martin, have attended our session, and very materially added to the profit and pleasure of the meeting; and that above all, the meeting records its thankfulness to Almighty God for the goodness and mercy which gave the desire for such a meeting.

2. *Resolved*, That after a full, free and informal conference and interchange of views, this meeting records the following as among the results of its observations.

1st. That the Elders and Deacons of Virginia have great occasion for self-abasement and mourning over the hitherto depressed condition of our Church, and over the long continued absence of any general revival of religion in our churches.

2d. That among the causes of the displeasure manifested by a just God to us as a Church, may be included the sin of holding very inadequate views in theory and in the consequent practice on the part of ruling elders and deacons, of the warrant for their divinely constituted office, and of the duties and responsibilities accompanying the high trust confided to their hands.

3d. That we consider it our business to understand and carry out the teachings of the Bible, and of the Confession of Faith, rather than to devise new schemes, and that with this view we recommend that our form of government, as contained in these books, be more thoroughly studied and understood, and the principles therein contained fully developed and carried out.

4th. That this meeting most affectionately suggest to their brethren holding similar offices in our Synod, to unite with those composing this meeting in a more unreserved dedication of ourselves to our God and to the service of our blessed Saviour, and in prayer for divine wisdom and grace for more faithful performance of our duties as office bearers in the Church of Christ.

3. *Resolved*, That the members of this meeting engaged to God and to each other, and earnestly recommend it to their brother elders and deacons, to adopt immediate measures for the establishment, where not already existing, of prayer meetings—to make more earnest efforts to secure the religious instruction of our children, and servants, and to give more diligent attention to the duty of visiting the people of our respective churches.

4. *Resolved*, that this meeting most affectionately commend to the consideration of their brethren in this Synod the importance of giving more earnest heed to the instructions of God's word, and the teaching of our form of government in relation to the office of Deacon, and to the duty of electing Deacons in every church.

5. *Resolved*, That as we consider attention to the bringing of tithes into the storehouse of God, as being among the most important duties devolving upon the Ruling Elders and Deacons of our Church, we will ourselves be more faithful in this matter, and will in our respective Presbyteries endeavor to carry out the principles of the report on the support of the ministry sanctioned by the Synod at its last meeting, and that we will in other suitable ways endeavor to carry out more fully the principles of our book on this subject.

6. *Resolved*, That this meeting regards the *Central Presbyterian*, as at present conducted, eminently adapted to advance the interests of the Presbyterian Church, and for that reason it should be taken by every family connected with said Church in the bounds of this Synod; and this meeting most respectfully recommends to all such families to take each one copy of said paper, and should there be families unable to pay the subscription price, that members of the respective churches who are able, take such measures as may cause the paper to be furnished to every family.

7. *Resolved*, That this meeting ought not to adjourn without recording their profound gratitude for the rich and unmerited mercies of God now being manifested in evidences of a newly awakened interest in some of our churches, in the great concerns of the immortal soul, and have occasion to be greatly encouraged *now* to continue to pray for a general revival of religion in our beloved land.

JUDGE GREEN ON THE TRACT CONTROVERSY.—Abolitionism will never rest, till it has divided every church and broken down every benevolent society in the land, unless its course shall be arrested by the truth and God's blessing on it. The conflict in the American Tract Society is only one of its fruits. We have not seen the letter of Judge Green, of Tennessee, to the Tract Society, nor the particular Tract to which he refers in the following extract of that letter, which we take from an exchange paper. But we copy the extract as expressive of the views of a large number, we hope and believe, a *majority* of Southern Christians respecting the evil of slavery:

“In conclusion on this subject, I have no hesitation in saying that this Tract, although ably and ingeniously gotten up, (if Mr. Whipple's desire was to vilify the South by a specious presentation of the worst characters South, in *their* worst acts, and apply the facts stated to the people of the South, as a delineation of general character,) is one of the

grossest libels I have ever been called upon to examine. And *that Tract* was offered to the Society for publication! Had it been published and sent South, it would instantly have put an end to the operations of the Society among us.

“Those who oppose the action of the Committee will, of course, publish it, should they succeed in impressing their views on the Society at its approaching meeting. They are now sending it out through the country, together with the suppressed Tract, by way of appeal from the decision of the Committee.

“Our only trust is in God. He has all hearts in his hand, and can turn them as he will. If he permit the great evil of the disruption of this Society, and of the Union of these States, I know he will so overrule it, that the *wrath of man shall praise him*.

“I have not intended to defend the institution of slavery. I have long considered it an evil,—an evil (as Mr. Rives once admitted in the Senate,) morally, socially and politically. Until within the last twenty-five years, I never heard any well-informed Southern gentleman give expression to any contrary sentiment. About that time, Mr. Calhoun first announced the opinion that the institution was a desirable one. Now, many Southern men, following Mr. Calhoun, and pressed by aggressive attacks from the North,—hold the same opinion. But I never have sympathized with this sentiment.

“I hold slavery to be an evil,—a greater evil to the master than the slave. But we find it amongst us. It raises, in the circumstances which surround it, questions of most difficult solution. These questions must be determined by those, and those *alone*, who endure the evil. Others can do nothing towards putting an end to it, or towards mitigating its character. Such interference is only calculated to exasperate and awaken opposition to the views of officious intermeddlers. If the North would benefit the slave, it will be most effectually accomplished by leaving us to manage the question.”

A GOOD ANSWER.—Those foreigners in New York who sympathize with the recent attempt to assassinate the emperor of France, recently had a procession in N. York in honor of the memory of Orsini and his associates, and were addressed by orators of the same class. A committee applied to the Superintendent of the Police for a force to protect the procession from disturbance. He replied—that he would have a force in readiness to protect the procession against violence, and to protect the city against the men who would form such a procession.

"Ye shall know the Truth, and the Truth shall make you free."

T H E

PRESBYTERIAN EXPOSITOR:

▲

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THE

PRESBYTERIAN EXPOSITOR:

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ELECTION.

In preceding numbers we have given what we consider conclusive evidence, that God has foreordained whatever comes to pass. If so, then he has foreordained the conversion of every individual who has been, or will be converted. When we have established the general doctrine of Divine Decrees, we have, of course, established the doctrine of Election; for it is embraced in the other. All the arguments, therefore, which prove the former, are equally conclusive in favor of the latter. Since, however, a number of particular objections are urged against the doctrine of Election; it deserves a separate consideration.

1. We begin with the great truth, which the more evangelical class of Arminians agree with Calvinists in holding, that all men are fallen, and are by nature children of wrath. Mr. Watson, the Arminian theologian, proves—that “the import of the *death* threatened as the penalty of Adam’s transgression, included corporal, moral or spiritual, and eternal death,” and “that the sentence included also the whole of his posterity.” This sentence is either just or unjust. It must be just, since it is the sentence of that law which is “holy, just and good.” But if it is just, God is under no obligation to remove it, or to provide for the deliverance of mankind from it. For to say, that the sentence of condemnation is just, and yet that God is under obligation to pro-

vide means of escape from it, is to say that justice forbids the infliction of a just sentence, which is a contradiction.

2. Evidently, then, the providing of a plan of salvation for men, is wholly of grace. God was under no obligation to make any such provision. Accordingly Paul teaches, that it is "the *grace* of God that bringeth salvation." (Tit. 2: 11.) It was the amazing *love* of God, not his justice, which led him to give his only begotten Son for the salvation of men. (John 3: 16.) It was the *grace* of our Lord Jesus Christ, that induced him to become poor, that we might be rich. (2Cor. 8: 9.)

3. If the Gospel provision was wholly of grace; if God was under no obligation to make it; then the *offer* of this provision is equally of grace. Consequently God is not under obligation to send the Gospel to all men, or to any of them. If therefore he sends it to one people, he confers on them a great favor to which they had no claim; and if, for reasons which he does not reveal, he does not send it to others, he does them no injustice. As a matter of fact, he granted to the Jews religious privileges which he granted to no other nation. "For what nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Deut. 4: 7, 8.) He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them." (Ps. 147: 19, 20.) And under the New Dispensation many nations, communities, families and individuals have not had the Gospel, whilst others have enjoyed its clear light. Speaking of God's purposes of grace, Watson says—"These purposes have been declared to man, with great inequality we grant, a mystery which we are not able to explain." Again—"The second kind of election which we find in Scripture, is the election of nations, or bodies of people, to eminent religious privileges, and in order to accomplish, by their superior illumination, the merciful purposes of God, in benefiting other nations or bodies of people." Still further he says—"God has the right to select whom he pleases to enjoy special privileges; in this there is no unrighteousness, and therefore in limiting those favors to such branches of Abraham's seed as he chose to elect, neither his justice nor his truth was impeached." On this point, then, there is no controversy.

4. If the providing of a plan of salvation, and the offer of the Gospel are both wholly of grace; so is that influence of the Holy

Spirit which opens the hearts of men to receive the Gospel. Arminians and Calvinists agree, that conviction of sin and regeneration are the work of the Holy Spirit. "And when he (the Comforter) is come, he will reprove the world of sin, and of righteousness and of judgment. (John 16: 8.) "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ." (Tit. 3: 5.) "For we are his workmanship, created in Christ Jesus unto good works," &c. (Eph. 2: 10.) This is not only the work of the Holy Spirit; but it is eminently a work of *grace*. That is, it is a work which God is under no obligation to perform, but which he performs as a mere matter of favor or grace. This the apostle distinctly teaches in the 2nd chapter of the Epistle to the Ephesians. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." And when Paul speaks of his christian labors, to which he was prompted by the Holy Spirit, he represents that Divine influence as wholly gracious. "But I labored more abundantly than they all; yet not I, but the grace of God that was with me." (Cor. 15: 10.) Here again Mr. Watson agrees with us. He says of Christ—"The second Adam is a quickening spirit. The Holy Spirit is the purchase of his redemption, to be given to man, that he may again infuse into his corrupted nature the heavenly life, and sanctify and regenerate it. Here is the mercy." Dr. Clarke, commenting on Eph. 2: 5, says—"And as this *quicken*ing or *making alive*, was most gratuitous on God's part, the apostle, with great propriety, says, *By grace are ye saved*." On this point there is no controversy. But if the influence of the Holy Spirit in convincing men of sin and in renewing their hearts, is wholly of grace; then God may give or withhold it, as his infinite wisdom may dictate. If, then, he bestow it upon some, and not upon others, or if he bestow it more abundantly on some than on others; he confers upon the one class a great blessing to which they had no claim; and from the other he withholds what they had no right to, and, therefore, does them no injustice. For to say, that the influences of the Holy Spirit are entirely of grace, and yet that God is bound to confer on men those influences, is to confound grace and justice, or to say that they are gracious, and that they are not. And to say, that if God confer this gift upon one, he is bound to confer it on all, is to maintain the absurdity that grace conferred on one, becomes a debt to all others! Still further, it is perfectly clear,

that if God may, without injustice, grant to some, special religious privileges which he does not grant to others, he may also grant to some, more powerful spiritual influences than to others; for both are equally of grace.

On the following points, then, Calvinists and Arminians of the more evangelical class agree, viz: that all men are totally depraved, and lie under a just condemnation; that the providing of a method of salvation is wholly of grace, not of justice; that the Gospel offer is equally of grace, and that God may and does grant to some far greater religious advantages, than to others; and that those Divine influences which dispose men to embrace the Gospel, are eminently of grace, and consequently may be given or withheld, or may be given in larger measure to some than to others. But if God might justly send the Gospel to some and not to others, or to some more fully and abundantly than to others; then he might *purpose* beforehand to do this; for if the thing itself be not unjust; the *design* or *purpose* to do it, cannot be unjust. Still further, if God might justly give or withhold the convicting and sanctifying influences of his Spirit, or might give them more abundantly in some cases than in others, without injustice; then he might *design* or *purpose* to make this difference without injustice. And if he might purpose to make this difference, that purpose might be from eternity; for if there is no injustice in the purpose itself, it is self-evident that there can be none in the period when it was formed.

Thus we dispose of the objection so commonly urged against the doctrine of Election, that it is *unjust*. It will not be pretended, that the injustice is toward those who are saved. If, therefore, there be injustice, it must be toward those not elected. Injustice consists either in withholding from individuals or bodies something to which they have a right, or inflicting upon them evil which they do not deserve. But since it is admitted, that none of the human family have a right to the offers of salvation or to the sanctifying influences of the Holy Spirit; it is perfectly evident, that the withholding of these from all or from any cannot be unjust. And since it is admitted, that all are under a just sentence; it is clear, that the inflicting of that sentence on all or any of them cannot be unjust. If God had left all to perish under the just sentence of his law, he would simply have displayed his infinite justice. If, for his own glory, he saves some, and passes by others, he displays his mercy in the one case, and his justice in the other.

On this point, as on some others, Mr. Watson maintains contradictory principles. In reference to the non-elect he says—"In whatever light the subject be viewed, no fault, in any right construction, can be

chargeable upon the persons so punished, or, as we may rather say, *destroyed*; since punishment supposes a judicial proceeding, which this act shuts out. For either the reprobates are destroyed for a pure reason of sovereignty, without any reference to their sinfulness, and thus all criminality is left out of the consideration, or they are destroyed for the sin of Adam, to which they were not consenting; or for personal faults resulting from a corruption of nature which they brought into the world with them, and which God wills not to correct, and they have no power to correct themselves." The objection thus urged raises two most important questions. The first relates to the justice of the imputation of the sin of Adam to his posterity. The language of Mr. Watson clearly means, that it would be unjust that Adam's posterity should be lost in consequence of his sin. If so, the imputation of that sin to them must be unjust; for to say, that the sentence resting on them in consequence of that sin, is just, and yet that the infliction of it would be unjust, is absurd and contradictory. Mr. Watson holds, that the posterity of Adam do lie under that sentence; he cannot, therefore, charge the infliction of it upon any or upon all, as injustice.

The second question raised in view of Mr. Watson's objection, is respecting the effect of depravity upon man's free agency and accountability. He speaks of "personal faults resulting from a corruption of nature which they brought into the world with them, and which God wills not to correct, and they have no power to correct themselves;" and he most distinctly intimates, that to punish men for actual transgressions flowing from corruption of nature, would be unjust, unless God had exerted on them an influence to correct it, since they are powerless in the matter. On this point he reasons more fully thus: "If all men everywhere would condemn it, as most contrary to justice and right, that a sovereign should condemn to death one or more of his subjects for not obeying laws which it is absolutely impossible for them under any circumstances which they can possibly avail themselves of to obey, and much more the greater part of his subjects, and to require them, on pain of aggravated punishment, to do something in order to the pardon and remission of their offences, which he knows they cannot do, say to stop the tide or to remove a mountain, it implies a charge as awfully and obviously unjust against God, to suppose him to act precisely in the same manner as to those whom he has passed by and rejected, without any avoidable fault of their own." Now the question arises—Does depravity so destroy the free and accountable agency of men, that it is as unjust that they should be required to

love and obey God, as to stop the tide or remove a mountain? If it does not, Mr. Watson's objection is founded upon a false view of it, and, therefore, has no force. If it does, no man can sin, unless God by his Spirit enable him to sin! Observe, total depravity, we are told, makes it as impossible for a man to obey God, as to stop the tide or move a mountain, and places him "under a necessity of sinning in every condition." But it is self-evident that for a man to fail to do what it is impossible for him to do, or for a man to do what he is under a necessity of doing, is not sin. To call it so, is an abuse of language. According to this doctrine, therefore, no man can commit a sin, so long as he is totally depraved. A Divine influence must be exerted on him before he can sin, and deserve punishment! And then in hell, where all are totally depraved, there can be no sin at all! To such absurdities are we driven by the Arminian view of depravity.

Now, the truth is, that the mind is, from its nature, a free agent; and the most depraved man is as free an agent as the holiest. The only possible evidence of free agency is the mind's *consciousness*; and the worst man is just as conscious of choosing and acting freely, as the best; and, therefore, to require him to do right, and to punish him for doing wrong, is not unjust.

But it is said, that the doctrine of Election cannot be true, because it would make God a *respector of persons*; whereas Peter said—"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10: 34, 35.) But what is the meaning of the phrase—"respector of persons?" It either means, that God treats all men alike—confers on all equal favors, especially equal religious privileges; or it does not. If it does not, then the doctrine of Election which represents him as making a difference, is not liable to this objection. But Mr. Watson, whilst he urges this objection, destroys all its force by his own admission. He says—"This phrase, we grant, is not to be interpreted as though the bounties of the Almighty were dispensed in equal measures to his creatures. In the administration of favor, there is place for the exercise of that prerogative which, in a just sense, is called the sovereignty of God; but *justice* knows but one rule," &c. Just so. In his dealing with men God will treat none *unjustly*. That is, he will not withhold from any of his creatures what they have a right to; nor inflict upon them any punishment they do not deserve. But since all the blessings of the Gospel salvation are purely of *grace*, mere *favors*, the rule of *justice* does not apply. Mr. Watson admits, that in the bestowment of *favors* God may act as a sovereign "*in a*

just sense." What he means by a just sense, it is difficult to determine. He acknowledges, however, that both in the bestowment of temporal blessings and of religious privileges he does make great differences, before he becomes a respecter of persons? We are willing to take Dr. Clarke's exposition of this phrase. It is as follows: "He was now convinced that *God was no respecter of persons*; that all must stand before his judgment-seat, to be judged according to the deeds done in the body; so no one nation of people, or individual, could expect to find a more favorable decision than another, who was precisely in the same *moral state*: for the phrase *respect of persons*, is used in reference to *unjust decisions* in a *court of justice*, when through favor, or interest, or bribe, a culprit is acquitted, and a righteous and innocent person is condemned. As there is no *iniquity* (decisions contrary to equity) *with God*, so he could not shut out the pious *prayers*, sincere *fasting*, and benevolent *alms-giving* of Cornelius; because the very spring whence they proceeded was his own grace and mercy. Therefore he could not receive even a *Jew* into his favor (in preference to such a person,) who had either abused his grace or made a less godly use of it than this Gentile had done." God is not a respecter of persons, so long as he treats none of his creatures *unjustly*, and so long as he rejects no one who fears him and works righteousness. But the doctrine of Election does not represent him as doing either of these things; therefore the objection, that it makes God a respecter of persons, is of no force.

It is further objected, that the doctrine of Election is inconsistent with the *sincerity* of God in offering salvation to all. This objection might have force, if this doctrine represented God as preventing any from accepting the Gospel offer; or if it represented the atonement of Christ as insufficient to save every one who believes. But it does neither of these things. The worst that can be said, is—that God leaves the non-elect in the exercise of their free agency to accept or reject the Gospel; and it is certain, that such are the nature and infinite sufficiency of the atonement, that all who exercise faith in Christ will be saved. Will it be pretended, that God cannot be sincere in offering a gratuitous salvation to a free moral agent, who needs that salvation, unless he at the same time influence him by supernatural power to accept?

This doctrine, it is objected, involves *the damnation of infants*. The objection is wholly groundless; but as it is fully answered in our present number, we pass it without further remark.

We see, that the objections urged against this doctrine, are ground-

less; but after all, is the doctrine Scriptural? Is it true? The following Scripture facts give the correct answer to this question, viz:

1. Every true believer has experienced a radical change in his heart or moral nature. This is evident, because believers are said to have been born again, to be new creatures, to have been quickened or made alive. These strong expressions can mean nothing less than a radical change—"Old things are passed away; behold, all things are become new." On this point the more evangelical Arminians agree with us. We need not, therefore, go further into the proof of it.

2. God is the author of this radical change. In most cases of conversion there are three Divine agencies, if we may so call them, employed, viz: the providence, the word and the Spirit of God. The providence of God brought Lydia and Paul together at Phillippi; Paul preached the word; and the Holy Spirit opened her heart, that she attended to and received that word. The providence which brought her to hear Paul, was not *accidental*; it was a fulfilment of a Divine purpose. The opening of her heart to receive the Gospel was not *accidental*, but the execution of a Divine purpose. God designed to bring her to hear Paul; and he designed to open her heart; and as he knew, that thus by his providence and his grace she would be converted, he designed to convert her. And if he designed to convert her, he had elected her; for by election we mean only God's gracious purpose to convert sinners.

Certain it is, that the Scriptures ascribe the regeneration of the heart wholly to God. They do not teach, that the sinner aids in his own regeneration, any more than in his original creation. Thus God said—"A new heart will I give you, and a new spirit will I put within you," &c. (Ezek. 36: 25.) Paul says—God, "even when we were dead in sin, hath quickened us together with Christ—We are his workmanship, created in Christ Jesus unto good works," &c. (Eph. 2: 5, 10.) On this point there can be no controversy between those who hold the fundamental doctrines of the Gospel.

3. God effects this change, not because the subjects of it were better than others, but of his sovereign grace. We mean not to say, that in the exercise of his grace God acts *arbitrarily* or without reasons. We mean simply to say, *first*—That the reasons are not found in any moral qualities belonging to those he regenerates; and, *second*, That he has not chosen to make known the reasons in view of which he acts. All that he teaches us on this subject, is—that it has seemed good to him to do as he does, and not otherwise. God cannot be induced to regenerate the heart of a sinner, because of any moral ex-

cellency of his; for regeneration is the beginning of spiritual life or holiness; it is a *quicken*ing or *making alive*. But there can be no holiness or moral excellency in one who is *dead in sin*. Besides, if one is more moral than another, or more inclined to listen to the offers of the Gospel; this state of mind results from good influences, providential and gracious, under which he has been placed. Perhaps he is the child of pious parents, and has been trained up in the nurture and admonition of the Lord; whilst another is the child of infidels, errorists or immoral persons, and has grown up under the most corrupting influences. There is a very great variety in the influences, favorable and unfavorable, under which different persons have their characters formed; and these have much to do with their conversion. But those influences are not accidental. No converted child of believing parents regards it matter of accident, that he was the child of the covenant, and, like Timothy, from a child knew the holy Scriptures. But in not a few instances, those brought up under the most unfavorable circumstances are converted, whilst others with far better opportunities, remain in darkness and sin. Thus God shows, that human nature under the most advantageous circumstances brings forth no fruit unto salvation; and that the Holy Spirit can subdue the most wicked hearts. But whatever may have been the influences which have favored and resulted in the conversion of any sinner, they were all providential or spiritual; and they were influences which God designed to bring to bear upon him to that end, and which he knew would effect it. They were influences, moreover, to which he had no more right, than thousands of others who never are brought under such. Accordingly, the Scriptures do most distinctly teach, that regeneration is not in consequence of any excellency, or right inclination, or works of the sinner, but simply of *the grace of God*. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," &c. (Tit 3: 5.) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope," &c. (1 Pet. 1: 3.) "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace," &c. (2 Tim. 1: 9.) "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:

4—7.) In what way could God teach us more plainly, that nothing in men influences him to renew their hearts?—that their regeneration is of his mere mercy?

4. God designed from eternity to renew the hearts of those whom he does renew. To this there can be no objection, since the work is a good one—one which causes joy in heaven amongst the angels, and joy on earth amongst Christians. It would be sufficiently absurd to object, that God determined too soon to do a good work. Besides, as we have proved in preceding numbers, God forms no new purposes, and changes none he has formed. Accordingly Paul teaches, that his purpose and grace “were given us in Christ before the world began.” (2 Tim. 1: 9.) And again—“As he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Eph. 1: 4.)

This, then, is the doctrine of Election—that God regenerates the hearts of all that are saved; that he does this, not because of any excellency or right inclination in them, but of his infinite mercy and grace; and that he does it in fulfilment of his eternal purpose. But here the great difficulty arises—why does not God treat all alike? Why does he not exert equal influences of a saving nature upon all? We do not know, because he has not told us why. But on this precise point our Arminian friends are by no means free from difficulty. As we have already seen, Mr. Watson says of God’s purposes of grace—“These purposes have been declared to men with great inequality we grant, a mystery which we are not able to explain.” Now, there is some important connection between the preached Gospel, and the conversion and salvation of men; or there is not. If there is not, then those who have it not, are as likely to be saved, as those who have it; and, therefore, so far as the salvation of the soul is concerned, it is wholly unimportant to send it to them. If there is, then those to whom the Gospel is sent, are more likely to be saved than others. Why has not God given equal opportunities of salvation to all? We agree with Mr. Watson in saying, this difference is a mystery which we are not able to explain.

But if God may make a great difference in the bestowment of the means of grace upon different persons, as confessedly he does; *how great* may that difference be? Who can tell? If it be said, those who have not the Gospel, are accountable only for the light they have; we admit it. But they are depraved: and the question is, whether the influences brought to bear upon them are sufficient to overcome their enmity to God. If it be said, that no one will be lost, who acts

up to the best light he has ; we shall not object. But to suppose any one to do this, is to suppose him already regenerated ; for no unregenerate person does any such thing.

Lydia heard Paul preach ; and the Lord opened her heart, that she received the Gospel, and became a true Christian. Now who can say, that every other woman in Phillippi would not have done the same thing, if brought under the same influences then and before, which she experienced ? Paul himself was converted in connection with the miraculous appearance of Christ. Who can say, that there was any Jew in Jerusalem, who would not have been converted, if subjected to precisely the same influences ? Reader, are you a Christian ? Can you say, that any one whom you know, would not have become a Christian, if he had the same training, and been brought under the same influences in kind and in degree ? The point is this : God knows with infinite certainty what kind and degree of influences will result in the conversion of every particular individual. Then the determination to bring any individual under such influences, is a determination to effect his conversion, and is the election of him. The not bringing any individual under those influences which God knows to be necessary to his conversion, is in fact a passing of him by. When, therefore, it is admitted, that God brings to bear upon some persons more effective influences, than upon others, the whole principle involved in election, is admitted.

One thing is absolutely certain, viz : that none will be lost, except *for their sin*. Left to the exercise of their free agency, and accountable only for the light they have, many will perish, because they will continue to sin. Whilst in *Election* God's purpose to save, was not in view of any good works foreseen ; in what has been called *Reprobation*, the purpose of God to condemn, was in view of the sins of the persons.

That there are heights and depths in this great subject which the human mind cannot reach or comprehend, is clear ; and therefore in the investigation of it, the true position of such beings as we, is at the feet of the great Teacher, looking up with child-like docility and humble prayer for divine guidance.

Those who desire to see, from our pen, a fuller discussion of the whole subject, will find it in a little book, written by us several years since, and published by J. D. Thorpe, Cincinnati. It may be had also of Keith & Woods, Booksellers, St. Louis.

JOHN NEWTON'S EXPERIENCE.

There have been few men whose early history was more extraordinary, than that of John Newton. He was blessed with a godly mother—one of the greatest of all blessings, under whose faithful instruction he was, and whose earnest prayers were offered for him, till he was seven years of age. As he grew up, though at times under strong religious impressions, he grew gradually worse, being exposed to all the temptations of a sea-faring life, till he became not only an infidel, but one of the most profane, profligate and abandoned young men. During a stay of fifteen months on the coast of Africa, his degradation and misery seemed complete. Yet was he destined to be not only an eminent Christian, but an eminently wise and useful minister of Christ, and to be the instrument in turning many a sinner from the error of his way, and in helping many a child of God in his spiritual warfare.

The religious experience of Newton presents more that is instructive to Christians of all classes, than that of almost any man with whose history we are acquainted. It was what may be properly called a *rich* experience; and it was eminently scriptural. In reading the accounts he has given of his exercises, there is very little allowance to be made for peculiarities of temperament. In reading the life of Payson, we constantly feel, that we have before us an eminent servant of God—one who lived in close communion with his Saviour; but we see also, that his elevations and depressions received a strong coloring from his nervous temperament. In that of David Brainerd, we see rich piety with a tinge, sometimes a very deep tinge, of melancholy. In the biographies of some others, we find much variety as to incident, with many excellencies, but with less of spirituality, than we could desire. Newton was rarely, if ever, melancholy; or if he was so, he understood the nature of such depression too well to mistake it for a phase of his religious experience. He seldom, if ever, had those great joys which, at times, lifted Payson almost to heaven. He was blest with an equal temperament, inclined to cheerfulness. He was a constant and prayerful reader of the Bible; and its glorious truths were very often the subject of his pleasing and devout meditation. He had very humble views of himself, and very exalted views of his Saviour and

of his wonderful grace. He lived much in communion with God, and found a large share of his happiness in doing good to others. He greatly excelled in letter writing; and his correspondence is the richest with precious truth, that we have ever seen. There is no writer whose works on religious experience we peruse with equal pleasure and profit.

The first permanent religious impressions made on the mind of Mr. Newton, were in a storm, on his return from Africa to England, in which the vessel very narrowly escaped being wrecked. He then began to read the New Testament with the earnest desire to know whether Christianity were indeed true, and was not long in being satisfied on this point. But though he began to pray, and was greatly reformed, and soon approached the Lord's table, in the Episcopal church; yet the light entered his mind so gradually, that he was probably never satisfied respecting the precise time when he experienced a change of heart. He says—"If I had any spiritual light, it was but as the first faint streaks of the early dawn." It is, indeed, a singular fact, showing how slowly the light sometimes enters even the renewed mind, that he continued in the slave trade for several years after he had evidently become a true Christian—the iniquity of the trade having not occurred to him. But however feeble spiritual life in him was in its earlier stages, it attained afterwards a vigorous growth, and brought forth abundant fruits.

None but a truly devoted Christian could use such language as the following: "My whole study and desire is comprised in this short sentence—'To walk with God'—to set the Lord always before me; to hear his voice in every creature, in every dispensation, ordinance and providence; to keep him in view as my portion, sun and shield; my strength, advocate and Saviour. And all my complaints may be summed up in this one—a proneness to wander from him. This is too frequently the case with me, I hardly know how or why. Through mercy I am in a measure delivered from the love of this present evil world; the desire of my heart is towards God; I account his loving-kindness to be better than life, and esteem all his precepts concerning all things to be right, just and good. I do not even wish for a dispensation to admit any rival into my heart; he richly deserves it all, and I am willing and desirous to be his alone, and to be wholly conformed to him. Yet still I find the effects of a depraved nature; and notwithstanding all my struggles against inward and outward evil, I am too often carried away from the point of simple faith and dependence."

Newton's Christian experience preserved him, in the main, from doubts of his acceptance with God; but it rather gave him deep views

of his depravity and of the infinite sufficiency of Divine grace, than elevated him to extraordinary joy. He had much peace, though he was familiar with spiritual conflicts, but he rarely rose to what he would call *joy*. "As to me," says he, "the Lord deals gently with me:—my trials are few, and not heavy; my experiences run in a kind of even thread; I have no great enlargements, and am seldom left to great darkness and temptation: I am often wandering away, but the Lord seeks me out, and brings me back from time to time, much sooner than I could expect. I am enabled through grace to keep myself from the world, so that I have not been left to bring a blot on my profession. But alas! my heart is a filthy, defiled heart still. It is well that he only who knows how to bear with me knows what is in me. My comfort is comprised in this one sentence—'I know whom I have believed'—I know that Jesus is mighty to save; I have seen myself lost in every view but the hope of his mercy; I have fled to him for safety; I have been preserved by him thus far; and I believe he will keep that which I have committed to him even to the end. Blessing, and honor, and glory, and praise, be to his name, who hath loved poor sinners, and washed them in his most precious blood. Amen." After saying—"I mourn under such a deadness and barrenness in secret duties, as I believe very few, who are in any measure alive, are exercised with;" he adds—"The Lord has been pleased to give me such a view of the all-sufficient righteousness of Jesus, and the certainty of the promises in him, that these doubts seldom pierce more than skin-deep, and at the bottom of my dry, complaining frame, he is pleased to maintain a stable peace."

Newton was wise enough to know, that sorrowing after Christ is as good evidence of piety and as profitable to the Christian, as rejoicing in him. "In our bright and lively frames," he says, "we learn what God can do for us; in our dark and dull hours, we feel how little we can do without him; and both are needful to perfect our experience and establish our faith. At one time we are enabled to rejoice in God; at another we are seeking after him sorrowing; these different seasons are equally good in their turns, though not equally comfortable, and there is nothing we need fear, but security, carelessness and presumption."

Writing to a friend who insisted upon assurance and joy as always attendant upon grace in a thriving state, he says—"He has said, 'Blessed are they that mourn;' but he has not said, More blessed are they that are comforted. They are to be sure, more happy at present; but their blessedness consists not in their present comforts, but in those

perceptions of Gospel truths, which form them to that contrite spirit in which God delighteth, and which makes them capable of Divine comforts, and spiritual hungerings and thirstings after them.—I would not represent myself as a stranger to peace and joy in the Holy Ghost. In the midst of all my conflicts, I have a heart-felt satisfaction from the Gospel, which nothing else could give. But I mean, though this be with me as an abiding principle, it rarely affords me what I think you intend, when you speak of sensible comforts. I cannot feel that warmth of heart, that glowing of love, which the knowledge of such a Saviour should inspire. I count it my sin, and I feel it my burden, that I cannot. And when I truly do this, when I can abhor myself for my stupidity, mourn over it, and humbly look up to the Lord for relief against it, I judge my soul to be at such times as much alive to God, as it would be if he saw fit to increase my comfort. Let me either rejoice in him, or mourn after him, I would leave the alternative to him, who best knows how to suit his dispensations to my state; and I trust he knows that I do not say this because I set a small value upon his presence.” In a single sentence he describes the state of those in whose souls grace is thriving: “In a word, an humble, dependent frame of spirit, perseverance in the use of appointed means, care to avoid all occasions of sin, an endeavor to glorify God in our callings, and an eye to Jesus as our all in all;—these things are to me sure indications that the soul is right, that the Lord is present, and that grace is thriving and in exercise, whether sensible consolation abound or not. The true character of Newton's experience may be seen in the view he was accustomed to take of the most desirable state of mind, and in the themes which were most prominent in his preaching. As to the former, he says—“In my judgment they are the happiest who have the lowest thoughts of themselves, and in whose eyes Jesus is most glorious and precious.” As to the latter, he says—“The two points on which I largely insist, are the glories of the Redeemer, and the happiness of a life of communion with God.” With him Christ was every thing, himself nothing; and an humble walk with God was the highest privilege and the most exalted happiness. His clear views of the all-sufficiency of Christ, and his experience of the power of his grace, saved him from distressing doubts which might have been caused by the deep experience he had of his own depravity. “His blood,” said he, “speaks louder than all my evils. My soul is very sick, but my Physician is infallible. He never turns out any as incurable, of whom he has once taken charge.” “If we would muse less upon ourselves, and mediate more upon the Lord Jesus, we should do better.”

Mr. Newton was a Calvinist; but with him the doctrines of grace were not theories or speculations. They entered deeply into his experience. His soul fed upon them as the most nutritious food; and in temptation and trial he found in them support and consolation. Speaking of those doctrines called Calvinistic, he says—"I am sure I can say for myself, that I received not the Gospel from man. The little instruction I had received in my youth, I had renounced; I was an infidel in the strictest sense of the word. When it pleased God to give me a concern for my soul, and for some years afterwards, I was upon the sea, or in Africa, at a distance from the influence of books, names and parties. In this space the Lord taught me by the New Testament the truths upon which my soul now ventures its everlasting concerns, when I did not know there was a person upon earth who had the same views with myself, or at least did not know where to find such a person; perhaps I may rather say, I took it for granted that all people who were religious, were of my mind, and hardly suspected that any who professed a regard to the Bible, could doubt or deny what appeared to me so plain." Again he says—"I believe most persons who are truly alive to God, sooner or later meet with some pinches in their experience, which constrain them to flee to those doctrines for their relief, which perhaps they have formerly dreaded, if not abhorred, because they knew not how to get over some harsh consequences they thought necessarily resulting from them, or because they were stumbled by the miscarriages of those who professed them. In this way I was made a Calvinist myself; and I am content to let the Lord take his own way, and his own time with others." By the way, it is a remarkable fact, that a very large proportion of the best works on religious experience—works that have become universally known and approved by the people of God—were written by Calvinists. Such are the works of Baxter, Owen, Watts, Bunyan, Doddridge, Guthrie, Edwards, Alexander, and a multitude of others. It is deeply interesting to observe how similar are the views of eminently godly persons in every age, when they have been left chiefly under the guidance of the word and Spirit of God, without the unhappy influence of narrow-minded sectarianism.

The chief excellency of Newton's hymns is the rich Christian experience which runs through them. He says in regard to them—"As the workings of the heart of man, and of the Spirit of God, are in general the same in all who are the subjects of grace, I hope most of these hymns, being the fruit and expression of my experience, will coincide with the views of real Christians of all Denominations." In

regard to those hymns which are more of the Calvinistic type, he says—"Many gracious persons, (for many such I am persuaded there are,) who differ from me, more or less, on those points which are called Calvinistic, appear desirous that the Calvinists should, for their sake, studiously avoid every expression which they cannot approve. Yet few of them, I believe, impose a like restraint upon themselves, but think the importance of what they deem to be truth justifies them in speaking their sentiments plainly and strongly. May I not plead for an equal liberty? The views I have received of the doctrines of grace are essential to my peace; I could not live comfortably a day, or an hour, without them. I likewise believe, yea, so far as my poor attainments warrant me to speak, I know them to be friendly to holiness, and to have a direct influence in producing and maintaining a Gospel conversation; and therefore I must not be ashamed of them."

Mr. Newton was not only a bright example as a Christian and a minister, but equally so in private life. His affection for his wife was of extraordinary strength; and few couples, it is presumed, have lived so long and so happily together. On the 25th anniversary of their marriage, he wrote a number of verses, headed "Ebenzear: A memorial of the unchangable goodness of God under changing dispensations;" one verse of which runs thus:

Sure none a happier life have known,
Than ours thus far has been ;
But could we covet, now 'tis gone,
To live it o'er again ?

His letters to his wife may be safely recommended to all husbands. Domestic happiness would not be so rare a thing as unhappily it is, if husbands and wives dwelt together as did John Newton and his wife. The sorest affliction of his life was her death, after they had lived happily together forty years. During her long and painful illness his piety shone more brightly than ever before. He felt an earnest desire to be able, under that trial, to show the power and excellency of the Gospel which he had long preached; and for this he constantly prayed. He says—"Through the whole of my painful trial, I attended to all my stated and occasional services, as usual; and a stranger would scarcely have discovered, either by my words or looks, that I was in trouble. Many of our intimate friends were apprehensive, that this long affliction, and especially the closing event, would have overwhelmed me; but it was far otherwise. It did not prevent me from preaching a single sermon, and I preached on the day of her death. After she was gone, my willingness to be helped, and my desire that Lord's goodness to me might be observed by others for their encouragement,

made me indifferent to some laws of established custom, the breach of which is often more noticed than the violation of God's commands. I was afraid of sitting at home, and indulging myself by poring over my loss; and therefore I was seen in the street, and visited some of my serious friends the very next day. I likewise preached three times while she lay dead in the house." After her body was deposited in the vault, he preached her funeral sermon with great self-control.

Few ministers, under similar circumstances, could do as Mr. Newton did. His self-control did not arise from lack of affection for his wife, but from the extraordinary supports of Divine grace. He says—"I saw, what indeed I knew before, but never till then so strongly and clearly perceived, that as a sinner, I had no right, and as a believer I could have no reason, to complain. I considered her as a loan, which he who lent her to me had a right to resume whenever he pleased; and that as I had deserved to forfeit her every day from the first, it became me rather to be thankful that she was spared to me so long, than to resign her with reluctance when called for." Yet he adds—"When my wife died, the world seemed to die with her, I hope to revive no more—The Bank of England is too poor to compensate for such a loss as mine."

We should feel, that we had conferred a great favor upon our readers, if we could prevail upon them to procure and read the writings of this eminent servant of God,—especially his correspondence. We never read a page from his works without profiting by it. We know of no work of modern or of ancient times, which, in our view, would be of greater advantage to young ministers, than the works of John Newton. His writings are rich, very rich with instructions of immense importance to them. He was as remarkable for his great practical wisdom, as for the depth and richness of his piety.

 INFANT DAMNATION.

There are things connected with the fall of man and the introduction of sin into the world, which are painfully mysterious. Amongst them are the sufferings and death of infants. The theories and speculations of men, learned or unlearned, have thrown not a ray of light upon the subject. The only light to be gained at all, is found in the word of God. Even this does not answer all the questions which curious or anxious minds would propound. God gives something to comfort his people, but leaves room enough for faith in his infinite wisdom and goodness. If he does not tell us all, he does give evidence enough that "he hath done all things well."

Our attention was called to this subject by the reception, some days ago, of the following:

CHICAGO, MAY 5 1858.

REV. N. L. RICE, *Dear Sir*: It was my privilege, last Sabbath, to listen to your excellent and soul-stirring discourse on Rom, 5: 10. That was a timely sermon for me, and I left the sanctuary of God greatly benefited, and resolved in heart to lead a different life. This I am still resolved on; but just as I begin to tread the narrow way, an obstacle is thrown in my way. Perhaps it should not be, and it will not, so far as my striving to live a Christian life is concerned; but if there is truth in the statement made in this paper, in regard to the doctrines of your church, it will cause me to select another. As there may be other young men who are troubled about this article as I am, perhaps it would be well for you, in some manner, to notice it. From your remarks, last Sabbath, I cannot think that you hold any such doctrine.

Respectfully, one of your hearers,

A YOUNG MAN.

This letter enclosed the following article from the *North Western Home Journal*, of April 28th.

"THE SHADOW ON THE HEARTH." New York: Robert Carter & Brothers. Chicago: Wm. G. Holmes, 37 Wells street.

The world does move!

Here is a prompt, bold avowal of a great truth which we believe, and ever have believed, and which we think is supported by those two

best of tests,—Scripture and common sense—and here comes one of the “South side view divines,” N. L. Rice, one of the foggiest kind of fogies, in theology as well as every thing else; and he, N. L. Rice, writes an introduction endorsing the position that infants who die are not damned.

It was only last Sabbath week, that we listened to a harrangue of over an hour, in which the man labored to impress upon his hearers the exceeding sinfulness of sin, the tediousness of the the “preach” relieved now and then by an avowal that *all* mankind, infants and all, were under condemnation, and dying in this state, they (infants and all,) would be cast away into hell-fire.

This introduction of N. L. Rice, and the rest of this volume, it seems to us, should be taken in hand by some of our rich benevolent societies, the American Tract Society, for instance, (as we have seen nothing in the book against slavery,) could publish this book, and send a copy to a host of so-called orthodox clergymen, and give them the benefit of this new light—of a religion of justice and humanity.

What a shame that men preach in this age of light and reason, that infants are damned.

This little volume will come to many a bereaved and sorrow stricken heart, bringing sweet messages of comfort and assurance, of bliss eternal, of those who have gone up to the brighter and better land.

We are thankful for the publication of this work and for its teachings.—*North Western Home Journal*.

Of the *North Western Home Journal* and its editors we know nothing beyond what we have learned from this article; but its character is a sufficient reason why we do not care to know them better. We choose, however, to take occasion in connection with it, to expose a slander ten thousand times repeated, and as often refuted; and to bring before our readers the excellent book which has called it forth.

The impression sought to be made, and which was made on the mind of the young man, is—that hitherto Presbyterians have held and preached the doctrine of *infant damnation*; and this charge is confirmed by the statement of the editor, that he very recently heard *us* preach this doctrine. On this last point we have two remarks to make, viz:

1. If we rightly understand the language employed, we are charged with the impropriety of laboring to impress upon our hearers “the exceeding sinfulness of sin;” for this, he says, was the main point of the discourse; and perhaps the tediousness of it to him may have arisen from his having a better opinion of sin. We refer him to Paul, who committed the same *error!* Rom. 7: 13.

2. The impression designed to be made, that in that discourse we taught, that any dying in infancy are lost, is absolutely false. Not only was no such doctrine taught, but nothing was said, which any

fair-minded man would attempt to so construe. "What a shame;" says he, "that men preach, in this light of age and reason, that infants are damned." And how lamentable, say we, that men claiming the christian name, and spreading their sentiments broad-cast through society, will trample truth under their feet.

We have now before us a pamphlet which we wrote and published on the doctrine of Election, *twenty-four years ago*, in which our views on this subject are stated as follows: "Some have said, if we believe the doctrine of election, we must of necessity believe, that some infants are damned. This, however, is a mistake. The confession of Faith does, indeed, say—'Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit;' but it does not say, that all infants, dying in infancy, are not of the elect. If, *as Calvinists generally believe*, all infants dying in infancy are saved, they are all predestinated or elected to be saved. Or, in other words, if God does regenerate and save all infants, he determined from eternity to do so. But though I am far from maintaining, that any infants are lost; I am equally far from admitting, that God would be unjust, if he were not to save all infants. If God were in justice bound to save them, they, of course, would need no Savior; for why should Christ die to prevent God from acting unjustly? or why should he suffer to render it consistent for God to do that which justice requires him to do? According to this doctrine a large portion of the human family would be saved, not by *grace*, but on the ground of *justice*. But surely the Bible teaches us a very different doctrine. Infants are saved by the *grace* of God through the redemption that is in Christ Jesus." Such are the views we published a quarter of a century ago, and have published probably fifty times since.

In our debate with Alexander Campbell, in 1844, he charged the Presbyterian Church with holding the doctrine of infant damnation. In answer to this charge we made the following remarks:

"I am truly gratified, that the gentleman has brought forward the charge against us of holding the doctrine of the damnation of infants; because it is believed by many who are unacquainted with our views. He says, our confession of Faith teaches this doctrine. This is not correct. It is true, that it speaks of elect infants—'Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit.' Are all infants, dying in infancy, elect? All Presbyterians, who express an opinion on the subject, so believe. The expression, 'elect infants,' the gentleman seems to think, implies non-elect infants; but I call on him to produce one respectable Presbyterian author, who

ever interpreted the confession of Faith as he has. I never heard a Presbyterian minister, nor read a Presbyterian author who expressed the opinion, that infants dying in infancy are lost. Mr. Campbell boasts of his familiarity with the doctrines of our church. He, then, is the very man to make good this oft-repeated charge. I call for the proof. So far as I know the sentiments of Presbyterians on this subject, they believe, that all that die in infancy are of the elect—are chosen of God to eternal life, and are sanctified by the Holy Spirit, and saved according his eternal purpose. Infants do not die by accident. He whose providence extends to the falling of a sparrow, takes care of every human being; and we believe, that his purpose is to save those whom he calls from time to eternity before they are capable of knowing the truth. But the gentleman has made the charge, that the Presbyterian Church holds the doctrine of the damnation of infants; and now I demand the proof—The very worst that any candid man can say of our Confession, so far as this subject is concerned, is—that it does not profess to determine whether all infants are saved. It gives not the least intimation that any are lost.”—*Debate*, p. 679, 680.

In answer to this challenge, Mr. Campbell, familiar as he was with Presbyterian authors, could not name one who has ever avowed this doctrine, nor can the editors of the *Home Journal* name one. In the view of every candid man the interpretation of a public document uniformly received from the beginning by those who have prepared and adopted it, settles its meaning; and no doctrine can be truthfully charged upon any denomination of professing Christians, which their accredited ministers have never avowed, much less which they have uniformly disavowed.

We need only further refer to the Lectures on the Shorter Catechism by the late Dr. Ashbel Green, published by the General Assembly's Board of Publication. Referring to several charges made against those who adopt the Westminster Confession—that of holding to the damnation of infants, amongst them—he says—“Need I assure you, that we reject every one of these revolting ideas, with as much *sincerity* as *any* of those who charge us with them—and with far more *sensibility*, I hope, than *some* who charge us? Whenever therefore you hear Calvinists and Calvinism charged with these, or any similar sentiments, remember that the party who does it is either ignorant or malignant. He either does not know what we believe, or he wilfully misrepresents our sentiments. He draws his own terrific consequences from our principles, and then charges us with them. But we ourselves draw no such consequences; and we earnestly contend, that they do not

necessarily or fairly follow from anything we hold. We even shudder when we hear them repeated—I think it proper now to add, that in regard to infants, there are many Calvinists who believe that all infants, who die before the exercise of reason, belong to the election of grace; and therefore that there can be no question, or doubt, of their salvation. SCOTT, who was a sound and very rational Calvinist, was decidedly of this opinion, as appears from his commentary on Math. 19: 14—‘Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.’ The expression (says Scott) may intimate that the kingdom of *heavenly* glory is greatly constituted of such as die in infancy. Infants are as capable of regeneration as grown persons; and there is abundant ground to conclude, that ALL those who have not lived to commit actual transgressions, though they share in the effects of the first Adam’s offence, will also share in the blessings of the second Adam’s gracious covenant, without their personal faith and obedience, but not without the regenerating influence of the Spirit of Christ.” (Vol. 1 p. p. 193, 194.) The excellent John Newton, who was a decided Calvinist, held the same views. Writing to two of his friends who had lost a child, he says—“I hope you are both well reconciled to the death of your child. Indeed, I cannot be sorry for the death of *infants*. How many storms do they escape! Nor can I doubt, in my private judgment, that they are included in the election of grace. Perhaps those who die in infancy, are the exceeding great multitudes of all peoples, nations, and languages mentioned, Rev. 7: 9.” Rev. Dr. Smyth, of Charleston, S. C., one of our ablest ministers, has recently written a book advocating the same views, of which we regret that we have not a copy by us. Other prominent Presbyterian ministers have published the same views.

Such are the views now held, and which have always been held by the Presbyterian Church on this subject. The book so decidedly recommended by the *Home Journal*, was written by a Presbyterian minister; and the Preface contains sentiments uttered by us twenty-five years ago. “The world does move!” Such men as the editors of the *Journal* do sometimes learn what are the real views of those they have been accustomed to misrepresent and villify. The articles now embodied in this book were first published in the *St. Louis Presbyterian*, whilst we were its editor, and were published in their present form at our suggestion. We can heartily recommend it to all—especially to those who have buried infant children. It is not only a work the sentiments of which are Scriptural and consoling; but there is a charm about the style and in the spirit of the work, which makes it a pleasure to read it.

TEACH FEMALES TO HELP THEMSELVES.

"The times are squally," said a young husband playfully to his wife; "what if I should fail, one of these days?" She replied promptly and cheerfully—"I should give myself no trouble about it; I would establish a school; or you might keep a retail store, and I would keep your books for you."

The education of this lady had not been of that character, so common now-a-days, which is as superficial as it is showy. She had not only studied the solid branches, but the relative who directed her education, insisted that she should be so thoroughly taught, that she could teach others. There seemed little probability, at that time, that it would ever be necessary for her to support herself by teaching. The time, however, did come, whilst she was yet young, when she found it necessary to take charge of a school; and thus she had the pleasure of making herself useful, and of feeling independent. Her prompt answer to her husband, therefore, resulted from her confidence that she could do again what she had done.

We have related this incident, which the happy couple, should this meet their eye, will readily excuse, for the purpose of calling attention to a prevailing evil of immense magnitude, and of suggesting a remedy. The evil is the extreme helplessness of the great majority of women in our country, when thrown upon their own resources for support, especially if they have small children. Their helplessness arises, not from the fact that there is nothing for them to do, but from the fact that they are not qualified to do anything by which they can make a living. They may pass for educated ladies; but their knowledge of the different branches of science is too superficial to enable them to teach successfully. They may be sufficiently acquainted with music to sing and play creditably in the parlor; but their acquaintance with music as a science is quite too slight to secure them success in giving lessons. In other departments of female labor they are no better instructed, perhaps not so well. They lack the taste and skill which would make them successful as milliners; and they cannot cut, fit and make dresses, so as to succeed in such business. In keeping boarders—a business to which widows are often driven—they would not succeed, because they would not make good managers, and turn everything to good account.

The consequence is, that if their husbands fail in business—an occurrence so exceedingly common in these days—they can do nothing to aid them, or to diminish expenses, till they can get a start; or if they are left widows in indigent circumstances, they have not only the bereavement,—in itself heavy enough—to bear; but are overwhelmed and dispirited at their utter inability to provide for their helpless children. They may have relations who will aid them; but the feeling of dependence is extremely galling, especially if they are led to suppose, that the aid is given reluctantly or with difficulty. Or their children must be scattered about in different families, and thus deprived of a mother's affectionate care and training, and gradually estranged from each other. To avoid such evils, great numbers of women delicately raised, utterly unused to hardship, eke out a scanty subsistence by doing coarse sewing almost twenty hours out of twenty-four, for an almost nominal price. Grief, hardship and mortification rapidly break their spirits, undermine their health, and hurry them to the grave; and their children go into some orphan asylum, or are scattered amongst strangers.

These are not matters of rare occurrence. Would that they were. Go into the narrow streets of all our cities; enter into the cellars, garrets, and shanties; and you will find hundreds of such females; and in every part of the country you may find others who have not sunk so low, battling against overwhelming difficulties, and sinking one by one into early graves.

Is there no remedy for an evil so prevalent, and of so fearful magnitude? The *women's rights* doctrines we abhor, as utterly unscriptural, unnatural and ruinous to the happiness of women themselves. The condition of woman can never be improved by taking her out of the sphere in which God designed her to move, and thrusting her into man's place. The results of such a course would be failure of success, and the loss of that peculiar respect and regard which all but the most degraded men feel toward the female sex. But extremes beget each other; and to the reflecting mind the extreme positions of a new party in politics, religion or morals, indicate evils in the opposite direction, which ought to be speedily remedied. There are crying evils in the condition of the women of our country, which loudly demand to be removed; and these evils do partly give countenance to those who have recently become so clamorous for woman's rights. Infidelity has undertaken to place woman in a more favorable position; but the history of the world shows, that whilst it may pull down evils, it can never build up anything good in their stead. It overthrew tyranny in France; but it put lawlessness and anarchy in its place.

Where shall we find a remedy for the crying evil of which we are speaking? We answer—first, in the forming of a correct public sentiment; and, second, in the right education of young females. There is a corrupt public sentiment, which does infinite harm—a public sentiment so unreasonable and so unscriptural, that Christians ought to set their faces like a flint against it. It is that sentiment which makes it disreputable for young women to be industriously and usefully employed. ‘She is a school mistress,’ is a remark which, if made respecting a young lady, may cause her to be dropped out of what is called the *higher circle*; and when the invitations are sent out for the evening party, she will not be one of the *select company*. And what is the ‘school mistress’ doing? Why, she is improving her mind by the study of the great truths of nature and of history; and she is training younger minds for usefulness by imparting to them knowledge which is more precious than gold, and by developing the noble powers of those noble minds. And whilst thus nobly employed, she is supporting herself, or making something to give to the various objects of benevolence. Her employment is worthy of a rational mind and of a benevolent heart; and it evinces that wisdom that foresees possible evil, and provides against it. And yet multitudes of our young misses, whose fathers are lawyers, doctors and merchants, and whose lives are being spent like that of the butterfly, would feel quite lowered, not to say degraded, by associating familiarly with the ‘school mistress.’

‘She is a milliner,’ or ‘she is a dress-maker,’ would be deemed a sufficient reason in the higher circles for cutting the acquaintance of a lady, however intelligent or refined, whose misfortunes had rendered it necessary for her to exert herself for the support of her family, or for declining to acknowledge a young lady who prefers to support herself by her industry, to being dependent upon relatives. If a teacher is supposed to belong to one of the humble grades of society, a milliner or dress-maker is assigned even lower place. And why? Not because of any inferiority in intelligence, in refinement or in moral excellence, but simply because she is doing the very best that her circumstances allow for the support of herself and of those dependent upon her.

What are the effects of this public sentiment? In the first place, it presents an almost insuperable barrier in the way of the proper training of young females. As they cannot entertain the thought of ever descending from the circle in society in which they now move; they cannot think of qualifying themselves to become teachers, much less to engage in anything regarded as still lower in the scale of respectability. A superficial education, therefore, with some attention to the ornamental branches, is quite sufficient, and may be soon attained;

whilst in the vulgar business of dress-making and the like, "ignorance is bliss." A change of circumstances, therefore, finds them utterly unprepared to meet it, and as perfectly helpless as infants. In the next place, this public sentiment often prevents even those who could succeed, from engaging in any business by which they can support themselves. If they would yield to the stern requirements of necessity; they have near relatives in better circumstances, who would consider themselves disgraced by their taking such a step. Thus whilst there might be independence, usefulness and happiness, there is the spirit chafing under the mortification of dependence, and the heart brooding over its misfortunes. Then comes an unfavorable change in the circumstances of those proud friends, who have by a meagre or a tolerable support kept that woman in "durance vile." The assistance heretofore vouchsafed is withdrawn; the time has passed, when she could have helped herself; and unmingled wretchedness is the result. This is no fancy sketch. We have seen it all.

Another and a terrible consequence of this public sentiment, is the contracting of unsuitable marriages from mercenary motives. Young ladies grow up with the impression fixed in their minds, that they are to be provided for by *husbands*; and as they can do nothing for themselves, the possession of money becomes an essential qualification in a suitor. Time passes on rapidly; and the apprehension that nothing better is likely to offer, induces them to become the wives of men whom they do not love or admire, and perhaps cannot respect. Externally every thing may seem fair; but in multitudes of instances there is a wretchedness compared with which extreme poverty would be bliss.

Is this public sentiment sustained by any valid reason? Is not every employment honorable, which is honest and useful? Does not the lady who is intelligent, refined and morally excellent, possess everything that should be required to introduce her into the best society? Is not the lady who, by her industry, is both independent and useful, worthy of higher regard, than she who lives on the toil of others, and spends her time in that which is neither profitable to herself, nor useful to others? The truth is, this public sentiment is nearly as inexorable as the law of *caste* amongst the Hindoos, and more senseless. However the world may regard it, Christians should treat it with the contempt which it richly merits. God has put great honor upon those who were found industriously employed in humble, but useful avocations. David was called to be King of Israel, whilst watching his father's flock. The reputed father of our Lord was a carpenter: and he himself was cradled in a manger. Dorcas, who was raised from

the dead by Peter, was industrious in making clothes for widows and orphans. Paul supported himself, when necessity required, by making tents. Read James 2: 1—3, and see how an inspired apostle viewed this matter. Those distinctions in society, which are founded on reason, we would ever respect; those which are merely harmless, we would tolerate; but those which are both unreasonable and mischievous, we would ever oppose and disregard. It is the religious duty of every Christian to employ his time and his energies, in that way in which he can make himself most useful to others, and best provide for those who are dependent upon him; and it is a shame for Christians to slight persons, male or female, for discharging their religious duty.

Let every young lady be so educated, that she can support herself, and others, if need be, by her own industry. If possible, let them be thoroughly qualified to teach in some one or more departments. If their circumstances should never require them to teach school, their thorough training will the better fit them for the duties of wives and mothers; and the consciousness that, in case of emergency they can take care of themselves, will itself be a source of constant satisfaction. But all cannot be teachers. Then let them make themselves thoroughly acquainted with some department of labor, in which by excelling they can support themselves by moderate exertions. If in the good providence of God their circumstances should always be comfortable, they can, in many ways, turn their skill to good account. There are few men who are not so situated more than once in the course of life, that economy in domestic affairs becomes a matter of grave importance. There are still fewer women, left widows, whose circumstances do not require care and skill in their expenditures. And there are no mothers training up daughters, who can properly neglect to teach them how to practice economy.

As there are few things more uncertain than earthly possessions, it becomes a matter of prime importance, that the young, both males and females, should know how to take care of themselves in the day of misfortune. Above all, let them be taught, that the Lord reigns; that whatever wealth or skill we may have, only "the blessing of the Lord maketh rich;" and that in the proper use of our faculties, and in the faithful discharge of our duties, we may claim the promise—"I will never leave thee, nor forsake thee." Having done what we can, we may cast all our care on Him, knowing that he careth for us.

A CONGREGATIONAL MINISTER IMMERSSED.

In the *Christian Times*, of May 12th, we find an article addressed to the ministers and members of the Congregational churches throughout the United States, in which the Rev. Asa Prescott assigns reasons for leaving the Congregationalists, and uniting with the Baptists. It appears that Mr. Prescott has been a member of the Congregational Denomination for more than twenty years, and has been in the ministry some five years. Curiosity led us to read this article, to see whether this new convert to Baptist views had anything new or striking to offer in the support of his new creed. We discovered something rather original, as coming from such a source; and we think it worth while to lay it before our readers.

Mr. Prescott had been laboring with a Methodist minister, in the month of November, in a series of meetings; and he had set apart a day for private fasting and prayer. "During that day, this thought was impressed upon my mind, and I wrote it down thus: The thing of the utmost importance to come is to come up to the letter and spirit of every Bible requisition." Now, it is strange, if he is a christian, that this sentiment was never before impressed upon his mind; for it is taught a hundred times over in the Bible. Has he, as minister, never preached it to his people? If not, he has been strangely unfaithful. But he says—"That exerted a powerful influence on all my life." We hope it will continue to exert such an influence; and when he does come up to the letter and spirit of every Bible requisition, he will be prepared for heaven. But what connection had this with his conversion to Baptist views, since, as he says, he believed himself in the right on that question; and he had "examined it, as he thought, with all the honesty and care that he was capable of at that time, and decided that he could not see any exclusive mode taught in the Bible." Well, some two or three weeks after this plain Scripture sentiment had been so remarkably impressed upon his mind, Mr. Prescott was in his study, deeply interested in preparing to preach; and he says—"While there alone, suddenly almost as a flash of lightning, the thought was impressed upon my mind—'You are wrong on baptism; you have not been baptized,' or something like it. My mind was greatly agitated all day Sabbath and Monday. It was with great difficulty that I could

preach on Sabbath. The exercises, however, were gone through with; I preached again on Monday evening. Tuesday morning before rising, I earnestly desired to know if there was any passage of Scripture which would teach me how Jesus Christ wished all persons to be baptized. Almost as quick as thought, these words, combined together, came to mind: 'Go ye into all the world, and TEACH ALL NATIONS, IMMERSING THEM in the name of the Father, and of the Son, and of the Holy Ghost.' The words 'all nations' and 'immersing them' seemed to be written in fire in the dark. I decided to know, if possible, whether the Scriptures warranted that interpretation. I commenced studying the Bible alone, earnestly desiring to know the truth." The result of this examination we have already stated.

This must be considered a remarkable, even a wonderful conversion in regard to which we have a few remarks to make.

1. So far as Mr. Prescott's examination of the Bible went, as stated by himself, the arguments which decided his mind are such as are familiar to every one who is at all acquainted with the subject; and since he had previously given it a thorough and honest examination, he must have weighed them all before, and found them not in favor of the Baptist doctrine.

2. We are forced to the conclusion, then, that his conversion is to be attributed to the change in his mind, produced by these extraordinary revelations; for they were either delusions, or they were properly *revelations*. Observe, his mind was not suddenly turned to truths already known and disregarded, as in the case of a sinner suddenly awakened. It was *revealed* to him as suddenly as a flash of lightning comes, that conclusions to which he had previously come, after mature examination of the Bible, were erroneous, and that he had not been baptized; and then it was revealed to him, still more vividly, that *immersion* is the only true baptism! Under the powerful excitement produced by these revelations, Mr. Prescott began to search the Scriptures; and the arguments which had no weight before, were now deemed conclusive. His conversion, then, is clearly the result of these revelations. What are they worth? Ought the least reliance to be placed in them? If not, then his conversion is of no advantage to the Baptist cause.

On one point we agree with Mr. Prescott, viz: that if immersion is the only true baptism, a revelation is necessary to prove it; for forty-nine fiftieths, if not ninety-nine hundredths of the readers of the Bible have failed to see it. But if this doctrine is so clearly taught in the Bible that no such revelation is needed; it is very clear that God

has made none such to him, and his vivid impressions are mere delusions. In this article Mr. Prescott tells us that the Bible does so plainly teach immersion, that new converts, never particularly instructed on the subject, and directed to the New Testament as their guide, will decide, "ninety-nine out of a hundred," for immersion; and yet he tells us that he had examined the subject with all the care and honesty he was capable of, and come to the opposite conclusion. How amazingly blinded he must have been. But, even if revelations were the order of the day, is it to be credited that God would reveal to Mr. P. a truth taught as clear as light in the New Testament, and which nothing but sinful blindness could prevent him finding there? And shall we regard him as an instance of most extraordinary favor? For no one else, so far as we know, has had supernatural light on this subject.

But we are not living in an age of new revelations; and none but deluded persons and imposters pretend to them. We met an Englishman several years ago, who was then a Shaker, living in their settlement in Ohio. He told us, his father belonged to the Church of England; that he had been, for years, a merchant in India, several hundred miles above Calcutta; that he had never seen a Shaker in his life, nor read one of their books; that he accidentally heard of the settlement in Ohio, and so deeply and vividly was it impressed on his mind, that they were the true people of God, that he sold out, came to Calcutta, took ship, and never stopped till he reached the place. This man had turned to the Bible, and with the aid of that singular impression on his mind, he found the Shaker doctrines there. His conversion was more wonderful than that of Mr. Prescott; and his impressions were, doubtless, quite as worthy of credit. We live in a day when delusions of this kind abound. The Mormons receive such revelations; and even infidelity receives abundance of them. We regret to see, that the Baptists, in their zeal for their peculiarities, are willing to countenance a delusion of a ruinous character. For they have ordained anew this deluded gentleman; and the *Times* publishes his statement, and calls attention of its readers to it, without any intimation of disapprobation. They will probably discover, that such impressions can work against the Gospel, as effectually as for immersion.

A WORD IN SEASON.

There are times in the lives of many, perhaps of most persons, when a single word or sentence fitly spoken is clothed with wonderful power. "A word spoken in due season," says Salomon, "how good is it." And again—"A word fitly spoken is like apples of gold in pictures of silver." There are times, when under the pressure of temptation the mind is on the point of yielding, and when one wrong step may be the beginning of a downward course that will terminate in ruin; or when sinking under the weight of disappointments and troubles, it is likely to yield itself up to despondency. At such times a word of friendly warning or a kind and encouraging expression will break the dangerous charm which the temptation has acquired, or lift up the crushing weight from the burdened heart. Sometimes such a word comes providentially, without design on the part of any human being; at other times, it comes from a kind heart watching for an opportunity to do good. We propose to state a few facts illustrative of this truth.

An aged and very excellent christian man once related to us the following facts: For a length of time he had been in the habit of taking his *dram*, as the phrase was, three times a day. The habit had been formed either because of the prevailing custom at that time, or because he supposed the indulgence beneficial to his health. The quantity had been very gradually, and to him, imperceptibly increased; yet he had never been intoxicated. One day, a friend accosted him on the street, and said to him kindly—"Mr. H., are you aware that you are in danger?" He answered—"No, I am not. What danger do you think me exposed to?" Said his friend—"My dear sir, you are in danger of becoming an intemperate man." Mr. H. was amazed. He had never suspected the danger. On reflection however, he resolved entirely to abandon the use of intoxicating drinks; and so soon as his system had time to recover from the influence of his drams, he saw distinctly the fearful precipice on which he had been standing; and he never ceased to be thankful to that friend for his faithful warning. It was emphatically a word in season. Had it not been spoken, or had it been spoken at a later period, he might have spent a wretched life, and sunk into a dishonored grave. What an untold amount of good that individual was instrumental in doing in a single moment!

Some years ago, a pastor of a church in one of the Western States was delivering a course of lectures on church history. One of his regular hearers was a lawyer of high standing, who, more than twenty years before, had been a licentiate, having pursued his studies at Princeton, but who became sceptical, and had continued so up to that time. The evening was inclement; and the lawyer reflected, that his friend the pastor would have but a small audience, and might be pleased to see him in his pew. This motive determined him to go. An incidental remark in the lecture awakened in his mind a train of thought which deeply interested him. On returning home, he got his commentaries, sat down to investigate the subject, and thus spent most of the night. The result was, that his doubts disappeared; he received the Bible as undoubtedly the word of God, and ere long entered the ministry, in which he has ever since been a faithful and successful laborer. The incidental remark of the pastor was a word in season to him. The bow drawn at a venture is often guided by an unerring hand.

Col. Gardner, whose remarkable conversion is related by Dr. Doddridge, was an exceedingly dissolute man. His conversion seemed one of the most unlikely events in the world. He had a criminal engagement at a late hour of the night, and was whiling away the intervening time in his room. He carelessly took up a book which his mother or aunt had slipped into his portmanteau, but which he had not read. His attention was arrested, his conscience aroused, and over-powering conviction seized upon him. He forgot the criminal engagement, spent the night in prayer, and became one of the most eminent Christians in modern times. That neglected book was a word in season to the wretched man.

More than twenty years ago, a gentleman removed with his family to one of the rising cities in the West. Having speculated largely just before the pecuniary crisis in 1837, he lost everything; and for a length of time he resided with his family in a country place, in deep poverty. During the period of their trials, his oldest daughter took up and read a religious book which had been in their house for twenty years; and it was the means, by the blessing of God, of leading her to Christ. Rejoicing in hope, she felt deep solicitude for her father's conversion. She ventured to speak to him, and earnestly to exhort him to pray. He became a praying man and an earnest christian, and an active ruling elder. Now the entire family are all zealous followers of Christ. That book was a messenger of mercy, a word in season, to that family.

Many years ago, a boy on the road between Princeton and Trenton

was swearing very profanely, something having occurred to displease him. At that moment, a student from the Theological Seminary was passing by. He stopped, spoke kindly to the angry boy, and pointed out to him the sin of profanity. Years passed, and the boy had grown up to manhood; and as we were passing the same place in the stage with him, he told us this incident, and stated that he had never uttered a profane oath since that time; and although he was not a professing Christian, he manifested great respect for religion. The word in season was a great blessing to that boy, though he who spoke the word, probably never knew the effect it produced.

Nearly thirty-five years ago, a young man was teaching a school in one of our Western States within a few steps of a country church. The Methodists had just held their quarterly meeting, in the progress of which there was earnest preaching and some considerable excitement among the congregation. The young teacher's mind had become very seriously impressed, though he had not in any way given expression to his feelings. On the day after the meeting closed, a local preacher made a friendly call, during an hour's recess, and entered freely into conversation. The young teacher, of a serious turn of mind and now considerably impressed, would have been much gratified, if he had introduced the subject of religion; for he was embarrassed with difficulties, and would gladly have received counsel from a man of experience. But the conversation was purely of a secular character, with two or three rather amusing anecdotes. If the preacher had embraced that opportunity to speak kindly and faithfully to the young man, he would almost certainly have united himself to the Methodist church, and have become a Methodist minister. But the occasion was allowed to pass unimproved; and the young man's mind was unfavorably impressed. In the course of twelve months, he gave up his school, entered college, and soon became a member of the Presbyterian church. For many years, he has been a minister in that church. A word in season from that Methodist minister might have done for the young man and for the Methodist church a work which he never again had in his power to do.

Dr. John M. Mason, one of the most eminent of American ministers, had been, for some time, in darkness and distress. Suddenly he emerged from this gloomy state, and was filled with unspeakable joy. He gives the following account of the change in his state of mind: "March 23d 1796.—A long period of darkness and deadness hath at length been succeeded by an hour of light and life. This morning I was engaged in reading a part of Dr. Wynpersse's excellent defence

of the true and eternal Godhead of our Lord Jesus Christ; I lighted on a pleasing solution of the objections raised by adversaries against this glorious fundamental doctrine of the Gospel from John xvii: 3. On turning up my interleaved Bible to mark the place, my eye caught that sweet passage in chap. xvi: 22. 'And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh away from you.' It was indeed a word of power—of power divine. I *felt* it spoken to *me*, even to *me*. It pierced, it melted my very soul. Coldness, hardness dullness, fled away. It is the voice of my Beloved—behold he cometh! Never did the passage appear so sweet, so rich, so full of grace and glory. My soul shall be joyful in *my* God; for he hath clothed me with the robe of righteousness: he hath covered me with the garments of salvation! and, all thanks be to thee, no man can take this joy—from me. O, feast of fat things! O, moment never to be forgotten!" This passage of the Scripture was a word in season to his troubled spirit.

Great numbers of similar facts, many of them more striking, might be gathered up. These are sufficient to show the value of a word in season—a word fitly spoken. The individual who would not have listened to you, or would not have profited by what you could say, in the day of prosperity, will lend an attentive ear in the dark day of adversity and of trial, when his mind is looking for light, and his heart longs for consolation. Watch for the opportunity. Farmers sow their seed after a shower, when the softened and moist earth is prepared for it. Christian do thou likewise. Christ made the bestowment of temporal blessings the occasion of imparting spiritual benefits; and the latter, which had not been desired, were far greater blessings than the former. Imitate his example. When you give to the poor tell them of "the true riches." When you visit the sick, tell them of the balm in Gilead and the Physician there. When you speak comforting words to the mourner, tell him of Him who said to the widow of Nain—"Weep not." When you see a fellow-man, especially a christian brother, strongly tempted to sin, speak promptly and kindly to him, before the passions become too much aroused, or he has committed himself by taking a step from which he may not recede.

In a western city there was a merchant who became embarrssed, and was in danger of losing everything. He loved his young and rising family tenderly; and he was deeply distressed at the dark prospect before him and them. In looking over his affairs, he thought he saw, that if he could obtain a certain sum of money for a short time, he could work through and save himself. He knew not how to get

it; for his embarrassment was known to those who occasionally favored him in this way. In an evil hour Satan whispered to him, that by *forging* the names of endorsers he might realize the money; and as he felt sure he could take up the notes before they fell due, no one would be injured. Perplexed and distracted, he listened to the whisperings of the tempter, and the act was done. Whether he could have paid the notes, we know not; but by some means suspicion was awakened; one of the notes was taken to one of the gentlemen whose name had been forged; and he was detected. He fled, leaving his astonished and heart-broken wife, and his now more than fatherless children, and probably now wanders in a foreign land. Up to that time, he had been a man of unblemished character; and in his standing in the church was fair. From his retreat he wrote letters expressive of his deep penitence. If one word of encouragement and of friendly warning could have fallen upon his ear from some sympathizing friend, in the hour of temptation, what a world of sorrow might have been prevented. A word in season might have saved that man.

Our country furnishes thousands of examples of men, who in the days of prosperity never suspected themselves of being capable of doing an unrighteous or dishonest act, who, overwhelmed by misfortune, and abandoned, as they supposed, by every body, have yielded up their principles, and fallen into sin. It is amazing that Christian men, engaged in business, who know the temptations that assail men in pecuniary embarrassments, so rarely show by their conduct toward the unfortunate a spirit at all different from that of a cold, selfish world?

A very wealthy man, one who has excelled in business and has been greatly prosperous, became seriously embarrassed in the late money panic, which has left so many rich men in poverty. Worn out with anxiety and labor, he became depressed and disheartened, and made up his mind, that all was hopelessly lost. He had no hope, in his morbid state of feeling and no heart to make further efforts. He had one friend who came to him in his troubles, inquired into the state of his affairs, and suggested and urged certain steps by which he might extricate himself. Reluctantly (for he had become too desponding to exert himself,) he followed the advice of his friend, and got through his embarrassments with but little loss. Many a man who has been reduced to poverty, and left with debts which he may never be able to pay, might have come out as well, if he had had "a friend in need"—one who would have kindly consoled him in his troubles. We have repeatedly been amazed at the apparent cold indifference with which even Christian men look upon the crushing misfortunes of their brethren, or of others having claim on their sympathies. In many instances, effective aid

could be afforded without any pecuniary risk; or the unfortunate men could be enabled to close their businesses without the ruinous losses, which constantly occur from forced sales or assignments. Thus, great suffering might be prevented, and the cause of Christ might be protected from the reproach it so often suffers in connection with failures in business.

That aid both in counsel and otherwise, is often rendered to men in pecuniary troubles, we do not doubt; but so far as we have been able to learn, it is generally rendered either as a matter of pecuniary interest to the party rendering it, or because of peculiar relations existing between the parties, not as a matter of moral or religious principle. Conversing some time since with a Christian gentleman of long experience in business, we expressed our surprise, that Christian men did not seem to think of applying Bible principles to such matters, he remarked, that whilst aid was often rendered to men in pecuniary troubles, either as a matter of personal friendship, or of interest, he would not expect, from his observations and experience, to receive any aid from a Christian brother, rather than from any other man. Another remarked in regard to one of our cities, that the principle had been very generally adopted—that “every tub must stand on its own bottom.” This principle is supremely worldly, and scarcely what an enlightened selfishness would dictate. We mean, not to urge the duty of pecuniary risks to save those who have become embarrassed, but only such aid in counsel and otherwise as can be safely rendered, and such sacrifices as Christian principle requires to save others from distress. And we urge this, not simply for the sake of the suffering parties, but for the honor of religion. There are few things which present greater obstacles in the way of the Gospel, than the manner in which Christian men of high standing act in business matters. If they are honest and fair in their dealings, they often exhibit nothing of the benevolence of the Gospel of Christ.

But the principle with which we set out is a broad one, and is applicable to multitudes of cases which constantly arise. There are times in the lives of most persons, when a kind word or a kind act is of incalculable value; and such times afford those opportunities of doing great good with little self-denial and in a very short time, which all Christians should thankfully embrace. And inasmuch as an incidental remark or a book may become of infinite value to some persons soul, our constant prayer should be—that our conversation, may be good to edification, that it may minister grace to the hearers; and we should be ever ready to cast our bread upon the waters. The whole is expressed by Paul in the phrase—“ready to every good work.”

AMERICAN TRACT SOCIETY.

For some time past, the American Tract Society has been agitated by the subject of slavery, the Abolitionists insisting that it should publish tracts on this subject. At the annual meeting of the society, twelve months ago, a compromise paper was adopted, to the effect, "that the political aspects of slavery lie entirely without the sphere of this society, and cannot be discussed in its publications, but that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture and so much deplored by evangelical christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a fraternal spirit." As we stated at the time, this paper in its obvious meaning is unobjectionable, but we said, at the same time, that different interpretations would be put upon its language, and the controversy would be renewed. Such has been the result; and the Executive Committee found it impossible to make any publication without losing the patronage of the South and of a considerable portion of the North. Their failure to carry out the resolution adopted in 1857, raised a great outcry against them; and the Abolitionists mustered their whole force at the late meeting in New York, for the purpose of disapproving the course pursued by the Committee, or at least of constraining them hereafter to publish tracts of the kind indicated.

The meeting was very largely attended, and the excitement was intense. Bishop McIlvaine, of Ohio, one of the original members of the Society, and by six years the oldest of the list, took the lead in sustaining the course pursued by the Executive Committee; and Rev. D. Bethune, of New York, stood prominently on the same side of the question. Rev. Dr. Tyng, of New York, and Dr. Bacon, of New Haven, were prominent in advocating the reaffirming of the action of 1857. After an exciting discussion, attended at times with considerable disorder, the vote was taken, and the Executive Committee were sustained by an overwhelming majority, so large that it was deemed wholly unnecessary to count the votes. This result was not secured by Southern votes; for there were from all the Southern States only *thirty-five* members.

It may now be regarded as the settled purpose of the overwhelming majority of the supporters of this Society, that it shall not be distracted and divided by the subject of Slavery. The result will probably be, that the Abolitionists will soon withdraw, and have a Tract Society of their own; although Dr. Bacon announced it as his purpose to agitate as long as he lives, and to leave it as a charge to his sons to do the same after his death; or as Dr. Bethune humorously remarked—"Dr. Bacon tells us that he will never give it up; he will pursue us, with all the little Bacons after him, from generation to generation."

On the merits of this question we have but a few things to say. In the first place, the difficulty is not, and has not been respecting the publication of Tracts on the duties of masters and slaves, or against any immoralities of any kind. The plain truth is—that both Southern and Northern men were wise enough to see the real aim of those who have originated and continued this agitation. Could any one doubt, that such men as the editors of the *Independent*, Dr. Cheever, Tappan and others, were resolved on forcing the Society into Abolitionist controversy; and that they agreed to the paper of 1857, merely as a stepping stone to something further? It was in this view, that we regarded any compromise measure as worse than useless.

In the second place, it is profoundly absurd for men to be clamorously urging the Tract Society to publish on the subject of Slavery, when they cannot agree amongst themselves *what sentiments* shall be published. For example, the Executive Committee were to publish Tracts on those moral duties which grow out of the existence of slavery; but Lewis Tappan, condemning a certain Tract pointing out the relative duties of masters and slaves, said—"There is no authority in the religion of Christ for prescribing duties for the conduct of wrongdoers, while they maintain an anti-christian relation—He urged the Tract Society to meet slavery even-handed, to treat it as a sin against God and a crime against man." Dr. Cheever said—"The only ground on which the Tract Society had any right to meddle with the subject of Slavery in these publications, was the fact that it was a sin against God. The first moral duty that grew out of the existence of Slavery, was the declaration that it was a sin—Slavery was man-stealing. The Tract Society must become an Abolition Society, if it did its duty to God." Drs. Bacon, Palmer and Tyng whilst voting to sustain the paper of 1857, differed, especially Dr. Tyng, very essentially from Tappan, Cheever and others, as to what are "the moral duties" arising from the existence of Slavery. Now, in the name of reason, what is the sense or the propriety of insisting, that the Society shall publish

Tracts on the moral duties growing out of Slavery, when the very men who urge this measure, differ *toto cælo* respecting the nature of those duties.

And here we meet with one of the most remarkable facts in the history of morals. For thirty years, at least, the subject of Slavery has been discussed in the pulpit, in ecclesiastical bodies, in news-papers, Tracts and books; and resolutions enough have been passed to fill volumes; and yet men, even those who claim the Bible as their guide, are not only not agreed respecting it, but are wider apart than when the discussion commenced. It is not true simply as between those in the free and in the slave-holding States. It is true as between those in the free States, and even in New England, where the discussion has been longest and most warmly kept up. In the Tract Society, at its late meeting, there were no less than *four* sets of views on the subject, viz: those represented by Tappan and Cheever; those represented by Bacon and Palmer; those represented by Tyng and others; and those represented by McIlvaine and Bethune. These are all Northern men. However this diversity may be accounted for, it is evidently vain to agitate the question of publishing Tracts, until those sustaining the Society can come to some agreement respecting what they will have published.

Had the discussion of the subject of Slavery been commenced and continued, as the importance and the difficulty of it demanded; and had those who undertook the discussion of it, investigated it in view of the facts as they exist, applying to those facts the principles of the moral law; good men would long since have been nearly of one mind respecting it. But the facts have been exaggerated and distorted; abstractions have been discussed, instead of realities; and bitter denunciations on both sides have aroused the worst passions, and rendered calm and candid inquiry with the mass of men an impossibility. The slaves of our country have had no greater enemies, as to the practical results of their conduct, than the Abolitionists.

We rejoice in the result of the agitation in the Tract Society; not that we are unwilling to see Tracts circulated on the relative duties of masters and slaves—far from it; but because the real aim of the agitators is perfectly transparent. The Tract Society, said Cheever, must become “an Abolition Society.” This and nothing less was the aim; and had they gained a single point, they would have redoubled their efforts to agitate, and force the Society into these extreme measures.

DIFFICULTIES OF INFALLIBILITY.

There is plausibility in the doctrine so much urged by the Roman clergy respecting the necessity of a living, infallible interpreter of the word of God. The human mind is dark by reason of its depravity; and the visible unity of the Church of Christ has been sadly marred by the errors of men. It does seem as if it would be an inestimable blessing to the church and the world to have an infallible instructor in Divine things, a centre of unity to which all might look with confidence. But we no sooner turn to Rome, where such an interpreter and centre of unity is said to be found, than we encounter insuperable difficulties.

1. The first of these difficulties relates to the manner in which the claims of the Pope are proved to be well founded. Can they be proved by *tradition*? Tradition, we are distinctly taught, is in the keeping of the Church; and both its authority and the interpretation of it depend upon the infallibility of the Church. Her infallibility must be proved, therefore, before we can receive her traditions, as a ground of faith. But confessedly she is not infallible without the Pope, her head. Therefore his supremacy must be proved, before the infallibility of the church can be established, and before we can receive the tradition of the Church.

Can the Pope's claims be proved by *Scripture*? No—because both the inspiration and the interpretation of the Scriptures, we are assured, require the authority of infallibility. But if we cannot know, as Milner, an eminent Romish writer, confidently maintains, what books are inspired; we cannot decide what books to consult on this important point; and if, as the Romish clergy stoutly maintain, we cannot understand the Scriptures, even if assured of their inspiration, without the aid of an infallible interpreter; they can be of no value to us, until the claims of the Pope and his Church are established. Now, since the only possible sources of information on this all-important subject are tradition and Scripture, neither of which can avail us anything, we can never find the infallible interpreter and centre of unity.

2. A second difficulty arises from the acknowledged ignorance of the Popes, respecting their own endowments, and respecting the

nature and extent of the authority belonging to their office. There have, for hundreds of years, been two parties in the church of Rome, the one insisting that the infallibility belongs to the Pope; the other, that it belongs to a general Council. These parties are called Transalpines and Cisalpines. The former, according to Butler, "ascribe to the Pope a superiority, and controlling power over the whole church, should she chance to oppose his decrees, and consequently, over a general council, her representative. They further ascribe to the Pope the extraordinary prerogative of personal infallibility, when he undertakes to issue a solemn decision on any point of faith." The latter, according to the same writer, "affirm, that in spirituals the Pope is subject, in doctrine and discipline, to the church, and to a general council representing her." (*Book of the Church*, p. 107.) It is evident, then, either that the Pope is not infallible; or if he is, he cannot prove his infallibility even to multitudes of his own children. How, then, can he prove it to others? But an infallibility that cannot be proved, cannot be used, and is, therefore, worthless. The same may be said of a general council; for multitudes of Popes do not believe that such a council possesses infallibility. We have, thus, the clear testimony of a great number of the Romish clergy, that the Pope is not our infallible guide; and we have the testimony of perhaps an equal number, that a general council is not. Consequently we cannot safely follow either of these rival claimants. Now, when God gave inspiration to the Apostles, he enabled them to prove it. If he had imparted the like gifts either to the Pope or to a general council; would he not have furnished them with satisfactory proof, that they possessed such a gift?

The Popes have been involved in the same or greater error or uncertainty respecting the nature and extent of the authority appertaining to their office. "From an humble fisherman," says Butler, a standard Romish writer, "the Pope successively became owner of houses and lands, acquired the power of magistracy in Rome, and large territorial possessions in Italy, Dalmatia, Sicily, Sardinia, France and Africa, and ultimately obtained the rank and consequence of a great temporal prince. Here the Pope did not stop; but claimed, by divine gift, a right to exercise supreme temporal power over all christian sovereigns, when a great good of religion required it. This claim was unfounded; both the Gospel and tradition declared against it, and it produced great evil." (p. 80.) Here it is distinctly acknowledged that the Popes fell into a great error in regard to the proper functions of their office, claimed authority which Jesus Christ, whose heirs they pretended to

be, never gave them, and that great evil was the result. If they fall into errors so mischievous regarding the authority vested in them; what confidence can we place in them as guides of others? And if there was no infallibility in the Church to keep her head from mistakes so grievous; how can there be any infallibility to prevent her members from erring in faith? Surely the man who fails to understand what God has appointed him to do, is not the man to guide others infallibly in these duties.

3. A third difficulty attending the claims of the Pope, is—that his infallibility does not go far enough. If we need an unerring guide at all, we need one whose inspiration goes considerably further than that claimed for the Pope. Archbishop Hughes, in his controversy with Dr. John Breckenridge, says—“It is a principle of our belief, that the dogmas of our Church were originally *revealed by Christ*, and taught by his Apostles: that these dogmas, or *articles of faith*, and morals, are the only objects for the definition and transmission of which, in the ‘teaching of the Pastors,’ the divine promise of infallibility is recorded in the Scripture, claimed by the church, or necessary in the preservation of revealed truth. Besides *doctrines—articles of faith* and morals—which are *immutable*, there is *discipline*, for which infallibility is neither claimed nor necessary.” The word *discipline* embraces two particulars, viz: the principles which are to regulate the treatment of members of the Church by those to whom its government is entrusted, and the application of these principles in the actual government of the church. In the latter it may be, that even an inspired man might err, unless it were given him to read the hearts of men, but in the former, it is not possible that an inspired man should err. For example, Paul says—“A man that is a heretic, after the first and second admonition, reject,” &c. (Tit. 3: 10, 11.) Here is a direction given in relation to discipline. Will it be pretended, that it was not given under the influence of inspiration? The Apostles of Christ were as truly infallible in what they determined respecting discipline, as in what they taught respecting doctrines and morals. Indeed discipline is founded upon doctrines and morals, and is the practical application of both; and they who cannot apply those principles infallibly, cannot teach them infallibly. For example, certain christian teachers at Antioch insisted upon the obligation to circumcise the Gentile converts, and require them to keep the law of Moses. A council of the Apostles and others was held at Jerusalem to determine this question. They said to the Gentile converts—“It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden, than these necessary things,” &c. If

the council had decided in favor of circumcision, then the Gentile converts would have been required to conform to this decision, and would have been subjected to discipline, in case of refusal; as they were required to conform to those "necessary things," such as abstaining from eating things offered to idols, &c. The decision was, that they should not be required to be circumcised. Here, then, was a question of discipline, arising out of a question of *doctrine*; and the infallibility of the council was equally possessed and equally necessary in both. In 1 Cor. 5: 1,—Paul determines another case of discipline. It was the case of a man who had his father's wife, whom, in the name of Christ, he required the church to excommunicate. In 2 Cor. 2: 1,—he gives direction for his restoration to his place in the church. This was a case of discipline arising out of *morals*: and Paul writes as an inspired Apostle respecting it. It may be true, that in some minor points, discipline may be left to the prudence of officers of the church; but the broad distinction made by Archbishop Hughes between doctrines and morals, on the one hand, and discipline on the other, is palpably unscriptural and absurd. If the Pope claims to be the successor of an Apostle, and to exercise apostolic prerogatives, he must have apostolic inspiration. These views apply with equal force to a general council viewed as the infalible body.

But what shall we say, when the Pope, who in matters of discipline lays no claim to infallibility, takes it upon himself, to make decrees directly in the face of directions which Apostles gave by inspiration and to change divinely appointed ordinances? Paul, pointing out the qualifications of a bishop, expressly allows him to be "the husband of one wife;" the Pope, purely as a matter of discipline, forbids the clergy to marry. Christ in the institution of his supper, used both bread and wine; the Pope as a matter of discipline, forbids the wine to the people. How can we accept, as an inspired guide, one who has the presumption to set aside the teachings of inspired men?

Still further, it has been found convenient for the Romish clergy to range under the head of discipline some of the most important questions of morals. For example, the 4th General Council of Lateran assembled in Rome, A. D. 1215, not only excommunicated the Waldenses and Albigenses, but commanded the secular powers, "that as they desire to be reputed and taken for believers, so they publicly take an oath for the defence of the faith, that they will study in good earnest to exterminate to their utmost power, from the land subject to their jurisdiction, all heretics devoted by the Church," and denounced excommunication against those who refused or neglected to do this. Now the question,

whether it is right for civil rulers to exterminate those condemned as heretics by the church, is a question of morals; and there are two ways of deciding such a question. The first is to decide the abstract question, without reference to any particular case; and the second is—to command men to do the thing. For when a man or body of men commands a certain act or course of conduct, and threatens excommunication in case of neglect or refusal; it is decided in the clearest manner to be morally right. In this manner did the 4th Council of Lateran decide, that it is right for civil rulers to put heretics to death; nay—that it is a most important duty.

But, says Archbishop Hughes, "The Fourth General Council of Lateran was assembled especially for the purpose of condemning the errors of the Albignantian heresy. In this capacity it was infallible—because as the representative organ of the church, it was discharging the duty for which the church was divinely instituted, viz: teaching all truth, and consequently condemning all error. But when they pass from definition of doctrines to the enactment of *civil* and *bodily penalties*, their decisions are sustained by no promise of infallibility, and by no authority derived from God, for that purpose. Whatever *right* they may have derived from other sources or circumstances, to inflict *civil* punishment, it is certain that they have derived none from their vocation to the holy ministry or the interposition of hands." Now, it is absolutely certain, that the council had no right to command civil rulers, in the name of Jesus Christ, to do such an act, and to enforce obedience by the highest censures of the church of Christ, unless that right belonged to their office as ministers of Christ. And they had no right, still further, to denounce rulers who disregarded this command, and to absolve their vassals from their oath of allegiance, and expose their country to be seized by Catholics; unless this right appertained to their ministerial or priestly office. Bishop Hughes says, the ministerial office confers no such right. We are, then, forced to the conclusion, that this general council, with the Pope at its head, not only exercised authority of the most important character, which God did not give them, but commanded men, under the severest penalties of the church, to commit murders in tens of thousands of instances, and rewarded their obedience to the iniquitous mandate with plenary indulgences! And this is the guide we are called upon to look up to, as certain to teach us nothing but truth, and to command nothing but righteousness! An infallible teacher of God's word commanding his disciples to break God's law, and inflicting the most terrible punishments upon those who refuse!

4. The Pope's infallibility operates too slowly. We are living in the year of our Lord 1858; and yet it is only about *three years*, since one of the most prominent doctrines of the Romish faith took its place in the creed, viz: that of the immaculate coception of the Virgin Mary. We have before us the decrees of the Council of Trent, the last general council, which assembled in the 16th century; but it is not in them. We have the Catechism of Trent, published by the Pope's authority, and giving a complete view of the doctrines of the Church; but it is not there. We have the creed of Pope Pius IV, but we do not find it there; nor do we see it in the Douay Catechism. No—it was defined as an article of faith on the memorable 8th of December, 1854. During the early ages of Christianity it was unknown. For the last six centuries it was permitted to remain as an *opinion*, a controverted point, received by some as an *opinion*, rejected by others as an *error*. At the end of nineteen hundred and fifty years, the Pope who claims to have been appointed and qualified by God to teach the whole of the doctrines of Christianity, and to guard the people against all error, solemnly converted the *opinion* into a *doctrine*, fixed the seal of infallibility upon it, and called upon all christians to receive it as a part of their creed! Untold generations of Catholics have lived and died in ignorance or in the rejection of this doctrine; and all who did receive it, were obliged to receive it simply as an *opinion*—a matter of *private interpretation*, and therefore a matter of uncertainty. And the Virgin Mary was, all the while deprived of an honor to which she was justly entitled. And what is not a little singular, that faith which would have saved a Romanist in the holy city on the morning of the 8th of December, would not have saved him in the afternoon of the same day! This is the unchanging church, and this the immutable creed! Now, an infallibility which cannot discover *all* the doctrines of Christianity in less than nearly twenty centuries, works too slowly for those whose life on an average is much short of three-score and ten years. Indeed there is no certainty that all of their doctrines have been discovered even yet. Other *opinions* may yet be honored with a place in the creed. Why not?

5. Not a few of the Popes are admitted to have been amongst the vilest men that ever disgraced the Christian name; and by their notorious and shameless immoralities they did more to fill the church with corruption and wickedness, than all other men. Reeve, a Romish historian, in his History of the Church, says—in the 11th century, “simony and incontinence had struck deep root among the clergy of England, Italy, Germany and France. The evil began under those

unworthy Popes, who so shamefully disgraced the tiara by their immoral conduct in the 10th century; and the scandal spread, and had now continued so long, that the inferior clergy pleaded custom for their irregularities. Many even of the bishops were equally unfaithful to their vow, and with greater guilt. Hence the corrupt laity, being under no apprehension of a reproof from men as deeply immersed in vice as they, gave free scope to their passions. To stem the torrent of so general a licentiousness which then deluged the Christian world, required the zeal and fortitude of an Apostle." (vol. 1, p. 515.) Now, it is a most severe tax upon our faith, to ask us to believe, that during that long period, when Popes and bishops recklessly trampled under foot the morals of the Gospel, disregarding their solemn oaths, and by their example leading the people to perdition, they sedulously guarded the truth, both as to doctrines and morals, from all error and corruption—that the Holy Spirit dwelt in men, making them infallible, who were all the while degrading themselves below the meanest beast around them.

These are some, though by no means all of the difficulties which press upon the doctrine of Popish supremacy and infallibility. Yet it is *the* doctrine which lies at the very foundation of their whole system, and should, therefore, be more evidently true than any other. But even if, after a full investigation, we agree to receive the doctrine, and enter the infallible church; we can never cease, if we think at all, to remember—that the conclusion to which we have come, rests upon no more secure foundation, than *our private judgement*, which this same church regards as a very uncertain thing. Verily they gain little, who throw aside the Bible, and look to Rome for light.

DIABOLOS, DAIMON, DAIMONION.

There are three words in the New Testament, which are translated by the English word *devil*. The first is *diabolos*, which signifies literally a *false accuser*; the second is *daimonion*; and the third is *daimon*. These three words, though translated by the same English word, are not synonymous. It may be interesting briefly to examine them, as they are used in the Scriptures.

In every instance, with one exception, in which the word *diabolos* is used in the New Testament, it is the name of the prince of evil spirits. The one exception is found in John 6: 70. "Jesus answered, Have I not chosen you twelve, and one of you is a devil"—*diabolos*. Here the name is applied to Judas Iscariot undoubtedly because his exceeding wickedness made him strikingly like the devil; just as, for the same reason, Paul called Elymas the sorcerer, "the child of the devil." (Acts 13: 10.) In all other instances, the application of the word to the prince of darkness is too clear to be mistaken. It was he who tempted Jesus, (Luke 4: 2,) and who is called, by way of eminence, *the tempter*. It is he who comes and takes the word out of the minds of those who have heard it, lest they should believe. (John 8: 12.) It was he who put it into the heart of Judas to betray our Savior. (John 13: 2.)

He is declared to be a murderer and the father of lies. (John 8: 44.) He is prince of the fallen angels; therefore they are called "his angels." (Math. 25: 41.) The ungodly are declared to be his children. (1 John 3: 9, 19.) He goeth about as a roaring lion, seeking whom he may devour. (1 Pet. 5: 8.) The wicked are led captive by him at his will. (2 Tim. 2: 26.) He is that old serpent that deceived our first parents. (Rev. 20: 2.) Universalists and others have denied the existence of a personal devil, and regarded the word only as signifying *the principle of evil*; but the language of the Bible both in the Old and the New Testament is perfectly clear. In the former he is called *Satan*, which means *an adversary*, which word is in the Septuagint translated by *diabolos*.

The word *diabolos*, in the plural number, is used as description of the character of human beings. Thus, in giving the character to be maintained by the wives of deacons, Paul says—"Even so must the wives be grave, not slanderers"—*diabolous*. (1 Tim. 3: 11.) In 1 Tim. 3: 3, it is translated *false accusers*, as also in Tit. 2: 3. The word occurs in the plural only three times, and each time it relates to human beings, not to fallen angels. Properly speaking, there is but *one devil*.

The words *daimon* and *daimonion*, which are used in the same sense, have two or three meanings. In the first place, they signify the gods worshipped by the heathen, most of whom were deified men and women. Thus, when Paul preached Christ at Athens, they said—"He seemeth to be a setter forth of strange *demons*. Our translation has it "strange *gods*." (Acts 17: 18.) So Paul says—"The things which the Gentiles sacrifice, they sacrifice to devils, (Greek *demon*

and not to God; and I would not ye should have fellowship with devils (*demons*)." (1 Cor. 10: 20, 21.) Dr. George Campbell, in a learned dissertation on this subject, says—"The proper notion is, beings, in respect of power, (whatever be their other qualities,) superior to human, but inferior to that which we Christians comprehend under the term *divine*. For this reason, even the higher orders of the heathen divinities, those whom they styled *Dii majorum gentium*, are included in the Apostle's declaration." In this sense the word is used in Deut. 32: 17; for in this passage the Septuagint has *daimoniois*; and our translation has the word *devils*. It would have been better, we cannot but think, if this word, when applied to heathen divinities, had been rendered *demon*, not *devil*.

Amongst the Jews the words *daimon* and *daimonion* are constantly used to signify evil spirits, embracing probably both the fallen angels and the spirits of the wicked who have died; and in this sense it is used in the four Gospels. The Pharisees said of Christ—"He casteth out devils (Greek *demons*) by the prince of the *demons*." (Math. 9: 34.) In Luke 8: 27, we read of a man who "had devils (*demons*) long time," and that Jesus commanded "the unclean spirit" to come out of him. In Rev. 16: 14, we read of "spirits of devils (*demons*) working miracles," &c.

We may sum up what we wish to say as to the meaning of these words, in the following particulars :

1. Wherever in the New Testament and in the Old, the word *devil* is applied to the heathen divinities, the Greek word is *daimonion* or *daimon*.

2. Wherever a *devil* or *devils* are said to possess persons, or they are said to have a devil or devils, the Greek word is *daimon* or *daimonion*.

3. In every instance in which the word *devil* is used in the plural number, it is the translation of one or the other of these words, not a translation of *diabolos*.

4. Wherever we find the word *devil* in the singular number, preceded by the article *the*, except where the connection shows, that a demoniacal possession is referred to, the Greek word is *diabolos*, and is the name of the prince of darkness.

From these facts we may gain some light regarding the work of evil spirits, in prompting wickedness and retarding the cause of Christ in the world.

1. The devil carries forward the cause of darkness by means of false doctrine, by wicked suggestions, and by stirring up persecution

against the church of God. As to the mode or modes in which he gains access to the human mind, we have no knowledge. The fact that he does so, is abundantly taught in the Scripture. It is as promoter of error, that he is transformed into an angel of light; and errorists are called his ministers. (2 Cor. 11: 13—15.) Religious error is "the snare" in which he often takes unwary souls. (2 Tim. 2: 25, 26.) It is by exciting the desires of men for that which is unlawful, covering the sin with plausible pretexts, that he ruins many. Thus he tempted Eve, and thus he tempted our Lord. The same end is gained by appeals to the appetites. (1 Cor. 7: 5.) He often excites the wicked to oppose the cause of Christ, and to persecute his people. He put it into the heart of Judas to betray our Lord. (John 13: 2.) It is said, he "entered into him." This is the only instance, we believe, in which Satan is said to have *entered into* or possessed any one. The meaning probably is—that he gained complete control of his mind. In Rev. 12: 12, he is said to come down, "having great wrath, because he knoweth that he hath but a short time." Christians are often tempted to despair, or to blaspheme. Many are his "devices" for ruining the souls of men. (2 Cor. 2: 11.)

2. The devil employs in his evil work all the fallen angels and perhaps wicked men that have died, called *demons*. One of the ways in which these have operated, has been by gaining complete control of the minds of wicked men, and thus giving direction to their thoughts and actions. This control has resulted sometimes in madness, sometimes in gross immorality, sometimes in pretensions to superhuman power or knowledge. The two men coming out of the tombs, "exceeding fierce, so that no man might pass that way," are an example of the first kind of influence. Mary Magdalen, out of whom were cast seven devils, was an example of the second kind. The damsel "possessed with a spirit of divination," was an example of the third kind. The class of demoniacs have abounded in all ages, especially amongst the heathen nations; and even in the most enlightened countries they still exist. They often display a knowledge of persons and things at a distance, which is surprising, and exhibit a power that is superhuman. Therefore they are said to perform *miracles*. There is little difficulty, however, in discriminating between their marvels and the miracles which prove the inspiration of the Scriptures. These last were wrought by *reversing* the laws of nature, which none can do but He who made those laws. Our wonder-workers often claim to effect extraordinary cures; but they never attempt to raise the dead, or open the eyes of those born blind.

The Spiritualism which has of late attracted so much attention, if it is anything more than delusion or wilful deception, can claim no higher origin than this. Its revelations and physical demonstrations are confessedly nothing more than the doings of the spirits of deceased men and women; and the manifestations of its writing and speaking mediums do strikingly resemble those of which we read in pagan nations. There is not one professed communication, which may not have come from a lying spirit, and not a physical demonstration which might not have come from a source equally degraded. The very best that can be said for them, then, is—that they are wholly unworthy of credit; and it is absolutely certain, that good spirits would not place themselves in a position in which they could not be distinguished from evil ones, and expect men to believe them. We say thus much now. It is easy to demonstrate in other ways the utter falsity of Spiritualism.

In how many ways evil spirits are permitted to tempt and to trouble the people of God, and to lead others to ruin, we may not fully know. We know enough, however, to see how necessary it is to “put on the whole armor of God, that we may be able to stand against the wiles of the devil,” seeing we “wrestle against principalities and powers.” We see the importance of our Savior’s exhortation—“Watch and pray, that ye enter not into temptation.” We know, for our encouragement, that if we resist the devil, he will flee from us. (James 4: 7.) And we know, that if there are hosts of evil spirits combined against us, the angels “are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” (Heb. 1: 14.) We know, that our Savior “led captivity captive,” and saw Satan fall like lightning from heaven. We can comfort the timid by saying, as Elisha said to his affrighted servant—“Fear not: for they that be with us are more than they that be with them.” If we are surrounded by enemies, the mountains are full of horses and chariots round about us. (2 Kings 6: 15—18.)

In all this there is nothing unreasonable. There are wicked men; why may there not be wicked beings who have not material bodies? Wicked men are permitted to devise and carry out wicked plans; why may not wicked spirits be permitted to do the same thing? And why may there not be good spirits engaged in works of benevolence and mercy? In the midst of the abounding wickedness of men and devils, it is cheering to remember, that the wrath of man will be made to praise God; and undoubtedly He will equally overrule the wrath of the devil and his angels. When Satan put it into the heart of Judas to betray the Son of God; he struck a death-blow at his own kingdom; and all his devices will be overruled in the same way.

GLARING PERVERSION OF SCRIPTURE.

In Heb. 9: 27, 28, we read as follows: "And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." The leading design of the inspired writer evidently is to show the immense superiority of the priesthood of Christ over that of Aaron, and to prove that the latter possessed no real efficacy, but was merely typical of the former. In the immediate connection he mentions two respects in which the superiority of Christ's priesthood is manifested. The first is—that after his sacrifice of himself he did not enter into an earthly temple—"holy places made with hands"—but into heaven itself, now to appear in the presence of God for us. The second is, that the sacrifice of Christ did not require to be repeated, as did the sacrifices of the Levitical priesthood. The Jewish high-priest entered once every year, into the holy of holies in the Jewish temple, always bearing the blood of a fresh sacrifice; but Jesus Christ offered a sacrifice *once* in the end of the world, and then forever entered heaven.

And now to show the suitability of this sacrifice to the necessities of men, the Apostle says, as it is appointed that men shall die but *once*, and then be judged; so Christ died for them *once*, bearing their sins, to save them from condemnation; and to those who look for him he will appear the second time without a sin offering for their salvation.

But this perfectly obvious meaning of this passage is fatal to Universalism, which denies that there is any judgement after death; and it has put the ingenuity of its advocates to the test to escape the force of it. But the resources of men, when closely pressed by God's truth, are often surprising. We have before us a Universalist paper which has a dissertation of nearly three columns on the passage. The following is the sum of the exposition given by the writer: "Hence the high-priest under the law, is represented as being slain, that is by proxy, in those sacrifices that were offered. After being thus slain, the high priest entered into the holy place beyond the veil, and presented his offering before the mercy-seat, while all the congregation of Israel, were anxiously waiting without, for the token of their acceptance with God. When they heard the sound of the golden bells that

were attached to the garments of the high-priest, the whole multitude shouted aloud for joy, knowing that this was the signal of the acceptance of their high-priest, and with him all the congregation, whom he represented." According to this writer, the men to whom it is appointed to die, were the Jewish high-priests; their dying means that they were to kill an ox or some other animal, and thus "die by proxy;" and the judgement after death is the acceptance of priest and people in consequence of the sacrifice, which was indicated by the sound of the golden bells!

We should not have noticed this most absurd and ridiculous perversion of Scripture, if it had been merely that of a newspaper writer; but it is substantially the interpretation given by leading Universalists. Let us, then, look at it for a moment.

1. What evidence is there that by the word *men* the Jewish priests are meant? In the connection and throughout the Epistle they are called by their official name, not once called by the general term *men*.
 2. Since there was but one high-priest at any one time, who entered into the holy place, as representing Christ; why should the word *men* in the plural be used?—especially as in the 25th verse, the high-priest is spoken of in the singular.
 3. Where do we find authority for saying the high-priest *died by proxy*? Is there a single place in the Bible, where the officiating priest is said to die, when he offers an animal in sacrifice? Not one. The dire necessity of Universalism, however make strange demands upon human language.
 4. According to this exposition, the high-priest died by proxy *every year*, whereas the Apostle says, it is appointed unto men *once* to die, not *once every year*; and so Christ died for them *once*, not *once every year*. The word *once* has necessarily the same meaning in both verses, the 27th and 28th.
 5. What evidence is there, that the word *judgement* is used to express God's acceptance of the priest and the people, when he entered into the holy place with blood? Is the word used in this sense in the law of Moses or in the Bible? Not in a single instance.

A grosser perversion of Scripture language, than this, cannot be found. It is not only unsound, as to all principles of language, but it has not even *plausibility* to support it. Yet is only by such perversion of language, that the force of the passage against Universalism can be evaded. In no way do errorists more distinctly discover the weakness of their faith, than by the straits to which they are driven in attempting to turn the edge of the sword of the Spirit.

DEATH OF MINISTERS.

Rev. Dr. Tyler, late Professor of Theology in East Windsor Seminary, departed this life on the 14th ult.

He was a man of very considerable abilities. In his theological views he did not go with Dr. Taylor of New Haven, on the one hand; nor on the other, did he adopt so fully the old-fashioned Puritan Theology, as to satisfy those by whom the East Windsor Seminary was founded. On retiring from his Professorship he delivered an address in defence of his views, which we have not seen.

On the 8th ult., Rev. Dr. Alfred Ryors, Professor of Mathematics in Centre College, died of Erysipelas, in the 47th year of his age. Dr. Ryors had been President of two Colleges, and maintained a high standing as a scholar and a minister.

Rev. H. P. Goodrich, D. D., departed this life, at his residence at Carondolet, near St. Louis, on Monday night, the 15th ult. Dr. Goodrich was, for several years, a Professor in the Union Theological Seminary, Va. He afterwards removed to Missouri, was for a short time connected with Marion College, which has perished, labored in the ministry in Jefferson city, and finally settled near St. Louis, where he resided at the time of his death. He was a man of fine talents, of extensive and varied learning, and of many excellencies.

Rev. William Wylie, D. D., died in Wheeling, Va.; on Sabbath morning, the 9th ult., aged eighty-five years. Dr. Wylie continued in the active labors of the ministry, until past his 80th year, when he was disabled by a fall. For the last twenty years, he was pastor of the First Presbyterian Church, Newark, Ohio.

"Ye shall know the Truth, and the Truth shall make you free."

THE

PRESBYTERIAN EXPOSITOR:

A

MONTHLY PERIODICAL,

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INSTANCES OF MELANCHOLY.

There is something profoundly mysterious in that state of mind which is called *melancholy*. It proceeds from a variety of of causes, and exists in very different degrees; but in its more prominent manifestations it exhibits remarkable uniformity. Its leading trait is the gloom it throws over whatever is most interesting to the mind. When a very worldly man becomes melancholy, his worldly prospects become darkened. He imagines that he is about to be reduced to poverty and want, and the conviction seizes upon his mind without any real cause, and defies the evidence of facts and of reason. He becomes dispirited and incapable of exertion, and gives up all as hopelessly lost. We have known instances in which wealthy men imagined themselves entirely bankrupt, and could not be convinced to the contrary. When religious persons, or those inclined to religion, become melancholy, a deep gloom rests upon their religious prospects. They can find no evidences of piety in themselves. They have no feelings of the right kind—imagine themselves perfectly hardened and abandoned of God. In its advanced stages they are harrassed by blasphemous thoughts, which they are tempted to utter. Soon they come to believe that they have committed the unpardonable sin; and deep, black despair settles upon the mind. In the progress of this terrible malady, the tendency generally, perhaps uniformly, is to commit suicide; and in multitudes of instances, this has been its sad termination.

We have said that melancholy is traceable to several causes. In some instances it originates in physical disease. Diseases which affect the nervous system, produce melancholy. Some persons have a constitutional tendency of this kind, which is easily aggravated. Distress of mind, from disappointed hopes, sudden bereavement, loss of property, ill treatment on the part of relatives, and the like, often produce melancholy. In its milder forms, it frequently results from nervous exhaustion, or from slight bodily indisposition.

Our present purpose is, not to write a dissertation on melancholy, but to give a brief account of several cases which have come under our own observation. It is a subject in regard to which ministers of the Gospel ought to be well informed; and correct information among the people may serve as a preventive of this dreadful malady, and may prevent those who have friends thus afflicted from aggravating it by unwise efforts to remove it.

Twenty-eight years ago, we became acquainted with two young ladies, who were cousins, in an eastern city, where we were temporarily laboring. These young ladies were well educated, and highly intelligent. They had been very gay and worldly. On a visit to Philadelphia, they became interested on the subject of religion, and returned home joyful converts. One of them was exceedingly affectionate and amiable, and of a remarkably cheerful disposition. The other was of a very ardent temperament, and her nervous system was uncommonly weak. Both were very lovely christians; and we took occasion frequently to visit and converse with them.

For several weeks their happiness continued unabated. But soon the sky of the one of ardent temperament became suddenly overcast. Her delightful emotions disappeared, and were succeeded by painful depression. She became much alarmed, and concluded that all her recent happiness was a delusion—that she was not really converted. Then her conscience was dreadfully troubled, because she had made a public profession of religion—had approached the Lord's table, and had eat and drunk unworthily. She read her Bible, prayed and struggled to get her happy feelings back again; but the more she struggled the worse her condition appeared, until she became convinced that she had no feeling, was perfectly hardened. She was on the borders of despair, confined herself to her room, refusing to see company, and felt that she dared not pray for any one but herself.

This dreadful darkness continued so long, and her mental anguish was so great and constantly increasing, that we became alarmed lest she should become deranged, or sink into hopeless disease. We had

no doubt of the genuineness of her conversion; but no presentation of the Gospel or its promises that we could make, availed any thing. She exhibited singular skill, as persons under the influence of melancholy generally do, in showing that the promises did not apply to her case. At length, we one day called to see her, to make one more effort to relieve her mind. She would scarcely consent to come into the room; and when she did, her countenance was the picture of despair. With as much apparent cheerfulness as possible we took a seat by her, and entered into conversation, and said to her—"If you should find a little boy running about these streets, weeping and asking every one he met, if he had seen his father, refusing to be comforted unless he could find him; would you denounce him as a hard-hearted wretch, and tell him to go about his business?" She replied, with some surprise at the question, "Certainly not." "Would you regard his distress at his father's absence, and his earnest desire to find him, as affording evidence of filial affection?" "Yes—I would." "Well, you have been, these two weeks, seeking for your Father, and have been greatly troubled that you cannot find him. You now feel that if you could find him, you would be happy; and yet you say, you do not love him!" The effect of this illustration was surprising. She at once saw in her deep distress the evidence of her love to God. A crushing weight was suddenly lifted from her heart. Her countenance put on a cheerful aspect. She put on her bonnet, and walked with us to the prayer-meeting.

In this case the melancholy arose, not from disease, nor from any affliction. It was simply the result of nervous exhaustion. Her mind had been intensely interested for weeks, first under conviction of sin, and then in the possession of the joy of a young convert. The physical system was exhausted; and the result was sudden depression of the animal spirits. This was mistaken for the lack of religious affection; and all the efforts to produce the desired feeling, simply increased the exhaustion, and consequently rendered the depression more painful. A day or two of quiet and rest in the beginning of the trouble, would have relieved the mind and saved the young woman from an immense amount of suffering. Such troubles, though generally not so great, are not uncommon to young converts, especially in seasons of general religious interest.

Some years ago, a gentleman belonging to another church, brought his sister-in-law to see us. She was in despair, and had been for some time. She considered herself abandoned of God, and her condition hopeless. On inquiring she informed us, that she had been much ex-

exercised in mind on the subject of religion; when, at length, as she was listening to a discourse in our church her feelings suddenly subsided; she could not regain them; and she concluded the Spirit had forever forsaken her. She was not disposed to turn to the world; was not willing to live in sin; earnestly desired to walk with God. Her trouble arose from confounding sensible emotions with religious desires and affections—a very common error. The matter was explained, and her mind was at once relieved.

In the same city of which we have just spoken, resided a young lady of rare mental endowments, of amiable and affectionate disposition, of devoted piety, intimately acquainted with the benevolent operations of the Church, and very active in doing good. She was possessed of a feeble constitution and of an ardent temperament. She was very subject to sick head-aches and nervous depressions. In her seasons of depression, she often concluded she had been deceived, and was really unconverted. On one of those occasions, when the Lord's supper was about to be administered in the church to which she belonged, she came to us in much trouble, when the following conversation occurred:

"The next Sabbath is the day of our communion, and I do not know what to do. I feel that I cannot approach the Lord's table. My heart is like a rock. And yet I fear my absenting myself will injure the cause; for my acquaintances in and out of the church are numerous. And then my parents and sisters are not professors; and they will not understand it. I dare not commune; and yet I fear my not doing so will injure the cause. What shall I do?"

"Well, if you are an unconverted sinner, I do not see what you have to do with the cause. It is rather a singular kind of sinner that is much afraid of injuring the cause of Christ. Let the cause take care of itself. You cannot approach the Lord's table, because you cannot feel as you think you should. Can you feel right when you read the Bible?"

"No—I cannot."

"Then quit reading it."

"Can you feel right when you pray?"

"I cannot."

"Then quit praying. Now, when you absent yourself from the Lord's supper, because you can't feel as you should, and quit reading the Bible and praying for the same reason, the devil will have gained the advantage he seeks."

"I cannot give up reading my Bible and praying."

"Then you had better do your whole duty, especially as sinners are

not likely to be much concerned about the cause of Christ. The shortest way to get out of your troubles, is to do your duty."

She took the advice given, and was soon as cheerful and happy as ever. Mental depression is constantly mistaken for the lack of religious feeling; and Christians of feeble nervous systems or disposed to melancholy, are often seriously injured by neglecting their duties and privileges at such times.

Some years ago, we were invited by her physicians to visit a young lady of fine intelligence and decided piety, suffering under religious melancholy which amounted to derangement. It originated in matrimonial disappointment. At the time we visited her, she seemed to have lost sight of the original trouble, and never alluded to it; but her mind was wholly occupied with her religious state. She was impressed with the idea, that she had sinned away her day of grace, or had committed the unpardonable sin. On other subjects she talked rationally, and even with a degree of cheerfulness. But although her evidences of piety were entirely satisfactory, no view of them that could be presented, afforded anything more than temporary relief. In one conversation she said—"Last night the devil came to me, and taunted me. He told me, I need not think of escaping from him; that I was in his power, and could not possibly get away." We knew, it was useless to tell her, she was mistaken; and that it was all delusion. She had seen and heard the devil, as she believed; and to attempt to convince her to the contrary, would be perfectly vain. We, therefore, answered—"You know, the devil never tells the truth, if he can help it. He is a liar and the father of it. He is trying to distress you by following his old trade. Will you believe him instead of the Savior?" Her countenance was lighted up with pleasure—"That is a fact," said she; "the devil is a great liar." "Now," we replied,— "when he comes to you again, just tell him he is a great liar, and to clear himself." Nothing we ever said to her, afforded half so much relief. She has long since quite recovered, but has yet a vivid recollection of that conversation.

This young lady was sent to a Lunatic Asylum, where a cure was effected. Her melancholy originated in mental trouble; but her distress had produced physical disease, which required skilful medical treatment. Nothing else could have relieved the mind. The very natural reluctance to send persons thus afflicted to an asylum, where they can receive proper treatment, often results in serious, if not fatal injury. The disease rapidly gains strength, and becomes incurable; or suicide closes the tragedy.

In the same city and about the same time we had on our hands an-

other distressing case of the same kind. It was that of a lady of from forty-five to fifty years of age. She was under medical treatment for some disease peculiar to females, for some twelve months; and if we were to judge by the number of pill boxes showed us by her husband, which had been emptied into her stomach; we would say, she had taken medicine enough to destroy any constitution. Whilst confined to bed, as she was for months, her mind was cheerful, and her evidences of piety were clear and satisfactory. But after she so far recovered, as to be about the house, her nervous system gave way, and mental depression first led her to doubt her piety, and finally threw her into despair and derangement. As in all such cases, she believed herself abandoned of God, and thought she had committed the unpardonable sin. Finally she became persuaded, that she had committed some crime, for which she was to be arrested and brought before the civil court. Nothing more than partial and temporary relief could be afforded by any view of the Gospel, which could be presented; and she immediately relapsed into deeper despair. At length, being left to sleep in her room without company, she hanged herself by the post of the bedstead, and in the morning was found dead.

Religion is, in no way, responsible for cases of this kind. Melancholy is by no means peculiar to religious people; and the mind thus afflicted always seizes upon whatever most deeply interests the feelings; and that object, whatever it is, becomes the point of derangement. Its natural effect is to produce gloom and forebodings of evil; and, of course, evil is anticipated in being deprived of what is most prized. With worldly persons, as already intimated, melancholy covers worldly prospects with gloom; with religious persons the religious prospects become dark. The disease, however, is physical, whatever may have been its first cause. No doubt, indeed, that false views of religion of an exciting kind often produce derangement in some of its phases. The Millerite delusion which, a few years ago, produced so much excitement, inducing great numbers to look for the immediate advent of Christ, produced derangement in not a few instances; and the same results have followed the marvels of modern Spiritualism. But scripture truth, so far from producing such results, is one of the surest protections against them.

From these and similar cases of religious melancholy, we arrive at several very important practical conclusions, viz:

1. As it is a christian duty, as far as practicable, to preserve the health of the body; so is it specially a duty to guard against those diseases which disqualify the mind for its duties. On some accounts

ministers of the Gospel are peculiarly exposed to those diseases which produce melancholy. Their sedentary habits impair digestion; whilst their mental labor, drawing largely on the nervous system, greatly aggravates the evil; and the anxieties and troubles inseparable from their profession, operate as another cause. These causes co-operating very often produce seasons of great depression, and not unfrequently, permanent melancholy. And there is no class of men so greatly disqualified for their work by mental depression, as Christian ministers. They are obliged to preach; and yet the mind, in this state, becomes incapable of taking hold of any subject. Their discourses should be delivered under the influence of strong emotions; yet melancholy clouds the intellect, and renders the mind incapable of emotions. They must go forward with confidence in difficult labors; yet melancholy completely unnerves them, and fills the mind with despondency. They must comfort and encourage others; yet under the influence of melancholy they themselves need a comforter. We ourself have often entered the pulpit, when the state of our mind had rendered it impossible to make much preparation, and when nothing but the excitement produced by the presence of the congregation, (with, we hope, the grace of God) enabled us to proceed. We have often spoken words of consolation and encouragement to others, with a crushing weight on our own spirits. Let ministers, by proper attention to diet, rest, exercise and to their hearts, preserve a cheerful frame of mind.

But other persons of sedentary habits are exposed to the same class of troubles; and not a few by indulging the appetite, bring upon themselves diseases which result in melancholy, and greatly disqualify them both for the duties and enjoyments of life. For reasons which we do not profess fully to understand, women are, we believe, more exposed to melancholy, than men. To preserve bodily health and a cheerful mind, as far as possible, is as much our duty as our interest.

2. In those cases, (which are numerous,) in which mental trouble is the cause of melancholy, ministers of the Gospel and judicious Christians, if they understand the matter, may do much to arrest and permanently to relieve it. If the trouble is strictly of a religious nature, and arises from mistaken views of religion, or mistaken views of the person's religious state; entire relief may be given by suitable instruction. Correct the error which causes the trouble; and the trouble will suddenly or gradually disappear. If the mind is likely to yield to melancholy in consequence of disappointments or bereavements, let the individual be impressed with the truths, that afflictions are divinely sent for the good of God's people; that God promises

grace according to our day; and that the light afflictions endured here are not worthy to be compared with the glory to be hereafter revealed in us. Let the afflicted be reminded of Christ's sufferings for them. (Heb. 12:)

But in those morbid states of feeling which do not yield to religious instructions and consolations, it often becomes essential to furnish the mind with pleasant occupation; or a change of place and of scenery becomes necessary. Let new and pleasant thoughts enter the mind, and new and cheerful feelings will be likely to take the place of melancholy thoughts and depressions. But never scold, or reprove, or find fault with melancholy persons; nor make light of their troubles. Their gloom often seems so causeless and unreasonable, that their friends speak harshly or unkindly, or resort to ridicule. A youth came to us, some time since, in great distress, despairing as to his religious prospects, and saying, that everybody disliked him. His brother afterwards called, and said, he had felt quite impatient at his unreasonable conceits, and that his employers were likely to dismiss him for the same reason. We explained to him the condition of his brother—that the cause was physical—was indeed ineipient derangement—as much beyond his control as any other disease; and urged him, by all means, to avoid everything like harshness. It soon became necessary to send him to a lunatic asylum.

In a large proportion of the instances of melancholy, it results from brooding over misfortunes, especially those which are sudden and unexpected. Several years since, we were called to visit a lady, who was a member of the Methodist church, who had sunk into religious melancholy in consequence of the loss of her husband, who was burnt to death on a steam-boat. The shock to her nervous system was too great; and at the time we saw her, she seemed, in large part, to have lost sight of her bereavement, and to have sunk into religious despair. With improved health, her mind recovered, in a good degree, its cheerfulness. We knew a man, a number of years ago, who sunk into religious melancholy, in consequence of the sudden and unexpected loss of his property. The original trouble produced a diseased state of the body; and then the mind, in its gloom, turned to religion for support, but was at once plunged into doubt as to its conversion, and doubt ended in despair. This is the true history of a great many cases of religious melancholy. The original trouble is not of a spiritual character. The mind broods over it, until physical disease results; or if the trouble be sudden and very great, disease is speedily produced. Then the afflicted individual turns to religion for support; but in his

depression and gloom he can find no satisfactory evidence that he is a Christian. Then the prominent trouble becomes religious; and *religious melancholy* is the result.

Now, the true preventive of these terrible troubles is a lively and growing piety. Faith is the great antidote to trouble. "Let not your heart be troubled," said our Lord to his disciples, "ye believe in God; believe also in me." The more we love earthly objects, the more the loss of them will distress us. The less confidence we have in the wisdom and goodness of God, in his providence and grace, the deeper will be our trouble, when constrained either to "walk by faith," or to walk in darkness. The more our affections are set on things heavenly, the less will we be troubled by the loss of things earthly. For,

"Why should the soul a drop bemoan,
Who has an ocean nigh?"

The greatest earthly calamity leaves the Christian's great treasure untouched, and the deepest earthly afflictions are but a part of that training through which God, our Heavenly Father, is taking us, that we may be prepared for heaven. Our greatest mental distress, often arises from the low state of our piety, our love of worldly things, and our lack of faith and resignation.

In those cases in which melancholy is caused, in the first instance, by physical disease, the patient requires the skilful treatment of the physician of the mind and of the physician of the body. Each may contribute to remove the trouble, and to restore the mind to cheerfulness. For in such cases, the body first acts injuriously on the mind, and then the mind reacts on the body, aggravating the disease. Any relief that can be given to the mind, affords aid to skilful medical treatment; and *vice versa*.

THE TWO ASSEMBLIES.

Twenty years ago, a painful rupture occurred in the Presbyterian Church in these United States, which resulted in two General Assemblies, each representing a portion of the divided Church. For a number of years previous, controversies in respect to important doctrines and great principles of ecclesiastical polity, waxing warmer every year, prepared the way for the unhappy result. At the time of the division, it was scarcely certain which party could claim the majority. In the Assembly of 1835, the Old School party had the majority, and carried all their measures. In the Assembly of 1836, the New School were in the majority, and were able to carry through all their plans. In the Assembly of 1837, the Old School again had the majority; and then several Synods organized, as it was believed, unconstitutionally, were cut off. The law-suit instituted by the New School for the funds of the Church, was decided in their favor by the lower court, but reversed by the Supreme Court of Pennsylvania.

The points of controversy were partly doctrinal, partly ecclesiastical. In regard to the former the first and leading doctrine about which there was controversy, was that of *Imputation*. The Old School held that Adam stood as the representative of his posterity, so that the consequences of his sin came upon them, as if they had committed it. Consequently they "were by nature children of wrath," and were born with *original sin* or a depraved nature. The New School denied the truth and the justice of this doctrine of original sin, and held that none are depraved, until by a voluntary choice they make themselves so. They, however, inconsistently admitted, that by a divine constitution things are so ordered, that there is a moral certainty that all Adam's posterity will, in the beginning of their accountable agency, choose the wrong, and thus enter upon a course of sin.

As the imputation of Adam's sin to his posterity was rejected; so the imputation of Christ's righteousness to believers was also rejected. This difference led to controversy respecting the nature of the Atonement. The Old School held, that Christ, in becoming incarnate, "was made under the law"—that his obedience and his sufferings were legal—that he did endure the penalty of the law for his people; "that

Such, in a few words, is an outline of the great controversy. Twenty years have elapsed; and there has been time for passion to subside, and for the working of the principles advocated by the respective parties, to be tested. The past history of the Church is replete with lessons of instruction; and it is our wisdom occasionally to review the past, that we may be wiser in the future. Great changes have taken place within the twenty years, since the division of the Presbyterian Church.

1. In the first place, the New Theology, of which we have given an outline, seems to have run its course. It was regarded as containing new and important discoveries, and as destined to form a new and glorious era in the history of theology. It was supposed to remove mighty obstacles which had opposed the progress of the Gospel, and to leave sinners without excuse. Conversions would now take place far more rapidly than since the apostolic age; and those who clung to the old-fashioned theology, would be left in a small minority. The new theology, aided by the enlarged views of ecclesiastical polity, would soon usher in the millennium.* What is the result? The new doctrines, if advocated at all, are thrown into the shade; the traveling evangelists, whose fiery declamation almost ruined so many churches, have disappeared, together with their "new measures;" and the New School, as well as the Old, are quietly working upon the old plan—preaching the great doctrines of the Gospel, and praying for God's blessing upon them. No doubt, many still hold the errors mentioned; but they no longer challenge public attention.

2. The New School have nearly or quite abandoned their *voluntary Boards*, and are, as fast as possible, forming ecclesiastical Boards or Committees. They are still tied to the voluntary societies; but evidently things do not work smoothly; and soon the separation, which has begun, will be perfected. Already the New School have their Committees of Publication, of Education and of Church Extension. They have tacitly yielded the principle, and acknowledged, that the Old School were in the right. The Dutch Reformed Church has likewise adopted the same principles.

3. The Plan of Union has been repudiated by the Congregationalists, as of injurious tendency; and if it is now at all in operation, it is found to work badly. No one is now disposed to advocate it.

Thus our New School brethren have substantially abandoned every important position which, in the great controversy, they maintained, and are rapidly approaching the very ground from which they originally departed. But how do the two bodies now stand, as compared with each other?

1. The one is a homogeneous body, united in theological views and in church polity; the other is heterogeneous, having amongst its ministers widely different views of doctrine and polity. The new Divinity still has its advocates amongst the New School; and the Congregational element, leaning to voluntary Boards, is strong enough to be decidedly felt. The Old School are one in faith and polity.

2. The one body is fully organized for every department of its great work, and has accomplished much within the last twenty years, both at home and abroad. The other is but very imperfectly organized, has lost twenty years, and is still trameled by discordant views, and by its connection with the voluntary Boards. The Old School has its Board of Foreign Missions, and its missionaries, churches and Presbyteries in heathen lands; its Board of Domestic Missions, with its missionaries in every State and Territory of the Union; its Board of Education with its candidates for the ministry in different colleges and seminaries; its Board of Publication with its large and valuable list of standard publications, gaining a circulation in every part of the country; and its Church Extension Committee, now fairly under way, assisting feeble churches to erect houses of worship. The New School has its Committees, recently organized, just beginning to act, but crippled by discordant views and rival boards, of which it cannot rid itself.

3. The one body is *national*; the other *sectional*. Our church is strong in both the free and the slaveholding States; our General Assembly is equally welcome in New York and in New Orleans, in Philadelphia and in Charleston; and our ministers are everywhere received with confidence and cordiality. Thus our Church preaches the Gospel in every State, and makes its influence felt over the whole country, resisting the extremes of the day both in the North and in the South, and binding this glorious Union together. The New School Assembly is limited to the free States; and the great body of its churches are embraced in three or four of these States. The question of Slavery has been debated for twenty years; and resolution upon resolution has been adopted—resulting only in a division of the body. Now the New School Assembly has no influence in the slaveholding States, cannot send the Gospel to them, and exerts no influence to preserve our civil Union; whilst the fragment in the South is destined to a brief struggle, terminating in extinction. The sectional character of the New School body will do it incalculable injury; for it will be a reason why the more conservative class of men will not be inclined to identify themselves with it, and a reason why fanatical men will

seek to enter it. Thus a few years will, in all probability, produce unhappy changes.

4. The Old School body is immensely larger than the New. A large proportion of the men who were prominent in the advocacy of the new Divinity and in pushing the measures which resulted in division, have abandoned the New School body, and returned to Congregationalism. Many have returned to us; and some have formed an Abolition organization. Thus the numbers and strength of the body have been frittered away, until it is probably not half so large as the Old School church.

We do not state these facts for the purpose of reproaching our New School brethren, or of boasting of the superior goodness or wisdom of the Old School. We record them as the results of the workings of *great principles*. The great mistakes and disasters of our New School brethren, are easily traceable to two or three theological principles, which were adopted; and these have branched out, and brought forth abundant fruit—teaching over again the lesson so often taught in the providence of God, that we are safe only as we regard ourselves as *disciples*, sitting at the feet of our Great Teacher. Whenever christian ministers begin to turn *philosophers*, instead of *interpreters* of God's word, and to imagine that they live in an age of progress, when new discoveries in Theology are to be expected; nothing can result, but errors, strifes and divisions. The doctrines mentioned, although to superficial thinkers, comparatively unimportant, were prolific of important consequences. It may be safely asserted, that a large proportion of the most dangerous heresies which have cursed the Church of Christ in different ages, have originated in erroneous views respecting the relation of Adam to his posterity, and consequently respecting the character of men by nature. The tendency of these errors has been to elevate man, and to degrade the cross of Christ and the work of the Spirit. These errors, in a cold, philosophic age, would have led to a speculative Unitarianism. In an age of excitement, like the present, they run into spurious revivals and unscriptural reforms. Abolitionism, women's rights and other radicalisms of this day are their legitimate fruits.

Thus, we repeat, we are learning over again the lesson so often taught in the history of the Church, that we are safe only as we consent to sit as *disciples* at the feet of the Great Teacher, instead of becoming philosophers, going in search of metaphysical discoveries. God has spoken to us in human language; and our true position is that of *interpreters* of language. The study of Mental Science is, indeed, important, but

whenever it requires all the skill of the critic to force the language of the Scriptures into agreement with our philosophy, we are in imminent danger. It is impossible now to review the controversies of the last thirty years, without being satisfied, that human philosophy had far more to do in discovering and developing the new Divinity, than the Scriptures had. The time will never come, when natural philosophers can safely go beyond ascertained *facts* and the principles which those facts demonstrate. So the time will never come, when theologians can safely go beyond the facts of Revelation and the principles which those facts involve. The former must ever be the mere interpreters of the volume of Nature; and the latter must ever be the mere interpreters of the volume of Revelation.

THE CHURCH vs. THE STATE.

The Church and the State are both organizations of God, but in widely different senses and for very different purposes. The Church was organized by the immediate authority and under the immediate direction of Christ. God has made known his will, that civil government shall exist; and, therefore, it is an ordinance of God. Consequently Paul, speaking of civil government, says—"The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. (Rom. 13: 1, 2.) But God has not given his sanction to any particular form of government; and therefore every nation has the right to choose its own form, whether a monarchy, an oligarchy, or a republic.

The purposes for which the Church and the State are organized, are widely different. The former is designed for the preservation and propagation of the revealed Truth, and for the edification of God's people. The latter is designed to protect men in the enjoyment of their civil rights. Properly, therefore, these two organizations do not at all interfere with each other. It is only when the one or the other departs from its legitimate sphere, that there is any conflict.

Since these organizations are so essentially different in their nature and design, the terms of membership in the Church and of citizenship in the State must be essentially different. Persons may be members

of the church, who are not recognized as citizens by the State; and persons may be good citizens, not offending against any law of the State, who have not the qualifications requisite for membership in the Church. A slave may be a member of the church, though not recognized as a citizen; and an infidel may be a citizen, but cannot be recognized as member of the Church.

As both Church and State are organizations of God, both are subject to his law. If, therefore, either command us to do what God has forbidden, or forbid us to do what God has commanded; it is our duty to disobey such laws. When the King of Babylon passed a law, that no man should pray for thirty days, Daniel rebelled and set the law at defiance; and when the Jewish high priest and those associated with him, forbade the Apostles to preach the Gospel, "Peter and the other Apostles answered and said, we ought to obey God rather than men."

These principles are perfectly obvious; and yet it is most singular, that intelligent men, who claim to enlighten the people on these grave subjects, fail to recognize them, and adopt principles which are not only unsound, but of ruinous tendency. Our attention has been called to this subject by some strictures we have seen on a marriage case which was decided by the late New School Assembly. Take as a specimen, the following from the Cincinnati *Enquirer*:

THE CHURCH VS. THE STATE.—The General Assembly of the Presbyterian Church, at their late meeting at Chicago, Illinois, took action in a divorce case that is attracting much public attention. The facts in the case are as follows: Some years ago, the Rev. Mr. Shields, of Iowa, married a lady who had been divorced from her first husband, on the ground of habitual intemperance and brutality. The divorce and marriage were strictly legal under the laws of that State. Nevertheless, the Presbyterian General Assembly has decided that they are not married, but are guilty of living in adultery, because the Scriptural ground of divorce was not shown to exist. The former husband of the lady is dead; but even that did not prevent the General Assembly from assuming the extraordinary power of reversing the civil law, and punishing a clergyman from complying with it. The decision is important, because, as laying down a principle, it reaches a great number of people who are exactly in the same position as Mr. and Mrs. Shields. The latter are now liable to the punishment of ex-communication from the church for the heinous offense of getting married under the laws of Iowa, which are substantially similar to those of many other States in the Union.

This action of the church is very unfortunate and much to be deplored. Marriage, in the United States, is nothing but a civil contract, having no connection with any ecclesiastical institutions or ordinances. For the Church to set up against the State in this matter, and thunder its bulls and fulminations of ex-communication against Christians who

see fit to obey the latter, is an assumption of power that carries us back to the most palmy days of clerical tyranny and usurpation. In this country, any ecclesiastical body that advances pretensions paramount to and which are not obedient to the civil law, will greatly lose caste and public respect. In the Synod, the decisions of courts and the laws of the States were spoken of with contempt, as "heaven-wide from right," and entitled to no respect. The spirit and temper of the discussion were as bad as the decision of the majority was injudicious and wrong.

Whatever a majority of the Synod may think, when they square their rules of right and wrong according to strict ecclesiastical platforms, few reasonable and sensible men will believe that Christians who recognize the American law of marriage and divorce, as embodied in statute-laws, commit any sin or religious offense; and any attempt to proscribe or persecute them, by denying the rights and privileges of the church therefor, will awaken a feeling of sympathy for the proscribed, and of indignation against those who arrogate to themselves the power of fulminating a "higher law" than that of the State.

The principles involved in this decision are indeed important; and it is amazing that they are not better understood. In the first place, it is astonishing that the editor of the *Enquirer* should say, that "marriage, in the United States, is nothing but a civil contract, having no connection with ecclesiastical institutions or ordinances." The truth is, marriage is a divine institution, whose date necessarily goes back beyond the existence of civil government. It is recognized and regulated by the moral law, and by the Gospel. The word of God is the rule of faith and practice to the Church; and her discipline should be founded upon it. Adultery, which is one of the violations of the Scripture law of marriage, is a sin against God, and calls for the discipline of the church. To learn what is adultery, Christians go to the Bible, not to the civil law. John the Baptist had no reference to the civil code of Rome, when he said to Herod, who had married his brother Philip's wife—"It is not lawful for thee to have her." Neither had Paul any reference to the laws of Rome, when he commanded the excommunication of the man who had his father's wife. (1 Cor. 5: 1.)

The civil law of any one of these States grants a woman a divorce from her husband, or a man a divorce from his wife, and permits the party obtaining a divorce to marry again. That is, they may marry again without violating the civil law; they may marry and yet be recognized as good *citizens*. But those who become members of the church, bind themselves to obey the law of God. The question, then, is perfectly legitimate and proper, whether any divorce granted by the State is in accordance with the Divine law; and whether, according to that law, the divorced party can marry again. In other words, whilst none

deny to those persons legally divorced the rights of *citizens*; it may be very proper to decide, that they ought not to be members of the Church. For, as already remarked, the qualifications for citizenship in the State, and for membership in the church, are as different as are the nature and design of the two organizations.

Nothing can be more absurd, therefore, than to charge an ecclesiastical court, which is bound to decide all cases of discipline by the moral law and the Gospel, with placing itself in opposition to the State, because it decides that an individual may be a good citizen, and yet not be qualified to be a church member. "Our law," says Blackstone, "considers marriage in no other light than as a civil contract. The *holiness* of the matrimonial state is left entirely to the ecclesiastical law: the temporal courts not having jurisdiction to consider unlawful marriage as a sin, but merely as a civil inconvenience. The punishment, therefore, or annulling, of incestuous or other unscriptural marriages, is the province of the spiritual courts; which act *pro salute animæ*—for the *salvation of the soul*." The truth is, that the State has no more right to determine the law of church membership, than the church has to determine the law of citizenship.

It is not only the right of the churches to exercise discipline upon those who avail themselves of the lax civil legislation of our States to violate the Bible laws respecting the marriage relation; but it is their special duty to do so in this day, when divorces have become so common, and are obtained on so slight pretences. The marriage relation lies at the foundation of society, and is the most important relation which God has established on earth. He has said of the husband and wife, "They are no more twain, but one flesh." Let marriage come to be generally regarded, as the *Enquirer* represents it, merely as a *civil contract*, and speedily the very foundations of the social structure will give way, and vice in its worst forms will abound. Judge Bicknell, of Indiana, on delivering an opinion on a suit for divorce, recently made the following statement: "The law of Indiana requires the court to grant divorces very freely. The legislature seems to have been inclined to break down the sanctity of marriage, as established by Christianity, and to adopt in its place, the loose immorality of Paganism." Such is the legislation which the Church of Christ is expected to accept as sufficiently pure to regulate its discipline! This is "the American law of marriage and divorce," of which the *Enquirer* says—"few reasonable and sensible men" will believe that those who conform to it "commit any sin, or religious offense!" And if the churches shall venture to turn to the law of God, and by it to

decide upon the moral character of marriages and divorces, they "will greatly lose caste and public respect," and will call forth "indignation" for venturing to believe that there is "a higher law than that of the State!" How absurd!

As to the particular case decided by the New School Assembly, we have little to say. That they were right in deciding it by the divine law, and in not regarding the civil law as at all settling it, is absolutely certain. There is a very general agreement amongst interpreters of the Scriptures, that divorce cannot properly be granted, except for *adultery* or *desertion*. There may be other causes which would justify a wife, for example, in refusing, for the time being, to live with her husband; but her right to separate from him would not imply her right to marry another man. (1 Cor. 7: 11.) In the case before the Assembly, the woman had obtained a divorce from her husband on the ground that he was addicted to intemperance, and that, when intoxicated, he treated her badly, and even threatened her life. There was no charge of adultery or desertion. Now, if she was treated cruelly, especially if her life was in danger, she might very properly have separated from him for the time; but, hard as the case may be, it furnishes no scriptural ground of divorce. And since marriage is a divine institution, governed by the divine law, a divorce granted by a civil court, not for scriptural reasons, whilst it may relieve the party from civil liabilities, cannot really annul the marriage, and, of course, cannot authorize a second marriage.

In all these United States cases of divorce for reasons not scriptural have multiplied; and in the newer States such cases are said to be very common. It is time for the churches to take their stand on the scriptural basis, and maintain the sanctity of the marriage relation. The decision made by the New School Assembly will have an important moral influence, and will, we do not doubt, commend the general approval of Christians of all denominations.

GAINS AND LOSSES.

The desire to accumulate property and money is natural, and is not necessarily wrong. "Go to the ant, thou sluggard," says Solomon, "consider her ways, and be wise: which, having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest." The ant is one of the four things mentioned, "which are little upon the earth, but they are exceeding wise." (Prov. 29: 24, 25.) Industry, with a view to accumulate, is as truly a christian duty as prayer; and therefore the Apostle Paul commanded "that if any would not work, neither should he eat." And he teaches not only the duty to provide for one's own household, but to labor in order to be able to give to the needy. (Eph. 4: 28.) The sin and danger connected with gain are in placing the affections upon it, and expecting happiness chiefly from it. "If riches increase, set not your heart upon them." "The love of money is the root of all evil." It is one of the clearest evidences of human depravity, that the rapid or great increase of worldly blessings is dangerous to the morals and piety of men. "How hardly shall they that have riches enter into the kingdom of God." Both poverty and riches are temptations too strong for poor human nature to bear; and therefore there is wisdom in the petition, which is too seldom offered—"Give me neither poverty nor riches."

It would not be true to say, that it is the duty of any one to seek to be rich; but it is the duty of all to be industrious and economical, that they may have something to give to benevolent objects; for "it is more blessed to give, than to receive." But even the most superficial observer of past and passing events, must be impressed with the anxiety and uncertainty which attend almost all secular pursuits, especially in our day and in our country. It is not at all uncommon to find men one year enjoying all the luxuries of wealth, and the next, reduced to extreme poverty, even burdened with debts, which only years of toil can liquidate. Nay, it does not at all surprise us to meet with men who have been successively rich and poor several times in the course of half a life. In the most prosperous times, failures and successes are of common occurrence; and then there are, every few years, commercial crises, which sweep, like the tornado, over the country, bearing away from multitudes of all classes, the gains of years

of anxious toil. We have lived only about fifty years; and yet we have a distinct recollection of several of these disastrous seasons. The important bearing of these vicissitudes upon morals and religion, renders them a legitimate study for both ministers and laymen. Whilst the multitude will still rush on, each grasping at whatever is within his reach, and running over the unfortunate who have fallen in the exciting race; there are some who will be disposed to enquire how the evils which attend these rapid changes, may be avoided. Perhaps a proper consideration of the causes may suggest the proper remedies. We do not propose to say a word respecting the causes which produce embarrassment in the commercial world. They have ever been numerous, and are likely to multiply with the increasing facilities of intercourse between the different civilized nations. They have operated too secretly to be foreseen by the great majority of men in business, and even by the shrewdest of them; and as the different nations become more and more one great commercial family, the difficulties in the way of reading the signs of the times, will multiply.

Still it is for considerate men to inquire how, in the midst of such fluctuations, they may be safest; how they may enjoy most that peace of mind which is so important to growth in grace; and how they may accomplish the greatest amount of good with the means they can command. Let us, then, glance at some of the principal causes which prevent the success of men in their several pursuits, or lead to ultimate embarrassment and failure, even after the most flattering success has been enjoyed. The subject is one of vast extent, and a full discussion of it, by one competent to the task, would be of immense advantage to those who are willing to learn from the experience and observations of others. Among the most frequent causes of embarrassment and failure, we may name the following:

1. Engaging in business without fully understanding it. A thoroughly accomplished teacher will always find pupils. A skillful physician will have patients. An able lawyer will have clients. A thorough business man will be in demand, and will command capital, and will have business to do. The same is true of the mechanic, the farmer, &c. But the large majority of those who enter upon these several pursuits, are poorly qualified for them. They do not fully understand their business. They may get along for a time, when they meet but little competition, or when the affairs of the country are moving in their ordinary channel. But when men better qualified come in competition with them; or when the business of the country is unsettled, and every vessel requires a skillful pilot, failure is inevitable. Large numbers of

teachers, physicians, lawyers, merchants, men in all pursuits, fail for lack of knowledge of their business. Let young men take time to get a thorough training. It will pay well, and save them great trouble. Ours is a *fast age*, and, therefore, in large part, superficial. The young man who stops to qualify himself thoroughly, will soon overtake and outstrip the precocious youth who rushed on with a superficial training.

2. Another cause of failure is lack of energy and industry. The teacher must still be a diligent student; and so must the physician, the lawyer, the minister, the farmer, the mechanic. Each must study the principles of his business, the causes which hinder or promote it, and carefully watch the details of it. Dr. Franklin says, amongst the instructions his father gave him, when a boy, he frequently repeated a proverb of Solomon—"Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men." And he adds—"I then considered industry as a means of obtaining wealth and distinction, which encouraged me; though I did not think that I should ever *literally stand before kings*, which has, however, since happened; for I have stood before *five*." Young men, who in early youth have not been obliged to be habitually industrious, generally lack both physical and mental vigor, and seldom overcome their early habits of indulgence. They sit up late at night, sleep late in the morning, and look for the shade in the heat of the day. Others, whose minds are active, whose bodies are vigorous, whose habits have been formed to industry, and who have struggled through difficulties, can do more business, and do it better, and therefore leave them behind. As a general thing, the men who succeed in business in our large cities, are the sons of poor farmers or mechanics, or of men in very moderate circumstances; whilst but a few of the sons of our rich merchants, though set up in business by their fathers, meet with permanent success. A laborious childhood and youth make an easy manhood and an independent old age. The indolent man trusts his business in the hands of clerks; and they soon discover that their work is not closely scrutinized, and take advantage. An irresolute man sinks under difficulties which might be easily surmounted. Nothing can compensate for the lack of industry and energy, and these are acquired in early youth, rarely at a later period.

3. A third cause of failure is haste to be rich. Young men (and often old ones) are impatient of the comparatively slow returns of regular industry and a safe business, especially when they see others accumulate fortunes in five or six years or less. They, therefore, extend their business beyond the limits which their capital requires them to

fix. The consequence is—that the first commercial crisis that occurs, if not sooner, they are made bankrupts. Or they plunge into *speculation*. Success in one instance, stimulates desire, and increases their self-confidence. Many thus become suddenly very wealthy, and as suddenly very poor. For one large speculation, if unfortunate, often sweeps away more than all the gains of ninety-nine successful adventures; and in the present fluctuating state of things, it is scarcely possible that any man can be uniformly successful through a series of years. Revulsions, which none can foresee, will certainly come. The man who allows himself to speculate largely, is not half so certain of success, as of failure, in the end. The number of successful men is just large enough to tempt the multitude into the whirlpool. A few, and only a few, are wise enough to stop in time. Speculating is like gambling. He, who scarcely ventured a dollar in his first games, will risk tens of thousands before he has played long. Ought Christians, whatever their motives, to trade beyond the means they can control, in the expectation of advancing prices? Is it wise, or right?

Others, finding business profitable and capital increasing, extend their business. The merchant doing well in one town or city, concludes to establish another house, that he may gain more rapidly. The banker, who has done a large and prosperous business, establishes a branch. Then their business is too extensive for their personal supervision; and they are obliged to trust to the judgment, the faithfulness, and the skill of other men. For a time, things work well, and riches seem to flow into their laps; but in the end, either by the fault of their employees or in consequence of a commercial crisis, all is lost. He who has enlarged his business, until he cannot personally superintend it, is not half so certain of growing richer, as of losing all he has.

A young physician in one of our Western States, went to Mississippi, with the fixed purpose of speedily accumulating a fortune. He pushed his practice, and resorted to speculation. He soon found his anticipations realized, in large part. He was numbered with the wealthy men. Times changed, and all was swept away. He then removed to Illinois, and resumed his practice; and said he, "Since I gave up trying to be rich, I have done well." Thousands could relate a similar experience. Too many, however, are not wise enough to give up the pursuit of the charming phantom, and continue to plunge deeper into trouble in the vain hope that fortune will yet favor them. The men who have become truly and permanently rich, are generally those who were content to move slowly and cautiously at

first, and to keep a careful eye to the amount of their capital, and to the details of their business.

The hurry to be rich, whether successful or not, is too generally injurious to the piety, if not to the morals of christian men. The love of money grieves the Spirit; the cares of the world and the deceitfulness of riches choke the word; and the facilities of getting money or property by improper means, often prove too strong a temptation for christian principle. "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

4. A fourth cause of failure is *endorsing*. "He that is surety for a stranger," says Solomon, "shall smart for it; and he that hateth suretyship is sure." It is unwise, unsafe and wrong, for any one to endorse for a larger sum than he can afford to loose, without failing to meet his engagements, and discharge his obligations to others and to his own family. The most kind-hearted men are those most likely to suffer in this way. There may be circumstances which compel one to risk more than, in any ordinary state of case, he should; but he who would avoid trouble and ruinous losses, would do well to take the Bible as his guide in this matter. There are few worldly trials so hard to bear, as being reduced to poverty to pay the debts of others. He who is in the habit of endorsing, is likely to experience this trial.

5. A fifth cause of failure, is the formation of partnerships. Comparatively few men can be trusted in pecuniary matters; and many, whose integrity is unimpeachable, lack judgment. Men form partnerships to increase capital and business; but without the greatest care they will suffer, and often in spite of the utmost caution. In multitudes of instances they are stripped of all they have.

6. A sixth cause of failure is *vanity*. Men are doing a prosperous business; and they and their families desire to move in a certain circle; and in that circle are men of far greater capital; and yet in the style of house, furniture and equipage, they and their families desire to be equal to them. Thus all who have this kind of vanity, (and it is very common) are doing their utmost to keep up with some who are really in better circumstances, or with some who, though not as well off, are resolved to *shine*, at least for a time. Parties must be as frequent, as fashionable, as brilliant; and they must go to the watering places in the hot months. A desperate effort is often made to keep up appearances, even when the most ordinary prudence demands retrenchment.

This weakness has been the ruin of many a man who might have

accumulated great wealth. This is particularly likely to be the result, if the man has a wife who is fond of show, and who is always posted up concerning the latest fashions. Perhaps she was reared in the midst of wealth and splendor, and has never been taught economy, much less self-denial. We read, some years ago, a little book entitled "The Three Experiments of Living," which is replete with instruction. These experiments were, living *within* the income, living *up* to the income, and living *above* the income. The man who became wealthy under the first experiment, ceased to prosper under the second, and lost all he had under the third.

But if we may not escape from the dangers which attend business of almost every kind, we may at least learn lessons of wisdom from the uncertainties which surround us. We may learn—1st. The folly of making the pursuit of "uncertain riches" the chief aim of life. The counsel of infinite wisdom and benevolence, is—"Lay not up for yourselves treasures on earth—But lay up for yourselves treasures in heaven." He who is "rich in faith, and an heir to the kingdom which God hath promised to them that love him," may be happy, though poor in earthly goods; but he is truly wretched, who has exhausted his youthful and manly energies in the pursuit of wealth, and then finds himself poor in this life and without hope for the life to come. Paul bids Timothy "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

2d. The uncertainty of our earthly possessions teaches us to do good with them, whilst we have them. There is nothing which is so safe for us, as that which we have given to the Lord's cause. "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. 19 : 17.) He who uses his possessions as the Lord's steward, secures two blessings of inestimable value, viz :—The favor of God in this life, and an eternal reward in heaven. It is the christian's precious privilege to convert perishable wealth into imperishable treasures. Multitudes cheat themselves out of priceless blessings by holding their possessions under the delusive intention of using them for benevolent purposes hereafter, or of leaving a portion of them to the cause of Christ in their wills. Solomon said—"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail, and he begetteth a son and there is nothing in his hand." (Eccl. 5 : 13, 14.) Use your temporal blessings for the cause of Christ, whilst you have them; and then you will surely have them forever.

3d. A true and strong faith will secure to us confidence and peace in the midst of the ceaseless fluctuations in the affairs of this world. Whatever may be the causes which render secular pursuits uncertain, our God has the control of them all. He has bidden us ask for daily bread, and he will surely give it; and he has taught us, having food and raiment, to be therewith content. "Let your conversation be without covetousness; and be content with such things as ye have. For he hath said, I will never leave thee nor forsake thee." (Heb. 13 : 5.) "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Since the promise of God cannot fail, why should we be disturbed by the changes going on around us? Only let us be careful not to forfeit the Divine blessing, either by our unbelief or by our sin. "Let not your heart be troubled; ye believe in God, believe also in me."

4th. Let Christians regard their losses as *providential*, and make a wise improvement of them. Our Heavenly Father knows what we need, and what our true interests require us to be deprived of. He withdraws no earthly possession which is not injuring us, or the withdrawal of which will not prove a blessing. Even Paul with all his humility and zeal, needed a thorn in the flesh; and all believers are so far imperfect that they need trials. It is our happiness to know, that our troubles are wisely and benevolently ordered. They who murmur and repine under disappointments, only add to their burdens, and turn blessings into curses.

5th. It is most cheering to remember that "the true riches" are not "uncertain." Our great inheritance is in the keeping of our Heavenly Father, and lies beyond the reach of earthly changes. Primitive Christians took joyfully the spoiling their goods, "knowing that they had in heaven a better and an enduring substance." If we should be left penniless, we shall not be left without an inheritance and a home.

6th. Let parents be far more concerned to teach their children habits of industry and economy, and to lead them to Christ; than to leave them a large inheritance. With right principles and habits they will get what they need; without these, they will not keep what they have. He whose capital is in his head and heart, has a safer investment, than bank stock or real estate. In every town and city statistics in abundance can be gathered to show, that the rich are the children of the poor, and that many of the poor are the immediate descendants of the rich. Wealth is seldom a blessing to him who makes it; still less frequently is it a blessing to his children.

THE DIVINITY OF CHRIST.

It is the revealed purpose of God to save an innumerable multitude of the human family, to the glory of his grace. In the way of their salvation are two principal difficulties. The first arises from their legal obligations; the second, from their personal characters. The atonement of Christ is designed to remove the legal difficulty; and the sanctifying influence of the Holy Ghost, the personal difficulty. We can never so well understand and appreciate the nature of the atonement and the character of Christ who made it, as when we have clear views of the extent and nature of man's legal obligations. Let us briefly examine these:

1. When God created man, he placed him under a perfect *law*, by obeying which he would enjoy the Divine favor, and be perfectly happy; disobedience to which would expose him to its just penalty. The word *law* is used in the Scriptures in several senses. It is sometimes used to signify the whole Revelation of God, as contained in the Bible, as in Ps. 19: 7,—“The law of the Lord is perfect, converting the soul.” In some instances it signifies the five books of Moses, as in Luke 24: 44. It sometimes has reference to the ceremonial institutions of the Old Dispensation, as in Gal. 3: 17. It also signifies the moral obligations of men, as in Rom. 3: 19, 20. It is in this last sense we shall use the word in the present discussion. Of this perfect law Paul speaks, when he says—“For Moses describeth the righteousness which is of the law, That the man that doeth these things shall live by them.” (Rom. 10: 5.)

2. The moral law embraced in the Decalogue rests upon the axiomatic principle, that there is in the conduct of men that distinction which is expressed by the words *right* and *wrong*. It proceeds upon the principle, that their particular obligations arise from the relations they sustain. Each individual sustains two principal relations, viz: to God and to men. The two tables of the law express the obligations arising from these two relations. The great principle which runs through the law, is—that the moral quality of human actions depends upon the affections by which they are prompted; or, in other words, that all that is good or evil in men, is in their *hearts*, not in their *intellects* or their *overt acts*. This principle is so clear, that no one who understands the

proposition, can doubt its correctness. Accordingly our Lord gives the sum of the moral law thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." (Matth. 22: 37, 39.) Paul expresses the same truth, when he says—"Love is the fulfilling of the law." (Rom. 13: 10.) Perfect love, acted out in all the relations of life, would constitute perfect obedience or perfect holiness. Such love has been exercised, and such obedience rendered, by the angels in heaven. Therefore they are perfectly holy, and enjoy perfect bliss.

3. It is to be remembered, however, that human obligation is increased in proportion to the blessings which God bestows upon men. This principle is stated by our Saviour, when he says—"That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." (Luke 12: 47, 48.) The same truth is taught in the parable of the talents. (Math. 25.) Each servant was held accountable for the number of talents committed to him.

4. Rewards and penalties belong to the very nature of law. The reward of perfect obedience to the moral law, as we have seen, is life; and "the wages of sin is death." (Rom. 6: 23.) The word *death*, in this passage, stands as the antithesis of eternal life; it is, therefore, eternal death. It is not necessary to discuss the question, whether each particular sin deserves eternal death. It is enough to know, that since the fall, all men are "dead in sin," and left to themselves they will forever sin, and therefore, suffer forever.

5. This law, because it is perfect, is immutable. To change a perfect law, would be to make it imperfect. Then it would either require too much, and, therefore, be unjust; or it would require too little, and, therefore, permit sin. If, in any case, a transgressor were received into the Divine favor, without an atonement, the law would, in that case, be annulled. But this cannot be; "for" said the Lord, "verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Math. 5: 18.)

Such, in a few words, is the law under which man was originally placed, and under which, unless *grace* relieve him, he must forever continue. What, then, is the condition of men under this law?

1. All have sinned, and are, therefore, under the penalty or curse of the law. "For all have sinned, and come short of the glory of

God." (Rom. 3 : 23.) "For as many as are of the works of the law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3 : 10.) It requires no argument to prove that all have sinned; and that by sinning all have incurred the penalty of the law. Now, since the law is perfect and, therefore, immutable; and since both the honor of the Law-giver and the well-being of his rational creatures, require that it be fully sustained; none can escape, on legal principles, the suffering of the penalty.

2. All are sinners—habitual transgressors of the law; and, therefore, are continually plunging themselves more deeply into guilt and condemnation. Consequently, if their past offences were pardoned, they would be immediately exposed to the same curse, in consequence of sin constantly committed. "So then they that are in the flesh, cannot please God." (Rom. 8 : 8.)

No wonder, then, that Paul represents men as "without strength." (Rom. 5 : 6.) No wonder our Saviour said—"The Son of man is come to save that which was lost." (Math. 13 : 11.) The law of God has claims upon them which they cannot discharge. The justice of God forbids the setting aside of the claims of the law. The well-being of all holy creatures requires that the authority of the law be maintained. The terrific darkness, the fearful lightnings and thunders that attended the giving of the law on Mount Sinai, but too distinctly proclaimed, that "by the deeds of the law there shall no flesh be justified in his sight."

From this state of things one of two results must follow, viz: all must endure the penalty of the law; or the principle of *substitution* must be introduced into the Divine government. The latter alternative was adopted. In various forms and in the most unequivocal language, Christ is represented as the substitute of his people. He was "made under the law to redeem them that were under the law." (Gal. 4 : 4, 5.) "When we were without strength, Christ died for (*instead* of) the ungodly." (Rom. 5 : 6.) He gave "his life a ransom for many." (Math. 20 : 28.) "The Lord laid on him the iniquity of us all." (Isiah 53 : 6.) "He redeemed us from the curse of the law, being made a curse for us." (Gal. 3 : 13.) He was "once offered to bear the sins of the many." (Heb. 9 : 28.) Men are redeemed "with the precious blood of Christ." (1 Pet. 1 : 19.) God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5 : 21.) And because Christ obeyed and suffered for us, he is our righteousness. (1 Cor. 1 : 30.)

He is "the end of the law for righteousness to every one that believeth." (Rom. 10 : 4.)

How could the doctrine be more unequivocally taught, that Christ was the substitute of his people—that he acted and suffered in their stead—than by such passages as we have now cited? And the Scriptures abound with such. But the great work of Christ—the work of atonement—throws light on his character, and assists us to decide the momentous question, whether he is a creature, or is truly Divine. Unitarianism has existed in three forms, viz: in the form of Sabellianism, which holds to a trinity of *offices*, but denies a trinity of *persons* in the Godhead; in the form of Arianism, which regards Christ as a super-angelic being, the most exalted of all creatures, yet not equal with God; and in the form of Socinianism, which regards him as a mere man. The first of these forms of Unitarianism is held by the Swedenborgians; the second is held by some Unitarians in New England and by the Newlights of the West; the third is held by many Universalists and Unitarians. Now, it is an instructive fact that Unitarians of every class reject the great doctrine of the Atonement. Socinians regard the death of Christ as that of a distinguished martyr, who sealed his testimony with his blood. Arians regard his death as designed to prove to men that God loves them, and thus induce them to become reconciled to God. The rejection of the doctrine of a vicarious atonement, is a necessary consequence of the denial of the Divinity of Christ. For every *creature* owes to the Creator the obedience of all his powers. He is bound, on his own account, to love God with all his heart, soul and mind, and his fellow-creatures as himself. More than this no creature can do. If, then, Christ is a creature, as he must be, unless he is truly Divine; he could not obey or suffer for men, and, therefore, could not make an atonement for them. The man who can do no more than pay his own debts, cannot pay the debts of others. So the being whose whole powers are required to discharge his own duty, cannot become the substitute of others, under the law of God.

The argument stands thus: If Jesus Christ did make a vicarious atonement for men, he must be truly Divine, since confessedly no *creature* could make such an atonement. Therefore all those Scriptures which teach, that he did make such an atonement, are clear proofs of his Divinity. Now it is impossible for an unprejudiced mind to read the Scriptures carefully, without being convinced, not only that they do teach the doctrine of the atonement, but that it is emphatically *the great doctrine* of Revelation. It was the theme of the

prophets. It was taught symbolically by every bloody sacrifice under the Old Dispensation. And Paul, who did not shun to declare the whole counsel of God, said to the church at Corinth—"For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 2). And again—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6: 14.) The salvation of men is chiefly ascribed, not to his teaching, nor to his example, but to his death on the cross.

Now, since the doctrine of the Atonement is the great doctrine of the Scriptures both of the Old and New Testaments; and since he who made the Atonement must be both God and man; it is clear that the concurrent teaching of the whole Scriptures proves the doctrine of the Divinity of Christ. Take from the Scriptures the atonement of Jesus Christ, and all that remains, is of no value to lost men. Take from the Scriptures the Divinity of Christ, and you necessarily take from them the atonement. The doctrine of his Divinity is not only scriptural, therefore, but is éssential to the Christian system. The gospel preached by Unitarians, is fundamentally different from the Gospel of the Scriptures.

For the Presbyterian Expositor.

RIGHT CHRISTIAN EFFORT.

Our ears have heard much about laboring for Zion; but our eyes have seen only a small company of true Cristian workers. We have set under many an exhortation which seemed in pointedness to come like the blows of a sledge hammer, but in the end seemed to fail of bringing delinquents into service. The exhortation comes inculcating that we must labor for Christ, and it is received by the hearers in all sorts of ways. One thinks it verily no work at all unless he takes spade or pick-axe and earns a dollar for Christ. He *may* be right; but the chances in most communities are, that with such an idea he is egregiously wrong. Working in Christ and for Christ, means no such thing: to contribute according to ability is a scriptural duty, binding always and, in so far as it is done, is regarded as a service acceptable, an odor of a sweet smell. But in the appeal of Dr. Duff

the Missionary of the Scotch Church, which he made in the First Presbyterian Church at Princeton while in this country, true Christian labor is dignified by being elevated to the right standard. Said he—“We don't care so much about your money, but O, we want your prayers, give us your prayers in this great work.” The fervor with which he uttered this appeal we shall never forget; the millions of India hanging upon the mercy of a covenant keeping God, seemed by his presence and his burning words to be brought to our door.

And here is the point of his appeal:—the God of India is the God and Father of Jesus Christ and therefore a God of covenant mercy in whose hands are all hearts to be moved at his pleasure. And being a covenant keeping God, he hears the prayers of his children; therefore, prayer takes hold of Omnipotence, and moving it can affect India; therefore, “*give us your prayers, O, we want your prayers.*” Since his return to India how have events verified the appeal of this venerable divine! As if God would himself speak out of the heavens by his providence and say to the American church, give India your *prayers*.

This is the true standard of Christian labor: a life of faith, in the Gospel of Jesus Christ.

Following this truth it will be interesting to note the refreshing rills that start out of this unwasting fountain, flowing through the Church of God, by its individual members, to bless mankind.

1. The life of faith is one which is under control and does not run to waste aimless, and without system, wavering and inconsistent. For faith without works is dead—it is no more faith; and this is so clear that a correspondent scripture declares, by their fruits ye shall know them.

2. Thus much is true of faith in the abstract: but when we super-add the faith of the gospel, the life by necessity is shaped by the principles of the gospel. And this is true in whole or in part, according as the faith of the gospel obtains in the individual soul. For example, we find vast multitudes holding in light esteem the Old Testament Scriptures; but of these multitudes who contrariwise profess an intense attachment to the New Testament, it is difficult to find a single one that is in any wise free in Christ Jesus. Still farther, of these same intense lovers of the New Testament, we find the majority have affection so strong that they think as our Unitarian friends say, Jesus Christ was a *beautiful man*.

A life of earnest, full faith in the gospel is always beyond controversy. (I. Tim. III: 10.) And the reason is simply because the mysterious divine power of God is in that life. Conformity to the will o.

God is spontaneous by the indwelling of the Holy Ghost. And out of the abundance of the heart the mouth speaketh. And the measure of the fruits of the Spirit, (Gal. v: 22,) which any individual Christian yields, doth but signify his ingrafting into Christ and how he abides in the vine; whether he be a scion half-set, with barely life to foliate, or whether he receive in full flow the juices which cause fructification.

3. And yet one step further: faith in the gospel of *Jesus Christ*. This is the consummation of all godliness, and the end of the whole gospel in salvation. Both Old and New Testaments do alone declare Jesus Christ unto salvation. As this one and only Bible doctrine in its evangelical exposition obtains in the heart of a sinful man, it energizes his life that he becomes, according to the felt power of the love of Christ constraining, a *worker in Zion*, a builder of the walls—and every one in his several vocation.

II. Some brief observations may illustrate the foregoing scriptural truth. It happened some time since that we were, for a little while, privileged with the company of the Rev. Daniel Dana, D. D. The conversation turned upon Bible truth and the ministers' work. In reviewing a long ministry of *sixty years* he remarked—"If I had it to live over again, I would be more careful to seize on opportunities wherever possible to speak some word of truth to sinners and to the impenitent." Said he, "by watching it can be done without offence and often to great good. And that you may know what I mean I will give an example or two."

"There was a man in open violation of the command of God who was in the habit of posting accounts on the Sabbath. A friend rallied him one day about his constant absence from church. The ungodly man replied, 'Why, sir, that's the only time I can get to settle up my accounts.' With much kindness the Christian friend rejoined, 'O, sir, you need not be alarmed about that, for there is a day appointed for that especial business.'"

This was blessed to the reforming of that sinner's life, and was quoted by this most venerable divine as working for Christ; such work as with the experience of *sixty years'* labor for Christ he would still strive to perform, living *by faith in the Gospel of Jesus Christ*.

We give the following fact, which came under our own observation and was of more touching interest, inasmuch as we had never felt a very cordial sympathy with one of the parties before.

Delayed last summer at a railway station in Ohio, we fell into conversation with a gentleman, an entire stranger to us; and shortly getting upon the subject of religion, we freely discoursed on the new

birth and the governing influence this doctrine should have in every effort to do good. How utterly useless is every attempt to do anything for the elevation of the immortal soul, without this change of heart entering at once into the plan of the effort. Our friend assented at once, and said through Divine grace he owed his conversion to a reproof given on this wise. With several friends and the Rev. Mr. B—— of Indianapolis, he went out on a fishing excursion. Being alone with the clergymen for a time, something was said about religion; Mr. —— at a chosen time, putting the question,—“Are you a Christian?” Being answered in the negative, Mr. B—— rejoined gently but pointedly, “It is time, sir, you was one;” and this was all. But our friend said, it was an arrow that *never* suffered him to rest after it, and some seven years after, having by the Holy Spirit in his own way been brought clearly to apprehend the truth as it is in Jesus, he made a public profession of his faith in Christ.

If we lived in the full faith of the Gospel of Christ, how many such arrows we should unwittingly send into the hearts of the impenitent! And the true cause of many of our short-comings, is the want of the true and correct faith of the Gospel. We have already alluded to the power there is in this faith, and how completely they that have it do work for Christ. And as further illustration, witness St. Paul, who, by reason of it, ceased not to warn men night and day with tears. The great secret of success for preaching is not in a show of wordly wisdom; but it is in the demonstration of the Spirit through an ever felt and exceeding power of the faith of Christ.

The individual Christian must build up the kingdom of Christ, by being built up in the most holy faith, for without faith it is impossible in anywise to please God. But let it ever be remembered, true faith is practical; and that faith, the power of which does nothing, is not the faith of the Gospel by which holy men of old went through great tribulations. (Heb. 11 : 33–38.) What do we say then? Work, brethren; work the mine of God’s eternal truth, and leave the beggarly elements of earth and strive mightily for the faith, and *in* the faith, and *with* the faith of the blessed Gospel of the Son of God. O, idler in God’s vineyard, what a cloud of witnesses have thee in full survey; and O sinner at ease in Zion! Up, thou dead, sleepy soul,

“Nothing has half thy work to do,
Yet nothing’s half so dull.”

Lazy Christian, scarce eating the bread that is put into thy mouth by the gift of God’s only Son, there is wo written against you, “I know thy works; because thou art neither cold nor hot, I will spew thee

out of my mouth." Hast thou no work of faith to do for Christ? Whence then comes it that the Church must needs be goaded to duty incessantly by her ministry. O what sin lies at thy door, thou indolent, easy Christian. Thou thinkest thyself to be whole in Christ, when thou art poor, and blind and naked, and hast need of all things. Up, get thee into the vineyard; and say no more—"No man hath hired me." See on Sinai's top a fiery law going forth against the sinner; and art thou perfect in all the law, that thou shouldst escape. "If any man do Christ's will, he shall know of the doctrine."

From this consideration of Christian effort, it is manifest the whole Church is guilty before God. How few live as expecting until Christ shall make his enemies his footstool! A warning stands recorded for us; seeing it is plainly declared of the Israelites that they entered not in because of unbelief. The work of serving Christ, we conclude, is an individual and a heart work, upon the performance of which rest the issues of eternity. Reader, what art thou doing in the faith of the Gospel of Christ? Art thou living out that faith; and so a bright and burning light?

Epsilon.

For the Presbyterian Expositor.

CHRISTIAN FAITH.

BY REV. SAMUEL HASKELL.

In the Lord will I rejoice,
 Praising with a cheerful voice;
 Though the fig tree fail to bloom,
 And the mind be fill'd with gloom,
 Though the vine withhold its fruit,
 Jesus still the case will suit.

Jesus shall be all my joy
 And his praise my tongue employ;
 Though the olive tree should fail
 Making every heart to quail,
 Though the field should yield no meat,
 Jesus shall my joy complete.

Jesus shall my heart-song be
Sweetest song of all to me ;
Though no flock be in the fold,
And each joy of earth grow old ;
When no herd is in the stall
Jesus shall be all in all.

PREVALENCE OF SLAVERY.

For some years past, urgent appeals have been made to the sympathies of the American people in behalf of the enslaved Africans. Very broad principles have been announced, and very reckless denunciations hurled against the oppressor of the poor negro. In the progress of the discussion, certain women appeared on the platforms at anti-slavery conventions, and claimed the right to be heard in behalf of the oppressed. A new question was thus raised, viz: whether such a position belonged properly to the rights of women. Upon this question the Anti-slavery society divided, and two societies were formed. One of these societies advocated the rights of enslaved Africans; the other advocated the rights of enslaved *women and Africans*. Certain women and their humble admirers were thus put upon a new investigation. If women had the right to appear upon the public platforms and mingle in the stormy debates of excited conventions, and if to deprive them of this right was oppression: might they not have some other rights of which they are deprived? and might not the oppressions of women be greater than our mothers and grand-mothers had supposed? This interesting inquiry was prosecuted with a zeal worthy of the cause; and it was soon discovered and proclaimed, that all the women in our country and in the world have been and are slaves, held in durance vile by the "lords of creation." Why should not women be lawyers, doctors, preachers, and the like? Why should not they vote and be voted for? Why should not they aspire to the honors and emoluments of civil office? The spirit of the women, so far as they had been en-

lightened, was aroused. They would never consent to be *slaves*; not they! They would scatter light in all directions, and arouse all woman-kind; and they would show the haughty men, that there is power in woman.

Ours is a progressive age; and whilst Lloyd Garrison discovered that the Bible and the Church are the great supporters of slavery, and bitterly denounced both; the women found out, that the institution of marriage was the cause of all their troubles. And since the Scriptures evidently sustain this institution, they denounced both marriage and the Scriptures.

In a convention recently held in one of the N. England States, the complete results of these new discoveries were exhibited. A woman, a *married* woman, offered a resolution to the effect—"that the slavery and degradation of woman follows from the institution of marriage; that by the marriage contract she loses the control of her name, her person, her property, her labor, her affections, her children, and her freedom." Upon this resolution there arose, we are told, "an exciting discussion." In the afternoon of the same day, *slavery* was the subject of discussion; and a Mr. Foster said, "he cared nothing about the Union; he would say, rather than a single slave should be held in bondage, down with the Union, down with the Constitution, down with Religion, down with the Church, down with the Bible, and let all go to hell and damnation." Thus those infidel fanatics, under pretence of securing to woman her rights, would take away that Volume and that religion which only have ever elevated and blessed her, and would reduce her to the degradation of a brute; and under pretence of securing liberty to the slave, they would reject that Book which is the only charter of human rights, to which the world is indebted for all the true liberty it enjoys. The French Infidels, in the beginning of the present century, overturned the government of France, because it was tyrannical, and substituted for it the most fearful tyranny which the annals of history record. The infidels of this land, male and female, are seeking to do the same thing for our country. As there is no greater blessing to any people, than a true reformation, which controls and elevates the affections of the human heart; so is there no greater curse, than a false reform, which gives a loose rein to the corrupt passions of the multitude. Infidelity never effects a reformation of the former kind, but always of the latter.

The false reformers of our day are like the quack doctors who so much abound. The diseases these last pretend to cure, are real diseases; but their remedies either produce other diseases, or destroy

the little remaining strength of the patients. Our pretended reformers find real evils in society; but under pretence of removing these, they undermine and overturn the only principles which can remove any evil or produce any reformation. †

It is better for the people that quack doctors should make pretensions too bold and reckless to be credited by any but fools; and it is better for all the interests of individuals, families, Church and State, that our false reformers should carry out to their legitimate extent the principles they advocate. Thus in the former case, the number of victims will be smaller; and in the latter the reaction in favor of the truth will sooner take place. In this view we may rejoice, that Abolitionism is bringing forth its legitimate fruits. When it shall have run its course, the way will be open more fully for the religion of the Bible to elevate the slave, and still more fully to give to woman her true position.

For the Presbyterian Expositor..

THE ATONEMENT—ITS DESIGNS, ITS MYSTERIES AND ITS RELATIONS.

It is a question of great and solemn interest, what relation the atonement sustains to the whole human race, past, present, and to come. Just views of this subject will greatly enlarge and greatly exalt our ideas of the atonement. The relations of the atonement are universal so far as man and his works are concerned. There is not a great, or ordinary work undertaken by the hands of man, which does not sustain some relation to the atonement. Every physical improvement in the human condition sustains this same relation. Agriculture, for instance, has to be improved in the number, variety and excellence of its products. Commerce has to multiply her marts, to increase the materials and abundance of her traffic, to widen and multiply her old tracks and to create others in every sea and ocean. All nations have to be visited and invited to enter the rank and file of commercial amity and reciprocity. The seas of the world have to be spanned by lines of swift ships in all the directions of trade and travel. Me-

chanical genius has yet to ornament the world with the beauty of its productions, as well as fill it with the useful and convenient. Continents and islands have yet to be made great nett-works of commercial operations. The iron horse is yet not only to dash by palaces of state and through cities of oriental magnificence, but the snort of his pride and of his power is yet to be heard along the deserts both of the eastern and western hemispheres. The bewildered Arab of the one, and the startled and wandering Indian of the other, are yet to have more than their wildest fancies of enchantment outstripped in the maddened speed and satanic train of this mighty and mysterious monster of art and civilization.

The times hasten on when there will be no "ends of the earth." The people of all continents and all latitudes and longitudes will talk to each other as one neighbor talks to another. The mysteries of thought and language will fly along the far down channels of the mighty deep; will pass the monsters of the sea in their journeyings afar, and will laugh to scorn the swiftest speed of the Leviathan himself. Kings and cabinets will talk the language of diplomacy thousands of miles apart. Commerce will make its contracts, and war will settle its disputes with agents invisible and far distant. The greatest enchantments and things most mysteriously wonderful will be found in the open domain of philosophy itself.

In all this there is no extravagance. These things are already hastening to their completion. But by whose hands are all these and all the ten thousand other wonders of science, philosophy, art and industry assuming their prophetic promise? *To a great extent it is by those who care but little for either God or man.* Men who have their own ends in view and not the slightest reference to, or faith in either the atonement or its revelations. The bold infidel adventurer in science, the ardent investigator of the geological mysteries of the deserts, or the icebergs of the north, the dwellers in the everlasting foglands of German rationalism, the dealers in the lingo of transcendental gibberish, the theological nondescripts who "finding God in everything and yet find him in nothing," who would reason us out of reason and leave us without a substitute—these, all these with every other form of infidelism sustain a place assigned them in the government of God. These are the hewers of wood and drawers of water in the great system of Divine Providence. In the great and mysterious movements of wheels within wheels, a La Place is as necessary as a Newton, and a Le Compt as essential as a Boyle.

But contrary to all notions of theirs, such men are the foundations

upon which God builds his church. Not indeed in the spiritual sense, as the church is built upon Christ and his Apostles, but as they prepare the world for the prevalence of the gospel. But they urge forward the wheels of physical, scientific, and industrial good, and are therefore, so far, co-workers with God. The gospel is that great power which lays under contribution the works of all hands, infidel or believing. The atonement has its great designs which subordinate alike fidelity and infidelity. It employs to its own ends philosophy true or false, men good or bad, friends or enemies, just as the case may need. The pride of reason, the pomp of power, the truth of God and the falsehood of all error, are but the agents of its progress, and the elements of its final victory. It is for the atonement's sake that God turns the counsel of the wicked upside down.

Again, we see the relation of the atonement to the wicked in what it often does for their children. We see how the children of the alien and the atheist, the descendants of a false and scornful philosophy, of proud and hateful unbelief, have often come bowing with joy before God's truth; and doubtless they will continue to do so in greatly augmented numbers, till unbelief shall be no more.

Look, too, at the boundless masses of the ignorant, the vicious, and the idolatrous, all over the world. Wherefore are they born, or wherefore do they live? What relation does the atonement sustain to them? That it does sustain a relation, yea, a necessary relation to them, will appear plain, when we look at them simply in the light of ancestors to a long line of posterity whose distinguished honor it shall be to constitute and promote the kingdom of God during the times that are yet to come. In such an aspect of things, we can see how ages and nations of people the most abominable and corrupt may sustain an intimate—though not saving, relation to the atonement of Jesus Christ. We can here see how God is the "Saviour of all men" but "*especially* of those who believe."

It takes the whole of mankind to make up the final result of the divine purposes relative to the atonement. The righteous and wicked alike sustain a relation to that great and wonderful work. The righteous sustain the relation of speciality and salvation, while all the finally wicked sustain the relationship of an agency, great, various, and wonderful, and totally undesigned by them, yet altogether essential to the completion of the designs of the atonement.

In the light of such an amazing set of facts we can see how even the wicked of all times and countries have stood in their lot. God holds in his hands the genius and learning, the science and philoso-

phy, the literature and arts, the existence and the character of the wicked and the righteous, all of which he turns to the fulfillment of his own purposes touching the atonement.

As we look upon the atonement in its relations to all men and all the works of men, we are struck with new wonder and admiration. It is the centre around which all things turn, and we may say, in consequence of which the world stands. H.

THE WORD "CONVERSATION."

There are in the Scriptures certain important words of frequent occurrence, which determine the meaning of many passages. Without a correct knowledge of the precise meaning of them, our views of the passages in which they are found, must be obscure, if not erroneous. One of these important words is the word *conversation*. In all living languages, words are constantly changing their meaning. In some cases, the sense is enlarged; in others, it is contracted. The primary meaning of the English word *conversation*, (derived from the Latin *conversatio*,) is *conduct* or *course of life*; and this was evidently its ordinary meaning at the time when our translation of the Scriptures was made. In our day, the word generally signifies *talk* or *familiar discourse*. In this sense it embraces very much less than it formerly did. In 1 Pet. 1 : 15, we read—"But as he which called you is holy, so be ye holy in all manner of conversation." Now, we should come very far short of the meaning of the passage, if we should understand the word *conversation* in its modern sense, as expressing only *talk* or *familiar discourse*. The Greek word here used, signifies the whole course of conduct; and this is the meaning of the English word. In James 3 : 13, we are obliged to understand the word in this large sense,—“Who is a wise man, and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.”

It is impossible, in a translation, to give all the shades of meaning, which words and phrases have in the original. The word *conversation* is used in the translation of *three* different words in the Greek, viz : *odos*, a way, (Hebrew, *derek*) *anastrophe*—a turning about from one thing to another—and *politeuma*, citizenship. Thus in (Ps. 50 : 23,) we read—"And to him that ordereth his conversation aright, will I shew the salvation of God." Here the word *conversation* is the translation of the Hebrew word *derek*, and of the Greek word (in the Septuagint) *odos*. These words properly signify a way or journey. The allusion is to the life of man as a journey. Enoch ordered his conversation aright, when he "walked with God." The same view is taken of the life of a good man, when Solomon says—"The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4 : 18.) Also when Isaiah represents the righteous as saying—"He will teach us of his ways, and we will walk in his paths." (Isaiah 2 : 3.) This is a beautiful conception of the lives of good men. Under Divine guidance, they set out for the land of promise, and they walk by faith until they reach the better country. The word *conversation*, even in its largest sense, does not at all express this beautiful conception.

In the large majority of instances in which the word *conversation* occurs in the New Testament, it is the translation of the word *anastrophe*, or the corresponding verb *anastrepho*. In one instance—(Heb. 13 : 5,) it is the translation of the word *tropos*, which has about the same signification as the words just mentioned. These Greek words forcibly express the whole conduct; and the English word *conversation* is an exact translation of them—signifying a turning about from thing to thing.

In two or three instances, the word *conversation* is the translation of the Greek word *politeuma*, or of the corresponding verb, *politeuo*. These words differ, in the view they present of the christian life, from the words *odos* and *anastrophe*. They contemplate the individual as a member of an organized body, and as discharging the duties arising out of his relations. In Phil. 1 : 27, we read—"Only let your conversation be as becometh the Gospel of Christ." The phrase—"let your conversation be," is the translation of the word *politeuo*. This word, as Dr. J. A. Alexander very properly remarks, is "derived from the noun *citizen*, and meaning therefore, to act the part, enjoy the rights, and perform the duties of a citizen, or one belonging to some state or body politic." The Christian Church is "the commonwealth of Israel;" and the Apostle exhorts the Phillippian Christians to

deport themselves as members of that Church organized upon the principles of the Gospel, and composed of those who profess to obey its precepts. "In the same proper sense," says Dr. Alexander, "and not as a mere figure or accommodation, he applies the Greek word to the Christian life, in Phil. 1 : 27.

In the same sense Paul uses the word *politeuo* in Acts 23 : 1, where our translation renders it by the word *live*—"I have lived (*pepoliteumai*) in all good conscience before God, until this day." That is, 'I have conscientiously endeavored to discharge my duties to God, as a member of his Church.' Or, as Dr. Alexander paraphrases it—"I have lived as a citizen to God, or of that body in which God is the immediate sovereign."

Very nearly in the same sense, the word *conversation* is used in Phil. 3 : 20. "For our conversation (*politeuma*) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." That is, our *citizenship* is in heaven. We belong to a body whose home is in heaven, whose record is on high.

To sum up the whole in a few words, the word *conversation*, as used in the Old Testament, contemplates the good man as on a journey to the better land, as walking by faith, as walking with God, as led in paths of righteousness. In all the instances in which it occurs in the New Testament, except in Phil. 1 : 27 and 3 : 20, it signifies the entire course of conduct, turning from one thing to another. In these two instances, it contemplates the Christian as a member of the Church of Christ, having duties arising out of this relation to discharge, and as destined to dwell with the Church in glory. The word, therefore, as a translation of the words above mentioned, expresses the Christian's *way* or *journey*, the Christian's *conduct* on his journey, and the Christian's *citizenship*, or connection with the Church of Christ.

DEATH OF THE REV. N. H. HALL, D. D.

The name of Nathan H. Hall, D. D., has been familiarly known to the Presbyterian Churches in the West, for many years past. The *St. Louis Presbyterian* brings to us the sad news, that he has closed his labors in the church militant. Our long continued and pleasant acquaintance with Dr. Hall, being frequently engaged with him in years past, in the work of the ministry, prompts us to pay the tribute of Christian affection to his memory.

Dr. Hall commenced his ministerial labors, if we mistake not, in Springfield Ky. During the period of his labors in that part of the State, he came in collision with the Romish Bishop David, in Bardstown. The brief discussion took place in the court-house; and, as we may well suppose, it produced no ordinary excitement. Dr. Hall's forte was by no means in controversial discussion; but on that occasion his extraordinary fluency, and his familiarity with the Scriptures, placed the Bishop before the public at great disadvantage. The controversy terminated by the publication of a pamphlet by the Bishop, and a reply by Dr. Hall. From Springfield Dr. Hall removed to Lexington, Ky., and took charge of the 1st Presbyterian church in that city, of which he continued to be Pastor for more than twenty years. From Lexington he removed, some years ago, to Columbia, Missouri, where he continued until very recently to discharge the duties of pastor of the Presbyterian Church.

Dr. Hall was a man of ardent temperament and of strong impulses. His mind was of that cast, which is not easily disciplined to close study, but which grasps the great truths of the Gospel, and presents them in a light adapted to impress the masses of the people. He possessed a large and commanding person, a countenance glowing with genial feeling, and when excited, with intense emotion. His voice was clear, strong and musical. He always preached extemporaneously, had a ready command of language and great fluency. We do not remember ever to have heard him utter a sentence, which indicated the slightest effort at style or eloquence. His mind seemed absorbed with his subject, and his single aim to present it in the most simple and impressive manner

The peculiar cast of Dr. Hall's mind, his studies and his character as a public speaker, eminently fitted him for the work of an evangelist. In the regular ministrations of a pastor, his discourses would be very unequal. To bring out his powers fully, he required the stimulus of a present crowd. It is not surprising that his labors in the particular department for which he was best fitted, were greatly in demand. Few pastors labored so much from home. Indeed there were few whose physical energies would not have sunk under the amount of preaching he performed apparently with the utmost ease. Wherever he went preaching the Word, and holding protracted meetings, (in which he greatly delighted,) he attracted crowded audiences; and his labors were often attended with the most marked results. He did not excel in the clear discussion of doctrinal subjects; but in opening up the simple plan of salvation, and in the power of his appeals to the impenitent, we have rarely heard him equalled. Indeed, the great defect in his preaching in the protracted meetings, in which he so much delighted, was his too exciting appeals to the sympathies of his hearers. He abounded in anecdotes, in the telling of which with effect he had very few equals.

We heard Dr. Hall for the first time, more than thirty years ago, about the commencement of the great revival which spread over the State of Kentucky and the adjoining States. We yet have a vivid recollection of the first sermon we ever heard him preach, which was in the old court house in Danville, Ky., before we felt any very special interest on the subject of religion. In that great work he was an efficient laborer; and from that time till within the last few years, he has been one of the most efficient preachers in the West.

Dr. Hall was one of those men whose excellencies and defects were both prominent; yet those who knew him most intimately, could not doubt that he loved the cause of Christ, and was willing to spend and be spent in promoting it. But his labors are finished; and he has entered into his rest. Those of us who have labored with him, must soon follow. May we have grace to be faithful.

Dr. Hall died in the 76th year of his age. His ministry extended through more than fifty years.

UNITARIANISM AND THE WORLD.

What use is there in making a distinction, where there is no difference? This question is suggested by the proceedings of the Western Conference of Unitarian churches, which recently met in Cincinnati. With remarkable consistency a number of the preachers rejected the distinction between the *church* and the *congregation*. Mr. Mumford, of Detroit, said—"he had no report to make upon the number that had joined his church. His congregation and his church were one, and the communion, like the other service of the church, was for the whole congregation." Mr. Noyes, of Chicago, said—"he had no accession of church members to report. He did not believe in a church separate from the congregation. He wished to have *all* his people feel themselves to be in the church, and if they must be divided into saints and sinners, he should go out with the sinners." Others uttered similar sentiments. Indeed these appear evidently to have been the views of the body. Some spoke of a simple form of covenant adopted by those who desired to be members of the church; but even they stated, that the rites of the church, baptism and the Lord's supper, were free to all the congregation.

It is very evident, that those gentlemen did not mean to intimate, that all the individuals composing their congregations, profess to have been converted, and to have become new creatures in Christ. (2 Cor. 5: 17.) For in such a case, no one would make a distinction between the church and the congregation, since all would be really members of the church, entitled to all its privileges. But they meant, that the difference between those who are mere hearers of their preaching, and those who profess to be Christians, in the Unitarian sense, is too slight to be of any importance; or as Dr. Hosmer said, "the line of distinction is a mere shade."

Now, whilst on many very important points we should be constrained to differ widely from these Unitarian preachers; we do most fully agree with them, that the difference between a Unitarian church and the outsiders who constitute the congregation, is far more nominal, than real—that it is a mere shade. In the first place, there is no system of doctrines which they profess to believe; and therefore, the outsiders may be quite as orthodox as the members. In the next place, the members do not profess to have experienced any renewal of heart;

and, therefore, the outsiders may be quite as good as they. Why, then, should any distinction be made? If the church and the world are alike, why make a difference? Whilst, therefore, we do not admire the Unitarian religion, we do admire the consistency of the Unitarian preachers in so nearly acknowledging, that their religion amounts to nothing.

But herein we find one of the most conclusive proofs, that Unitarianism is not Christianity. We observe, it is spoken of by its advocates, as a *liberal* religion, by which we suppose it is intimated, that it makes few claims upon the faith or the conduct of men, and allows pretty free scope to their inclinations. We are the more confirmed in this view, because recently one of the most distinguished Unitarian preachers of New York preached in favor of the Theatre, the corrupting influence of which is apparent to all; and divers of his brethren coincided with him. Now, in reading the Scriptures, we find great prominence given to *faith*, or the cordial belief of *truth*. "Ye shall know the truth," said our Lord to the Jews, "and the truth shall make you free." "We walk by faith," said Paul. "This is the victory that overcometh the world," said John, "even our faith." We observe further, that those who become true Christians, are represented as having experienced a very great change. They have "passed from death to life;" they are "new creatures;" they have experienced "the renewing of the Holy Ghost." Consequently they are "not of the world." We likewise notice a very wide distinction between the church and the world, and that the Apostles and primitive teachers of Christianity, regarded the administration of baptism and the Lord's supper as matters of serious interest, not to be extended indiscriminately to all. Peter exhorted the inquiring sinners, on the day of Pentecost, to repent and be baptized. Philip would baptize the eunuch only on his professing to believe with all his heart. Paul says—"Let a man examine himself and so let him eat of that bread and drink of that cup."

Since, then, Christianity attaches great importance to faith, whilst Unitarianism does not; since Christianity produces a radical change in those who embrace it, and Unitarianism does not; since Christianity is careful respecting the qualifications of those who partake of the sacraments, and Unitarianism is not; the only fair and legitimate conclusion is—that Unitarianism is not Christianity. It retains scarcely enough of the form of Christianity, one would think, to deceive any attentive reader of the Scriptures. It belongs fairly to the world, and is as powerless to reform or to save men, as Free Masonry or Odd Fellowship.

CENTRAL CHURCH, CINCINNATI.

The new house of worship erected by this flourishing church, was dedicated to the service of God on Sabbath, the 20th ult. The sermon was preached by the pastor, Rev. N. West, Jr., from Ps. 87: 3. "Glorious things are spoken of thee, O city of God." The dedicatory prayer was offered by the Rev. Dr. Plumer, who also preached in the evening. The *Daily Gazette*, of Cincinnati, gives the following description of the new edifice:

"The new building is 62 feet wide by 115 deep, from out to out. The style is Gothic. The plan consists of a tower and spire (not yet completed) on the S. E. angle; a Lecture Room, 38 by 58 feet; a Sunday School Room, 36 by 24 feet; a Young Men's Room, 20 by 36 feet; a Ladies Sewing Room or 'Missionary Room,' 20 by 26 feet; a Trustees' Room, and a Study for the accommodation of the pastor. Each of these rooms has an independent approach from the outside of the building. The pastor's room also communicates by a private stairway directly with the rear of the pulpit."

The Central church was organized in the Spring of 1844. At its organization it consisted of *thirty-three* members, chiefly from the 1st church, of which Dr. Joshua L. Wilson was then senior pastor. The little colony was weak in every thing but faith. It was composed of men and women, almost all of whom were quite young or in the prime of life, who "had a mind to work."

The origin of this church, we may remark, is curious—showing how God in His Providence turns the labors of errorists to the promotion of his cause. Alexr. Campbell preached a sermon in Richmond, Ky., in the autumn of 1843. Out of that sermon originated the celebrated Lexington Debate between Mr. Campbell and myself; albeit *we* did not hear the sermon, and had nothing to do in the getting up of the Debate. It was agreed, that we should meet at Bethany, Va., to prepare the Debate for the press; but afterwards Mr. Campbell and Rev. Dr. Brown, owner of the copy-right, changed the plan of procedure and arranged for us to meet in Cincinnati. Thus we were deprived of the privilege of visiting the far-famed Bethany, and were unexpectedly obliged to spend some two months in Cincinnati, in which there was not, to our knowledge, a single individual with whom we could claim acquaintance. During our stay, we preached several times, and amongst

others, made the acquaintance of Dr. Wm. S. Ridgeley, a warm-hearted Kentuckian, whose guest we became.

At that time there were but two churches of our denomination in Cincinnati, viz: the 1st and the 5th, of which the latter was feeble. There was an earnest desire on the part of some to organize another church; and whilst we were engaged in preparing the debate for the press, our friend Dr. Ridgeley was busy in making up a colony to be organized on condition that we would agree to take charge of it. Our feelings became much enlisted in favor of this new and feeble enterprise; and in June, 1844, we removed to Cincinnati to become the Pastor of the Central Church. Thus we are happy to inform our old friend Mr. Campbell, he was unwittingly the occasion of the organization of a Presbyterian Church, which, for fourteen years, has been a burning and shining light, and promises to do good service for long years to come. Neither his sermon in Richmond nor his part of the Debate was designed to favor Presbyterianism; nevertheless both were made to promote it in more ways than one.

In July the little colony commenced worshipping in an old, dilapidated church edifice, on the corner of Fourth and Plum streets, which went by the rather forbidding name of *Brimstone corner*, derived, no doubt, from the rather furious preaching the people were wont to hear there. The congregation increased rapidly, and so did the church; for at each communion we received from 15 to 35 members—always receiving some on examination. The Spring following, a lot was secured on Fifth street, between Plum and Western Row, and a church edifice was completed during the summer. It was very plain in style, and rather unsightly. Nevertheless we spent many a delightful Sabbath and many a happy evening in that house; and greatly were we blest in the conversion of sinners and in the edification of believers. Never did we undertake any work with more enthusiasm; and never were our poor labors more blest. Our labors as pastor of the Central Church extended through *nine years*; and long before we left, it numbered between 450 and 500 members. A multitude of sacred memories stand connected with that period; and with thanksgiving we remember the good hand of our God, that was upon us and upon that beloved church.

We rejoice that under the ministrations of the present pastor, the Central Church continues to enjoy the smiles of the Head of the Church; and that recently it has been strengthened by large additions to its membership. May its light long continue to burn brightly, and the labors of its pastor long continue to be blest of God to its edification.

EDITORIAL NOTICES.

CENTRE COLLEGE AND BACON COLLEGE.—A correspondent of the Presbyterian *Herald* calls the attention of the friends of Centre College, located in Danville, Ky., to an effort now being made to revive Bacon College, a Campbellite Institution at Harrodsburg, under the name of Kentucky University, and urges them to vigorous and liberal efforts to place Centre College on a broader basis. For the former Institution, it is stated, a most liberal charter has been secured, both as to the receiving and holding of funds, and as to the range of Professorships and studies; and Geo. B. Bowman, Esq., of Mercer County, has raised, in a short time, in some three or four counties, *one hundred and fifty thousand dollars*, and proposes to continue his labors in behalf of the Institution, till the endowment shall have reached *half a million*.

We have no doubt, this appeal in behalf of Centre College is timely; and we hope, it will be heeded. The day, we are persuaded, has very nearly come, when those Colleges which are permanently to prosper, must be placed on a broader foundation than heretofore; and unless we err, the organization of our Colleges must be changed to something like that of the Virginia University and Brown University. There must be different *schools*, and young men must be permitted to graduate in one, two; or several schools, without being required to go through the whole *curriculum*. The number of sciences which must be taught in our Colleges is now so great, that no young man, in the time allotted to collegiate studies, can gain anything like a knowledge of them all. If, therefore, we are to make thorough scholars, the attention of students must be confined mainly to those sciences for which they have a taste, and which may fit them for the pursuits in which they expect to engage; and they must be permitted to graduate in *those particular sciences*. This is the plan, as we understand it, proposed to be adopted by this new University. Presbyterians have long taken the lead in the educational institutions of our country. It is to be hoped, they will not allow themselves to be deprived of the honor they have so long enjoyed.

At the same time, we are not at all alarmed at the magnificent plans of our Campbellite friends. There is nothing easier than the organi-

zation *on paper* of great Institutions, and the obtaining of liberal charters. Very generally, too, when it is announced that *one hundred and fifty thousand dollars* have been raised for such a purpose; the Institution would be largely gainer by accepting *one half* of that sum in cash; then the raising of the next hundred and fifty thousand is a very different affair. Our Campbellite friends are a very *windy* people; or this world of ours would have been revolutionized, long ere this. Without pretending to the gift of prophecy, we predict—that twenty years hence, the endowment of the Kentucky University will fall some hundreds of thousands of dollars below *half a million*.

Still, let the Presbyterians of Kentucky stir themselves to make Centre College what it should be. The times demand it of them. Newspaper appeals, however, though by no means worthless, will not accomplish the work. Those to whom the interests of the College are specially entrusted, must “devise liberal things,” and adopt wise measures; and *individuals* must be employed to carry them out.

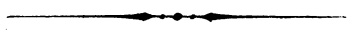
NARRATIVE OF REMARKABLE CONVERSIONS, &c.—We have before us a book of large pretensions. It claims to contain “Narratives of Remarkable Conversions and Revival Incidents, including a Review of Revivals, from the day of Pentecost to the Great Awakening in the last century—conversions of eminent persons—instances of remarkable conversions and answers to prayer—an account of the rise and progress of the Great Awakening of 1857–58. By Wm. C. Conant. With an Introduction by Henry Ward Beecher.”

A review of Revivals from the day of Pentecost to the great awakening in the last century, if anything like justice were done to the subject, would be a work of great research and labor, and would require much time and patient investigation; yet all that our author says on this vast theme, is embraced in *forty-seven pages*; and the whole that he has written on revivals down to the Reformation of the 16th century, is contained in *four and a half pages*, more than two of which pages are taken from the second chapter of the Acts of the Apostles, and from the narrative of Paul’s conversion in the same book! *Forty-two pages* more despatch what remains of the long period. To call this a review of the revivals enjoyed by the Church of God during a period of seventeen centuries, does seem to us to be trifling with a great and most interesting subject.

This “review” is followed by narratives of the conversions of emi-

nent persons, the most of which are not larger than ordinary obituary notices in a newspaper. The conversion of Wilberforce, for example, occupies about a half a page, and that of Augustine about an equal space! If there was any thing of special interest in the conversion of these and other eminent persons, it is absolutely impossible to present it in so short a space. Much the larger portion of the book is filled up with "remarkable conversions and revival incidents," many of which are doubtless true, and many of which are probably not. They are mainly scraps gathered from newspapers.

The book closes with a superficial and very imperfect account of the great revival which is still in progress, of the results of which no man can possibly form any accurate judgement as yet. The Introduction by Mr. Beecher, which it is said is omitted in that portion of the edition designed for the South, is characteristic—containing some good remarks; but it might have been written by a Unitarian. He is probably not far from the truth, when he says, the book contains a "good deal of chaff," many mistakes and some untruths. On the whole it impresses us very unfavorably. It has much the appearance of a book hurriedly gotten up in a time of religious interest, as a good speculation. The subject is too important and too sacred to be thus handled



DEATH OF DR. JANEWAY.—The *Presbyterian* records the death of Rev. Jacob Janeway, D. D., which occurred at his residence in New Brunswick, N. Jersey, on the 27th ult., in the 84th year of his age. The editor gives the following brief notice of his life:

During the many years which he ministered as pastor of the Second Presbyterian Church, Philadelphia, he well earned the character of a sound, judicious, and well read theologian, as well as a pure, holy, consistent, and truly amiable Christian. He left Philadelphia to assume the Presidency of the Western Theological Seminary, in Allegheny City, Pennsylvania. For many years he has been President of the Board of Directors of the Theological Seminary at Princeton, New Jersey, and President of the Board of Domestic Missions, and had been associated with other institutions of the Church.

During a long period of years, it was our privilege and happiness to know him intimately, and to be much associated with him in various

Christian enterprises, and we can truly say that we have never known any man more exempt from the common infirmities of humanity. His temper was remarkably equable, his pastoral labors most systematically pursued, his intercourse with his friends cheerful and genial, his interest in his work never flagging, and his conscientiousness perfect. In all the relations of life he was a model, and he was always ready and prompt to every good work. When the pressure of years began to tell upon his energies, although they but little affected the freshness of his personal appearance, he retired in a great measure from pulpit duties, but to the progress of the Redeemer's kingdom he was ever alive. He leaves two sons in the ministry. His calm contemplation of death, expressed to us about a year since, has now been followed by a glorious realization of the heavenly state, and he has been gathered in like a shock of corn fully ripe.

ACCESSIONS IN PHILADELPHIA.—The communion seasons in many of the Old School Presbyterian churches in Philadelphia, having been held on the last two Sabbaths; we herewith give the numbers added so far as we have been able to ascertain them. It is proper to state that these accessions by no means embrace all the fruits of the revival in these congregations, inasmuch as some of them received much larger additions at their preceeding communions, and in others the communions have not yet occurred. We omit the numbers added on certificate, giving only the accessions from the world.

Tenth Church, (Dr. Boardman's) 41; Spring Garden Church, (Dr. McDowell's) 17; Fourth Church, (Dr. Cheeseman's) 38; Central Church, (Dr. H. S. Clarke's) 30; West Spruce Street Church, (Rev. Mr. Breed's) 33; North Church, (Rev. Mr. Christian's) 22; Ninth Church, (Dr. Blackwood's) 18; Cohocksink Church, (Rev. D. Gaston's) 33; Seventh Church, (Rev. J. M. Crowell's) 18; Sixth Church, (Dr. Jones') 13; Richmond Church, (Rev. Mr. Shinn's) 13; Union Church, (Rev. Mr. Magill's) 10; Arch Street Church, (Dr. Wadsworth's) 15. Total 301.

In one or more of these churches the majority admitted were young men, and from the Spirit with which many of these young converts have entered on their Christian life, there is reason to hope that they will prove valuable accessions. There are others in almost all the churches, inquiring the way of salvation, and it is expected that by another communion season, they also may come out on the Lord's side.

—*Presbyterian.*

"Ye shall know the Truth, and the Truth shall make you free."

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DIVINITY OF CHRIST.—NO. II.

The work of Christ in the redemption of man, as we have seen, proves his true and proper Divinity. This is evident from the fact, that all those who reject the doctrine of his Divinity, do likewise reject the doctrine of the Atonement. But there are other proofs, which put the truth of the doctrine beyond reasonable doubt. In reading the Scriptures, we find two classes of passages relating to Christ—the one having direct reference to his official position and work; the other to his attributes and character; and the *names* applied to him, as to their significancy, belong respectively to these divisions. Thus the names Christ and Messiah have reference to his office and his work as the Saviour of man. The names God, Son of God, Jehovah, &c., have reference to his nature and perfections. There are four classes of opinion in regard to the character of Christ, viz: the Trinitarian, the Sabellian, the Arian, and the Socinian. The Trinitarian believes Christ to be truly God and truly man. In him the Divine and human natures are mysteriously united, so that he is one person in two natures. The Sabellian view is, that the Scripture Trinity is a trinity of *offices*, not of *persons*. Consequently Christ is God under certain manifestations of himself. The Arian regards Christ as greatly superior to every other created being, but inferior to God the Father. The Socinian looks upon him as only a great and good man. Now, let us examine the different classes of Scripture passages to which we have referred, and decide which of

these views is sustained by the word of God ; for every believer in the inspiration of the Bible, must believe, that all the different classes of Scripture passages are perfectly consistent and harmonious. Consequently that view of the character of Christ, which harmonizes all of them, is the true view.

I. There is one class of passages which speak of Christ as *a man*. Isaiah says : " He is despised and rejected of men ; a man of sorrows and acquainted with grief." (Ch. 53 : 3.) " For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2: 5.) " For since by man came death, by man also came the resurrection of the dead." (1 Cor. 15 : 21.) There are many such passages, including those in which he is called " the Son of man," from all which it is clear, that Jesus Christ is a *man*, having a human body and a human soul. His actions and his sufferings prove the same thing. He made his appearance on the earth, as a babe ; he grew in stature like other children ; he manifested all the features, all the sympathies, all the weaknesses, without the depravity, of men.

II. There is another class of passages which speak of Christ as existing before he became incarnate, and as having come down from heaven. Thus he said to Nicodemus—" And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3 : 13.) To the caviling Jews he said—" What and if ye shall see the Son of man ascend up where he was before?" (John 6: 62.) And in his intecessory prayer he said : " And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17: 5.) These and similar passages demonstrate, that Christ did exist in glory with God the Father before this world was created ; and, therefore, he was *more than man*.

III. There is a third class of Scriptures, which speak of Christ as *God*. The peculiar names, attributes and works of God are attributed to him. The Apostle John commenced his Gospel by teaching the Divinity of Christ. " In the beginning was the Word, and the Word was with God, and the Word was God." The name *God* is not here used in an inferior sense, as it sometimes is ; for, in the first place, he was *in the beginning*—a phrase which takes us back beyond the creation of our world ; (Gen. 1: 1.) and, in the second place, he created all things. " All things were made by him ; and without him was not anything made, that was made." Creative power is infinite, and is, therefore, peculiar to Divinity. In Rom. 9: 5, he is said to be " over all, God blessed forever." And, if it be admitted that the word

God is, in some instances, applied to creatures; it is certain that no creature is ever said to be *God over all*. Some have sought to evade the force of this passage, by changing the pointing, and reading it thus: "Of whom, as concerning the flesh Christ came, who is over all. God be blessed forever." Or, "of whom, as concerning the flesh Christ came. God who is over all be blessed forever." The only reason that can be assigned for such a change in the sentence, is the desire to escape from the doctrine so obviously taught by it; and it makes a doxology such as is not found elsewhere in the Bible. The phrase, "blessed be God," as McKnight remarks, occurs above twenty times in Scripture; and in every instance *eulogetos*, *blessed*, goes before *Theos*, *God*; and *Theos* always has the article prefixed, which is not the case here. Other reasons might be assigned against the Unitarian construction of the passage; but since there are no reasons in its favor, it is unnecessary. Beyond a question, then, Christ is the supreme God. This doctrine is taught with great clearness in that remarkable passage in Ps. 45: 6, 7. "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre." No one, on reading this verse, would doubt, that the reference is to the supreme God. The following verse reads thus: "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." In the 1st chapter of the Epistle to the Hebrews this passage is quoted to prove the superiority of Christ over angels. In Ps. 102, we read—"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same; and thy years shall have no end." Did any reader of this Psalm ever doubt its reference to the supreme God? And yet in the 1st chapter to the Hebrews, it is applied to Christ.

In the year of King Uzziah's death, Isaiah had an overpowering vision of the glory of God, and heard the Seraphim crying one to another—"Holy, holy, holy is the Lord (Heb. JEHOVAH) of hosts; the whole earth is full of his glory." (Ch. 6: 1.) No one, on reading the whole passage, would doubt, that the prophet wrote concerning the eternal God—especially as the peculiar name of Divinity—JEHOVAH—is employed; and yet the passage is applied to Christ in John 12: 41. "These things said Esaias, when he saw his glory, and spake of him." The same peculiar name of Divinity is applied to him in

Jer. 23: 5, 6. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD (JEHOVAH) OUR RIGHTEOUSNESS.**"

IV. There is another class of passages of Scripture, which represent Jesus Christ as possessing two natures infinitely different from each other. Thus in Isaiah 9: 6, 7. "For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to order it, and to establish it with judgement and with justice, from henceforth, even forever." That this is a remarkable prophecy respecting the advent of Christ, there can be no doubt. The first part of it represents him as a *human being*—a child born, a son given. The last part represents him not only as God, but *the mighty God*—language never applied to any creature however exalted. It represents him as the everlasting Father—or the Father of eternity. The German critics have resorted to various expedients to escape the force of this strong language in favor of the Divinity of Christ; but these expedients only show how difficult it is to torture the language of the Bible into any meaning favorable to Unitarianism. It is just as clear, that he is the mighty God, as that he is a child, a son, a human being.

Our Lord asked the Pharisees—"What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (Math. 22: 42, 44.) The difficult question was this: How can Jesus Christ be both David's son and David's Lord? If we admit, that he is truly man and truly God, we can solve the difficulty. In the one nature he was the son of David; in the other, he was David's Lord. The same doctrine was taught, when our Lord said to John the Apostle—"I am the root and the offspring of David, and the bright and morning star." (Rev. 22: 16.) How is he both the root and the offspring of David? As to his Divine nature, he is the root of David; as to his human nature, he is the offspring of David. In both his natures he is the bright, the morning star.

In Micah. 5: 2, we find a remarkable prophecy of the advent of Christ, which brings to view his mysterious nature—"But thou, Beth-

lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth." He is to be born in Bethlehem; and yet his goings forth have been from everlasting, or (literally translated) from the days of eternity. Only human beings are born; and only God has existed from eternity. Therefore Christ is both man and God. This is the prophecy quoted by the Jewish priests, when Herod asked them, where Christ should be born. (Math. 2: 3-6.)

V. There is one class of Scripture passages, which represent Christ as inferior to God the Father; and another, which represent him as equal with God. Our Saviour said to his disciples—"If ye loved me ye would rejoice, because I said, I go unto the Father, for my Father is greater than I." (John 14: 28.) Paul says of him—"Who being in the form of God, thought it not robbery to be equal with God." (Phil. 2: 6.) These passages taken together, teach—that there is a sense in which Christ is inferior to the Father; and that there is a sense in which he is equal with the Father. We say, all men are mortal; and we say, all men are immortal. Now, either these two declarations are contradictory, or there is a sense in which all are mortal, and a different sense in which all are immortal. So these texts of Scripture must be contradictory; or Jesus Christ is equal with God the Father in one sense, and inferior in another.

Now, let us examine each of the views of the character of Christ to which we have referred, and see which of them is in harmony with the different classes of Scripture passages. Let us first take the Socinian. It holds, that Christ is a *mere man*. This view agrees well with one of these classes, viz: that which speaks of him as a man, the son of man; but it is wholly irreconcilable with the others. For, if he is a mere man, then he did not exist before he appeared on earth. Then how could those passages be true, which declare his pre-existence? And how can those be true which speak of him as God, the everlasting Father, the mighty God, Jehovah? It is evident that we must reject the Socinian theory, or give up the inspiration of the Scriptures.

The Arian view corresponds no better with the different classes of Scripture passages. It harmonizes, indeed, with those which teach simply his pre-existence; but if Arianism be true, he is not truly man; for he has not a human soul. He is not God; for he is only an exalted creature. We are constrained, therefore, to reject this view.

The Sabellian doctrine likewise fails to harmonize with the several classes of Scripture we have quoted. According to it, Christ is truly God; but he is not truly man, since he has no human soul. Besides, it encounters another insuperable difficulty; for it regards the terms Father and Son as applicable to two offices or manifestations of the same Person; whereas the Scriptures most distinctly represent them as two Persons. Thus the Father says to the Son—"Thy throne, O God, is forever and ever." How absurd to say, that God in one office thus addresses himself in another office! The Scriptures abound with passages in which, according to this doctrine, the same absurdity must occur.

Let us try the Trinitarian view. If we admit it to be true, there is entire harmony in all the different classes of Scripture passages. The Scriptures clearly teach, that Jesus Christ is truly *man*; and the Trinitarian believes him to be truly man. The Scriptures declare that he existed before he appeared on earth; and this accords precisely with the Trinitarian faith. The Scriptures declare him to be God, the mighty God, the everlasting Father, Jehovah, equal with God; and precisely thus the Trinitarian believes. The Scriptures teach both that he is equal to God, and that he is inferior to God; that is, that he is equal in one sense, inferior in another; and the Trinitarian holds that in his human nature and in his official work he is inferior, but in his Divine nature equal to God. The Trinitarian finds no difficulty in admitting, that he is the child born, the son given, and yet the mighty God, God over all. In a word, if we admit the Trinitarian view, we find the language of the Scriptures, in its obvious sense, perfectly consistent and harmonious. The moment we take any other view, we meet with evident contradictions and insuperable difficulties. The fair, inevitable conclusion, therefore, is—that the doctrine of Christ's true and proper Divinity is Scriptural and true.

This view is further confirmed by the works performed by Jesus Christ. He exhibited all the attributes of human nature, and yet performed the works of Divinity. He slept during the storm on the lake; yet rose and rebuked the winds and the waves, and produced a great calm. He wept at the grave of Lazarus, yet called him up from the grave. None who saw and heard him, could doubt that he was a man; and yet none, unless strangely blinded, could regard him as a mere man. If some things he did, displayed human weakness; other things exhibited almighty power.

This view likewise accords with his promises. If he is truly Divine, then might he consistently say—"Where two or three are gath-

ered together in my name, there am I in the midst of them." (Math. 13: 20.) But if he is a finite being, how could such a declaration be true? No finite being can be in different and distant places at the same moment. It is the precious privilege of Christians to pray to an all-present and all-knowing Saviour. And if he is truly God, then might he consistently say to the Apostles, sent forth on their great mission—"Lo, I am with you always, even to the end of the world." Then, too, he might be "head over all things to the Church;" and then may he at the last day, judge the world, being infinite in knowledge, as well as in power.

This doctrine, still further, is in harmony with all that is said of Christ as one with the Father, and as equal in glory. He said to Philip—"He that hath seen me, hath seen the Father." (John 14: 9.) Could the loftiest angel use such language without blasphemy? The Apostle speaks of him as "the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the word of his power." (Heb. 1: 3.) It is not true of the most exalted creature in the universe, that he is the brightness of God's glory. Between God and the most glorious creature there is infinite difference; and the latter would be but a faint reflection of the glory of the former. Since, then, Jesus Christ is the brightness of the Father's glory, he must be infinite in his nature and perfections; and therefore he may be truly said to uphold all things by the word of his power,—which could be said only of God.

No wonder, then, that both men and angels are commanded to worship him. If there is any truth which the Scriptures do plainly teach, it is—that God only is the proper object of religious worship. This truth is contained in the decalogue; and is clearly taught in Acts 10: 26, and Rev. 19: 10—22: 9, 10. And yet when God brought his Son into the world, he said—"And let all the angels of God worship him." (Heb. 1: 6,) And he commands, "that all men should honor the Son, even as they honor the Father;" and it is added—"He that honoreth not the Son, honereth not the Father which hath sent him." (John 5: 23.) "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9, 11.) Is not he truly God, before whom all rational creatures in the universe are called upon to prostrate themselves in adoring worship? And is not he omnipresent and omniscient, upon whom believers every-

where are taught to call in the time of need? For Paul addresses one of his Epistles to the Church in Corinth—"With all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1: 2.) Would there be any propriety in addressing prayers to an absent being, and one who might know nothing of the necessities of the supplicant?

From the Scriptures referred to in the present article, and in the one in the preceding number, it is evident, that it is not simply true, that there are several passages the most obvious interpretation of which teaches the doctrine of the Divinity of Christ, but that the whole current of Scripture teaching is strongly confirmatory of it. The great work of Atonement, the passages which directly treat of his nature and attributes, the promises he has made and the work he is now doing, the worship rendered him by inspired men and angels—all confirm strongly this fundamental doctrine of the Gospel; and at least forty-nine fiftieths of the readers of the Bible, in all ages, have so understood it.

There is, indeed, deep and profound mystery connected with this doctrine. The relation existing between the Father and Son is incomprehensible to us. The term *Son* is borrowed from a human relation, as better than any other adapted to express that mysterious relation. There is a sense in which all men are the children of God; there is a different sense in which angels are the sons of God. But there is a peculiar sense in which Christ is the Son of God; and therefore he is the "*only-begotten*." (John 1: 14.) That is to say, he sustains to the Father a relation which no other being in the universe sustains. The term *Son*, therefore, does not imply that he is a *creature*; for if he were, he would not be the only-begotten Son of God. As amongst men the son is, in nature and attributes, equal with his father; so is it with the Son of God. He possesses the Divine nature. And since God exists from eternity; so his essential relations are eternal. Therefore it may be properly said, that the Son of God, as to his Divine nature, is *eternally begotten*, as his human nature was begotten in time.

And, therefore, as the eternal God takes the significant name I AM, (Exod. 3: 14.) so does the Son say, "Before Abraham was, I AM." (John 8: 58.) The Jews, no doubt, interpreted his language correctly, when they understood him, in calling God his Father, as "making himself equal with God." (John 5: 18.) True, the relation between the Father and the Son is profoundly mysterious; but so is the very existence of God. True, the connection between the human and

divine natures of Christ is wholly incomprehensible to us; but so is the union between our minds and bodies. Man is a profound mystery to himself. Is it strange, then, that Christ is a mystery to us? "His name shall be called wonderful."

BAPTISM FOR REMISSION OF SINS.

What is baptism? To whom ought it to be administered? For what end or ends is it to be administered? These three questions have long been discussed earnestly; and professing Christians are not yet agreed as to the true answers to them. We propose now briefly to consider the third.

In regard to the *design* of baptism, there are two points respecting which there is a very general agreement. The first is, that it introduces persons into the visible church; or, at least, that without baptism no one can be recognized as a member of the visible church. The second is, that it is significant of sanctification. As water cleanses material bodies, it is a suitable emblem of spiritual purity. Then God says—"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." (Ezkl. 36: 25, 26.) Ananias said to Paul—"Arise, and be baptised, and wash away thy sins, calling on the name of the Lord." (Acts. 22: 16.)

But there are two questions of great practical importance, which are answered very differently by different Denominations of professing Christians. The first is, whether baptism is a *regenerating ordinance*. That is, does baptism itself regenerate, or is the regenerating agency of the Holy Spirit confined to the administration of baptism? The second is, whether baptism is a *justifying ordinance*, or whether sins are remitted only in the reception of baptism. The Church of Rome teaches, that when our Lord was baptised by John, "he gave to the

water the power of sanctifying," that "such is the admirable efficacy of this sacrament as to remit original sin, and actual guilt however enormous;" that "God hates nothing in those who are regenerated, for in those who are truly buried with Christ by baptism into death, who walk not according to the flesh, there is no condemnation: putting off the old man and putting on the new, which is created according to God, they become innocent, spotless, innoxious, and beloved of God;" although "concupiscence or the fuel of sin still remains." See *Catechism of the Council of Trent*. According to Rome, then, baptism is both a sanctifying and a justifying ordinance. Accordingly that Church teaches, that even infants dying without baptism are lost. "Infants, unless baptized," says the Catechism just quoted, "cannot enter heaven." The Douay Catechism has the following question and answer. Q. "Whither go infants that die without baptism? A. To a part of hell, where they endure the pain of loss, but not of sense, and shall never see the face of God." Regarding baptism as, in all cases, absolutely essential to salvation, the Roman Church quite consistently allows *any person* to administer it in case of necessity—"even the laity, men and women, to whatever sect they may belong. This power extends, in cases of necessity, even to Jews, infidels, and heretics; provided however, they intend to do what the Catholic Church does in that act of her ministry." Thus not only is the ordinance made assential to salvation, but even the *intention* with which it is administered.

The Episcopal Church is divided in regard to the design and efficacy of baptism; but the Book of Common Prayer evidently teaches the doctrine of *baptismal regeneration*. After baptizing an infant the minister is directed to give thanks in the following language: "We yield hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church." The doctrine here taught differs little from that of Rome, and, therefore, the prevailing tendency exhibited amongst the Episcopal clergy, for some years past, to return to that corrupt Church, is not surprising.

The Campbellite body, if we may judge by the teaching of their leader, reject the idea of baptismal sanctification, but hold the doctrine of baptismal *justification*, though in consequence of his using the phrase—*the new birth*—in an unusual sense, Mr. Campbell's views have been much misunderstood. In the Lexington Debate he defended the proposition, that "Christian Baptism is for the remission of *past sins*." In his opening speech he employs the following language:

“When the administrator baptised for the remission of sins, and the subject received baptism confessing his sins, have we not reason to believe that sins were pardoned in the act of baptism?” In his *Christian Baptist*, published many years ago, Mr. Campbell uses the following language: “In the third place, I proceed to show that we have the most explicit proof that God forgives sins for the name’s sake of his Son, or when the name of Jesus Christ is named upon us in immersion—that in and by the act of immersion, so soon as our bodies are put under water, at that very instant our former or old sins are washed away; provided only that we are true believers.” Again, “I am bold, therefore, to affirm, that every one of these who, in the belief of what the Apostle spoke, was immersed, did, in the very instant in which he was put under water, receive the forgiveness of his sins, and the gift of the Holy Spirit. If so, then, who will not concur with me in saying that christian immersion is the Gospel in the water?” (pp. 416, 417.) The same doctrine is most unequivocally taught in his *Christianity Restored*, (pp- 196, 197.)

The Westminster Confession of Faith teaches, that “Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, or regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life.” This we hold to be the true doctrine. Baptism does not regenerate the soul, nor is the regenerating influence of the Spirit confined to the administration and reception of baptism. Baptism does not remit sins; nor is remission confined to the time of its administration. But baptism is the seal of the covenant of grace, in which covenant regeneration and remission of sins are secured; and it seals to every individual the remission of sins on the terms of that covenant. It is the Divine pledge that his sins shall be remitted, if he truly believe and repent; and it binds the recipient to live in accordance with that covenant.

That baptism is not a *regenerating* ordinance, is clear from the following considerations:

1. It is to be administered to adults, only when they profess faith and repentance, which are exercises of a regenerated heart. That in adults faith is a prerequisite to baptism, will not be denied. When the eunuch desired to be baptized, Philip said to him—“If thou believest with all thine heart, thou mayest.” (Acts, 8.) Nor is it less evident that repentance must precede baptism in adults. Peter said to the anxious enquirers after salvation—“Repent and be baptized.” Are

faith and repentance the exercises of a regenerate, or of an unregenerate heart? This question may be answered thus: 1. Faith and repentance, being moral exercises, are good or bad, holy or unholy. But since they are commanded by God, and have the promise of salvation; they must be good or holy. 2. Regeneration is the beginning of holiness in the heart; consequently faith and repentance, being holy exercises, must be the effects or consequents of regeneration. Otherwise holy exercises would precede holiness in the soul, which is absurd. But since faith and repentance must precede baptism in adults; and since regeneration precedes faith and repentance; adults are regenerated before they are proper subjects of baptism. Therefore baptism is not a regenerating ordinance. And if it is not so in the case of adults, there is no reason to consider it so in the case of infants.

2. There are cases on record in which persons were truly pious, and, therefore, regenerate, before they were baptized. Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." (Acts 10: 2.) Now, "the fear of the Lord is the beginning of wisdom," that is the beginning of true piety. Moreover Cornelius' prayers and alms "came up for a memorial before God." They were consequently offered with acceptable feelings, or with a right state of heart. Cornelius, therefore, was a regenerate man; and yet he was baptized, after which he received the miraculous gifts of the Holy Spirit. It is clear, then, that baptism is not a regenerating ordinance. Paul found certain disciples of John at Ephesus, who had received Johns' baptism, who were evidently regenerated persons; and yet he administered to them Christian baptism. (Acts 19.)

3. The declarations of our Saviour and his Apostles prove, that baptism is not necessary to regeneration or to the remission of sins. Our Saviour said—"He that believeth on him, is not condemned." And again—"He that believeth on the Son, hath everlasting life." (John 3: 18. 36.) He could not have more clearly taught, that so soon as a sinner believes in Christ, he is pardoned and has eternal life. But according to the doctrine of those who make baptism a regenerating or a justifying ordinance, or both, sinners must believe before they are baptized. Then since they are pardoned and have eternal life as soon as they believe; they must be both regenerated and justified before they can be baptized. The same doctrine is taught by Paul, in his epistle to the Romans. The following is the conclusion of his argument on this point. Having proved that "by the deeds of the law there shall no flesh be justified in his sight," he says—"But now the

righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the faith of Jesus Christ, unto all and upon all them that believe." Again—"Therefore we conclude, that a man is justified by faith, without the deeds of the law." Again—"Being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 3: 21, 22, 28 and 5: 1.) The justifying righteousness of Christ, we are here taught, is upon *all that believe*, and all are justified by *faith*. Now, since great numbers do believe before they are baptized; and since many who believe, are never baptized; it is clear that the justifying righteousness of Christ is upon many before they receive baptism, and upon many who never receive it. And since all admit, that unregenerate persons cannot be justified; it follows, that multitudes are both regenerated and justified before they are baptized. Consequently baptism is not a regenerating or justifying ordinance.

4. If baptism be necessary to regeneration or remission of sins, or to both, multitudes who really repent and believe, and who love the service of God, must perish forever, only because they could not receive baptism. An individual cannot baptize himself. Suppose, then, one should repent and believe, as did the thief on the cross, when the reception of baptism is impossible; the result is, that a good man sinks to perdition for want of an external ordinance, which it was impossible for him to receive. Now, if there is any truth inculcated alike by reason and revelation, it is, that God does not require impossibilities of any one in order to salvation. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8: 12.) This is a broad principle in God's moral government. If the heart be right, if there be a willingness to do duty, then God requires nothing of an individual, which he could not do, if he would.

As we have seen; the doctrine we are opposing, makes the salvation of infants dependent upon circumstances, or upon the will of others. Accordingly the Church of Rome teaches, in the most unequivocal language, that all infants dying unbaptized are lost. The doctrine of Alexander Campbell is no less absurd and unscriptural; for since he makes *the mode* of baptism essential to the validity of the ordinance, all must be lost, who have fallen into a mistake regarding the mode. According to him, all who have been baptized by effusion or sprinkling, are really unbaptized, and, of course, unpardoned. Multitudes, therefore, whose lives have proved them devoted servants of God, must have perished, if the doctrine be true. Thus the reception of an ordi-

nance, and that in a particular mode—a mode respecting which Christians have understood the Scriptures differently—is made as important as purity of heart and uprightness of life, if not more so! This view, it would be easy to prove, is contrary to the whole current of Scripture teaching, which every where exalts the religion of the heart, and uprightness of conduct, far above ordinances

But let us examine the passages so much relied on by those whose views we are opposing. All of them appeal to our Saviour's declaration to Nicodemus—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Those of them who understand the new birth to be *regeneration*, hold that the Spirit regenerates the soul at the time when baptism is administered. Those who, with Alexander Campbell, understand the new birth to be *a change of state* from condemnation to justification, insist that sins are remitted in the act of receiving baptism, not before. But it is rather singular, that it should have been so generally taken for granted, that *being born of water* means Christian baptism. What evidence is there that this is true? Christian baptism was not instituted for some time after this conversation; and it is certainly reasonable to conclude, that our Saviour intended to make Nicodemus understand him. But how could Nicodemus misunderstand him, if he referred to an ordinance not yet in existence? Besides, he reproveth Nicodemus for failing to understand him—"Art thou a master (or teacher) of Israel and knowest not these things?" He was a professed expounder of the Old Testament, and should, therefore, have understood the doctrine our Saviour was teaching. But if that doctrine was, that Christian baptism is necessary to regeneration or to justification; how should his knowledge of the Old Testament make him understand it? The truth is, our Lord was explaining the new birth to a *Jew*; and when he did not understand it, he illustrated its nature by reference to water, which throughout the Old Testament is the emblem of spiritual cleansing. Thus he would teach, that the new birth, as to the nature of it, is a change from sinfulness to holiness; and since God is the author of it, we are said to be *born of God*, or *born of the Spirit*. There is no evidence, however, that there is, in this passage, any special reference to baptism; and therefore it does not prove, that baptism is a regenerating or a justifying ordinance.

To the anxious enquiry, on the day of Pentecost—"Men and brethren, what shall we do?"—Peter answered—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here, it is

confidently argued, Peter plainly teaches the doctrine, that baptism is administered in order to the remission of sins. The Greek preposition translated *for*, in this passage, is *eis*, which sometimes means *in*, sometimes *to*, sometimes *into*, sometimes *in order to*. If we understand it to mean here *in order to* the remission of sins; the question will be, whether it is repentance or baptism that secures remission, or whether both are equally necessary. That repentance without baptism secures remission of sins, is clear from the following considerations:

1st. In several passages of Scripture, repentance and the remission of sins are connected. "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations." (Luke 24: 46, 47.) "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5: 31.) The obvious meaning of these passages is—that in all cases repentance secures remission of sins. Many other passages of the same import might be quoted, were it necessary.

2d. In other instances in which the Apostles directed inquirers what they must do to secure remission of sins, baptism is not mentioned. Thus Peter preached—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3: 19.) Here the conditions of remission are *repentance* and *conversion*—the former signifying a change of mind; the latter, the corresponding change of conduct. When the heart is renewed, the sinner turns to God; or is converted. If baptism had been as necessary to remission, as repentance, Peter could not have omitted to mention it. When the jailor at Philippi asked Paul and Silas—"Sirs, what must I do to be saved?"—Their answer was—"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 30, 31.) In this case *faith* is mentioned as necessary to salvation; but baptism is not. But it may be said, that neither repentance nor conversion is here mentioned, though both are admitted to be necessary to remission. We answer, these three things, repentance, conversion and faith mutually imply each other; and therefore it is not necessary, in every case, to mention them all. That is to say, every true penitent is a believer; and every penitent believer is converted. But persons may be penitent believers, turning from sin to God, and yet not, for days or months, receive baptism, or perhaps never. The fact, then, that in directing inquirers what to do to obtain remission of sins, the Apostles omitted to mention baptism

as necessary, proves—that it is repentance without baptism that ensures this blessing.

It may be asked, why then did Peter mention baptism in the passages under consideration? We answer, it was the habit of the inspired writers to connect the outward ordinance with the grace or blessing of which it was the sign or seal. Thus in Ezekiel 36: 25–27, the sprinkling of clean water is connected with the giving of a new heart; and it might be plausibly argued, that the former is as necessary, as the latter. The same thing is observable in the 51st Psalm—“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow,” &c. See also Heb. 10: 22, and Titus 3: 5. Repentance is that radical change of mind, which secures remission of sins; and baptism is the ordinance administered upon profession of repentance, and which seals to the true penitent the remission of his sins.

But it is by no means certain, that in the passage under review the word *eis* signifies *in order to*. It may mean simply *into*. This preposition occurs several times in connection with baptism. In passing through the Red Sea, the Jews “were baptised unto (Greek—*eis*) Moses in the cloud and in the sea.” (1 Cor. 10: 2.) Their baptism identified them with Moses as their leader. Persons receiving baptism are said to be “baptised into Christ.” (Gal. 3: 27.) They are also said to be “baptized into his death.” (Rom. 6: 3.) Baptism is the ordinance which visibly identifies them with Christ, as crucified for the sins of his people. In these passages the word *eis* cannot mean *in order to*. John the Baptist said to the Jews—“I indeed baptize you with water unto (*eis*) repentance.” (Math. 3: 11.) Of course he did not baptize them in order that they might repent. They professed repentance; and upon that profession or into that repentance he baptized them. So Peter preached, on the day of Pentecost, the doctrine that sins are remitted through Jesus Christ; and into this faith he baptized those who professed repentance and faith. The late Professor Stewart paraphrases Acts 2: 38, thus: “Baptism on account of Jesus Christ into (*eis*) the remission of sins; that is into the belief and reception of this doctrine; in other words, by baptism and profession, an acknowledgement of this doctrine, on account of Jesus Christ was made.”

We are inclined to adopt the view of the passage already given, viz: that the Apostle connects the inward grace and the outward ordinance; that repentance secures the remission of sins; and baptism is the public profession of repentance, and the seal of that covenant in which remission is promised.

For the Presbyterian Expositor.

FORSAKE ALL, AND FIND ALL.

On no point of Christian doctrine was our Savior more uncompromising in his demands than upon the tone of the inner life of him who would be his disciple. On this subject he said many things hard to be understood by the carnal heart, and still harder for it to welcome. His words, as a two-edged sword, cut their way as they go, and leave the poor flesh all bleeding with masterly wounds. "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And *he that taketh not his cross, and followeth after me, is not worthy of me.*" "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and *his own life also, he cannot be my disciple.*" "For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it."

In the church there has been an old motto of long usage: No cross, no crown! But all its beauty is in its truth. Jesus has plainly said—"Whosoever *doth not bear his cross, and come after me, cannot be my disciple.*" Some clergyman has said that he was thankful he had a Bible that has a *whosoever* in it. Reader, remember that as God's sword has two edges and cuts both ways, so there are two kinds of *whosoever*s, and the blackness of the impassable gulf separates them eternally. And to conclude, thou impenitent sinner, Christ has summed up one of his divinest speeches on conversion thus: "So likewise *whosoever* he be of you that forsaketh not at all that he hath, he cannot be my disciple."

And touching the closeness of the required union with Christ taught in this doctrine, our divine Savior elsewhere spake to his disciples in this wise: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Who-so eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." Many disciples, we are told, when they had heard this, said, this is an hard saying, who can hear

it? But the very same doctrine is taught, likewise, in the Epistles, where St. Paul enjoins upon the Phillippians in this wise: "Let *this mind be in you*, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And again the same is declared to the Romans—"If ye live after the flesh ye shall die."

In all these Scriptures, the doctrine is clearly taught, that salvation is only by an entire renunciation of self, and an entire oneness with Jesus Christ, by an holy consecration, as he who walked with God and was not; for God took him.

I. The doctrine of Christ requires that we be one with him in person: *i. e.* personally we must above all prefer Jesus Christ. "What? How strange!" says the little child. "Love Jesus more than father or mother? I never saw Jesus." Yes, "whom not having seen we love," says the Apostle. How many a young convert has struggled too with these fightings of self! "More than home, or brethren, or sisters, or native land, and dear friends; than all, must I love Christ, and love him so that compared with him I must needs even hate them and my own life also! Are *these* the terms on which I must be a Christian, if at all? Is this the bitter cup from which I must ever drink; living always upon such principles? Can I endure this perpetual soul death! This is complete death—both unto self, and unto sin, and unto the world: and how can the dead live? 'If a man die shall he live again?'"

As regards the world, this is not our rest. Not even for the sinner; for here the wicked is as the troubled sea, which cannot rest. The place of *his* rest is fixed in hell, where he shall *abide* in endless, changeless torment. In the personal choice of Christ, therefore, the doctrine of this world and its pleasures is entirely to be subjected to the sublime doctrine of a future state. In the language of Christ it is put thus:—"What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

"Man has a soul of vast desires,
He burns within with restless fires;
Tossed to and fro his passions fly
From vanity to vanity.

"In vain on earth we hope to find
Some solid good to fill the mind:
We try new pleasures; but we feel
The inward thirst and torment still."

II. In *cross bearing* we must signify our union with Christ; and by real endurance show not merely to the world, but to our blessed Master, that his love constrains us. Jesus endured the cross, despising the shame. In the same spirit so may we; yet the cross will be no less a cross. It is a cup of bitterness: and the drinking of it brings the soul to exceeding sorrow. A night and a Gethsemane are appointed to as many as would enter the kingdom. But think not to try and escape from your cross. Our Lord did indeed pray—"Father, if it be thy will, let this cup pass from me." But he also said—"For this cause came I to this hour." And the very significance of his command, "Follow me," implies, in the clearest manner, that as many as he calls under his yoke, he expects with him to endure the cross.

When in league with sin the world has no cross for a man. Christ declared himself not of the world, and hence the world loved him not. If he had been of the world, the world would have loved his own. To his disciples He said, "I have chosen you out of the world. And for this very purpose he came, and in this world of which His kingdom was not, he was of no repute. And it was by necessity in the accomplishment of His Mediatorial work that he became thus of no repute, that grace might abound. For St. Paul tells us (Gal. 3:21,) "if there had been a law given which would have given life, verily, righteousness should have been by the law." So then as partakers of the benefit of Christ, becoming one with Him by Faith, in the same world of sin, we must needs be of no repute in the world's estimate as was Christ. As followers of the Lord Jesus, we are no more of this world. And Christ declared—"I have chosen you out of this world: hence, the world will persecute you, because ye are not of it; even, as also, they persecute me."

This is the inevitable law of cross-bearing; and in this world, "wo unto you when all men speak well of you."

III. And thus, forsaking all, we find all. How strange! How un-mathematical, and incomprehensible to the worldling! With his new eyes, Paul saw this enigma to be the divinest axiomatic truth; and he was willing for Christ, to be esteemed as a fool by the world.

The very infidels, of the bitterest kind, admit Christ to be of the most perfect and lovely character; and his doctrine to be the purest. And when the required oneness which we have been discussing obtains

between Christ and an individual soul, do not the essential elements and requisites for heavenly happiness appear? His blood having been shed for sin as an atonement: and then by this strange death to self, being ingrafted into Christ—living in Christ, how shall not that life be more glorious? For this we know—"If we die with him, we shall also live with him."

"O glorious hour! O blest abode!
I shall be near and like my God."

In thus becoming partakers of Christ in his humiliation and death ("for know ye not as many as are baptized, are baptized into Christ's death?") we are not come, saith the Apostle, to the mount that burned with fire, nor unto blackness, and darkness, and tempest; but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.

These are the all things in Christ Jesus which are found of him who willingly forsakes all for Christ. And who can tell the joys of paradise where dead in Christ, by that death and Jesus' blood made like Him, live forever with him? After such soul regeneration by the mediation and redemption of Jesus Christ experienced by vast multitudes, can the song of the cross of Christ ever cease? More than this; the cross of Christ becomes triumphant through our becoming partakers of its bitterness and bearers together with Jesus of its curse; to the end, that by divine grace, we shall be sharers of the kingdom of the Lord Christ, and in it reign kings with Him. Great God! what mystery is this? A rightful heirship with the Prince of the King Eternal given to one damned by every principle of thy heart-searching law? Even so, most holy and sovereign God; even so, Lord Jesus, who hast taken upon Thee to be the friend of sinners, and art become the elder brother of them that embrace the offer of thy mercy.

In view of these things, the great Apostle writes—"Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

"Oh for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the blood
So freely shed for me.

"Oh for a heart submissive, meek,
 My great Redeemer's throne;
 Where only Christ is heard to speak,
 Where Jesus reigns alone."

EPSILON.

 THE WORD "FAITH."

Few words occur more frequently or have greater prominence in the Scriptures, than the words *faith* and *believe*. The former is the translation of the Greek word *pistis*; the latter, of the Greek verb *pisteuo*. A correct knowledge of the different senses in which these words are used in the Bible, is essential to the right understanding of a very large number of the most important passages, and indeed, of the plan of salvation.

I. The word *pistis*,—*faith*, is used to signify that system of truth which God has revealed, and which he commands us to believe. Paul mentions some who "concerning faith have made shipwreck." (1 Tim. 1: 19.) That is, they had rejected some of the fundamental doctrines of the Gospel, here called *the faith*. Amongst the qualifications requisite for the office of Deacon, he specifies "holding the mystery of the faith in a pure conscience." (1 Tim. 3: 8.) Luke states, that Felix, the Roman Governor, "sent for Paul, and heard him concerning the faith in Christ." (Acts 24: 24.) In these passages it is evident, the word *faith* signifies the Gospel system. Whenever it is so used, it is preceded by the Greek article, and should be translated *the faith*. In the first of the passages just quoted, our translators unfortunately omitted the article.

Used in this sense, the word *faith* has reference not so much to *the certainty* of the things respecting which it is exercised, but to *the source* from which we derive our knowledge of them. All our knowledge may be divided into two parts, viz: that which we have derived from the observation of our senses and our consciousness; and that for which we are indebted to the testimony of others. In strictness of speech we call the former *knowledge*; the latter, *faith*. We do not say, I *believe* I see the sun; or I *believe* I hear thunder; or I *believe* my head pains me. We *know* these things. But we *believe* that Cyrus took Babylon and restored the Jews to their coun-

try; and we *believe* the Roman army destroyed the temple at Jerusalem. The words *faith* and *belief* do not imply necessarily, that we are less certain respecting the latter class of facts, than the former, but only that these two classes of knowledge are derived from sources entirely different. The Apostle declares faith to be "the substance of things hoped for, the evidence of things not seen." It relates to things of which we know nothing, except the testimony of God.

II. The word *pistis* is very constantly used to signify the exercise of the mind in admitting or receiving truth on evidence. We are justified by faith; we walk by faith; we overcome the world by faith. But the word *faith* comprehends some three distinct exercises of the mind. In the first place, it expresses merely intellectual conviction in view of evidence. Thus Paul appealed to Agrippa—"King Agrippa, believest thou the prophets? I know that thou believest." (Acts 26: 27.) His faith was nothing more than intellectual conviction. In the same sense Simon Magus, on witnessing the miracles wrought by Philip, believed. In the second place, the word *faith* expresses that belief which is accompanied by the heartfelt approbation of the truth believed. This is the faith "that worketh by love." This is believing *with the heart*. (Rom. 10: 10.) In the third place, the word *faith* expresses *trust*. It is that exercise of the mind and heart which commits all interests into the hands of God, and feels that they are safe; and which confides in his wisdom, goodness and power even in the darkest dispensations. "Nevertheless," said Paul, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1: 12.)

III. The word faith (*pistis*) signifies *fidelity*. "For what if some did not believe? shall their unbelief make the faith of God without effect?" (Rom. 3: 3.) This passage Dr. Hodge renders thus:—"What if some were unfaithful? Shall their unfaithfulness make the faithfulness of God without effect?" The word *pistos* is frequently used in this sense, as in 1 Cor. 1: 9. "God is faithful, by whom ye were called;" and again—"Moreover, it is required in stewards, that a man be found faithful."

To sum up the whole in a few words, the words *faith* and *belief* express the truths to be received; the exercise of the intellect and heart in receiving and resting upon those truths; and Christian fidelity in obeying them. Thus the whole Christian life is embraced in a single word. No wonder, that this word is one of great prominence in the Scriptures; and no wonder, that the Apostle James says—"Faith, without works, is dead."

“MORE BLESSED TO GIVE.”

That was a beautiful saying of our Lord—“that it is more blessed to give, than to receive;” and Paul, in his affecting farewell address to the elders of Ephesus, bids them remember it. (Acts 20: 35.) The practical belief of the truth of this saying, would work wonders in the evangelical operations of the Church. No one would be disposed to charge men generally with any lack of inclination to *receive*. “Give, give,” is the importunate cry that meets us at every turn; and the hope of gain stimulates the multitude to great and protracted exertions, mental and physical. It requires no argument to prove to them, that they are blest, when they *receive*. Suppose it possible to satisfy them fully, that they are more blessed in *giving*; what a revolution such a belief would work in their conduct. But we Christians profess to believe this. Do we *really* believe it? Is our faith in it of that kind which produces corresponding works?

The Scriptures give great prominence to Christian liberality. Every one is familiar with the parable of the good Samaritan. Every pious heart has been affected by the simple narrative of the widow's two mites. Our Lord called the attention of his disciples to that act of liberality, and said—“Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.” (Mark 12: 42–42.) Honorable notice is made of the liberality of Cornelius, the first Gentile admitted with his family into the Christian Church. He “gave much alms to the people, and prayed to God always.” (Acts 10: 2.) Dorcas, too, “was full of good works and alm deeds which she did;” and the tears of the weeping widows, as they shewed Peter the coats and garments which she made, whilst she was with them, were an honor outweighing a crown; whilst her miraculous restoration to life was the most impressive commentary on that beautiful saying of Christ already quoted. The extraordinary liberality of the churches of Macedonia is mentioned by Paul, as a wonderful exhibition of the workings of divine grace. “How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their

liberality. For to their power, I bear record; yea, and beyond their power, they were willing of themselves." (2 Cor. 8: 1-3.) The contributions sent by the Phillippian church to Paul in his missionary labors, were "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. 4: 18.) And that Apostle bids Timothy "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17.)

These are but a small portion of the scripture teachings on this important subject; but they are sufficient to show, that Christian liberality is one of the effects of Divine grace on the heart; that it secures the favor of God in this life; and that in its blessed results it extends to eternity. He who gives liberally, treasures up abundantly. "There is that scattereth, yet increaseth." But let us not be mistaken. Christian liberality is not giving from momentary impulse, when some exciting appeal is made; but it is the constant outflowing of the benevolence of the renewed heart. It is not giving just when it is *convenient* to give, or such quantity as we can *conveniently spare*. Self-denial is a gospel law; and Divine grace made the churches of Macedonia liberal "in their deep poverty." In our day, there is a loud call for liberality. The Church has on hand great and noble enterprizes. God in his providence has opened wide the field for evangelical labors; and the cry of perishing millions in our own land and in other lands calls for constant, self-denying liberality. In our day and in our land, moreover, infidelity and error in all their forms are animated by an extraordinary zeal. A great preparation is going forward for another great era in our world's history. This is no time for Christians to hoard up their treasures for selfish enjoyment; and if they do so, God will curse their blessings. If ever there was a time when it was a duty to give; we live in such a time. If ever there was a day when it was a privilege to give, we live in such a day.

Now, the question is one of great practical moment—how can Christians, with the means they have, give to the cause of Christ the largest amount, or so give as to accomplish the greatest good? Much has been said and written, of late, in favor of *systematic giving*; and it would be difficult to overestimate the importance of it. It may be urged on two grounds, viz: 1st. The benevolent operations of the Church, to be carried on successfully and efficiently, must be conducted

systematically. Our missionaries at home and abroad must receive their salaries regularly; and the credit of our Boards must not be permitted to suffer. Every one who has lived on a salary, knows how much more valuable a given amount is, when paid at regular intervals, than when irregularly received; and our missionaries are obliged to live on salaries so limited, that prompt payment is to them a matter of great importance. But if our Boards are to fulfil their engagements, they can do so only by the systematic giving of the churches and, of course, of individual Christians. 2d. The Christian who gives systematically, will give a larger amount in the year, than he otherwise could, and will give with less embarrassment. All who have paid any attention to such subjects, know—that a man who could not, at any one time in the year, give fifty dollars without serious inconvenience, can easily give twelve dollars at *five* different times without any difficulty. Thus a Christian who gives systematically, can give sixty dollars per annum with less inconvenience than he would otherwise experience in giving *fifty*; and this sum of sixty dollars regularly paid in, will be worth to the church as much as seventy dollars paid irregularly.

We may add—that since our Boards have dispensed with agents—an arrangement which is a great saving to the Church—it becomes absolutely essential, that the churches and individual Christians give with system. Otherwise in a very short period all our benevolent operations will become embarrassed. But how can the churches be induced to give systematically? * * * *

Thus far we had written, when the following article was handed us by an esteemed Elder, whose mind has been turned specially to this subject for years, and who has been enabled to do much in calling the attention of the Church to it, and in putting the different churches on the right plan. We need scarcely ask for this article a careful perusal.

SYSTEMATIC BENEVOLENCE.

EDITOR PRESBYTERIAN EXPOSITOR:

You are at liberty to publish the enclosed letter, making no reference to names or localities. The simple plan alluded to has been *eminently* successful whenever it has been believed in and *faithfully tried*. I have before me the result in one little church not averaging sixty members, where in twenty months \$873.20 was raised for Missionary purposes; and in the Sabbath School of the same church, during the same period, forty children and teachers raised with ease

\$348.45 for the Boards of our Church. I am at a loss to understand the reason why, with such facts before us, this or some other plan is not adopted very generally in all our churches and sabbath schools. Greatly honored, indeed, will that man be of God, who, possessing the love and confidence of our whole church, shall find his heart filled with the importance of rearing the children of our church in orderly habits of systematic benevolence. I expect to see the day, when by an order of General Assembly, our Board of Publication will be directed to publish and furnish to every church in our connection, a regular system of subscription and collection.

Let me suppose a case, and let us try to anticipate what would be the effect upon the great heart of the church, as the sabbath morning should come, when by an order of General Assembly, cards of subscription in all our churches, and little notes of hand in all our sabbath schools should be distributed, and the whole church and her children should on that day *tell our Boards what we would do for them for the coming year.*

No one movement of the church, since the first day of the week was set apart to commemorate the resurrection of our Lord, would possess more thrilling interest. The result in one short year would astonish and delight our every heart. Five years of system, order and uniformity, all over our beloved Zion, would not have half passed away before a new era would have been inaugurated in all the ramifications of our church's great mission, at home and abroad.

The spirit has been poured out from on high in answer to prayer. Perhaps not so few as one thousand young men have been called into the church during this revival, to preach the all glorious gospel. The church owes it to her Great Head to devise, *and speedily*, some "liberal thing" by which the means may be provided to educate and equip these panting young soldiers to lead on in the great coming battle day. Pause a moment and conceive, reader, if you can, the moral effect upon the church herself, of such a concerted movement to call out the dormant energies of her sons and her daughters and their little ones, *to begin to do in earnest and in order, something in a small degree expressive of the love we should bear to Him, for the great things He has this year done for us.*

"The field is the world," and it is "ripe for the harvest;" but the "laborers are few;" and while we pray, and fervently, "the Lord of the harvest, that he would send forth laborers into his harvest;" is it not manifest that prayer is heard, and answers sent, and men raised up quite as fast, as the Church furnishes the means to educate, equip

and send out her laborers? I venture tremblingly to express the doubt, if any question more momentous can be presented for solution, to our whole church, than this one regarding the inaugurating a system which shall interest, draw out and concentrate the energies of the Presbyterian Church, in support of her well-devised plans to execute her manifest mission. I tremble lest I presumptuously "darken council by words without knowledge," as I venture to once again express the opinion, *that until the children of the Church shall be reared in some orderly habits of love, and labor and benevolence for our Boards, her great work will not be heartily, and rapidly, and joyously consummated.*

Whole-hearted consecration of *all* the free, and gushing, and grateful "bringing of all the tithes into the store-house," is perhaps the *exception*, not the peculiar *characteristic* of the converts of the recent revival. The reason is one of simple solution. They have been "born again," without having been raised in orderly habits of benevolence. The sin of covetousness has, peradventure, insidiously fastened upon many. Let me illustrate familiarly the position of such men, and the warfare before them. I "draw my bow at a venture:" the wounded Child of God knows where to find the Physician.

I had the following narrative from a most reliable source, and as near as may be will give it in the language of the narrator:

"I knew a man who, until past the meridian of life, manifested in all his transactions a mean, miserly spirit. Money was his God. He was proverbially a "mean man." Between forty and fifty years of age, he became a subject of 'Sovereign Grace.' His eyes were opened to see with great distinctness the truth of that word—'A man's life consisteth not in the abundance of the things which he possesseth.' In a word he was truly converted. At the period of which I speak, he was a wealthy farmer, on one of our rich prairies. He united with the people of God. He confessed and most deeply deplored the sin of covetousness. He promised with Divine help to 'Live no longer unto himself.' He was sincere in his promise and his purpose. Little did the poor man know himself; the power of habit, of temptation, or of the conflict before him between the 'Old' and the 'New Man.'

As was then in the Methodist Church in the country, and is to some extent the custom at this day, the minister in charge was in the habit of receiving his dues in provisions, &c. Soon after 'Old Covetous' united with the class, the preacher got out of meat: so he 'harnessed up' and rode over to Bro. C's house.'

'Good morning, Bro. C.'

'Good morning; glad to see you; won't you 'light?'

'No, thank you. Wife says we are out of meat, and I thought—'

(Old man.) 'Out of meat are ye!' (New man.) 'Well, I'm glad to hear it; it will do me good to supply you. Go to my smoke-house, yonder, and take the *best* ham you can find—mind and *take the biggest.*'

On went the preacher, and soon returned, bearing a ham weighing twenty pounds. He passed on to his wagon.

Now came the conflict.

(Old man in his heart, *solus.*) 'You old fool! that ham weighs twenty pounds! Hams are scarce—worth 1s per pound.' (New man, *solus.*) "'God loveth the *cheerful* giver.'" "What shall it profit a man, though he gain the whole world and lose his own soul." O God forgive me! "Get thee behind me Satan." Here, Mr., come back! come back! Now,' said he, 'go again to my smoke-house, and *this time get two hams.* Get the very best—mind you get rousers.'

Soon he returned, bearing forty pounds more of the precious meat; then came over the poor man again the spirit of covetousness.

(Old man.) 'Well, you *are* a fool!' You will die in the Poor House yet! Forty, sixty pounds worth—\$8.00. Eight dollars gone slick!' (New man.) "'Honor the Lord with thy substance. Give and it shall be given unto you.'" "Rejoice not against me, O mine enemy, though I fall, I shall arise again." "Though I walk through the Valley of the Shadow of Death, I will fear no evil." Oh! I am, *I am* in the Valley.'

Poor man, he was, and like Bunyan's Christian, he sheathed his sword and cried to Him who was 'able and willing'—"Lord save me."

(New man.) 'Here, Mr., come back! come back!' Now his manly form trembled! The water stood in his eyes, and then, like a little child, he wept and sobbed as he told his minister of the warfare within. 'And now, Mr. Devil,' said he, '*If you don't quit this business, I'll give away every ham I've got in the smoke-house!*'

Then 'Apollyon spread his wings and left him for a season.'

Reader, did you ever know such a man? All this may be Greek to you, if so, just turn to 1 Cor. 2: 12, and you will learn the simple reason. I personally know the man described above. I knew him when he hoarded everything. I know him *now*, an honor to his "new nature," and to the Savior he loved; building churches, profuse in his benevolence, "Given to hospitality." O, how does such a man "preach the Word!" Talk of great preachers! the tongue of the eloquent! One such living example of the power of the cross, is as high above *mere pulpit eloquence*, as we can well conceive.

The children of this generation have a mission before them, and that to all human appearance, while yet the blush of their youth shall have hardly passed away, second to none since the advent of the children's Friend. Let them come up to that great work with all the ardor and piety, and talent, and wisdom of Cromwell and of Luther, of Baxter and of Bunyan, of Whitfield and of Spencer. They will come but half armed to the conflict, if they bring not with them the panoply of *trained benevolence*. It is true that God can and will, in his own way, bring out his own treasures, his own silver and gold, for his own work, but to put to shame the "Prince of this world." He will do it by human instrumentality. Blessed work! to be His instrument in organizing the children of the Presbyterian Church into a consolidated Missionary Association. Oh! for "words that burn" with love for souls—that may reach some hearts of influence, that will never rest until a *Juvenile Bureau of Missions is inaugurated at Philadelphia*, and the reflex influence of such a movement is felt to the most remote bounds of our beloved Church.

The plan to which allusion has been made, was, with entire unanimity, adopted by the Synod of Illinois, at its session in Bloomington in October, 1856.

A sample card of subscription for adults, a sheet of the little engraved notes of hand, to interest and engage the children, together with a leaf from the Sabbath School Record Book, will be sent by mail, to any address, on receipt of one three cent postage stamp, addressed "*Presbyterian Expositor, Chicago, Ill.*" S.

JUNE 30TH, 1858.

VERY DEAR SIR:

It is at a late hour, I must admit, to acknowledge your kindness in sending me, by Mr. Himrod, your Books, Notes and Cards on Systematic Benevolence; but if my delay indicates a want of appreciation, (which I hope will not be so regarded,) it furnishes me an opportunity of speaking more confidently with regard to its excellency and practical utility. The gift was peculiarly timely; our sabbath school had been but recently organized, and I may say your system of benevolence was adopted at the very commencement of its existence. *It has far surpassed our highest expectations*, though it was undertaken with some hesitancy, on account of our feebleness. Our teachers are now perfectly satisfied that it is the only efficient plan, and it meets with the hearty co-operation of all our scholars.

Our sabbath school was organized July 15, 1855. We had during

the first year not more than thirty or forty scholars, and we collected by these notes and cards seventy dollars; the second year over a hundred dollars; this year we are supporting a mission school in China, besides contributing to the several Boards connected with our Church. The school in China we intend to be a permanent one. We cannot thank you too much for directing our attention to this method of giving, and while you already have the satisfaction of seeing its happy and useful effect in many places, I trust God may continue to smile upon it until it is universally adopted in our beloved church.

It may be interesting to you, connected with our branch of the church, to state that it is the only old school church in our city. It was organized amid great opposition in 1855, with nine members, holding its meetings in the attic of a four story building—our congregation numbering at the time from forty to fifty. We now have a beautiful church of our own, in one of the most desirable locations in the city, at a cost (including the lot) of \$17,000 and are *out of debt*. Our members have increased to fifty, our sabbath school to one hundred and eighty, and our congregation ordinarily three hundred. At our communion on the second Sabbath of July, we expect an addition of twenty or thirty on examination. The Rev. Mr. Blackburn is our pastor, and is highly esteemed and beloved by his people. The Lord has blessed us, and I trust we are thankful.

Very respectfully yours,

* * *

JUDGE MAYES' REPLY.

YAZOO CITY, JULY 14, 1858

EDITOR PRESBYTERIAN EXPOSITOR,

Dear Sir: Accept my thanks for a copy of the *Presbyterian Expositor* for May, containing a review of "The Tecnobaptist;" and for your liberality in offering me the use of your columns to respond. I have not, until now, had leisure or inclination to accept the proffered courtesy.

In strict propriety, I ought to confine myself to one of the two specified purposes for which the use of your columns, to a reasonable extent, has been tendered; but I feel the usual disposition to impose on generosity; and make some remarks on other points suggested by your review.

You compliment the skill with which, in the *Tecnobaptist*, I contrive "with a great show of impartiality and child-like desire to get at the simple truth," to awaken prejudice in favor of the views I propose to advocate; and against the opposite views. If the book contains any thing worthy, in this respect, of the admiration which you express, be assured that I, like many military celebrities, have achieved praise by merely blundering on a good position.

1. The first mark "of a plan, laid by a shrewd observer of human nature," consists in representing an Arminian and a Calvinist as agreeing, "after much consultation and prayer, to spend a day in the effort to lead" a Baptist in the right way. This you say, "is an extraordinary course to be pursued by an Arminian and Calvinist." Of course you do not allude to the consultation and prayer before taking an important step; but to the fact of their combining to convince a Baptist of what they regard an important error. This may be an extraordinary course for them to pursue; but I cannot see that it is at all improper, or calculated to excite prejudice against them. The *Tecnobaptist* introduces three true and liberal Christian gentlemen, who are warm friends and devoted Christians. Was it not obligatory upon any two of them, as Christians and as friends, to make some effort to correct any error of judgment by which the third was led to live in the neglect of any Christian duty? Is it calculated, to prejudice one against them that, "after many consultations, and frequent prayers for a better guidance than their own judgments," they determined to enter upon the conscientious discharge of that obligation? Could they be represented in a more amiable light? They are not litigious Pedobaptists, resolving to force a wrangle upon a quiet Baptist; but humble, conscientious, prayerful Christians, entering upon the discharge of what they thought a solemn duty, with a becoming sense of their own liability to err in judgment, and an humble reliance upon Him whose wisdom is infinite.

If I have done injustice to the Pedobaptists in representing them as regarding the baptism of infants, as a very important Christian duty, I must shift the responsibility to the shoulders of Rev. Samuel Miller, D. D., and the Presbyterian Board of Publication, by whose authority his treatise on infant baptism has been published for many years. In that book I find these passages:—

“The baptism of a child is one of the solemn transactions pertaining to our holy religion (p 55). Verily, my dear friend, those who refuse or neglect the baptism of their children, not only sin against Christ by disobeying his solemn command; but they also deprive both themselves and their children of great benefits.” (p. 42.) “The error of our Baptist brethren in rejecting the church membership and the baptism of infants, is a most serious and mischievous error. It is not a mere mistake about a speculative point; but is an error which so directly contravenes the spirit of the whole Bible, and of all Jehovah’s covenants with his people, in every age, that it must be considered as invading some of the most vital interests of the body of Christ, and as adapted to exert a most baneful influence on his spiritual kingdom.” (p. 54.) Much more might be quoted to the same effect.

If the baptism of infants be such a solemn and important duty, and its rejection so serious and mischievous an error; a sin against Christ, so baneful in its consequences and influences; I am sorry to learn from you that an earnest and prayerful effort to correct that baneful error, and persuade to the discharge of that solemn and important duty, “is quite an extrardinary course to be pursued by an Arminian and a Calvinist.”

But why did I not represent “two Baptists as thus combining to convert a Calvinist and an Arminian?” Though this may be “a thing quite as likely to happen,” and quite as well adapted to bring out all the ideas which I desired to present, it would but have encumbered the writer and perplexed the reader to have had two representatives of the same opinions. The reason for introducing two Pedobaptists, and only one Antipedobaptist, is sufficiently explained in the preface to the Tecnobaptist, where it is said,—“Some, who agree as to infant baptism, are divided on the subject of baptismal regeneration, which is incidentally considered. It was therefore more convenient to introduce three colloquists” (p. VI). But for this distinction of doctrine, I would have preferred but two speakers. The introduction of a fourth has nothing to recommend it, except to avoid exciting a prejudice of the possibility of exciting which I never dreamed, until informed by you that I had exercised great skill, and evinced a deep insight into human nature by accomplishing that object.

2. The second mark “of a plan laid by a shrewd observer of human nature,” consists in making the Pedobaptists “assume an offensive attitude at the outset.” This was certainly not intended, and I am not yet able to perceive in what respect their attitude is more offensive than that of the Antipedobaptist. They are not “made to claim in-

fallibility;" but he to insinuate such a charge, by saying, "If I also lay claim to infallibility." True, they "are made to beg the question—to assume that they are right;" but not until the same fault was first committed by the Antipedobaptist. When asked what was the book against infant baptism which he had studied, he answers, "the Bible." They at once detect and expose the begging of the question by saying, "Whether that book be for or against infant baptism is the very point in issue." Then it is that they beg the question, by adding, "And, it is to convince you that the Bible favors the baptism of infants; that we are here this morning." He *first* begs the question by assuming that the Bible *opposes* infant baptism; they *afterward* beg the question by assuming that the Bible *favors* infant baptism. In what, then, is theirs the more offensive attitude?

But the Antipedobaptist "meekly reproves them, and they confess their error." Here too they have the advantage; for, while many can be meek in reproving, few have the candor and magnanimity to promptly confess an error. The latter course promises more toward an impartial investigation than the former. You say, "there is something in human nature which, in view of such a reproof, so well deserved, is strongly inclined to take sides with the more modest and candid man." Unlike you, I deem him "the more modest and candid man," who meekly takes reproof and confesses his fault.

While it is true that the colloquists "are confessedly representative characters," it is not true that any of them represent denominations, or schools of theology, in any thing except mere doctrine and argument. The preface expressly declares that "it has been attempted to make them, *in character and temper*, equally representatives of the true and liberal Christian gentleman, *of whatever denomination.*" Nor is any one of them, in any respect whatever, a representative of the Baptist denomination; for, again, the preface states that, "*in doctrinal opinion*, two of them represent two classes of theologians; while the third is merely *the vehicle of the opinions of the writer*, who is *not connected with any denomination.*" It cannot be supposed, therefore, that I intended any thing so far from my opinion of the truth as a representation, "that Pedobaptists are more positive in their opinions, and more disposed to lay claim to infallibility, than are Baptists." On the contrary, those who represent the "doctrinal opinion" of Pedobaptists, having first, like men of candor and Christian meekness, acknowledged a fault, which had been urged upon them in a tone of much less meekness, and with much more the appearance of irritation, proceed to utter the most enlarged and liberal sentiments. The one

proposes that they seek "the teaching of the Holy Spirit," and the other offers up a prayer that they may "put on humbleness of mind and meekness." If any advantage be given to either side, it seems to me, that the Pedobaptists have it; and, had my argument resulted favorably to infant baptism, no doubt some suspicious Baptist would have charged me with having artfully excited prejudice against his brethren by representing them as more prone to rebuke, and less inclined to confess and amend their errors than Pedobaptists. He would discover that, with a deep insight into human nature, I had made the Baptist beg the question, by assuming that the Bible favors his views, and angrily charge the Pedobaptists with begging the question because they intimate that the Bible favors their views. And he would discover many other "marks of a plan laid by a shrewd observer of human nature," which I have not time, space, or ingenuity to enumerate.

3. You find a third mark "of a plan laid by a shrewd observer of human nature" in the remark of Mr. B. that he had carefully perused every treatise he could find in favor of infant baptism, but had studied only one against it; namely the Bible. It was not intended here to claim any thing whatever for the Baptist denomination; nor make any representation as to the course of study of either Baptists or Pedobaptists. It is a mere statement through "the vehicle of the opinions of the writer," of a fact concerning himself. Probably it might have been stated with more propriety in the preface; but it was brought in where it is, more for the purpose of conducting the discourse to the point of discussion, than for any other.

As little as you would suppose it, I would be as far as yourself from exciting prejudice against Pedobaptists in general, and Presbyterians in particular; and I would as promptly as yourself, repel the charge that they are "more disposed to controversy on this subject than Baptists, that they are more dictatorial," or "that Baptists read the Bible more faithfully than Pedobaptists." My infancy was tenderly watched by a devout Methodist; my youth was passed, first among Episcopalians, and subsequently among Presbyterians; and for many years, nearly all my most intimate associations have been among members of the latter denomination. This society of Christians has been more especially endeared to me by the companionship, for a brief time, of one of the purest and most elevated of Christians, a member of the Presbyterian church, and reared from infancy by members of that church. It is the only church that I ever essayed to join, and I was only prevented by the request of the minister that I would read farther on the subject of baptism, in order to remove my objections to sprinkling.

I am the more earnest in disavowing any intention of appealing to prejudice, because I agree with you that it is the common resort of error, that the truth does not need it, and that nothing is better calculated to make the truth contemptible. If the *Tecnobaptist* contain anything which has the appearance of such appeal, however impossible you may find it to suppose so, it has been purely accidental; and, much as I might desire to appropriate your compliment to me as "a shrewd observer of human nature," candor requires me to confess that it is not merited by any plan laid in the *Tecnobaptist* for the purpose of exciting prejudice. On the contrary, my sole and honest effort was to allay prejudice; to represent three Christian gentlemen, equally decided in their opinions, equally swayed by prejudice, but equally willing to lay aside prejudice, and re-examine their opinions, "being prepared in mind to follow God, and God only, which way soever he" should lead them. This was intended as a preparation of the minds of the readers, to practice the like impartiality, to lay aside their prejudice also, and come to the investigation in a love of the truth.

That I have not succeeded to my satisfaction in disarming prejudice, is evident from the fact that my very efforts to do so have created a jealous suspicion on your part, that I have designedly, artfully and very skillfully labored to arouse prejudice. It is evident, also, from the fact that I have provoked from you an attack on the Baptists, with whom I have as little connection as with the Presbyterians, by simply taking the letter B. as the name of him who was to oppose infant baptism. The dialogue is not "between a Calvinist, an Arminian, and a Baptist;" but between an Anti-Pedobaptist and two Pedobaptists, of the latter of whom "one was of the Calvinistic, the other of the Arminian school." The first is nowhere called a *Baptist*, but is mentioned as one "of Baptist views;" that is, one whose views concerning infant baptism agree with those of the Baptists. If I could have dispensed with a third speaker, the dialogue should have been between A., Anti-Pedobaptist, and P., Pedobaptist. But, Pedobaptists being divided on the question of baptismal regeneration, Arminian Pedobaptists holding the one side, and Calvinian Pedobaptists the other, it was more convenient to designate them by the letters A. and C. The only convenient letter, to represent the Anti-Pedobaptist speaker, was B., which was farther recommended by the fact that the colloquists would then be represented by the first three letters of the alphabet, and the memory of the reader be assisted to keep in view the difference of opinion among them, by letting each letter remind him of some doctrinal distinction, *Arminian, Baptist, Calvinist*. As

Arminianism and Calvinism were not to be discussed, it could not be intended to represent that Baptists are or are not Calvinists. As they oppose infant baptism, opposition to that doctrine and practice is sufficiently indicated by the word Baptist; and that word being sufficiently represented by the letter B., it was stated, not that the Baptist, but that "he of Baptist views, is Mr. B." This provokes you to say:

"In one respect he seems to have dealt fairly. The dialogue is between a Calvinist, an Arminian, and a Baptist. Time was when Baptists were Calvinists; but now they are *Baptists, intensely Baptists*. The mode of baptism, the subjects of baptism, the design of baptism, the administrator of baptism, ministerial communion as effected [affected?] by baptism, the revision of the Bible with a view to baptism,—these are the absorbing topics which occupy and distract their attention. But what are their views of the doctrines of grace, no one can tell. They are not Calvinists; they are not Arminians; they are *Baptists*. As a morbid growth on the human body draws the nutriment from other parts of the system, and leaves them to wither; so has the baptismal controversy afflicted the Baptist denomination. The Campbellite sect owes its existence and its strength mainly to the zeal of the Baptists for their peculiar views; and their numerous divisions on other momentous questions are traceable to the same source."

Having innocently subjected the Baptists to such an onslaught, I trust that I have compensated them in part, by having afforded you an opportunity to pay a compliment to their logical consistency. You say, the whole merit of my argument "consists in showing—what no one ever denied—that Baptist *premises* do not lead to Pedobaptist *conclusions*;" and again, "the sole merit of this book consists in proving, what even a child might see, that Baptist premises cannot lead to Pedobaptist conclusions." If some Pedobaptist would write a book that would establish the converse of this proposition, he would render a valuable service to the Pedobaptist cause.

But it is time that I should come to the subject for which you tendered me the use of your columns; either to show that Pedobaptists hold the doctrines I ascribe to them, or to explain how I came so glaringly to misrepresent them. My remarks having already attained a length far beyond my expectations, I will defer this part of my response until another number.

Very respectfully yours,

R. B. MAYES.

REPLY TO JUDGE MAYES.

In a recent number of the *Expositor*, as our readers remember, we gave a brief review of a book entitled "The Tecnobaptist," in which we pointed out what we regarded as the unfair method of conducting the discussion, adopted by the author, and exposed his misrepresentations of the principles of the Pedobaptists. We offered to the author, Judge Mayes, of Mississippi, the use of our columns to a reasonable extent, if he chose to attempt to vindicate himself from the charges we felt constrained to make. In our present number, our readers will find the first part of his reply. It will be seen, that he confines himself to some preliminary criticisms of ours, in which we exposed what we regarded as a plan on his part to gain the advantage of certain strong prejudices, which are very prevalent. As he disclaims any design of the kind, we are obliged to attribute the peculiar method adopted to that prominent feature of human nature, which often unconsciously seeks to place an antagonist in an unfavorable attitude—aided, no doubt, by the habits acquired in the legal profession, in which it is often found necessary to make the best of a bad or doubtful cause. Such habits quite naturally cause men to occasionally "blunder on a good position."

1. The author opens his dialogue by making an Arminian and a Calvinist adopt a plan for convincing a Baptist friend, who was quietly attending to his own business, of the error of his ways. We said, this is an extraordinary proceeding, well calculated to excite sympathy in favor of the assailed party. The Judge replies, that the Baptists, according to Dr. Miller, are in serious error; and, therefore, an attempt to convince them and lead them to the truth, is not calculated to awaken prejudice. We are aware, that on both sides the difference is regarded as important; and still it is notoriously true, that there is a prevalent prejudice against proselytism, especially amongst evangelical denominations; and therefore it is—that we constantly find those who engage in such discussions, however kindly, assigning reasons in justification of their course; whilst there are constant efforts on the part of controvertists to represent themselves as the *assailed party*. The remarks of Judge Mayes go very far in showing, that such a prejudice

is unreasonable; but all prejudices are so, and yet they exist, and are often too powerful for the most conclusive arguments. After all, it will occur to most persons, that in that same town there were many persons in a far worse condition spiritually, than Mr. Baptist; and that Messrs. Arminian and Calvinist would have been better employed in expending the same amount of prayer and labor for the conversion of the impenitent. Certain it is; that the prejudice does prevail, notwithstanding the Judge's logic; and, therefore, Pedobaptists have the right to take exception to his method of introducing the discussion.

2. His reason for arraying two Pedobaptists against one Baptist seems to us eminently unsatisfactory. The reason is—that he desired “incidentally” to discuss the subject of *baptismal regeneration*. We answer—1st. Neither Arminians nor Calvinists, as such, hold the doctrine of baptismal regeneration; and therefore, the introduction of the two speakers did not at all facilitate the accomplishment of the object. If he desired to discuss this subject, he should have introduced a high church Episcopalian or a Papist. 2d. There are three distinct questions of controversy respecting baptism, viz: the mode in which the ordinance ought to be administered; the subjects to whom it should be administered; and the design for which it is administered. These questions, though somewhat related, are entirely distinct; and the attempt to discuss two questions at the same time, is admirably adapted to produce confusion, and to prevent any satisfactory result. Pedobaptists differ from each other respecting the *design* of baptism; and the same is true of anti-pedobaptists. Why, then, has our author, whilst discussing *the subjects* of baptism, chosen “incidentally” to discuss *the design*? Of course, he did not wish to confuse his readers; yet such is the inevitable effect.

3. We objected, that our author had chosen to place the Pedobaptists in an offensive attitude, and to make the Baptist meekly reprove them, whilst they confess their fault. Judge Mayes admits that he did make them beg the question, but not until Mr. Baptist had been made to commit the same fault. Now, if, as he says, the Baptist is not a representative character, but “merely the vehicle of the opinions of the writer;” we are at a loss to know why he should make himself beg the question, unless he means to convey the idea, that before entering upon the investigation which led him to adopt Baptist views, he *assumed* that the Baptists are in the right. But we cannot but think, that the Judge now does as much injustice to Mr. Baptist, as he previously did to Messrs. Calvinist and Arminian. We feel constrained

to defend him. Mr. Arminian intimates, that he has confined himself to books that favor his own views, and advises him not to do so. He replies—"Nor have I; for, while I have carefully perused every treatise I have been able to find in favor of infant baptism, I have studied but one against it—the Bible." Now, we cannot admit, that a man is chargeable with begging the question, when, in reply to an implied charge, he states the fact, that he has reached his conclusions only after having read every treatise he could find against them, and has only read the Bible to find whether they are true. And the complaint we make is, not only that the Pedobaptists are made to beg the question, *assuming* that they are in the right, but that nothing is said about their reading on the subject. We still further object to the plan of the dialogue, if *Mr. Baptist* is not a representative character, but only Judge Mayes, whilst the others are representative characters. The respective parties do not stand upon an equal footing; for the Baptists get the advantage of whatever Judge Mayes may advance in argument, and of his *peculiar reading*, without being held responsible for his mistakes. We insist, that in a fair dialogue all should be representative characters, or none. Indeed the Judge does speak of Mr. B., as "*he of Baptist views*," and if he represents Baptist views, he is a representative character. The Judge does indeed make a distinction between a *Baptist* and a man of *Baptist views*; but it is a distinction we are unable to appreciate. We confess our dislike to one in a discussion, who is, and yet is not, a representative character.

It may be very creditable to the Pedobaptists, as the Judge says, to confess their faults when pointed out; but it is more creditable not to deserve reproof; and the feeling is strongly with the man, whose sense of propriety preserves him from all improper assumptions, even when assailed. The Judge's supposition of what "some suspicious Baptist" might have said in a certain contingency, does not change the obvious truth, that the man who takes it upon himself to convert another to his opinions, and in so doing arrogates infallibility, does instantly encounter a powerful prejudice.

We can most cheerfully accept the earnest disavowals of Judge Mayes, respecting a *design* to excite prejudice against Pedobaptists and in favor of Baptists; and if the article we are now reviewing could accompany his book, our objections might be obviated. But our views of the *tendency* of his dialogue remain unchanged; and having seen the same thing much more prominently exhibited in more than one book recently published by Anti-Pedobaptists, we very naturally supposed the plan deliberately arranged. We are happy, too, to learn,

that the Judge is so largely indebted for his knowledge of the Bible and his piety, to faithful, sound *Pedobaptist* instruction and influence. If he should have been led off on a false track, on one or two subjects; the precious seed sown in early youth and nurtured in maturer years, we hope and believe, will bring forth fruits to eternal life.

The severest feature of our "onslaught" on the Baptists, is its *truthfulness*. Whether the Judge designed it or not, he did them justice. They are simply *Baptists!* Most welcome are our Baptist brethren to the compliment to their "logical consistency." However, to say that men consistently carry out false premises, is not saying much in their praise. Indeed, we presume, most intelligent Baptists would admit, though the Judge does not, that Pedobaptists are equally consistent as themselves. If not, why have so many volumes been written against Pedobaptist premises, in order to escape from Pedobaptist conclusions? The truth is, Baptists and Pedobaptists differ not simply respecting the subjects and mode of baptism. They differ respecting the covenant of grace and the organization and character of the Church; and *hence* they differ respecting the subjects of baptism. Both are consistent in legitimately carrying out their premises; and the Judge, we are very sure, will fail to reach Baptist conclusions *logically* from Pedobaptist premises. But we shall hear from him on this point hereafter.

CAUSES FOR DIVORCE.

Marriage is a Divine institution, which dates back before sin had cursed the human race. It is, therefore, consistent with the highest degree of purity, and is conducive to the happiness of the parties so united. There is no other earthly relation so intimate; insomuch that it is said of the husband and wife, "they are no more twain, but one flesh." They are one in all their interests, and they should be in affection. Marriage can take place scripturally only between one man and one woman; and it can be dissolved only by death, or by crime on the part of the husband or the wife. "What God hath joined together, let not man put assunder."

In our day and in our country, divorces are readily granted by our Legislatures and civil courts for a variety of causes; and infidelity in some of its modern forms, is laboring to overthrow the sacred institution. Its exceeding importance to sound morals, to religion, to human happiness—nay, to the very existence of Church and State—demand that the people understand the subject, and that the churches and all the friends of domestic purity and peace, shall give their whole influence to sustain it against the tide of corruption.

We have received a letter from a Methodist minister, with whom we have not the pleasure of a personal acquaintance, in which he requests us to answer the following questions: "Is not willful abandonment, without cause, a scriptural cause for divorce?—and may not such a person feel at perfect liberty to marry again, (1 Cor. 7: 15)? What does your Church in her policy say upon the question of abandonment?" These questions we prefer to answer in the present form, as many of our readers may be willing to see our views, together with such information as we can present on this important subject.

1. It is agreed, on all hands, that fornication on the part of husband or wife gives the aggrieved party the right to claim a divorce. It does not actually dissolve the marriage tie; but it does present a scriptural ground for its dissolution, if the aggrieved party chose to demand it; and in that case the party injured may marry again. (Math. 19: 9.) So far all parties agree.

2. It is maintained, that *willful desertion*, without cause, on the part of the husband or wife, dissolves the marriage tie, and leaves the injured party free to marry again. This opinion is supposed to be sustained by 1 Cor. 7: 15. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." The question which the Apostle was answering, was—whether a believing wife or husband should separate from an unbelieving partner. The question is answered negatively. Then the question arose—what if the unbelieving husband or wife abandon the believer, refusing to perform the duties of marriage? The answer is in the language just quoted. The Westminster Confession mentions two justifiable causes of divorce, viz: "adultery or such willful desertion as can no way be remedied by the church or civil magistrates"—"wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case." Dr. Hodge, in his commentary upon the passage of scripture just quoted, says—"This is the interpretation which Protestants have almost universally given to this

verse. It is a passage of great importance, because it is the foundation of the Protestant doctrine, that willful desertion is a legitimate ground of divorce. And such certainly is the natural sense of the passage." Dr. Clarke, the Methodist commentator, explains the passage in the same way—"If such *obstinately* depart, and utterly refuse all cohabitation; a *brother or a sister*, a Christian man or woman, is not *under bondage* to any particular laws, so as to be prevented from *marrying*." Gill, the Baptist commentator, interprets the passage in the same way—"Nor are they bound to remain unmarried, but are free to marry another person, after all proper methods have been tried for a reconciliation, and that appears to be impracticable: desertion in such a case, and attended with such circumstances, is a breach of the marriage contract, and a dissolution of the bond; and the deserted person may lawfully marry again; otherwise a brother, or a sister, in such a case, would be in subjection and bondage to such a person." Dr. Dick, remarking on this passage, says—"As willful desertion not only implies alienation of affection, but defeats all the designs of marriage, it seems to entitle the injured party to be released from an obligation which the other has violated, and which now serves only as a restraint upon the natural liberty of the innocent." Dr. Doddridge paraphrases the passage thus: "However, if the unbelieving party, in such circumstances as these, be absolutely determined, and will depart, let him or her depart, and take the course they think best; and the consequence is, that a brother, or a sister, who hath been united to such a wife, or husband, in matrimonial bonds, is by such a conduct of a former partner, discharged from future obligation, and is not in bondage in such cases." Scott interprets the passage thus: "The apostle further observed, that if the unbelieving wife, or husband, chose to depart, and to disannul the marriage according to the laws of the community; the believer was not required to act in opposition to it, or to be embarrassed, as if reduced to bondage by the preceding contract." He further remarks—"The fathers in general interpret this, as allowing the deserted person to marry again." Whitby and McNight take substantially the same view. The learned Mathew Pool thus interprets the passage: "Sensus ergo est, In hoc casu liber est fidelis, postquam omnia expertus fuerit ut infidelem discedentem revocet ad officium. Liber est non solum a toro et mensa, sed etiam a vinculo deserentis.—*The sense is, In this case the believer is free, after he has tried all expedients to bring the unbeliever departing back to his duty. He is free not only from the bed and board, but likewise from the bond of the deserting party.*

It will be seen from the authors now cited, that amongst Protestants there has been a very general agreement in holding, that wilful desertion is a scriptural ground for annulling the marriage contract. And yet this view is attended with one serious difficulty, which is strongly urged by Dr. Dwight in his *Theology*. In *Math. 5: 32*, our Lord not only mentions fornication as the only justifying cause for putting away or divorcing a wife, but adds—"Whosoever shall marry her that is divorced committeth adultery." In view of this language Dr. Dwight reasons thus: A divorced wife, if innocent, suffers not only what is tantamount to desertion, but is even more injured; yet our Lord forbids her to marry. Is it reasonable, then, to suppose, that an inspired apostle would permit a *deserted* wife or husband to marry? In answer to the objection founded on *Math. 19: 9*, Pool says—*Demissionis causa nulla justa est nisi adulterium. Libertatis autem causa altera, viz: voluntaria infidelis discessio. Christus de licita, voluntaria atque expetita, conjugis dismissione disputat; Paulus de necessaria obligatione partis desertæ, ubi deserens nullo modo retineri possit.—There is no just cause of seeking divorce but adultery. But there is another cause of liberty, viz: the voluntary desertion of the unbelieving party. Christ discourses respecting the lawful, voluntary and desired putting away of a wife; Paul, concerning the necessary obligation of the deserted party, when the deserting party can in no way be retained.* This answer is conclusive as to the objection founded on *Math. 19: 9*; but it scarcely meets the objection urged by Dr. Dwight, from *Math. 5: 32*. This objection, however, is merely inferential, and, therefore, must yield to the obvious meaning of Paul in *1 Cor. 7: 15*. When he says—"a brother or sister is not under bondage in such cases;" the meaning must be, that the deserted party is not bound to give up the service of Christ in order to live with the unbelieving party; or that the deserted party is not bound still to live with the party refusing such intercourse; or that the conduct of the deserting party dissolves the marriage tie. It is scarcely possible, that Paul felt called to decide a truth so perfectly clear, so constantly taught by all the Apostles, as that the claims of God are stronger than those of men in any relation; nor can it be supposed, that he gravely decided, that a husband or wife is not bound still to live with the party absolutely refusing to permit it. We must, therefore, understand the Apostle to say, that wilful desertion without cause dissolves the marriage tie, and leaves the injured party at liberty to marry again. The force of the argument, together with the general agreement of the ablest interpreters, seems to us to settle the question.

But the marriage tie is designed to be broken only by death ; and if it be sundered by any other cause, the sorrow consequent is far greater than if death had done the work. To the unmarried, therefore, we would say—take care how you enter into matrimonial engagements. Wait until an intimate mutual acquaintance enables you to judge of principles, dispositions and tempers, and until strong affection, maturing with such acquaintance, binds heart to heart. To the married we would say—study the peculiar temper and disposition of your partner in life, and carefully guard against whatever may weaken affection. Bear and forbear. Yield everything but principle, rather than produce discord. There is an immense amount of unhappiness in married life, which might be easily avoided ; and many separations are traceable to trifles, scarcely worthy of a moment's thought. Some trifling difference caused unpleasant feeling and unpleasant words. Neither party was willing to make concessions. Coolness followed ; and then other causes gradually increased the alienation, until those who once tenderly loved each other reached the dreadful determination to separate. As you regard your own peace of mind and the welfare of your children, guard against the slightest alienation. Cherish, sacredly cherish mutual affection.

DEATH OF REV. JAMES K. BURCH.

On the night of the 28th ult., our venerable father-in-law, Rev. James K. Burch, departed this life, and entered into his eternal rest. He was in the 73d year of his age, and has been in the ministry more than fifty years. He commenced his labors in Raleigh, North Carolina. Thence he removed to Philadelphia, and was for several years the pastor of one of the churches in that city, where his labors were eminently blessed in the conversion of the impenitent and in the edification of believers. Some thirty-five years ago, he removed to Kentucky, and became pastor of the church in Flemingsburgh. He was afterwards settled several years in Danville, where he was principally engaged in teaching females, in which department he had few

equals. For many years past, he has regarded his health as too precarious to justify him in taking the pastoral charge of a church; though it has ever been his delight to preach the Gospel, and he was ready and willing to labor in the feeblest churches, where the providence of God cast his lot.

Mr. Burch possessed a mind of extraordinary vigor, and rigidly systematic. In all his business transactions he was accurate to a cent; and all his affairs, the more minute as well as the more important, were kept in perfect order. He had a large library, and yet he could place his hand on any book at night without a light; and his papers were filed away, so that he had no difficulty, at any time, in finding any one of them. He never had to *hunt* for any thing.

He studied carefully and thoroughly every doctrine and precept of the Bible; and although he never wrote his sermons, they were prepared with great care. We may say truly, that we have never heard sermons which were richer in Scripture truth, conveyed in Scripture language, than his. Indeed many of them displayed extraordinary ability. Multitudes remember his sermon on the doctrine of Election, which consisted in the proof of *ten facts*. We greatly regret that when we last heard this sermon, we did not take it down in short hand, and write it out.

In the earlier years of his ministry, Mr. Burch, who was a man of strong emotions as well as of powerful intellect, possessed an attractive oratory which drew crowds to hear him. In Philadelphia he preached to immense audiences. In later years, his mind filled with precious truth, his discourses were often of too great length; and yet we have seen him keep up the interest of a congregation from two to three hours, and at the close melt all to tears by his powerful appeals. Indeed his discourses were so rich with Scripture truth, so lucid, so pointed and earnest, that those who desired instruction and loved God's word, could not fail to be interested.

No man in the Presbyterian Church was more thoroughly acquainted with her ecclesiastical polity, than Mr. Burch. Consequently his influence in church courts was very strongly felt, though he rarely made speeches of any great length. His opinion on any question of discipline or order had great weight with his brethren. As a moderator he had few equals.

To those but slightly acquainted with Mr. Burch he had the appearance of being stern and morose; yet few men possessed more ardent feeling, or cherished warmer friendships. He was called to pass through many and very sore trials. Through them all, he maintained the

spirit of an humble, resigned disciple of Christ. Only about three months ago, he was left a widower; and after the death of his wife, he felt that there was nothing to bind him to this world, but a widowed daughter and her little children. His last illness was painful, though of short continuance; and his end was peace. On the night before he died, when he did not expect to live till morning, though he could only whisper, he gave full expression of his feeling, his confidence and his hopes—repeating with much emphasis several Scripture passages and appropriate verses of hymns. The character of his experience is expressed in a single verse which he repeated with much feeling:

“ A guilty, weak and helpless worm,
On thy kind arms I fall ;
Be thou my strength and righteousness,
My Savior and my all.”

And then he repeated the following beautiful verse:

“ Prepare me, Lord, for thy right hand,
Then come the joyful day ;
Come death and some celestial band,
To bear my soul away.”

He asked us to sing the 17th Psalm, which he seemed greatly to enjoy; and when we repeated to him the text—“There remaineth therefore a rest for the people of God;” he repeated it slowly and emphatically. To the last moment his mind was perfectly clear, and his hopes unclouded. Of eight children, who grew up to maturity, only three survive him; and they are permitted to rejoice in the assurance, that his toils and sorrows have terminated in eternal joy. “Blessed are the dead that die in the Lord.”

PAGANISM, MAHOMETANISM, POPERY.

These are the three great organized enemies of Christianity. When they shall be overthrown, its progress, there is reason to believe, will be rapid and triumphant. It is worth while to notice carefully the signs of the times with reference to these opposing forces.

The strong hold of Paganism is in India and China. There are found systems of idolatry, hoary with age, in their influence pervading the masses of the degraded population, and presenting mighty obstacles in the way of the Gospel. But the glory of China is departing. The late extensive rebellion, which doubtless still exists, has left the empire divided and enfeebled; and the present collision with the great European powers must terminate in their triumph, and will prepare the way more fully for the introduction and propagation of Christianity amongst the millions who now sit in the region and shadow of death. It is interesting to know, that not only has an encouraging commencement been made in the good work, but that evangelical missions in China seem to have been specially blest, of late. The Chinese are a people amongst whom the progress of the Gospel is likely to be very rapid, when once the power of paganism over them shall have been fairly broken.

Recent events in India, in themselves so untoward, are likely to result in great good to the cause of Christ. If the British government shall succeed in completely subduing the rebels, as there is little reason to doubt; then their authority will be more firmly established than ever—especially as that government will learn some important lessons by the rise of this rebellion. And then the facilities for the spread of the Gospel will be greater than ever. Already much has been accomplished; and the work, temporarily arrested, will be renewed with unusual zeal.

Mahometanism has long been decaying; and now the acknowledged superiority of Christian nations, and their influence in securing freedom of conscience, cannot but hasten its downfall. The occasional outbreaks of the followers of the false prophet, though in themselves to be deplored, will only bring Christian power more effectively to bear, and hasten the great result, so distinctly foretold. The recent massacre of Christians at Djidda will make the power of England more distinctly felt.

Popery, unchanged in spirit, still struggles for the mastery; but there are not wanting signs of its approaching downfall. The French troops still occupy Rome; and whether the Pope could remain there, if they should be withdrawn, is extremely problematical. France, the only strong supporter of Popery in Europe, is a nation of infidels. For political ends, Popery is upheld; and the priests continue to render themselves odious by their persecuting spirit. But in spite of opposition, the Gospel still gains in France and in Italy. Scarcely any nation that sustains Popery for its own sake, has any considerable influence

in Europe, and wise men do not regard the government of France as likely to be permanent. In our own country, Popery has gained rapidly by emigration; but what it has gained here, it has lost in Europe. Parts of Ireland that were almost exclusively Popish, have been Protestantized; and the work still progresses. Besides, great numbers of those who come to our country—especially of the young—cease to be Papists. Spain, once the great supporter of Rome, can render her little assistance now. Degraded, poor, divided and distracted, Spain is but a broken reed. Mexico—poor, degraded Mexico, bleeding at every pore—the sport of revolutions and counter revolutions, trembling on the very borders of annihilation; what can it do for Rome? The republics of South America promise nothing better than Mexico.

On the whole, it may be confidently affirmed, that all the great Anti-Christian powers are decidedly on the wane; and that Christian influence is becoming more controlling. How long the conflict will last, and how soon the decisive blow will be struck, God only knows. The signs of the times, however, encourage the people of God to pray, “Thy kingdom come.”

SHORT EDITORIALS.

PROGRESS OF THE REVIVAL.—The continued progress of the great revival in the Eastern cities, and its increase through the country, should awaken feelings of gratitude in every pious heart. Hitherto the churches in those cities have been almost deserted during the hot season; and pastors have felt, that they could accomplish but little in their work. This summer it has not been so. The *New York Observer* of the 29th ult., says—“It is with humble and devout thanksgiving to God that we record the fact that the spirit of prayer seems to be unquestionably on the increase. We doubt whether at any one time, since the revival began, the genuine spirit of prayer was deeper than it is now. We have now passed into the eleventh month of our daily union prayer-meetings. Look in now, to-day. See that crowd of upturned faces: see them standing—yes, *standing* about the doors and all the halls without,—the lecture room filled. Hear the requests

for prayer, read. Listen to the prayers which follow. Behold the house filled up with these most earnest exercises; and all this month after month, through all the busy season, through all the dull season, through all the cold season, and through all the hot season, and say, can you doubt whose hand is in all this?"

The *Presbyterian* says—"Notwithstanding the heat of the weather, and the large number of absentees from the city, the noon-day prayer, meetings at Jayne's Hall, Philadelphia, are still kept up and well attended. It is true, that there are not the crowds which were wont to flock there during the winter and spring, but there are hundreds who thus daily assemble, and from the spirit manifested, there is reason to believe that God is with them. In addition to the Jayne's Hall prayer-meeting, there are some ten or eleven other daily prayer-meetings in different parts of the city. On Sabbath evening there are prayer-meetings in no less than nineteen of the engine and hose houses; and services are held nightly, as well as on the Sabbath, at two tents."

One of the converts from amongst those attending these meetings, is a scoffer, who had been for fifteen years a member of the "Sunday Institute," and infidel club, which meets on Sabbath to revile the Scriptures!

STATE OF THINGS IN INDIA.—To some considerable extent disturbances continue in India, and are likely to continue for some time. We are happy, however, to see a statement from one of the Secretaries of our Board of Foreign Missions, to the effect—that all the probabilities are—that the British rule will continue and will be firmly established; and that there is even now encouragement to send out additional missionaries. He says—"The actual condition of our missionary affairs, it may be added, goes far to relieve the apprehensions that have been expressed. At all the stations of the Lodia Mission the brethren have resumed their work months ago, and with marked encouragement; they have even gone forth on missionary tours, to some extent, as in former years. In the Furrukhabad Mission, which is in the heart of the disturbed districts, the Missionaries are resuming their labors at the stations, holding preaching services, schools, &c.—From both these Missions earnest applications have been made by brethren for more laborers." It is further stated, that several English Missionary societies have already sent new laborers to India and are preparing to send more still.

"THE TWO ASSEMBLIES."—The New York *Evangelist*, or a correspondent of that paper, writes a brief reply to an article, in the last number of the *Expositor*, on the two Assemblies, in which it is denied that the New School have receded from the ground they occupied, at the time of the division of the Church, with regard to ecclesiastical Boards. The writer says—"We have uniformly maintained the right to use our Church or voluntary organizations in doing our Christian work. On this ground we stand more firmly than ever. To this noble basis of Christian freedom the Old School Presbyterian Church is now returning, after vainly attempting to compel their congregations to patronize exclusively ecclesiastical organizations." This entire statement, however believed by the writer, is wholly untrue, as all the discussions at the period referred to will show. It is not true, that the Old School ever attempted "to compel their congregations to patronize exclusively ecclesiastical organizations;" and, of course, it is not true, that we have receded from this ground. It is not true, that the New School contended simply for "the right to use the Church or voluntary organizations." They opposed ecclesiastical Boards *in toto*; and, therefore, the Assembly of 1836, in which they had the majority, refused to have a Board of Foreign Missions, which had been determined upon by the preceding Assembly, in which the Old School were in the majority. Proof of these facts is easily obtained.

When the writer represents us as "taunting" the New School on account of these charges, he is guilty of a misrepresentation unbecoming a Christian man.

ACADEMY OF MUSIC A FAILURE.—The *Presbyterian* states, that the Academy of Music, or great opera house in Philadelphia, is likely to prove a failure. This is attributed in part to the licentious character of many of the performances. "Some of the operas," says the *Presbyterian*, "were so atrocious in their plots on the score of morals, as really to be suited to the tastes of only the corrupt audiences of Paris, Florence or Vienna. The more moral part of the secular press expostulated without effect on the subject, and repetitions of the abominable sentiments, tricked out with all the artistic graces of the musical composer, were forced on the ears of the wives, mothers and daughters of Philadelphia."

The truth is, theatres and operas never have been, and never can be purified.

THE OLD SCHOOL PRESBYTERIAN CHURCH ON SLAVERY.—Such is the title of a pamphlet of forty-eight pages, a copy of which some one has sent us, printed on very cheap paper, the author of which is “James Patterson, D. D., President of Westminster College,” and which was published in 1857. The design of this pamphlet seems to be, first, to make the impression, that the Presbyterian Church, once anti-slavery, has become eminently pro-slavery; and, secondly, to exhibit President Patterson’s familiarity with all those adjectives with which Abolitionists have, for years past, bespattered those who refuse to embrace their peculiar notions. We have been accustomed to feel considerable respect for the Presidents of literary institutions, as men of talent and of scholarship; and when we take up a pamphlet, claiming as its author a President, and purporting to contain a discussion of an important, complicated, difficult subject, in regard to which men eminent in learning and piety have held and still hold views different from those of the writer; we naturally expect to see a clear, discriminating statement of the principles involved, and of the positions of the different parties, together with an array of manly argument, with some little of the modesty which true learning ever possesses. Nothing of all this do we find in President Patterson’s pamphlet. He starts off in a full gallop, increasing speed with every page, and rides through at a fearful rate on *adjectives!* The publication (a thousand such might be found amongst the rubbish in the various printing offices in our towns and cities,) seems to have done no great harm.

“**PERSECUTED YOUNG MINISTER.**”—Under this caption we find an article in the *Presbyterian of the West*, copied from the *Chicago Daily Press and Tribune*, introduced by the following editorial remarks: “Our readers have not forgotten the war of extermination which has been waged during the past year against Rev. R. W. Henry, pastor of the South Presbyterian Church of Chicago, by a wealthy and influential member of the North Church and his friends. The following statement will show the progress and present posture of this disgraceful affair. We do hope, the appeal which is made below, will be promptly and liberally responded to.”

We have steadfastly refused to involve ourself in any controversy respecting the affairs of the South Church, preferring to let falsehood and slander have their course for a time. We have, however, thought it not improbable that, ere long, duty would demand of us a full

expose of the matter ; and we are prepared, with facts and documents, to do it effectually. When this shall be done, another leaf will be turned over of the history of the concealed effort to found an Abolition Seminary in the North-West, and another leaf of the history of Dr. Monfort's intrigues. We shall regret to be forced into any further controversy ; but if a still further exposure of such men as Dr. Monfort shall be necessary, we are prepared to make it.

ATLANTIC TELEGRAPH.—This great work, regarding the success of which so many doubts, and fears, and hopes have existed, is at length completed ; and the news of the successful laying of the cable, has produced an extraordinary sensation throughout our country. This triumph of science brings Europe to our very doors ; and now with lightning speed the news from all parts of Europe will be daily carried to all our cities. God is bringing all the nations of the earth closer and closer together ; so that whatever seriously affects one, must affect all. Undoubtedly this mingling of the interests of the different nations has important reference to the great purposes of God respecting his church.

The Atlantic Telegraph fleet sailed from Queenstown on Saturday, July 17th.; arrived at mid-ocean on Wednesday, the 28th.; made the splice at 1 o'clock P. M. on Thursday, the 29th, then separated—the *Agamemnon* and *Valorous* bound to Valentia, Ireland, and the *Niagara* and *Georgia* for Trinity Bay, N. F., where they arrived on the 4th of August. It is 1698 nautical, or 1950 statute miles from the telegraph house at the head of Valentia Harbor, to the telegraph house at the Bay of Bulls, Trinity Bay ; and for more than two thirds of this distance the water is more than two miles deep. The cable was paid out from the *Agamemnon* at about the same speed, as from the *Niagara* ; and the electrical signals sent and received through the whole time were perfect.

LAWRENCE UNIVERSITY.—Our brethren in Kansas are wide awake to the importance of Christian education. By a letter from a brother laboring at Lawrence, we learn that initiatory steps have been taken to found an Institution at that place, to be called, The Lawrence University. We regret that we are unable to accept the invitation so cordially extended to attend, at an early day, a meeting of the Board of Trustees. The following information, which we take from a slip of

a newspaper, sent us from Lawrence, will be interesting to our readers :

The initiatory steps have been taken for the establishment of an institution of learning of a high character, in Lawrence, to be under immediate control of the Presbyterian Church in the United States of America. The school is designed to be of a high moral and religious, but not sectarian character, and to go into operation early in September next. The trustees and directors are elected, and the trustees are instructed forthwith to proceed in the erection of a building, about thirty-six by sixty feet and two stories high. This building is designed only as a wing of the main buildings, which are expected to cost not less than fifty thousand dollars. Dr. Miner, Col. Blood and G. W. Hutchinson have been appointed by the trustees as a committee to solicit contributions in the Territory, in money and lands. It is hoped that the citizens of Lawrence and vicinity will not allow themselves to be surpassed by other portions of the Territory, in their subscriptions for an enterprise that will add so much to the attractions and advantages of Lawrence.

In a pecuniary point of view, holders of real estate in this vicinity will greatly enhance the value of their own property, by upbuilding such an institution in our midst. It is hoped, therefore, that the above committee will meet with a cordial reception in the contributions of our citizens. A lady of boundless energy is already in the field, at the East, raising funds; and her reports show that the project must and will succeed. Several gentlemen of wealth and influence at the East, are also at work. The action of the trustees will appear in print from time to time.

The Directors are—Rev. Wm. Willson, Rev. Richard Cordley, Hon. Chas. Robinson, John M. Coe, Esq., C. E. Miner, M. D., Rev. G. W. Hutchinson, James A. Finley, C. L. Edwards, Lawrence; Rev. F. P. Montfort, Brownville; T. E. Thomas, D. D., New Albany, Ind.; N. L. Rice, D. D., Chicago, Ill.; C. Van Rensselaer, D. D., Philadelphia, Pa.; R. J. Breckenridge, D. D., Kentucky; Rev. H. I. Coe, St. Louis, Mo.; M. W. Jacobus, D. D., Alleghany City, Pa.

The Committee chosen to solicit funds have appointed John Boles, of Lawrence, as agent for the Territory. Mr. Boles will be the active agent of the above named Committee, and is fully authorized to receive subscriptions in cash or real estate, and receipt for the same, in any part of Kansas.

The trustees of this institution met in Lawrence, on Monday, June 28, and permanently organized by the election of the following Board of Officers :

C. E. Miner, M. D., President; Josiah Miller, Esq., Vice President; C. L. Edwards, Secretary; Col. James Blood, Treasurer.

The following, with the above, constitute the Board :

Rev. F. P. Montfort, of Brownville; Rev. Wm. Willson, Douglas County; Col. S. W. Eldridge, Lawrence; James A. Finley, Lawrence; Hon. Wm. Brindle, Lecompton.

MASSACRE OF CHRISTIANS BY MOHAMMEDANS.—In the telegraphic news from Quebec, Canada East, brought by the steamer *Indian*, we find an account of a dreadful massacre of Christians by Mohammedans, at "Jeddah," in Arabia. Twenty persons, including the British and French Consuls, are reported to be victims to this outrage. Attacks of this kind by the Mohammedans have been painfully frequent within the last few months. Christian missionaries have been cruelly assaulted at different points in Syria since the commencement of this year. In January last the house of an American colonist—Mr. Walter Dickson—near Jaffa, was attacked by a party of Arabs, his son-in-law murdered, the wife of the murdered man and her mother brutally violated, and the missionary himself beaten senseless by the guns of the maruders.

In May, at a point farther north—the little town of Zahleh, half way between Beyrout and Damascus—another American missionary (Rev. Mr. Dod) was driven out of his home by the natives, and compelled to take to the mountains under a scorching Syrian sun, with his wife and infant child. This last outrage, however, is represented of a more bloody and alarming character, and will probably demand the interference of England and France, whose representatives are among the murdered. Since the outbreak of the Indian war there seems to have sprung up among the Mohammedan nations all over Asia, a bloody hostility to the Christians; whether that event has had anything to do with the sudden revival of that spirit or not, it is hard to say; but it looks as if it had gained an extraordinary impulse, from the fact that the Mohammedan and Hindoo population of Hindostan were in arms against the great "civilizer" of the Indian peninsula.

The following telegram, from Acting Agent and Consul-General Green, contains a fuller account:—Her Majesty's ship *Cyclops* arrived at Suez from Jeddah on the 3d instant. On the evening of the 15th of June, the Mohammedan inhabitants of Jeddah rose and massacred the Christians. Among the victims were Mr. Page, the English Vice-Consul; M. Eveillard, the French Consul, and his wife, and about twenty others. The English and French Consulates were plundered. The *Cyclops* was anchored about two miles from the town, and during the night some Greeks swam off to the vessel. The next morning two boats sent to the town were attacked and obliged to fight [fire?] on those who endeavored to intercept their retreat. On the 19th, the Governor-General of the Hedjaz, who was at Mecca, arrived with eight hundred men. The *Cyclops* left Jeddah on the 24th, and brings up the Christians who escaped, including the daughter of the French Consul and the French interpreter, both badly wounded, and twenty-four others.

"Ye shall know the Truth, and the Truth shall make you free."

THE

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A

MONTHLY PERIODICAL,

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N. L. RICE, D. D., EDITOR.

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THE TRINITY.

All who believe that Jesus Christ is truly divine, do also believe in the *personality* and *divinity* of the Holy Spirit. All the scripture evidences which sustain the former doctrine, therefore, do likewise prove the latter. So likewise all the arguments which prove the latter doctrine, are confirmatory of the former. No one, so far as we know, ever held that there are *two* persons in the Godhead. The exceeding importance of this whole subject demands a distinct discussion of the personality and divinity of the Holy Spirit, and of the doctrine of the Trinity. The fact that the only unpardonable sin is that against the Holy Ghost, should teach us to enter upon the discussion with humility and reverence.

The Holy Spirit is either a *person*, possessing personal properties, and performing personal acts; or a divine attribute or influence. Trinitarians assert the former; Unitarians, the latter. "By the Holy Ghost," says Lardner, "I apprehend we are to understand, the miracles of our Savior's ministry, and likewise the miracles wrought by his apostles, and the spiritual gifts bestowed upon the apostles, and other disciples of Jesus, and all believers in general soon after our Lord's ascension, and all the miraculous attestations of the truth and divine original of the doctrine taught by Jesus Christ."

It may be admitted, that the word *spirit*, used with reference to God, is employed in the Scriptures in different senses. It may likewise be

admitted, that there are passages in which it is difficult to determine whether the reference is to the third person in the Trinity, or not. What we affirm and shall try to prove, is—that *the Holy Spirit* is not an attribute or influence of God, but a *Divine Person*. This doctrine is clearly established by the following considerations:

1. The Holy Spirit is represented as performing *personal acts*, such as speaking, teaching, witnessing, &c. Our Lord said to his disciples—"But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you—He shall testify of me—He will convince the world of sin, and of righteousness, and of judgement—When he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will shew you things to come." (John 14: 26, & 15: 26, & 16: 8, 13.) Here observe, first, the peculiar name given to the Holy Spirit, expressive of his office work, viz: Comforter or Advocate, properly applicable only to a person. The same name (*Parakletos*) is applied to Christ in 1 John 2: 1. Christ is our Paraclete or Advocate in one sense; the Holy Spirit, in another. In both cases the word is applied to *persons*. Observe, secondly, the personal pronoun *he* (*o keinos*) applied to the Spirit—"He shall testify," &c. Observe, thirdly, what the Holy Spirit does—he *testifies*; he *teaches*; he *speaks* what he *hears*, &c. Are not these all personal acts? Would any one, not misled by a previously adopted theory, think of applying them to an attribute or an influence? Many similar passages are found in the New Testament. Thus it is said—"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13: 2.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. (1 Tim. 4: 1.) In one of these passages the Spirit speaks authoritatively, and sends forth certain men to the Gentiles; in the other, he utters a prediction respecting future events. Both these are properly personal acts. In the 8th chapter of the Epistle to the Romans, the Spirit is said to *bear witness* with our spirits that we are the children of God. Now, as we or our spirits with whom the witness is borne, are persons; so also is the witnessing Spirit. In the same chapter, the Spirit is represented as teaching us what to pray for, as making intercession for us with groanings that cannot be uttered; and it is said—"He that searcheth the hearts, knoweth what is the mind of the Spirit." Interceding is a personal act; and since God knows *the mind* (*phronema*), of the Spirit, that is, the will of the Spirit, he must be a person.

2. The Holy Spirit has *intelligence* and *affections*, and is, therefore, a person. "The Spirit searcheth all things, yea the deep things of God." (1 Cor. 2: 10, 11.) Consequently the Holy Ghost *teacheth* wisdom, and the words in which it is to be communicated to others. The Holy Spirit is *grieved* by the sins of believers. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4: 30.) Now, in whatever sense the word *grieve* may be understood, it can apply only to an intelligent person. The spirit is *displeased* with the sins of his people.

3. Two of the most remarkable passages in the Bible are those which speak of the sin against the Holy Ghost, and of Ananias and Saphira as lying to the Holy Ghost. With regard to the former, our Lord teaches thus: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto them. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Math. 12: 31, 32.) Mark records the language thus: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit." (Mark 3: 28-30.) If there can be such a thing as blasphemy against an *attribute* or an *influence*; is it conceivable that such blasphemy can be more criminal, than blasphemy against God, and of course, against all his attributes? But here Christ and the Holy Spirit are brought into close connection, and are spoken of as distinct persons. As Dr. Owen remarks—"They are spoken of with respect unto the same things, in the same manner; and the things mentioned are spoken concerning them universally in the same sense. If the Holy Ghost were only the virtue and power of God, then present with Jesus Christ in all that he did, Christ and that power could not be distinctly spoken against; for they were but one and the same."

And here, in passing, we may gain some tolerably distinct idea of the sin against the Holy Ghost. Since it is *blasphemy*, it must consist *in words uttered*; and inasmuch as the Jews committed this sin by ascribing the works of Christ to "an unclean spirit," the sin would seem to consist in attributing the work of the Spirit to satanic influence. Yet other malignant language uttered against the Spirit and his work, may amount to the same sin. Perhaps it was not the design of our

Savior to define this awful sin precisely. The line beyond which mercy goes not, is obscurely drawn, that men may not venture too near.

Ananias and Saphira perished by a dreadful judgement, because Satan inclined their hearts "to lie unto the Holy Ghost." To lie to an attribute or an influence, is an absurdity. The Holy Ghost is, therefore, a person; and that He is a truly Divine person, is clear, because Peter said, that in lying to the Holy Ghost they "lied unto God." (Acts 5.)

The attempt has been made to evade the force of this argument by saying, that *personification* is a common figure in the Scriptures; that *charity*, for example, is spoken of as a person. (1 Cor. 13.) "Charity envieth not—seeketh not her own—rejoiceth not in iniquity—believeth all things," &c. The frequency of the use of this figure in the Scriptures is admitted; but it never occurs in such way as to mislead any one. No one ever imagined, from the language of Paul respecting charity, that it was a person. But if the language of the Scriptures respecting the Holy Spirit is to be thus understood; it has certainly misled ninety-nine hundredths of all the readers of the sacred volume. This cannot be admitted. No correct speaker or writer ever uses figurative language, so as to mislead the most careful hearers or readers.

When the truth is established, that the Holy Spirit is a person, not an attribute or an influence, his Divinity follows, of course. No one, so far as we know, has admitted the former, and denied the latter. The Holy Spirit is omnipresent; for he dwells in all the people of God, everywhere and at all times; and his influence is exerted, wherever the Gospel is preached. He is omniscient; for he is acquainted with the necessities of all the saints, and makes intercession for them—yea, he searcheth the deep things of God. But a most conclusive proof of both the personality and the Divinity of the Holy Spirit, is found in the Lord's direction, that baptism shall be administered "in the name of the Father, and of the Son, and of the Holy Ghost." The administration and reception of baptism must be regarded as a solemn act of worship. It is the consecration of an immortal being to the service of God. Can there be a greater absurdity, than to suppose that this sacred ordinance is directed to be administered in the name of God, and in the name of a creature of God, and in the name of an attribute or an influence of God? Lardner paraphrases the great Commission thus: "Go ye therefore into all the world, and teach, or disciple all nations, baptizing them into the profession of faith in, and an obligation to obey, the doctrine taught by Christ, with authority from

God the Father, and confirmed by the Holy Ghost." Thus the very same language means one thing with reference to God the Father, a totally different thing with reference to Jesus Christ, and a third thing totally different from both these, with reference to the Holy Spirit! So difficult is it to compel the Scriptures to harmonize with Unitarian views.

The Divinity of Christ and the personality and Divinity of the Holy Spirit being established, the doctrine of the Trinity is, of course, established. That is, the Scriptures do teach that there is one only true God, existing in three persons. This sublime doctrine is purely one of Revelation. The works of God reveal his attributes, but not the mode of his existence. This last only God himself can reveal; and, therefore, we must go to his word for all the light we can hope to gain. In the doctrine of the Trinity there is profound mystery—mystery which the mightiest angel cannot comprehend; but there is no contradiction or inconsistency. It would be a contradiction to say, that God is three and one in the same sense; but to say that he is three in one sense and one in another, is not contradictory. Every man is two in one sense, and one in another. He possesses two natures, which may be and are separated.

This great doctrine, it may be admitted, is less clearly revealed in the Old Testament, than in the New. Nevertheless very clear traces of it are found all through the Scriptures of both Testaments. The language in Gen. 1: 26, is most naturally understood in this way—"Let us make man in our image, after our likeness." And still more obvious is the reference to a plurality of persons in the Godhead, in the following language: "And the Lord God said, Behold, the man is become as *one of us*, to know good and evil." (Gen. 3: 21.) There is distinct reference to a plurality of persons in Ps. 110: 1—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot-stool." The same thing is observable in Isaiah 48: 16. "And now the Lord God and his Spirit hath sent me."

But in the New Testament we constantly meet this sublime doctrine. Two of the most remarkable passages are the Apostolic commission, already quoted, and the Apostolic benediction. The latter reads thus: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. 13: 14.) The three persons of the Trinity are brought to view in their official work, in Eph. 2: 18. "For through him we both have an access by one Spirit unto the Father." We come to God the Father, through the mediation of his Son, by the aid of the Holy Spirit.

The practical working of Unitarianism affords a very conclusive argument in favor of the doctrine of the Trinity. In the first place, it leads to very low views of the inspiration of the Scriptures. No one is surprised to hear a Unitarian preacher deny their plenary inspiration. In the second place, the rejection of the doctrine of the Trinity leads to the rejection of every leading doctrine of the Gospel. The total depravity of men, the doctrine of the atonement, the sanctifying influence of the Spirit, find no place in a Unitarian creed. And then the Gospel, as preached by Unitarians, is *powerless*. It is attended with none of the effects which it produced under the ministry of the Apostles. Under the preaching of Peter, three thousand Jews "were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Who ever knew impenitent men to be thus affected under the preaching of Unitarians? Unitarianism is incapable of aggressive movement upon the world. In New England it was simply the falling away of certain ministers and churches who had professed an orthodox faith; but it has done little, very little to propagate itself in this country or in any other. It gathers members who fall away from orthodox churches, rather than draws them from the world. Arianism arose in the West, in the beginning of this century, in a powerful revival, which began under orthodox preaching. Being born in a time of unprecedented excitement, it displayed, for a time, something of the same spirit; but it has long since become nearly as powerless as Unitarianism in New England. A revival of religion is as incomprehensible to Unitarians generally, as the New Birth was to Nicodemus. This any one may see by reading the comments of Unitarian editors on the glorious work of grace with which our churches have recently been visited. A Unitarian prayer-meeting is regarded as a strange thing, rarely seen in this world.

Still further, the change wrought by Unitarianism upon those who embrace it, is almost too slight to be noticed. The Theatre—that most corrupt and corrupting of the world's amusements—finds earnest advocates in the Unitarian pulpit. Indeed it seems to be the aim of modern Unitarian preachers to obliterate the distinction between the church and the world. The ordinances are administered indiscriminately to the professed convert and the mere hearer, or equally neglected by both. In support of these statements we need only refer to the discussions in the Unitarian Convention, noticed in our last number.

In the Gospel we read—"All Scripture is given by inspiration of God, and is profitable," &c. The Gospel "is the power of God unto salvation." The true convert is "created anew in Christ Jesus"—

"has passed from death unto life." The faithful disciple is "not conformed to this world." What a contrast between these declarations respecting the Gospel and its effects, and the faith of Unitarianism and its fruits!

There are, indeed, profound mysteries involved in the doctrine of the Trinity, and in the union of the human and divine natures of Christ; but so are there mysteries in the very being of God, and in all his attributes. Indeed where can we turn our eyes without encountering mysteries? "Who by searching can find out the Almighty to perfection?" Let us finite, ignorant beings sit devoutly at the feet of the Great Teacher, and learn wisdom at his mouth; and let us humbly adore the Triune God, the Father, Son and Holy Ghost.

THE WORD "MYSTERY."

The word *mystery*, in our translation of the Scriptures, occurs only in the New Testament; but here it occurs frequently, and it is a word of so much importance, as to justify a somewhat particular inquiry into its meaning or its different meanings.

The Greek word *musterion*, translated *mystery*, signifies literally *something concealed—a secret*. There are two classes of concealed things or secrets in relation to human knowledge, viz: those which are unknown, simply because undiscovered or not revealed; and those which are, in their nature, incomprehensible to the human mind, and which, therefore, cannot be revealed. In the former sense, the truths of science, discovered from time to time, were previously mysteries, though now well understood; in the latter, the selfexistence of God is a mystery, and so is the mode of his existence. There is some danger that the reader of the Bible may misunderstand the word, because its most ordinary meaning, as now used in the English language, viz: something incomprehensible, is not its ordinary meaning in the sacred volume. Indeed one learned author, Dr. George Campbell, has contended, though we think incorrectly, that it has not this meaning in any single passage of Scripture.

The most common meaning of the word *mystery*, as used in the Bible, is *a secret—something formerly unknown to men and which would never have been known, had not God revealed it.* Thus the Gospel, embracing the entire plan of salvation, is called a mystery. Paul requested the prayers of the Ephesian Christians, "that I may open my mouth boldly to make known the mystery of the Gospel." (Eph. 6 : 19.) In the same sense it is used in 1 Cor. 2 : 7. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world to our glory." The whole plan of salvation, which could never have been known, but by revelation, is properly a *mystery*.

The word *mystery* is frequently used with reference to some particular truths of the Gospel, or some of the Divine purposes respecting it. Of the resurrection of the righteous, Paul says—"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." ("1 Cor. 15 : 51, 52.) The doctrine of the resurrection is emphatically a doctrine of revelation, which only God could make known. It is, therefore, a mystery. For the same reason, the purpose of God to call the Gentiles into his kingdom, and to place them on an equality with the Jews, is called a mystery. Thus Paul writes to the Ephesians: "How that by revelation he made known unto me the mystery, as I wrote afore in a few words, whereby when ye read ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (Eph. 3 : 4, 6.) In the same general sense the word is used with reference to the design of God in permitting the strange blindness of the Jews. "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." (Rom. 11 : 25.)

In a sense somewhat different to the word *mystery* is used in 2 Thess. 2 : 7. "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." The mystery of iniquity, Mc. Night remarks, is a scheme of error not discovered, whose influence is to encourage iniquity. He, therefore, paraphrases the passage thus: "For the hidden scheme of corrupt doctrine on which that wicked tyranny is founded, and the pride, ambition and sensuality which are nourished thereby, already inwardly worketh among the

false teachers, only till the heathen magistrates, who now restrain them, be taken out of the way." Accordingly the appropriate name given to Rome, in the Book of Revelations, is "MYSTERY, *Babylon* the Great, the mother of harlots and abominations of the earth." (Rev. 17: 5.) This great system of error arose in concealment; and in the same spirit Rome has ever carried on her dark designs. Dr. Campbell thought, and with some plausibility, that the word *mystery* here has reference to the allegorical meaning of the vision of the woman. In a sense somewhat different from either of the preceding, the word *mysteri* is used with reference to truths conveyed in parables or symbols. Thus our Lord said to his disciples—"Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables." (Mark 4:) The explanation of the parable of the sower was the unfolding of the mystery. In Rev. 1: 20, we read—"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

There are, we believe, only two passages in the New Testament, in which the word *mystery* signifies that which is incomprehensible. The first of these is Eph. 5: 32. "This is a great mystery; but I speak concerning Christ and the church." The Latin Vulgate here reads—*sacramentum hoc magnum est—this is a great sacrament*; and accordingly the church of Rome, referring the language to the marriage relation, places marriage amongst her sacraments. But the word *mysterion* undoubtedly has reference to the union between Christ and his people; and the idea is, that this union is incomprehensible. Dr. Campbell gives a different view of the meaning of the word here—referring it to the marriage relation as illustrating the union between Christ and his church; and he thus paraphrases the language: "This is capable of an important and figurative interpretation, I mean as it relates to Christ and the church." But this exposition seems forced and unnatural. Dr. Hodge understands the language as expressive of the incomprehensibility of the union between Christ and believers; and this is doubtless the true view.

The second passage to which we referred, is, Tim. 3: 16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Dr. Campbell confidently gives the following as the meaning of this passage, viz: "Great unquestionably is the divine secret, of which our

religion brings the discovery; God was manifest in the flesh," &c. If this exposition is correct, the word *mystery* is here used in its more ordinary meaning, viz: that which could be known only by revelation. But if the reference be more directly to the incarnation of the Son of God; then the word *mystery* signifies that which is incomprehensible. Some of the ablest commentators understand it as including both ideas, viz: a truth which could never have been known, unless revealed, and a truth which is in its nature incomprehensible. It is a system of truth, having the incarnation of Christ as its central truth, the tendency of which is to *godliness* or true piety.

The word *mystery* conveys to our minds two important ideas! The first is, that the system of truth contained in the Scriptures rises incomparably higher than the wisdom of man. If it is true, as most certainly it is—that "the world by wisdom knew not God;" it is even more emphatically true, that human wisdom cannot teach us how to approach God, nor throw any light upon that world which lies beyond the grave. The Gospel "is not after man." It came not from man, nor is it agreeable to man unrenewed. It is "the wisdom which is from above," even the "manifold wisdom" of God. It calls us "out of darkness into his marvellous light." It imparts to the child a wisdom superior to that of the greatest philosophers. It lights up the path of life, and unveils the eternal future. "O how love I thy law."

The other truth is—that the Gospel brings to our view incomprehensible mysteries. It not only reveals truths to which the human mind could never attain, but truths connected with which there are the sublimest mysteries. "GREAT is the mystery of godliness." With the spirit of humble disciples, let us receive the precious truths which God conveys to our feeble intellects; and with the adoring humility of Paul as he contemplated the profound mysteries connected therewith exclaim,—“O the depth of the riches both of the knowledge and of the wisdom of God! how unsearchable are his ways, and his judgments past finding out.” Nature’s works abound with mysteries beyond our comprehension. How much more mysterious are the nature of Jehovah, and the mode of his being, and the counsels of his wisdom. The whole Gospel is a *mystery*—that is, a system of truth which never could have been known, but by revelation; and it brings to view things which finite minds cannot comprehend.

INTERESTING CONVERSATION WITH A SKEPTIC.

Nearly twenty years ago, there was a revival of great power in a church in which we were laboring. In that vicinity resided a man of deservedly high standing, a man of cultivated mind and of general reading. He was now advanced in life, and was generally known to be skeptical in his opinions. His father had been an infidel; and he had, in early youth, adopted the same opinions. Having an eminently godly wife and a number of relatives who were decided Christians, he often found it necessary to defend his opinions; and indeed he had read more on both sides of the question, than any man with whom we remember to have conversed. His opinions were not of the low and degrading type of most of the infidelity of the present day. Like Franklin, of whom he often reminded us, he was a Deist, believing in the being of an infinitely perfect God, and his providence over the affairs of men. He had witnessed several revivals; and yet his philosophy, he thought, gave the true explanation of religious excitements. They occurred chiefly amongst women and young people; and it was not very difficult to awaken their sympathies and their fears.

The revival just mentioned presented the subject to his mind in a new light, and started questions which he could not satisfactorily answer. There were some twenty or more men in the town so nearly of the same age as to be familiar acquaintances, most of whom attended more or less frequently the Presbyterian church. These men, now arrived at mature years, and having successfully passed through several seasons of religious interest, our friend thought beyond the reach of those appeals which affected younger persons and females. Unaccountably to him, however, the revival began amongst this class of men. As the weather was inclement, and he resided in the country, he was not present at the commencement of the protracted meeting; but hearing that several of the men in whose stability he had much confidence, were amongst the inquirers or had already professed conversion, he hastened to town to inquire into this strange state of things. He attended preaching, and found us without assistance, preaching in our accustomed manner the truths of the Gospel. He heard no strong appeals to sympathetic feelings, and witnessed but little that he could call *excitement*. Yet the work went on powerfully amongst the *men*

He was more than ever astonished, and acknowledged that his philosophy was at fault. As we met him on the street he said—"There is a remarkable state of things in your church. There are some things about it I cannot very satisfactorily explain. I wish you would come out and see me. I have read and conversed so much on this subject, that I do not know whether I can hope to hear anything new; but I should be glad to converse with you." We promised to visit him, and the time was fixed. At the appointed time we went, soon after breakfast, and found him waiting. We had fire in a room to ourselves; for, said he, "I have no wish that my sons should hear my sentiments."

This was the most interesting conversation of the kind we ever held, and the most protracted; for it occupied the most of two days. Knowing him to be a man of extensive reading, and that he had read much on this particular subject, we were satisfied that if there were unanswerable arguments against the inspiration of the Scriptures, he could present them. Being ourself a young man, we entered upon this discussion with deep solicitude for the result, and we trust, with earnest and believing prayer. To give even a tolerably full outline of this conversation, at this distance of time, would be impossible; yet some of the prominent topics discussed, together with the method of handling them, are so deeply impressed on our mind, that we can never forget them. We will try to give a very brief outline of the conversation upon the points most distinctly remembered.

Said our friend, as we were entering upon the investigation,—“I fear, I shall wound your feelings, if I shall freely state my objections to the inspiration of the Scriptures.” We replied—“Give yourself no uneasiness on that subject. All I ask is—that you will *reason fairly*. Please to state your objections with the utmost freedom.”

FIRST OBJECTION.—“A revelation from God, it has seemed to me, should and would be *universal*. The whole world should have it. Now, only a small portion of the human race possess the Scriptures.”

ANSWER.—1. “The revelation contained in the Scriptures *was* universal. It was made to Adam, then to Enoch, then to Noah and his family. But the knowledge of it has been lost through the wickedness of men; just as the knowledge of the Gospel has been nearly lost in the country where it was first preached by Christ and his Apostles. Paul explains this point, when he says of the pagan nations—“Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, &c. And even as they did not like to retain

God in their knowledge, God gave them over to a reprobate mind," &c. (Rom. 1: 21, 22, 28.) You will scarcely insist, that God, after having revealed to men his will, was bound to interpose to prevent them from losing it."

2. "But if *universality* is to be the test of religious truth, what becomes of *Deism*, which is your creed? According to your creed, there has been no *fall* of man, and men are not by nature depraved. They are, therefore, disposed to learn religious truth. Now, you hold that God has sufficiently revealed himself in his works; and yet it is a fact, that very few in any age or country have understood this revelation. You have read extensively on the subject; allow me to ask, whether you have ever found a *Deist* in any country where the Bible has not been known? I mean, one whom you are willing to acknowledge as a fair representative of the Deistical creed."

"I never thought of that."

"I wish you would think of it; and if you can find a Deist where the Bible has not been known, report him to me. My mind has been turned to this subject; and I have been able to find no such character. Socrates and Plato, I know, are thought to have approached the truth. But I think, you will scarcely acknowledge either of them as enlightened Deists; for even Gibbon says, the God of Plato resembled an *idea*, rather than a God. Now, if it be true, that Deists are found only in christian lands; is it not pretty clear, that you Deists have gotten your light from the Bible, and then claimed it as *the light of nature*? When once we have the idea of God and his perfections, it is easy to see in his works the evidences of his being and of his attributes; but the question is, whether men, without having gained these ideas from the Bible, have ever got them from the works of nature. But do you not see, that in making *universality* the test of religious truth, you overturn your own creed!"

"I believe, I must give up this argument."

SECOND OBJECTION.—"The account given in the books of Moses, of the conduct of the Jews in the journey from Egypt to Canaan, is absolutely incredible. I cannot believe that if they had seen the stupendous miracles they are reported to have seen, they could have rebelled and murmured, as they are said to have done. The argument seems to me conclusive; and I recently silenced completely a christian friend who was trying to convert me to his views. I illustrated the argument thus: 'You are anxious to convince me of the inspiration of the Scriptures, and are not able to do it. Now suppose you had the power to command the earth to open at our feet, as it is said to have

opened to swallow up Korah, Dathan and Abiram, in proof of the truth of the Bible. It opens and closes at your bidding. Do you not believe that I would be convinced?" This argument stopped my friend."

ANSWER.—"My dear sir, the argument is all on my side of the question."

"How can that be?"

"Why, in the first place, you will admit, that a man's testimony against himself is good. Or, in other words, men, when charged with wrong doing, will justify themselves, if they can. Will they not?"

"Certainly, this is human nature."

"Well, the Jews rebelled against Moses, and sinned against God. He reprov'd them sharply, and referred them to the miracles they themselves had witnessed. Why did they not turn upon him and say: 'We have seen no such wonders as you talk of. You have given us no such evidence that you are sent of God.' Would not such a reply have been the very best defense they could make? and would they not have made it, if they could? But they admitted the miracles, though in so doing they condemned themselves; for it is historically true, that in every age the Jews have held the books of Moses to be inspired, and have believed that the miracles there recorded were actually wrought. Will you not admit their testimony against themselves?"

"This is a strong view of the case, I acknowledge. It had not occurred to me."

"I have still another answer. Miracles cannot change the hearts of men. They only afford evidence to establish the truths they are wrought to prove. Now, do you not know many men who believe the Bible to be true, and consequently that not only duty, but their highest interests require them to be Christians, who nevertheless do not act upon these convictions? Now, you contend that it is incredible that the Jews should have acted contrary to their convictions; when you see men around you habitually doing this very thing!"

"My argument, I must acknowledge, will not stand the test."

THIRD OBJECTION.—"The doctrine of *eternal punishment* seems to me inconsistent with the perfections of God. I cannot admit that God can finally abandon any of his rational creatures. I have entertained a view of this kind: I suppose men to be passing through a succession of states. If a man live uprightly in the present life, he will rise in the scale of being in the next state, and so on. If he be not a virtuous man in this life, in the next state he will descend in the

scale; and thus, continuing vicious, he may descend lower and lower, through an indefinite number of states of being; but even at the lowest point, he may begin to reform and to rise into higher states. This is my theory; and it seems to me to be sustained by reason."

ANSWER.—"Allow me to reply, first, that we are not competent to judge correctly concerning the demerit of sin against God, or what would be a just penalty. We are familiar with sin, and are ourselves tainted with it. It is not strange, therefore, that we should look leniently upon it. Besides, no one can judge correctly respecting the proper penalty for the transgression of a *civil* law, unless he understand the importance of the law, and the evil effects likely to flow from the transgression of it. To the mind of a child, the penalty attached to the crime of *forgery* would appear cruel. We are not impartial; we have not the data on which to form a judgment; and probably our minds are less capable of understanding the whole bearings of the case, than the mind of a child to understand what penalty should be inflicted upon the forger."

"In the second place, you will acknowledge, that the longer a man continues in an evil course, the less likely he is to abandon it. If, for example, you knew a man who had, for sixty years, been a liar or a dishonest man, you would scarcely expect to see a radical change in him. Now the Bible teaches, that the man who, in spite of all good influences, continues to sin to the end of the present life, will continue to sin in the future state; and, of course, he will be unhappy. The doctrine certainly is in accordance with all we know of the effects of habits of wrongdoing; and there is no evidence that in the next world there will be any good moral influences more powerful, or as powerful as those exerted here. If not, then, he who died in sin will continue to sin."

"Again,—the penalty attached to any law must depend upon the importance of the law, and the strength of the disposition to transgress it. If a certain civil law is essential, not only to the well-being, but to the existence of the State, and if the disposition to break it be prevalent and very strong; then a wise legislature would increase the severity of the penalty, till it became strong enough to sustain the law. In such a case, he who would propose a milder penalty, would simply encourage the vices which would ruin the State. Now, my dear sir, think what must be the effect of your views upon the morals of men. The Scriptures contain a perfect moral code. The reward of obedience is eternal life; the penalty of disobedience, eternal death. You know there are multitudes who believe this law to be from God; and yet,

in spite of the greatness of the reward and the penalty, they continue to transgress. You propose to diminish both of these motives *infinitely*; what must be the effect upon morality? When we consider the prevailing disposition of men to sin, does it not appear that there is wisdom in the greatness of the reward and of the penalty? Is it not better to present strong motives to prevent men from sinning?"

Our friend, who well understood the force of reasoning, and who would not cavil, dropped his objection, and passed on to another.

FOURTH OBJECTION.—“The Bible evidently teaches the doctrine of Divine Sovereignty, as it is called, and this doctrine I cannot receive. It seems to me inconsistent with the benevolence, not to say the justice, of God. Many years ago, a friend urged me to read the New Testament through. I consented. I began, and read on till I came to John 12: 39, 40. ‘Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.’ This was too much for me, and I closed the book.”

ANSWER.—“Excuse me, but you *do* hold the doctrine of Divine Sovereignty; and as it stands in *your* creed, there is something very objectionable.”

“You are certainly mistaken.”

“I think I can satisfy you that I am not mistaken. The peculiar feature of this doctrine to which you object, is—that it represents God as making a difference in the treatment of men, which is not founded upon a difference of character and conduct. Is it not so?”

“It is so.”

“Now you believe in the doctrine of Divine providence. There, for example, is a man born blind, whilst his brother is born with the inestimable blessing of sight. This is a very great difference, which cannot be referred to any difference in the character and conduct of the individuals. There is another man born with a feeble constitution, in which are the seeds of fatal disease, whilst his brother is born with a robust constitution.”

“These are important differences, I grant; but they do not relate to the moral character and the future destiny of men.”

“True, but they are differences which affect their happiness very seriously. Now, if God may make such differences in giving or withholding blessings, who can decide *how far* he may go? Besides, there *are* differences which affect the moral character and future destiny of men. There, for example, is an individual born of enlightened and vir

tuous parents, who wisely train his mind, his affections and habits. His life is spent in the practice of virtue; and, according to your creed, he rises higher in the next state. But there is another, who is born of ignorant, degraded, vicious parents; and from early childhood his character is formed under the most demoralizing influences. He lives a vicious life, and sinks into deeper degradation and misery in the next state. The former may continue to ascend, and the latter to descend, according to your theory, until the distance between them shall be immeasurable—the one being an angel and the other a devil. This wonderful difference is, traceable to the providence of God, which gave to each individual his parents. Again, one is born in the darkness and corruption of India or Africa; another is born in our own enlightened country. You cannot deny these providential differences, and you cannot doubt that they do affect the moral character and future destiny of men; can you give any satisfactory explanation of them?"

"They must be regarded as beyond our comprehension."

Just so; but your creed has the worst of it. For you do not admit the trial and fall of man; and, therefore, you reject the doctrine of original sin and depravity. Consequently in the case of the individual born blind, or sickly, or of vicious parents, or in pagan darkness, there is *suffering without sin*. This looks very much like injustice. In *our* creed there is suffering, indeed, but not suffering without sin. If we admit that we both have some difficulties to contend with; I think you must acknowledge yours to be greatest. I could not believe the doctrine of Divine sovereignty, as it stands in your creed."

"The view you present has great force, I acknowledge; but there is one very serious difficulty it does not remove. The passage to which I referred, and which confirmed by skepticism, not only teaches that the Jews *could not* believe, but affirms that God hardened and blinded them, lest they should be converted. Can you believe, that men are ever so despoiled of their free agency, that they *cannot* do their duty?—and, above all, that God hardens them in sin, so that they may not do it?"

"My reply is, in the first place, that the words *can* and *cannot* are used in senses widely different, both in the Bible and in common conversation. I may say of a child, he *cannot* lift an hundred pounds; and he *cannot* understand the science of astronomy. The word *cannot* here occurs twice in the same sentence, but in widely different senses, as the connection shows. Then again we say of an irritable man, he *cannot* govern his temper. Here the word *cannot* is used in a third sense. You would readily excuse the child in both the cases

mentioned; but you would not so readily excuse the ill-tempered man for his violence. Thus of Joseph's brethren, who sold him into Egypt, it is said—"They hated him, and could not speak peaceably to him." Here is a *cannot*, but they were not excusable, and did not excuse themselves. Now, faith is a matter not of the intellect only, but of the *heart*; and the inability of the Jews to believe, was like that of Joseph's brethren—it was the result of prejudice and hatred."

"So it may have been; but remember, God is said to have hardened their hearts."

"True, but there are two ways of hardening men's hearts. The one is by exciting and influencing them to sin; the other is by withdrawing from them all softening influences. If you would make water hard and solid, you would simply abstract the caloric from it, and then solidity is its natural state. Now the Scriptures do not teach, that God ever *influenced* or *disposed* men to sin; but they do teach, that he sometimes withdraws from wicked men those good influences which they have abused and resisted. Or, as Paul explains it,—“For this cause, (viz: their persevering wickedness) God gave them up unto vile affections.” (Rom. 1: 26.) Thus he hardened the heart of Pharaoh; and thus he hardened the Jews.”

"Your explanations, I confess, place the subject in a new light. I believe, I shall be obliged to waive this objection."

"You must admit the doctrine of divine sovereignty, or give up the doctrine of Divine providence, and thus run into practical atheism."

FIFTH OBJECTION.—“The conduct of professing Christians has gone far to confirm my disbelief of the Bible. They profess to be guided by a perfect rule, and to have experienced a supernatural change; and yet in not a few cases their conduct is far from being unexceptionable.”

ANSWER.—“True, there are amongst professing Christians not a few unworthy persons; but you forget, that Christ said, the wheat and tares grow together until harvest. There is no way of preventing some hypocritical and self-deceived persons from entering the church. It is even true, that all Christians are imperfect; that is, they fail to come up to their own rule. But this fact seems to me to afford an argument for the inspiration of the Scriptures; for it shows that the Bible is better than the best of men. This could not be, if men made it. Now, the Mahometan can be perfectly consistent—he can come fully up to his rule. It was made by man, and made to suit man in his imperfection; but he who would come up to the requirements of the Bible, would be a perfect man. The fact that its moral code is perfect, demonstrates that God is the author of it.”

"I cheerfully acknowledge, that the Bible teaches a very pure morality; but I cannot admit this fact to be a proof of its inspiration. It seems to me to prove no more, than that that it is better than any other system of religion—perhaps the highest effort of the human mind in this direction."

"It is certainly superior to Deism. Did you ever know a man to improve in morals by abandoning the belief of the Bible for that of Deism?"

"Comparisons are invidious."

"Not always. We may safely judge of moral principles, and of systems of religion, by their effects upon the morals of those who sincerely embrace them. Virtue, you will admit, is nothing but obedience to moral and religious truth; as Gibbon says, 'The primitive Christians demonstrated their faith by their virtues.' Now if Deism has in it more truth than Christianity; the man who gives up the latter for the former, would hold more truth and less error, and would become a better man, a better husband, father, neighbor, citizen. We can point to many who, by abandoning Deism for Christianity, have become better men. Can you furnish any example of the converse of this?"

"I am not sure, that I can."

"Then, the argument is ours. We have more truth than you."

"Still you may not have *unmixed* truth, and therefore not *inspiration*."

"We can test the question about unmixed truth in this way: Examine carefully the faults and imperfections of Christians, and see whether any of those imperfections are caused by adhering to the Bible in spirit and in act, or whether all of them result from a departure from Bible teaching. If the former be true, then the Bible is imperfect and, therefore, not inspired; if the latter, then the Bible is perfect, and therefore, inspired. Can you mention any moral imperfection, which you have observed in any Christian, which you could say was produced by adhering to the Bible?"

"I am not prepared to say that I can."

"Then again the argument is strongly with us."

Over this and much more ground we passed, examining each point till our friend abandoned his objection, till near the close of the second day, when he advanced and abandoned his last argument. He was much affected, and said, with tears: "I have been wrong so long, that fear I shall never get right. I have had increasing fears, for some years, that my opinions might not, after all, stand the test." We an-

swered—"This very fact affords a very forcible argument against them. You have been prejudiced in favor of these views; and yet as your mind has matured, and you have extended your investigations, they seem to grow weaker. Is it not apparent, then, that they lack evidence to sustain them? Precisely the reverse of this is true with regard to Christians. The more thoroughly they examine the evidences of the inspiration of the Scriptures, the clearer and more conclusive do those evidences become."

"I think, I sincerely desire to know the truth."

"But have you not adopted an unsound and unsafe method of examining the great subject? Your objections are chiefly abstract and philosophical. They go into a region where the human mind cannot safely pursue investigations. The subjects are in their nature vast, and we have not the data on which to reason. You see, we are too hard for you even in the region of abstractions; but our faith rests on evidences far more conclusive, than most of those I have advanced; for my object has been to meet your objections. But, adopting the same method of reasoning, I can prove that there is no God, by an argument in which I defy you to pick a flaw; and yet the conclusion you know and can prove to be false."

"Let me hear that argument."

"I would reason thus: *Proposition*—If there were an infinitely perfect God, and if he were to create a world, and place rational, accountable, immortal creatures upon it; they would be perfectly holy and happy. *Proof*. In the first place, such a God, being infinitely holy and benevolent, would infinitely prefer that his rational creatures should be holy and happy, not sinful and miserable. In the second place, such a God, being infinite in wisdom, would know how to make a world, with what faculties and powers to endow his creatures, and with what circumstances and influences to surround them, to render it certain that they would always be holy and happy. In the third place, such a God, being omnipotent, would be able to make such a world, and so to endow and locate his creatures, that they would always be holy and happy. *Conclusions*—1st. Since the world with its inhabitants is not such a world as an infinitely perfect God would create; it was not created by such a God. 2d. Since, if there is a God, he must be infinitely perfect, and since the world was not created by such a God, and we have no other proof of the existence of God; there is no God. "There is the argument. Can you detect any fallacy in the reasoning?"

"None."

“Now, you know, it is easy to demonstrate, by a multitude of proofs, which are absolutely conclusive, the being of an infinitely perfect God. Hence I insist that abstract reasoning on these great subjects is dangerous. We cannot decide what an infinitely perfect God should and would do, unless we were ourselves infinitely perfect.”

The conversation closed with an examination of some of the positive proofs of the inspiration of the Scriptures. Whether our friend ever embraced the Gospel, we cannot say; though we know, he manifested a deep interest in it. His sudden death, after we had left the neighborhood, prevented his friends from satisfactorily ascertaining the state of his mind.

Repeated conversations with intelligent skeptics has greatly strengthened our conviction, that a solid argument cannot be framed against the inspiration of the Bible; and our intercourse with such men has abundantly satisfied us, that if ministers of the Gospel were familiar with the ground they really occupy, and knew how to meet their objections, as they may be met; much larger numbers of them would become believers. Within the last few years, infidelity has assumed new and more dangerous forms in our country, and is penetrating more amongst the masses, and even amongst *women*. The whole subject demands the attention of ministers of the Gospel.

DAY OF GRACE GONE.

There is a period within which every individual who hears the Gospel, may be saved; and there is a point beyond which mercy does not extend. This was true of the city of Jerusalem. Jesus wept over it, saying—“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” (Luke 19: 42.) The same fearful truth is taught in regard to individuals, in Prov. 1: 24–31.

How long the period of mercy will continue, in any particular case, none can know. In some instances, as in that of the penitent thief, it has extended almost to the very close of life. In other cases, there

is reason to believe that wicked men live for years after the Spirit has ceased to visit their souls—given over “to a reprobate mind.” (Rom. 1: 23.) We have seen men of four-score years, though very rarely, indeed, give evidence of repentance; and we have seen many comparatively young men, whose consciences appeared to be “seared as with an hot iron.”

There are two ways in which the bounds of mercy may be passed. The first is by blasphemy against the Holy Ghost, which is commonly called the unpardonable sin. In such cases, the sinner, at one fearful leap, passes beyond the reach of grace; and nothing remains, but “a fearful looking for of judgment and fiery indignation.” The second is by the gradual process of hardening in sin. Depraved affections are strengthened, and the conscience is weakened, until the former gain complete sway over the mind, blinding the intellect and perverting the conscience, or silencing its voice altogether. The Holy Spirit often resisted visits the soul no more. In many cases, probably, there are deep convictions, just before the boundary is passed; and a tremendous conflict, before the final choice of sin is made. Then succeeds a fearful quiet, as when the last dreadful groan and deep sigh leave the human body a lifeless lump of clay.

The aggravation of sin is in proportion to the degree of light and the privileges enjoyed; and, therefore, those who have from childhood enjoyed the clear light of the Gospel, and have been placed under decided christian influences, are likely sooner to pass the fearful line, than those less favored. Therefore it was, that our Lord upbraided “the cities wherein most of his mighty works were done, because they repented not,” and denounced against them more terrible judgments than against Tyre and Sydon. (Matt. 11: 20, 24.) Privileges involve responsibilities; and opportunities slighted or despised become dreadful curses.

The uncertainty of the period within which “the long-suffering of God” will wait with us, ought to be a warning to the young, to the middle-aged, to the old, no longer to trifle with Divine grace. “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” (Heb. 10: 26, 30.) The man of business or pleasure may pass the line in the midst of his rapid gains, or in his gayest moments. Angels trampled upon God’s law, and met a fearful doom; it is the peculiar guilt of men, that they tread under foot the Son of God, count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace.

But there are multitudes of persons who are often discouraged and alarmed with the apprehension that they have sinned away their day of grace, or have committed the unpardonable sin. Awakened and anxious persons are often tormented in this way; and so are Christians, when aroused from a backslidden state, or when oppressed with melancholy. For the instruction and encouragement of persons thus troubled, we propose to say a few things.

1. The unpardonable sin is committed by the utterance of blasphemous words against the Holy Ghost. "Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." (Luke 12: 10.) It is malignantly ascribing the work of the Holy Spirit to the devil—"Because they said, He hath an unclean spirit." (Mark 3: 28, 30.) This sin is never committed by those who are troubled with blasphemous thoughts, which they are tempted to utter. The very fact that the temptation is distressing, is the best evidence that the heart is not in such a state as to commit it. Such temptations are likely to assail Christians, when suffering under a severe attack of melancholy. This species of trouble is strikingly described by Bunyan, when he represents Christian as passing through the valley of the shadow of death: "One thing I could not let slip: I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should blaspheme Him that he loved so much before; yet if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence these blasphemies came." Dr. Alexander, in his able work on Religious Experience,—a book which every Christian should possess—gives some striking examples of this species of temptation. Let distressed, tempted Christians know, that such temptations, however distressing, are not the unpardonable sin, nor anything like it, but the devices of Satan, who takes advantage of their melancholy state.

2. Anxiety lest one's day of grace has passed, especially if there be no immediate danger of death, is one of the clearest evidences that it has not passed. "The carnal mind is enmity against God;" and the affections and desires of every unrenewed mind run after things

earthly. So long as the Spirit of God continues to visit the unconverted, they have more or less of conviction of sin, and of religious desires; and the Christian is never entirely without such feelings, even when greatly backslidden. But when God finally leaves the sinner to himself, there is no restraint upon his depraved affections; and such abandonment occurs after the conscience has been seared by continuance in sin. Consequently the mind is left to the blinding influence of evil affections, and to the snares of the devil, unrestrained by an enlightened or sensitive conscience. Then, of necessity, one of three things results, viz:

1st. The sinner embraces some system of ruinous error, presented by the devil, as "an angel of light." For every such system, whilst it holds out the promise of eternal life, not only fails to deliver men from the dominion of sin, but inflames and strengthens some of their evil passions. When the weeping Savior turned from Jerusalem, saying, that the things belonging to her peace were hid from her eyes, the people were not less zealous in their religion than before. They were simply left to "believe a lie." (Thess. 2: 11, 12.)

2d. Or, the sinner, absorbed with worldly pursuits, and unwilling to be disturbed, cherishes deep-seated hatred of religion. He absents himself from the house of God, and is angry if approached on the subject. We do not say, that every one who shows these dispositions, is certainly abandoned of God; but we do say, that one thus abandoned would be likely to manifest them. When the heart is left to itself, it shows its natural enmity to God and his truth.

3d. Or, the abandoned sinner, hardened in heart and seared in conscience, is utterly indifferent to the claims of religion, and turns off every attempt to press the subject upon him with a jest or a sneer. Of such persons our Lord spoke, when he said—"They made light of it (Gospel invitation) and went their ways." (Matt. 22: 5.) We do not mean to say, that all are abandoned of God who treat sacred things with unbecoming levity; but we do say, that such levity, with cavils and sneers, often characterize those forsaken of God.

Now, if what we have said is true, it is perfectly manifest that those who still feel conviction of sin, and anxiety to turn from it and to become true Christians, have not sinned away their day of grace. Their religious interest proves that the Spirit is yet with them. It is true, indeed, that a sinner abandoned of God might be greatly alarmed and terribly distressed in the immediate prospect of death; but should the danger pass away, his fears would be as the morning clouds and he early dew. The alarm experienced by such persons, moreover, is

not of the nature of conviction of sin, which awakens the desire of holiness.

Two conclusions are justified by the preceding remarks:

1st. That no one can safely defer the duty of repentance and faith. We may pass the invisible line at any moment. "To-day, if ye will hear his voice, harden not your hearts."

2d. That no anxious soul, whether professor or non-professor, should be discouraged by the suggestion, either that he has committed the unpardonable sin, or that his day of grace is passed. "Come unto me, all ye that labor and are heavy laden; and I will give you rest." If sin is a burden, this invitation comes to you. The desire to turn to God, proves that God has not turned from you.

RETROSPECT OF LIFE.

Life, in the retrospect, is commonly said to appear short. To us it does not so appear. The true philosophy of the subject is given by Rev. Wm. Jay, in his autobiography. He remarks—"Life is commonly said to appear short, and to some even in advanced years it may so appear; but they have been persons whose condition has been distinguished by much sameness, whose progress seemed to consist in one journey, whose passage has been always smooth, and who have not many things to strike, and, as it were, detain the mind, in looking back. But life to others in retrospect seems to be like a succession of stages, each having its beginning and ending, and a variety of separate, intermediate residences; from one of which to another the memory can hardly pass without re-entering and enjoying or suffering their scenes and events again. *And this gives the notion of length. Now, in my case, life has not only run through infancy, and childhood, and youth, and manhood, and in a great measure through age itself, but has been made up of such diverse states, and has been attended with so many new (as to myself) and interesting occurrences, that I cannot go over it quickly; and my first consciousness, feelings and actings seem a long way back."

The further one advances in life, the more he is disposed frequently to dwell upon the past; and the more numerous and the more important are the bearings of those memories upon the enjoyments of the present and the hopes of the future. Few, if any, dream in the boyancy, the excitement, the passion of earlier life, what an influence the sayings and doings of each day are destined to have upon their peace and happiness, when the pressure of years shall induce serious reflection upon the past. Not a few in advanced life would adopt the language of Cowper, as expressive of their own feelings :

“ Worlds should not bribe me back to tread
 Again life's dreary waste,
 To see the future overspread
 With all the gloomy past.”

We remember, when quite a small boy, to have heard a man and his wife, who were advanced in life, expressing to each other their feelings on this subject. He would have been willing to go back, and travel again over the same road; but she, who looked at things in a graver light, and who had known many a sorrow in which he but slightly sympathised, nay, not a few of which he had thoughtlessly or passionately caused, would on no account be willing to live life over again. The conversation made a deep impression upon our youthful mind, though they knew not that it attracted our attention. Dr. Franklin, speaking of his successes and happiness in life, said,—“This good fortune, when I reflect on it, which is frequently the case, has induced me sometimes to say, that, if it were left to my choice, I should have no objection to go over the same life from its beginning to the end, requesting only the advantage authors have of correcting in a second edition the faults of the first. So would I also wish to change some incidents of it, for others more favorable. Notwithstanding, if this condition was denied, I should still accept the offer of re-commencing the same life.” Franklin may be regarded as having enjoyed as much of that happiness which is earthly, as almost any one who has lived; and having no very clear perceptions of the future, and no very certain grounds of hope, it is not surprising that to live over again his life seemed a thing to be desired.

Rev. Wm. Jay, when advanced in life, expressed similar feelings, though in view of widely different principles, aims and pleasures. After repeating the lines of Cowper just quoted, he said—“But such language is not for me. I should not shrink from the proposal of repetition. “Goodness and mercy have followed me all the days of my life.” My duties have not been burdening and irksome. My trials have

been few compared with my comforts. My pleasures have been cheap, and simple, and therefore very numerous. I have enjoyed unsatiatingly the seasons and the sceneries of nature. I have relished the bounties of Providence, using them with moderation and thankfulness. I have delighted in the means of grace; unutterable have been my delights in studying and perusing the Scriptures. How have I verified the words of Young—

“Retire and read thy Bible to be gay.”

Preaching has been the element of my heart and my head. My labors have met with much acceptance—nor have I labored in vain. I have seldom been without hearing of some instances of usefulness from the pulpit or the press. God has honored me to call by my labors not a few individuals, even into the ministry. The seat of my residence was, of all others, the place of my preference. My condition has been the happy medium of neither poverty nor riches. I had a most convenient habitation, with a large and lovely garden—a constant source of attraction, exercise and improvement. I had a sufficient collection of books of all kinds. My wife was a gentlewoman, a saint and a domestic goddess. My children were fair, and healthy, and dutiful. My friends were many, and cordial, and steady. Where shall I end?

“Call not earth a barren spot,
Pass it not unheeded by;
’Tis to man a lovely spot,
Though a lovelier awaits on high!”

We can scarcely wonder that in reviewing such a life, Mr. Jay should feel no reluctance at the thought of repeating it. Not one in a thousand, however, of God’s people or of his ministers has traveled over the path of life with so many blessings and so few trials.

The life of John Newton, after he became a christian and was settled in life, was remarkable for its cheerfulness and enjoyment; and in his domestic relations he was greatly blest. Yet in taking the retrospect he seemed disinclined, even were it possible, to live over the happiest part of it. Writing, on the 25th anniversary of his marriage, an address to his wife, in which he recorded “the unchangeable goodness of God under changing dispensations,” he said—

“Sure none a happier life have known,
Than ours thus far has been;
But could we covet, now ’tis gone,
To live it o’er again?”

Like checker'd cloth, the warp with love
 And comfort has been spread;
 But cares and crosses interwove
 Have furnish'd half the thread.

Yes! even we, who so much joy,
 So much endearment know,
 Have found that something will annoy
 And tarnish all below."

Whatever may be our opinions respecting a second journey through this world, we shall never be called to choose. Every step in life is a step never to be retraced. The bloom of youth once gone returns no more; and the vigor of manhood returns not to take the place of infirm age. The events, too, of the past are for ever stereotyped; and many of them have an abiding place, whether we desire it or not, in our memory. Still, past years may teach us lessons of wisdom, and may come to us in later periods, with precious treasures of joy. Thus, only, can we live life over again.

Past years may teach us lessons of wisdom. There are no truths we so well understand, as those we have seen illustrated in their actual working; and there are none so deeply impressed on our minds, as those we have learned in the school of suffering. If the observation and experience of past years shall make us wiser in those which yet remain, we shall gain more than by traveling again the same journey; and none can tell how valuable those lessons, learned amid the conflicts of time, will be to God's people, in their eternal home. Two or three great and precious truths are learned by all who consider well the past. One is to place little confidence in men. Another is to place unbounded confidence in God. "I have been young, and now am old," said the Psalmist, "yet have I never seen the righteous forsaken, nor his seed begging bread." A third truth taught by observation and experience, is—that the connection between doing right and being happy is very intimate, and the connection between sin and misery, no less so.

But if the earlier years of life are well spent, they afford precious joys, when the mind must draw its enjoyments mainly from the past and the future. The memory retains, most fully and distinctly, the incidents of early life. The recollection of duties done, of kind acts performed, of tears wiped away, of troubled hearts comforted, of wanderers reclaimed—these, in the later years of life, afford many a feast of fat things; whilst the recollection of an opposite course withers even the few pleasures that earth still offers to the aged. And then

a virtuous past makes a bright future. Hope feeds on good deeds, and grows strong; not that good deeds purchase heaven, but that they prove our title to it, through Jesus Christ. Thus, Paul speaks first of his *good fight*, and then of his *crown of righteousness*. And so a selfish, wicked past makes a dark future—"a fearful looking for of judgment and fiery indignation." For "whatsoever a man soweth, that shall he also reap."

No—we may not return and travel over again the path of life; yet will the past continue to throw its lights and shades over coming years. Multitudes cannot be happy now, nor in the remaining years of life, because the past constantly throws its dark shadows across their path, ominous of the darker future. Some there are who cannot be miserable now, because the past illumines their path, and dispels the darkness with which declining years would overspread it. To the young we would say—"Remember now your Creator." To the more advanced we would say—"Redeem the time."

THE FAITHFUL WATCHMAN.

One of the most important and difficult duties of the Christian minister is that of guarding the purity of the church's faith. It is one of the most important; for God sanctifies "through the truth." The corruption of the truth, therefore, interferes with sanctification, and often produces that most dangerous thing—a zeal not according to knowledge. "We walk by faith;" therefore every degree of corruption of the faith interferes with the Christian walk. The true unity of the church consists in "the unity of the faith;" therefore the inevitable effect of error is to mar or destroy that unity, and thus to produce division, strife, and every evil work.

The duty of every minister, as a faithful watchman, to guard the church against the inroads of error, is manifest; but it is the most difficult of all his duties, and requires more wisdom, firmness and courage, than any other. For this there are many reasons. We propose to point out some of them.

1. Outside of the church, and even amongst large numbers of intelligent Christians, there is no very high appreciation of doctrinal truth. Not a great many of the latter class of persons, perhaps, would adopt in its length and breadth, the absurd sentiment—that it does not matter what a man *believes*, if his conduct is right; and yet, unless the error is palpable and gross, large numbers would cover it with the mantle of charity, and would condemn the man who is so *uncharitable* as to make any decided, public opposition to it. This is particularly the case, when error has gained an entrance into that branch of the church with which we are connected. The evils of controversy are manifest; and a false peace is preferred. In such circumstances, it requires both wisdom and courage to be faithful. No one desires, if he can avoid it, to lose friends and make enemies, especially in his own branch of the church; and temporal interests are often involved in the decision of the question of duty. This is one reason why error is so often allowed to gain great strength in the church, before it is opposed.

2. Comparatively few are capable of discovering the tendency of a particular error, especially if in its announcement it seems not widely variant from the truth. The skillful physician often detects fatal tendencies in a disease which, to the eye of those unacquainted with medical science, and even to eyes of many doctors, appears almost harmless. Such a physician would urge vigorous treatment, when others would do little or nothing. Precisely so it is with religious error. In very many instances, in its first announcement it seems to differ so slightly from the truth, that to controvert it is regarded by many as mere logomachy; and even its advocates frequently do not see the inevitable consequences to which it must lead. Such, in its early beginnings, was what is now called the New Divinity. The difference between it and orthodoxy, on the subject of Adam's relation to his posterity, appeared to many intelligent men, and even ministers of the Gospel, much more verbal than real. The same was true of other points. Consequently the man who made a serious matter of it, especially if he entered into any public controversy, was sure to be charged by large numbers of good men with uncharitableness toward his brethren, with seeking to impair their usefulness, and with disturbing the peace of the church for nothing. Thus, his feelings must be wounded, prejudices excited against him, and his influence diminished. It is not surprising, in such circumstances, that good men, who saw the danger to the purity of the church's faith, debated long whether it was wise for them to engage in such a controversy.

3. Errorists, whilst in the minority, and desiring to retain their connection with the church, and their influence in it, have ever been accustomed to represent the difference between them and the orthodox as quite unimportant, consisting more in words than ideas; and these misrepresentations mislead large numbers of people, and even of ministers of the Gospel. By this means, odium is thrown upon the faithful friends of the truth, as slanderers of their brethren, and as disturbers of the church. Arius and his followers, in the fourth century, whilst denying the Divinity of Christ, employed language so similar to that of the orthodox, that great multitudes believed them sound in the faith. The rise of Unitarianism in New England was marked by the same peculiarity. Indeed, the doctrines of Christ's Divinity and the Atonement were, in many cases, not so much denied as ignored. They were simply *not preached*. Even recently, a prominent Unitarian preacher in the West said to a lady friend of ours—"There is but a *shade* of difference between us;" and one might hear him preach for months without hearing any open denial of those great doctrines. Moreover, in his church are found not a few persons, whose training was in orthodox churches, and who have been misled by the similarity of much of his phraseology to that used by sound men.

The same peculiarity attended the rise of Campbellism in the Baptist denomination. Did Mr. Campbell deny the doctrine of the influence of the Holy Spirit in regeneration? He employed language which, in its obvious meaning, denied it; but when the error was charged upon him, plausible explanations were resorted to. The Spirit, he said, is in the word, and operates on the minds of men only through the word. Those who ventured to charge upon him the denial of the Spirit's influence in conversion, were pronounced slanderers. And when the errors of Mr. Campbell became manifest, the question whether a particular preacher was a follower of his or not, often agitated churches, and produced the most painful differences. Some twenty-five years ago, a very pious old Baptist gentleman was an inmate in our family. The Baptist preacher whom he was accustomed to hear, became suspected of having fallen into the errors of Campbellism. These suspicions greatly troubled our aged friend. He listened to his preacher's discourses with the closest attention. Often he would come to the conclusion that his suspicions were unjust; and then he would hear language that would revive his fears. He went once and again to converse with brother C., that he might satisfy his mind. Brother C. assured him that he was not a *Campbellite*. Some things he admired in Mr. Campbell, others he objected to. He did not doubt, he

was much slandered, &c., &c. Over and over again, the old gentleman's fears were dismissed and revived. We said to him—"The difference between the doctrines of Mr. Campbell and the old Baptists, is very material; and if your preacher chose, he could make himself understood. His ambiguity shows what he is. Errorists have always pursued this course. Your preacher is a Campbellite." Ere long the church was divided, and the preacher threw off all disguise. But for a length of time, those who regarded him as unsound, were bitterly reproached as slanderers of their pastor; and the feelings of those *charitable* people who sided with him, became so much enlisted, that they went with him when his errors were more openly avowed. This is substantially the history of a thousand cases.

Precisely the same thing occurred in the great controversy which divided the Presbyterian Church, twenty years ago. The differences were declared by many of the advocates of the new views, to be little more than verbal, or a mere difference in *philosophy*. One minister said, the difference is the same as between *an old cocked hat* and a *cocked old hat*. And a number of New School men, in 1837, drew up a statement of their views, which looked so much like true Presbyterian doctrine, that many pronounced them sound in the faith, and strongly sympathised with them as persecuted men. Great reproach was heaped upon the men who saw through the ambiguous phraseology, and contended against the inroads of error.

Precisely the same thing has recently occurred. A great Theological Seminary was to be founded in the North-West. There were evidences that there was a purpose to make it a place for inculcating the peculiar views of Abolitionists; and the attention of the Synods was called to these evidences. Quite an outcry was raised. The individuals, it was declared, were grossly misrepresented. They agreed substantially with the General Assembly on the subject of Slavery. A ruling elder published that there was but a *shade* of difference; and they were slandered, persecuted men. Finally, a smooth document, expressive of their views, was laid before the Board and the Synods. The vindication was declared to be complete; and one or two Synods endorsed the paper. Great odium was heaped upon those, especially *one*, who had dared to make the charge.

Then appeared certain letters written by the same hand. Amazement was felt through the church. It was now clear, beyond the possibility of a doubt, that the charges made were true. There *was* on foot a plan which, if successful, must inevitably have divided our Church. *Then* arose an outcry about the publication of *private letters*—thus diverting attention from what could not be justified.

Such has been the course of error in every age. A conscious weakness drives its advocates to ambiguity and concealment; and those who venture to pull off the mask must consent, for a time, to bear bitter reproaches for doing what the Bible and their ordination vows demand that they shall do.

4. The difficulty in the way of the discharge of the duty of guarding the purity of the church's faith, is often greatly increased by the apparently *pious and benevolent aims* of the advocates of error. Unitarians advocate "a *liberal* Christianity;" and who does not love *liberality*? The Universalists are filled with benevolence, and shocked at the idea that any human being could go to hell, even if he desired to. And who does not admire benevolence? "God is love." The New-Lights of the West shouted for the Millennium; and the voices of such men as the venerable David Rice, of Kentucky, were drowned amid the shout, when they dared to oppose the jerking and barking fanaticism. Most bitterly were they charged with opposing the work of God; and not a few pious people believed the charge true, and turned their backs upon those faithful defenders of the truth. Alexander Campbell longed for the union of all Christians. Christ himself prayed that they might be one. Creeds and Confessions were the mighty obstacles to this glorious end. Down with them, whether sound or unsound. Ask one question, and then immerse the candidate. The end aimed at was confessedly most desirable. Who does not desire to see the union of all Christians? Multitudes of excellent people were captivated by the beautiful vision, and followed the Reformer of the nineteenth century. The New School cherished *enlarged views*. They would evangelize the world by *national* societies, made up of different denominations. They did not even *wish* to send "a Presbyterian religion" to the heathen. Sectarian bigotry was no longer to be tolerated. And then they desired to see great revivals, and multitudes converted; and their theology removed great obstacles out of the way, and their "new measures" brought men to the point. To oppose these views was to oppose Christian liberality and the onward progress of the Gospel. Abolitionists would have "all men free and equal." They abhor oppression, and especially *human chattelism*. God made of one blood all nations. They would break every yoke, and let the oppressed go free. They would deliver our country from its greatest curse. If they use strong language, it is because they abhor "the sum of all villainies." To oppose their views is to advocate and uphold oppression and cruelty. Our infidel reformers would drive from the country *the clergy*, who have always deluded the people for

their own ends. We live in an age of progress; new light has dawned upon our world. The spirits from "the spheres" have come down to talk to us of the better land. Down with the Bible, which is quite out of date, and with marriage, which is the slavery of women. "Liberté, Egalité, Fraternité."

Thus has it ever been, and thus Peter foretold it would be. The men "who privily shall bring in damnable heresies, even denying the Lord that bought them," shall "speak great swelling words of vanity," promising men liberty, whilst "they themselves are the servants of corruption." And as all error is of kindred nature, even those who hold errors not fundamental, pursue courses very similar to those of heretics. And here arises a difficulty which severely tries the courage of faithful ministers. Multitudes, both of people and ministers, are captivated with the goodness of *the end* professedly aimed at, and forget to examine carefully, whether *the means* proposed are adapted to the end; and it is quite to the interest of errorists to confound these two things. For it enables them to heap odium upon those who oppose their measures, as being opposed to the end they professedly seek, and in favor of the continuance of the evils they are seeking to remove. Thus the advocates of "liberal Christianity," charge those who oppose their doctrines, with narrow-minded bigotry. The New Lights charged those who opposed their Unitarianism, with opposing the revival then in progress. The Campbellites charge their opponents with opposing the union of Christians, and perpetuating sectarian divisions. The New School charged the Old with opposing revivals and holding "a dead orthodoxy." The Abolitionists charge all who oppose their views with being the defenders of slavery in all its revolting forms. The infidels charge Christian ministers, with defending the Bible, only that they may lord it over the people, and enrich themselves at their expense.

The injustice of such charges is perfectly apparent to reflecting minds; and yet multitudes will not and cannot see the difference between opposing *means*, because not adapted to the end, and opposing *the end*. Thus sound men might say truly to the New Lights, 'We are the friends of genuine revivals; but we believe your doctrines to be destructive of revivals. We oppose them because they never can produce a genuine revival of religion.' The opponents of the Campbellites might with propriety say, 'We are in favor of the union of all Christians; but we do not believe in the method by which you propose to effect this end. Instead of uniting all *Christians*, you unite Christians with all classes of errorists. Alex. Campbell himself says,

all sorts of doctrines are preached by almost all sorts of men in his Denomination. Do you call this mixture of all sorts of people, believing all sorts of doctrines, *Christian union?*' The Old School could say to the New, 'We are as earnest advocates of true revivals, as you are; but we are satisfied that the doctrines you preach, and the means you adopt, will produce spurious revivals. Hence we oppose them.' So we say to Abolitionists, 'You slander us, when you charge us with being *pro-slavery*. We are opposed to slavery; but we firmly believe your method of dealing with it unscriptural, and adapted both to prevent the accomplishment of the object you profess to have in view, and to aggravate all the evils of slavery. Hence we oppose *the means*, whilst we are in favor of the end at which you profess to aim.' If we had a very sick child, we might be quite anxious to have it recover its health; and yet might not be willing to follow the prescriptions of a Doctor whom we believed to be a quack.

This distinction between means and end, obvious as it is, and essential as it is, will not be appreciated by multitudes of people, and by many ministers. Consequently those who oppose the errors, must lie under the reproach of being opposed to the objects the errorists profess to aim at. For the sake of the truth and of a good conscience, they must consent to bear reproach, even the reproach of ministerial brethren, for a time. Let such comfort themselves with the language of the Psalmist—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

5. The difficulty of wisely defending the truth, is further increased by the *personalities and bad feelings* which almost unavoidably arise in connection with religious controversy. On the one hand, one is obliged to expose the equivocation and concealment to which errorists constantly resort, who, when their interests require it, deny holding the doctrines which they actively propagate. And on the other hand, it is the policy of errorists to weaken the effect of arguments they cannot refute, by exciting prejudice against the man who advances those arguments. Hence the advocates of false doctrine almost always assail their opponents with false charges, and raise the cry of persecution. The angry feelings thus produced, will cause many to cry out against the controversy, as degenerating into mere personalities, and as doing more harm than good; and as errorists are always *extremely pa-*

cific, when they can make anything by being so; the advocate of the truth must bear the odium of causing so much angry feeling. Just as, a few years ago, the Romish priests got up mobs wherever certain men lectured against Popery, and then charged the lecturers with destroying the peace of the community.

These are some of the sources from which the faithful watchman must expect trouble. Then practically he will find the following results:

1. The men he is obliged to oppose, will not soon forgive him—especially if he prove successful against them; and their friends and adherents will sympathize with them.

2. Great numbers of well-meaning people, who never take the trouble to inquire into the merits of the case, but who are opposed to controversy, will form prejudices against him. Others will hear *one side* and decide without further inquiry, that he is to blame.

3. Many, even ministers, who agree with him, will lack the courage to say so, unless in a *confidential* conversation or letter; and their non-committal course will really throw their weight against him.

4. Some who profess, in the beginning, to be decidedly with him, will become alarmed, when the war waxes warm, and will either become neutral or go over to the other side, if it should be most popular. We, several years ago, took a very important stand in a matter seriously affecting the interests of the church, which led to warm controversy. "You are right," said a brother, "in my Presbytery we are with you. I must have a finger in that pie." We took him at his word, and gave him a finger in it. But he always found reasons for absence, when any thing was to be done, that would publicly identify him with the movement, and when the crisis came, he actually made a speech on the other side, erroneously supposing the majority to be on that side. This, we are sorry to say, is far from being an uncommon occurrence.

On the whole subject the following conclusions will, we think, bear investigation.

1. It is as truly the duty of Christian ministers to guard the church against the inroads of error, as it is to preach the Gospel.

2. The evils of controversy are so great, that it should be avoided, unless the interests of the truth require it. And well may we pray for wisdom from above, that we may judge wisely in this matter. If we must engage in it, then let it be our prayer, that the fear of God and the love of his people may rule in our hearts.

3. When error, the tendency of which is dangerous, is gaining in

the community—especially if it has gained entrance into the church, it is wise to resist it without delay. If the sound men of New England had commenced, thirty years ago, the controversy into which they are now forced; they would have saved multitudes of people and many churches from being led astray by error. *Obsta principiis.*

4. There is no duty in the discharge of which there is so much danger of having one's piety injured, and of injuring the cause of truth by an unchristian spirit, as in that of defending the truth against error. Therefore watch and pray.

5. The minister who is obliged to become prominent in any controversy, especially in his own church, if he is obliged to oppose cherished objects of designing or fanatical men, must make up his mind to encounter prejudice, passion, misrepresentation, slander and abuse, and to wait till time and the providence of God vindicate him. He must be content with the approbation of God, of his own conscience, and of those who love the truth, and are wise enough to see the danger which threatens it, and faithful enough to stand by those who contend for the faith.

THE ATLANTIC CABLE.

No event of the nineteenth century has caused rejoicing so universal in our country, or produced so strong a sensation over the civilized world, as the successful laying of the cable which connects us by telegraph with England and with Europe. Congratulations have been exchanged by the Queen of England and the President of the United States; and the ringing of bells, the firing of cannon, and multiplied processions in every city and town, have given expression to the general joy. This wonderful work of the age may be viewed in many different aspects, in each of which there attaches to it something of peculiar interest.

It may be viewed as the greatest triumph of science. That was a great discovery of Franklin, which taught men how to protect their houses from the lightning. Who then imagined that that same elec-

tricity would so soon become the medium of communication through every part of the land, and with the rapidity of lightning; and that it would make its mysterious passage, with equal rapidity, through the depths of the ocean, bringing the whole world, as it were, into speaking distance? Who dreamed that the day was at hand when we should know the occurrences of London or of Paris each day, as easily as those of our native city or town? Look back fifty years, and behold what the providence of God has wrought in the onward progress of science, and in its application to the necessities of men!

The laying of the Atlantic cable may be viewed as having very important bearings upon the commercial interests of the nations thus brought into immediate contact. The nature and extent of these influences it belongs not to us to discuss. One view, however, we may take. The time has now come, when men, to be successful in the more important departments of business, must be far more intelligent than in years past. Their interests will be constantly effected by causes operating in every part of the world; and they will not be able to protect those interests, unless they possess a familiar acquaintance with the different nations. They must read and think, or they must fail in business.

This great work may be viewed in its effects upon *the peace* of the different nations. Constant intercommunications must strengthen the friendly interest which the people of the different nations may feel in each other; and the blending of commercial interests must greatly strengthen the ties that bind nation to nation. There is nothing to which men are more fully and earnestly alive, than to their pecuniary interests. The more numerous and extensive these interests become, between the different nations, the stronger the reasons against war, and the more difficult it becomes to disturb friendly relations. The facility for rapid communication will necessarily multiply the business connections and interests between the men of different nations. Thus even the love of money is being overruled for hastening the time, long foretold by the prophets, of universal peace.

But what are to be the effects of this great work upon the spread of the Gospel? The more nearly the people of the different nations are brought together, the more rapid and extensive will be the communication of thought. All improvements made in any one nation will become universal. Eminent authors will be read every where. The news of revivals of religion will fly with the rapidity of lightning, and will awaken a responsive feeling throughout the Christian world. The diffusion of light will gradually dispel the darkness of

Papal, Mahometan and Pagan nations. He who reads the signs of the times, must see that God is rapidly preparing the world for great revolutions, which, attended with many painful conflicts, must result in the triumph of the Gospel, and the ushering in of the millennial day.

We admire the first message received through the Atlantic Telegraph. It came from the British to the American Directors, and is in these words: "Europe and America are united by Telegraph. Glory to God in the highest; on earth peace, and good will towards men." Thus it should be. Christianity has taken science by the hand, and conducted her to her brilliant discoveries. It is meet, therefore, that in announcing those discoveries the very language and sentiment of the New Testament should be used—especially since this greatest triumph of science is likely to contribute so largely to the diffusion of that peace on earth, which was the theme of the angelic song, at the birth of the Messiah.

The following are the messages of the Queen of England and of the President of the United States:

"THE QUEEN'S MESSAGE.

To the Honorable the President of the United States:

Her Majesty desires to congratulate the President upon the successful completion of the great international work, in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the electric cable which now connects Great Britain with the United States, will prove an additional link between the nations whose friendship is founded upon the common interest and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and renewing to him her wishes for the prosperity of the United States."

"THE PRESIDENT'S REPLY.

WASHINGTON CITY, AUG. 16, 1858.

To Her Majesty Victoria, Queen of Great Britain:

The President cordially reciprocates the congratulations of her Majesty the Queen, on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious, because far more useful to mankind, than was ever won by conqueror on the field of battle. May the Atlantic Telegraph under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by divine Providence to diffuse religion, civilization, liberty and law throughout the world. In this view, will not all nations of Christendom spontaneously unite in the declara-

tion that it shall be forever neutral, and that its communications shall be held sacred in passing to their places of destination, even in the midst of hostilities?"

[SIGNED.]

JAMES BUCHANAN.

REVISED BOOK OF DISCIPLINE.

REVISED BY THE COMMITTEE OF THE GENERAL ASSEMBLY, AUGUST,
1858.

CHAPTER I.

Discipline, its Nature, Object and the Persons subject to it.

I. Discipline is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ hath appointed in his Church. Its ends are the rebuke of offences, the removal of scandal, the vindication of the honor of Christ, the promotion of the purity and general edification of the Church, and the spiritual good of offenders themselves.

II. An offence, the proper object of discipline, is any thing in the faith or practice of a professed believer which is contrary to the word of God; the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly, being accepted by the Presbyterian Church in the United States of America as standard expositions of the teachings of Scripture in relation both to faith and practice.

Nothing, therefore, ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practice of the church, founded on Scripture; and which does not involve those evils, which discipline is intended to prevent.

III. All baptized persons, being members of the Church, are under its government and training, and when they have arrived at years of discretion, they are bound to perform all the duties of members. Only those, however, who have made a profession of faith in Christ are proper subjects of judicial prosecution.

CHAPTER II.

Of Offences.

I. Offences are either personal or general, private or public.

II. Personal offences are violations of the Divine law considered in the special relation of wrongs or injuries to the particular individuals. General offences are heresies or immoralities, having no such relation, or considered apart from it. All personal offences are, therefore, general; but all general offences are not personal.

III. Private offences are those which are known only to one or a few persons. Public offences are those which are notorious.

CHAPTER III.

Of the Parties in Cases of Process.

I. In the case of personal offences the injured party can never be a prosecutor without having previously tried the means of reconciliation and of reclaiming the offender required by Christ. (Matt. xviii. 15, 16.) A church court, however, may judicially investigate them as general offences when the interests of religion seem to demand it. Neither in the case of private offences can those to whom they are known become accusers without having previously endeavored to remove the scandal by private means.

II. General offences may be brought before a judicatory either by an individual or individuals, who appear as accusers, and undertake to substantiate the charge; or by common fame.

III. In cases of prosecution by common fame, the previous steps required by our Lord, in the case of personal offences, are not necessary. There are many cases, however, in which it will better promote the interests of religion to send a committee to converse in a private manner with the offender, and to endeavor to bring him to a sense of his guilt, than to institute actual process.

IV. In order to render an offence proper for the cognizance of a judicatory on the ground of common fame, it must first be determined that a common fame really exists; and no rumor is to be considered as such unless it specify some particular sin or sins, is widely spread, generally believed, and accompanied with strong presumption of truth.

V. It may happen, however, that in consequence of a report which does not fully amount to a general rumor as just described, a slandered individual may request a judicial investigation, which it may be the duty of the judicatory to institute.

VI. In all cases of prosecution on the ground of common fame, the judicatory may appoint one or more individuals being communicating members of the church, subject to the jurisdiction of the same court with the accused, to represent common fame.

VII. The original and only parties to a trial are the accuser and the accused; and in cases of prosecution by common fame, common fame, or the person representing it, is the accuser, and has in all the

courts, all the rights of an original party. These parties, in the appellate courts, are known as appellant and appellee

VIII. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused, who is not in good character, who is himself under censure or process, who is deeply interested in any respect in the conviction of the accused, or who is known to be litigious, rash, or highly imprudent.

CHAPTER IV.

Of Actual Process.

I. When a process has been determined on, no more shall be done at the first meeting of the judicatory, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses then known to support it, and to cite all concerned to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties and the witnesses at least ten days previously to the meeting of the judicatory. At the second meeting of the judicatory, the accused shall plead in writing to the charges; and if he fail to do so, at the third meeting of the judicatory they shall be taken as confessed, provided he has been duly cited.

II. The citation shall be issued and signed by the Moderator or Clerk, by order and in the name of the judicatory. He shall also issue citations to such witnesses as the accused shall nominate, to appear in his behalf.

III. In exhibiting charges, the times, places, and circumstances should, if possible, be particularly stated, that the accused may have an opportunity to prove an *alibi*, or to extenuate or alleviate his offence.

IV. When an accused person refuses to obey the citation, he shall be cited a second time, and this second citation shall be accompanied with a notice that if he do not appear at the time appointed, he shall be excluded from the communion of the Church for his contumacy until he repent, and that the testimony shall be taken and the case adjudicated as if he were present; and if he should not appear, the judicatory shall appoint some person to represent him and proceed according to the notice. The person representing him, if a member of the court, shall not be allowed to sit in judgment on the case.

V. The time which must elapse between the first citation of an accused person and the meeting of the judicatory at which he is to appear, is at least ten days. But the time allotted for his appearance on the subsequent citation, is left to the discretion of the judicatory; provided always, however, that it be not less than is quite sufficient for a seasonable and convenient compliance with the citation.

VI. Judicatories, before proceeding to trial, ought to ascertain that their citations have been duly served, and especially before they proceed to ultimate measures for contumacy.

VII. The trial shall be fair and impartial. The witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend; and he shall be permitted to cross examine them, and to ask any questions tending to his own exculpation.

VIII. The accused, if found guilty, shall be admonished or rebuked, or excluded from the church privileges, as the case shall appear to deserve, until he give satisfactory evidence of repentance.

IX. The judgement shall be regularly entered on the records of the judicatory, and the parties shall be allowed copies of the whole proceedings, at their own expense, if they demand them; and in case of the removal of the cause to a higher court, the lower judicatory shall send a complete, authenticated copy of the whole record to the higher judicatory.

X. The sentence, if it is thought expedient to publish it, shall be published only in the church or churches which have been offended; otherwise, it shall pass only in the court.

XI. Such gross offenders as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion, and treated as heathen men and publicans, agreeably to our Lord's direction. (Matt. xviii.)

XII. As cases may arise in which many days, or even weeks, may intervene before it is practicable to commence process against an accused church member, the session may, in such cases, if they think the edification of the church requires it, prevent the accused from approaching the Lord's table, until the charges against him can be examined. In case a party accused shall absent or secrete himself, so that process cannot be served on him, the judicatory shall enter on its record that fact, together with the nature of the offences charged, and shall suspend the accused from all church privileges, until he shall appear before the court, and answer to the charges against him.

XIII. No professional counsel shall be permitted to appear and plead in cases of process in any of our ecclesiastical courts; but an accused person may, if he desires it, be represented by any communicating member of the church, subject to the jurisdiction of the court, before which he appears. The person so employed, if a member of a court shall not be allowed, after pleading the cause of the accused, to sit in judgment upon the case.

XIV. Questions of order, which arise in the course of process, shall be decided by the Moderator. If an appeal is made from the chair, the question on the appeal shall be taken without debate. Decisions on points of order shall be recorded, if either party shall desire it.

XV. The record of the proceedings, in cases of judicial process, shall exhibit not only the charges, specifications, and sentence of the court, but all the testimony and all the circumstances which had an influence on its judgment; and nothing which is not contained in the record shall be taken into consideration in reviewing the proceedings in a higher court.

CHAPTER V.

Of Process against a Bishop or Minister.

I. As the honor and success of the gospel depends in a great measure, on the character of its ministers, each Presbytery ought with the greatest care and impartiality, to watch over the personal and professional conduct of all its members. But as, on the one hand, no minister ought on account of his office, to be screened from the hand of justice, nor his offences to be slightly censured; so neither ought scandalous charges to be received against him, by any judicatory on slight grounds.

II. Process against a gospel minister shall always be entered before the Presbytery of which he is a member. And the same candor, caution, and general method substituting only the Presbytery for the Session, are to be observed in investigating charges against him, as are prescribed in the case of private member.

III. If it be found that the facts with which a minister stands charged happened without the bounds of his Presbytery, that Presbytery shall send notice to the Presbytery within whose bounds they did happen; and desire them either (if within convenient distance) to cite the witnesses to appear at the place of trial; or, (if the distance be so great as to render that inconvenient,) to take the examination themselves, and transmit an authentic record of their testimony: always giving due notice to the accused person of the time and place of such examination.

IV. Nevertheless, in case of a minister being supposed to be guilty of crime or crimes, at such a distance from his usual place of residence as that the offence is not likely to become otherwise known to the Presbytery to which he belongs, it shall, in such case, be the duty of the Presbytery within whose bounds the facts shall have happened, after satisfying themselves that there is probable ground of accusation, to send notice to the Presbytery of which he is a member, who are to proceed against him, and either send and take the testimony by commissioners appointed by themselves, or request the other Presbytery to take it for them, and transmit the same properly authenticated.

V. Process against a gospel minister shall not be commenced unless some person or persons undertake to make out the charge; or unless common fame so loudly proclaims the scandal that the Presbytery find it necessary for the honor of religion, to investigate the charge. Nevertheless, each church court has the inherent power to demand and receive satisfactory explanations from its members concerning any matters of evil report.

VI. As the success of the gospel greatly depends upon the exemplary character of its ministers, their soundness in the faith, and holy conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a minister of the gospel; therefore, if any man knows a minister to be guilty of a private, censurable fault, he should warn him in private. But if the

guilty person persist in his fault, or it become public, he who knows it should apply to some other bishop of the Presbytery for his advice in the case.

VII. The prosecutor of a minister shall be previously warned that if he fail to show probable cause of the charges, he must himself be censured as a slanderer of the gospel ministry, in proportion to the malignity or rashness that shall appear in the prosecution.

VIII. When complaint is laid before the Presbytery, it must be reduced to writing; and nothing further is to be done at the first meeting, (unless by the consent of the parties) than giving the minister a full copy of the charges, with the names of the witnesses then known; and citing all the parties, and their witnesses, to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

IX. At the next meeting of the Presbytery the charges shall be read to him, and he shall be called upon to say whether he is guilty or not. If he confess, the Presbytery shall deal with him according to their discretion; if he plead and take issue, the trial shall proceed. If found guilty he shall be admonished, rebuked, suspended from the ministry, deposed with or without deprivation of church privileges, or excommunicated, as the Presbytery shall deem fit.

X. If a minister accused of atrocious crimes, being twice duly cited, shall refuse to attend, he shall be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious, and suspended or excommunicated from the Church.

XI. Heresy and schism may be of such a nature as to infer deposition; but errors ought to be carefully considered; whether they strike at the vitals of religion, and are industriously spread; or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

XII. If the Presbytery find, on trial that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied; so that nothing remains to hinder his usefulness, they shall take all prudent measures to remove the offence.

XIII. A minister deposed for scandalous conduct shall not be restored, even on the deepest sorrow for his sin, until after some time of eminent and exemplary, humble and edifying conversation, to heal the wound made by his scandal. And he ought in no case to be restored, until it shall appear that the sentiments of the religious public are strongly in his favor, and demand his restoration.

XIV. As soon as the minister is deposed, his congregation shall be declared vacant; but when he is suspended, it shall be left to the discretion of the Presbytery whether his congregation shall be declared vacant.

CHAPTER VI.

Of Cases without Process.

I. There may be cases in which the guilt of an individual is conspicuous or manifest, his offence having been committed in the presence of the court, or in which a trial is rendered unnecessary by the confession of the party; in such cases judgement may be rendered without process.

II. There being in these cases no accuser, should the sentence be appealed from, some communicating member of the church, subject to the jurisdiction of the same court with the appellant, shall be appointed to defend the sentence, and shall be the appellee in the case.

III. In cases in which a communicating member of the Church shall state in open court that he is persuaded in conscience that he is not converted, and has no right to come to the Lord's table, and desires to withdraw from the communion of the Church; if he has committed no offence which requires process, his name shall be stricken from the roll of communicants, and the fact, if deemed expedient, published in the congregation of which he is a member.

CHAPTER VII.

Of Witnesses.

I. Judicatories ought to be very careful and impartial in receiving testimony. All persons are not *competent* as witnesses: and all who are competent are not *credible*.

II. All persons, whether parties or otherwise, are *competent* witnesses, except such as do not believe in the existence of a God, or a future state of rewards and punishments. Either party has a right to challenge a witness, whom he believes to be incompetent, and the court shall examine and decide upon his competency.

III. The *credibility* of a witness, or the degree of credit due to his testimony, may be affected by relationship to any of the parties; by interest in the result of the trial; by want of proper age; by weakness of understanding; by infamy of character; by being under church censure; by general rashness, indiscretion, or malignity of character; and by whatever circumstances appear to the judicatory to affect his veracity, his knowledge, or his interest in the case on trial.

IV. A husband or wife shall not be compelled to bear testimony against each other in any judicatory.

V. The testimony of more than one witness is necessary in order to establish any charge; yet if several credible witnesses bear testimony to different similar acts, or to confirmatory circumstances, belonging to the same general charge, the crime shall be considered as proved.

VI. No witness, afterward to be examined, except a member of the dicatory shall be present during the examination of another witness on the same case, unless by consent of the parties.

VII. To prevent confusion, witnesses shall be examined first by

the party introducing them; then cross-examined by the opposite party; after which any member of the judicatory, or either party, may put additional interrogatories. But no question shall be put or answered, except by permission of the Moderator; and the Court shall not permit frivolous questions, or questions irrelevant to the charge at issue.

VIII. The oath or affirmation to a witness, shall be administered by the moderator, in the following or like terms: "You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to witness, as you shall answer it to the great Judge of quick and dead." If, however, at any time a witness shall present himself before a judicatory, who, for conscientious reasons, prefers to swear or affirm in any other manner, he shall be allowed to do so.

IX. Every question put to a witness shall, if required, be reduced to writing. When answered, it shall together with the answer, be recorded, if deemed by either party of sufficient importance.

X. The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the Moderator and Clerk, or either of them, shall be deemed good and sufficient evidence in every other judicatory.

XI. In like manner, testimony taken by one judicatory, and regularly certified, shall be received by every other judicatory, as no less valid than if it had been taken by themselves.

XII. Cases may arise in which it is not convenient for a judicatory to have the whole, or, perhaps, any part of the testimony in a particular cause, taken in their presence. In this case, commissioners shall be appointed to take the testimony in question, which shall be considered as if taken in the presence of the judicatory: of which commission, and of the time and place of the meeting, due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire on his part to take testimony at a distance for his own exculpation, he shall give notice to the judicatory of the time and place when it is proposed to take it, that a commission, as in the former case, may be appointed for the purpose.

XIII. When the witnesses shall have been examined, the parties shall then be heard to any reasonable extent.

XIV. A member of the judicatory may be called upon to bear testimony in a case which comes before it. He shall be qualified as other witnesses are; and, after having given his testimony, he may immediately resume his seat as a member of the judicatory.

XV. A member of the church summoned as a witness, and refusing to appear, or, having appeared, refusing to give testimony, may be censured for contumacy, according to the circumstances of the case.

XVI. The testimony given by witnesses must be faithfully recorded and read to them, for their approbation or subscription.

XVII. If, in the prosecution of an appeal, new testimony is offered, which, in the judgment of the appellate court, has an important bearing on the case, it shall be competent in the court to refer the cause to the inferior judicatory for a new trial; or, with the consent of parties, to take the testimony and issue the case.

CHAPTER VIII.

Of the various ways in which a Cause may be carried from a Lower to a Higher Judicatory.

I. In all governments conducted by men, wrong may be done, from ignorance, from malice, or from other causes. To prevent the continued existence of this wrong, is one great design of superior judicatories. And although there must be a last resort, beyond which there is no appeal; yet the security against permanent wrong will be as great as the nature of the case admits, when those who had no concern in the origin of the proceedings are brought to review them, and to *annul* or *confirm* them, as they see cause; when a greater number of counselors are made to sanction the judgments or to correct the errors of a smaller; and, finally, when the whole church is called to sit in judgment on the acts of a part.

II. Every kind of decision which is formed in any church judicatory, except the highest, is subject to the review of a superior judicatory and may be carried before it in one or the other of the four following different ways, to wit: general review and control, reference, appeals, or complaints.

III. When a matter is transferred in any of these ways from an inferior to a superior judicatory, the inferior judicatory shall, in no case, be considered a party; nor shall its members lose their right to sit, deliberate, and vote in the higher courts.

SECTION I.

General Review and Control.

I. It is the duty of every judicatory above a church session, at least once a year, to review the records of the proceedings of the judicatory next below. And if any lower judicatory shall omit to send up its records for this purpose, the higher may issue an order to produce them, either immediately, or at a particular time, as circumstances may require.

II. In reviewing the records of an inferior judicatory, it is proper to examine, First, Whether the proceedings have been constitutional and regular: Secondly, Whether they have been wise, equitable, and for the edification of the Church: Thirdly, Whether they have been correctly recorded.

III. In most cases, the superior judicatory may be considered as fulfilling its duty, by simply recording, on its own minutes, the animadversion or censure which it may think proper to pass on records under review; and also by making an entry of the same in the book review-

ed. But it may be that, in the course of review, cases of irregular proceedings may be found so disreputable and injurious as to demand the interference of the superior judicatory. In cases of this kind the inferior judicatory may be required to review and correct its proceedings.

IV. No judicial decision, however, of a judicatory shall be reversed, unless it be regularly brought up by appeal or complaint.

V. Judicatories may sometimes entirely neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground; or offenders of a very gross character may be suffered to escape; or some circumstances in their proceedings, of very great irregularity, may not be distinctly recorded by them. In any of which cases, their records will by no means exhibit to the superior judicatory a full view of their proceedings. If, therefore, the superior judicatory be well advised, by *common fame*, that such neglects or irregularities have occurred on the part of the inferior judicatory, it is incumbent on them to take cognizance of the same; and to examine, deliberate, and judge on the whole matter, as completely, as if it had been recorded, and thus brought up by the review of the records.

VI. When any important delinquency, or grossly unconstitutional proceeding, appears in the records of any judicatory, or is charged against them by *common fame*, or by a memorial with or without protest, the first step to be taken by the judicatory next above, if it is thought expedient to proceed at all, is to cite the judicatory alledged to have offended, to appear at a specified time and place, and to show what it has done, or failed to do in the case in question: after which the judicatory thus issuing the citation, shall remit the whole matter to the delinquent judicatory, with a direction to take it up, and dispose of it in a constitutional manner, or to stay all further proceeding in the case, as the circumstances may require.

SECTION II.

Of References.

I. A reference is a judicial representation, made by an inferior judicatory to a superior, of a matter not yet decided; which representation ought always to be in writing.

II. Cases which are new, important, difficult or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the sentiments of the inferior judicatory are greatly divided, or on which, for any reason, it is highly desirable that a larger body should first decide, are proper subjects of reference.

III. References are either for mere advice, preparatory to a decision by the inferior judicatory; or for ultimate trial and decision by the superior.

IV. In the former case, the reference only *suspends* the decision of the judicatory from which it comes: in the latter case, it totally relinquishes the decision, and submits the whole case to the final judgment of the superior judicatory.

V. Although references may, in some cases, as before stated, be highly proper; yet it is, generally speaking, more conducive to the public good, that each judicatory should fulfill its duty by exercising its judgment.

VI. Although a reference ought, generally, to procure advice from the superior judicatory; yet that judicatory is not necessarily bound to give a final judgment in the case, even if requested to do so; but may remit the whole cause, either with or without advice, back to the judicatory by which it was referred.

VII. References are generally to be carried to the judicatory immediately superior.

VIII. In cases of reference, the judicatory referring ought to have all the testimony, and other documents duly prepared, produced, and in perfect readiness; so that the superior judicatory may be able to consider and issue the case with as little difficulty or delay as possible.

SECTION III.

Of Appeals.

I. An appeal is the removal of a case, already decided, from an inferior to a superior judicatory, the peculiar effect of which is to arrest all proceedings under the decision, until the matter is finally decided in the last court. It is allowed in two classes of cases:—1st. In all judicial cases, by the party to the cause, against whom the decision is made. 2d. In all other cases, when the action or decision of the judicatory has inflicted an injury or wrong upon any party or persons, he or they may appeal; and when said decision or action, though not inflicting any personal injury or wrong, may nevertheless, inflict directly, or by its consequences, great general injury, any minority of the judicatory may appeal.

II. In cases of judicial process, those who have not submitted to a regular trial are not entitled to appeal.

III. Any irregularity in the proceedings of the inferior judicatory; a refusal of reasonable indulgence to a party on trial; declining to receive important testimony; hurrying to a decision before the testimony is fully taken; a manifestation of prejudice in the case; and mistake or injustice in the decision—are all proper grounds of appeal.

IV. Every appellant is bound to give notice of his intention to appeal, and lay the reasons thereof, in writing, before the judicatory appealed from, either before its rising or within ten days thereafter. If this notice, or these reasons, be not given to the judicatory while in session, they shall be lodged with the Moderator or Stated Clerk.

V. Appeals are to be generally carried in regular gradation, from an inferior judicatory to the one immediately superior.

VI. The appellant shall lodge his appeal, and the reasons of it, with the Clerk of the higher judicatory, before the close of the second day of their session; and the appearance of the appellant and appellee shall be either personal or in writing.

VII. In taking up an appeal in judicial cases, after ascertaining that the appellant, on his part, has conducted it regularly, the first step shall be to read all the records in the case from the beginning; the second to hear the parties, first the appellant, then the appellee; thirdly, the roll shall be called, and the final vote taken. In all appeals in cases not judicial, the order of proceeding shall be the same as in cases of complaints, substituting appellant for complainant.

VIII. The parties denominated appellant and appellee are the accuser and accused who commenced the process. The appellant whether originally accuser or accused, is the party that makes the appeal; the appellee, whether originally accuser or accused, is the party to whom the decision appealed from has been favorable.

IX. The decision may be either to confirm or reverse, in whole, or in part, the decision of the inferior judicatory; or to remit the cause, for the purpose of amending the record, should it appear to be incorrect or defective; or for a new trial.

X. If an appellant, after entering his appeal to a superior judicatory, fail to prosecute it, it shall be considered as abandoned, and the sentence appealed from shall be final. And an appellant shall be considered as abandoning his appeal, if he do not appear before the judicatory appealed to, on the first or second day of its meeting, next ensuing the date of his notice of his appeal. Except in cases in which the appellant can make it appear that he was prevented from seasonably prosecuting his appeal by the providence of God.

XI. If an appellant is found to manifest a litigious or other unchristian spirit, in the prosecution of his appeal, he shall be censured according to the degree of his offence.

XII. The necessary operation of an appeal is, to suspend all further proceedings on the ground of the sentence appealed from. But if a sentence of suspension or excommunication from church privileges, or of deposition from office be the sentence appealed from, it shall be considered as in force until the appeal shall be issued.

XIII. It shall always be deemed the duty of the judicatory, whose judgment is appealed from, to send authentic copies of all their records and of the whole testimony relating to the matter of the appeal. And if any judicatory shall neglect its duty in this respect, especially, if thereby an appellant, who has conducted with regularity on his part, is deprived of the privilege of having his appeal seasonably issued; such judicatory shall be censured according to the circumstances of the case, and the sentence appealed from shall be suspended until a record is produced, upon which the case can be fairly tried.

XIV. In judicial cases an appeal shall in no case be entered except by one of the original parties.

SECTION IV.

Of Complaints.

I. Another method by which a cause which has been decided by an inferior judicatory, may be carried before a superior, is by complaint,

II. A complaint is a representation made to a superior, by any member or members of a minority of an inferior judicatory, or by any other person or persons, respecting a decision by an inferior judicatory, which in the opinion of the complainants, has been irregularly or unjustly made.

III. The cases in which complaints are proper and advisable, are all those cases of grievance, whether judicial or not, in which the party aggrieved has declined to appeal; and other cases in which the party complaining is persuaded that the purity of the Church, or the interests of truth and righteousness, are injuriously affected by the decision complained of.

IV. Notice of a complaint shall always be given before the rising of the judicatory, or within ten days thereafter, as in case of an appeal.

V. In taking up a complaint, after ascertaining that the complainant has conducted it regularly, the first step shall be to read all the records in the case; the second to hear the complainant; and then the court shall proceed to consider and decide the case.

VI. The effect of a complaint, if sustained, may be to reverse the decision complained of in whole or in part, and to place matters in the same situation in which they were before the decision was made.

VII. In judicial cases, a complaint shall be admitted only where an aggrieved party has declined to appeal, and in such cases an aggrieved party shall not be allowed to complain.

CHAPTER IX.

Of Dissents and Protests.

I. A dissent is a declaration on the part of one or more members of a minority, in a judicatory, expressing a different opinion from that of the majority in a particular case. A dissent, unaccompanied with reasons, is always entered on the records of the judicatory.

II. A protest is a more solemn and formal declaration, made by members of a minority as before mentioned, bearing their testimony against what they deem a mischievous or erroneous judgment; and is generally accompanied with a detail of the reasons on which it is founded.

III. If a protest or dissent be couched in decent and respectful language; and contains no offensive reflections or insinuations against the majority of the judicatory, those who offer it have a right to have it recorded on the minutes.

IV. A dissent or protest may be accompanied with a complaint to a superior judicatory, or not, at the pleasures of those who offer it. If not thus accompanied, it is simply left to speak for itself, when the

records containing it come to be reviewed by the superior judicatory.

V. It may sometimes happen that a protest, though not infringing the rules of decorum, either in its language or matter, may impute to the judicatory, whose judgment it opposes, some principles or reasonings which it never adopted. In this case the majority of the judicatory may with propriety appoint a committee to draw up an answer to the protest which, after being adopted as the act of the judicatory, ought to be inserted on the records.

VI. When in such a case, the answer of the majority is brought in, those who entered their protest may be of the opinion that fidelity to their cause calls upon them to make a reply to the answer. This however, ought by no means to be admitted; as the majority might, of course, rejoin, and litigation might be perpetuated, to the great inconvenience and disgrace of the judicatory.

VII. When, however, those who have protested, consider the answer of the majority as imputing to them opinions or conduct which they disavow; the proper course is, to ask leave to take back their protest, and modify it in such a manner as to render it more agreeable to their views. This alteration may lead to a corresponding alteration in the answer of the majority; with which the whole affair ought to terminate.

VIII. None can join in a protest against a decision of any judicatory, excepting those who had a right to vote in said decision.

CHAPTER X.

Jurisdiction.

I. When a member shall be dismissed from one church, with a view to his joining another, if he commit an offence previous to his joining the latter, he shall be considered as under the jurisdiction of the church which dismissed him, and amenable to it, up to the time when he actually becomes connected with that to which he was dismissed and recommended.

II. The same principle applies to a minister, who is always to be considered as remaining under the jurisdiction of the Presbytery which dismissed him, until he actually becomes a member of another.

III. If, however, either a minister or a private member shall be charged with a crime which appears to have been committed during the interval between the date of his dismissal and his actually joining the new body, but which did not come to light until after he had joined the new body that body shall be empowered and bound to conduct the process against him.

IV. No Presbytery shall dismiss a minister, or licentiate, or candidate for licensure, without specifying the particular Presbytery or other ecclesiastic body with which he is to be connected.

CHAPTER XI.

Limitation of Time.

I. When any member shall remove from one congregation to another, he shall produce satisfactory testimonials of his church mem-

bership and dismissal, before he be admitted as a regular member of that church; unless the church to which he removes has other satisfactory means of information.

II. No certificate of church membership shall be considered as valid testimony of the good standing of the bearer, if it be more than one year old, except where there has been no opportunity of presenting it to a church.

III. When persons remove to a distance, and neglect for a considerable time, to apply for testimonials of dismissal, and good standing, the testimonials given them shall testify to their character only up to the time of their removal, unless the judicatory have good information of a more recent date.

IV. If a church member has been more than two years absent from the place of his ordinary residence and ecclesiastical connections, if he apply for a certificate of membership, his absence, and the ignorance of the church respecting his demeanor for that time, shall be distinctly stated in the certificate.

V. Process, in case of scandal, shall commence within the space of one year after the crime shall have been committed; unless it shall have recently become flagrant. It may happen, however, that a church member, after removing to a place far distant from his former residence, and where his connection with the church is unknown, may commit a crime, on account of which process cannot be instituted within the time above specified. In all such cases, the recent discovery of the church membership of the individual, shall be considered as equivalent to the crime itself having recently become flagrant. The same principle also applies to ministers, if similar circumstances should occur.

"Ye shall know the Truth, and the Truth shall make you free."

THE

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EXPERIMENTALITY IN PREACHING.

Few ministers of modern times have been more eminently useful in preaching the Gospel, than Wm. Jay. It is a remarkable fact, that he commenced preaching in his *seventeenth year*, whilst pursuing his studies in an academy under the instruction of a godly minister. His very early entrance upon the work undoubtedly was attended with serious disadvantages; and yet it may have led him to a method of preaching better adapted to the masses of the people, than that of many learned men. What he says, in his autobiography, of the dissenting ministers, and of the kind of preaching which he approved, is worthy of the serious consideration of all young ministers. "The Dissenters," he remarks, "were educated ministers themselves, (for at that time there was scarcely a lay preacher among them,) and their sermons were not only orthodox, but studied, grammatically correct, and methodical; but, with a very few exceptions, pointless, cold, and drawled off from notes." * * * * *

"With regard to *subjects* what I have always deemed the best kind of preaching, is neither highly doctrinal nor dryly practical; but distinguished by what I should call *experimentality*, or a constant blending of the doctrines and practice of the gospel strongly with the affections and feelings. Many of our northern divines have been sadly deficient here. Their sermons have had theology enough in them, and were well methodised; but there was little in them to rend and melt. How

much of 'The Scotch Preacher' (not the last) might be read through without the troublesomeness of a single emotion!"

There is valuable wisdom in these remarks. There is nothing more important, in preaching the Gospel, than what Mr. Jay calls *experimentality*. The doctrines and truths of the Gospel make their appeal, first, to the intellect, then to the conscience, then to the heart; and here in the *heart* they work their most wonderful transformations. There is not only such a thing as Christian experience; but if we might take the liberty exercised by Mr. Jay, of coining a word, we would say, the whole Gospel needs to be *experimentalized*. The minister should himself have felt, in his own soul, the power of every doctrine and truth; and then preaching from his own experience, he will reach the hearts of his hearers. It is not the *dry bones* of doctrines, nor the *dry muscles* of duty, that can stir the souls of men. There must be the life-blood coursing through the veins, and diffusing vital warmth through every part of the discourse. It is not difficult to see why it often happens, that uneducated men make more effective preachers, than those of eminent attainments. As Mr. Jay says respecting many of the Methodist preachers of England—"they were often boisterous, rude, coarse, incoherent; yet they were powerful and efficient—they had an earnestness in their manner, with strokes of fancy, touches of passion, striking metaphors, plain anecdotes, bold addresses and characteristic applications to the conscience, which might be detached from their accompanying improprieties." Feeling, passion—awakened by truth, communicates truth with power and stirs the feelings of other hearts.

Fourteen years ago, we attended a *temperance meeting* in one of the churches of Cincinnati. Among the speakers were Dr. Lyman Beecher, Dr. Cleveland and others. After several short addresses had been made with little apparent effect, and the meeting was about to adjourn, a man very plainly dressed in homespun, arose in the back part of the house, and requested the privilege of saying a few words, which was readily granted. He spoke perhaps twenty minutes. He was evidently an uneducated, though not an ignorant man. His language was neither elegant, nor even grammatical. But he was familiar with the Bible, and quoted its language with remarkable facility and appropriateness. His heart was full of his subject; and his thoughts were good. Curiosity arrested attention at the first; but this soon gave place to a feeling of interest. Before he closed, every heart was touched; and every eye was moistened with tears. We speak within bounds, when we say, that the address of this plain farmer produced

tenfold the effect produced by any other on the same occasion—*not* simply an effect favorable to temperance, but no less favorable to religion. We listened with delight and with profit.

But we cannot better illustrate what Mr. Jay seems to mean by *experimentality*, than by relating two anecdotes. A number of years ago, we were preaching, on a Sabbath evening, in Cincinnati. At the close of the sermon a gentleman arose abruptly, and left the house without waiting for the concluding services. This surprised his wife, whom he left behind; for though not a professor of religion, he had always been very respectful as a hearer of the Gospel. Supposing him unwell, she hurried home, and found him reclining on the sofa. "Husband," said she, "what is the matter? Are you unwell?" "Matter enough," he replied gruffly, "I thought you were a more prudent woman, than to go and tell the preacher all about me, and have me exposed, as I was to-night, before the whole congregation." He could scarcely credit her solemn declaration, that she had never uttered a word to the preacher respecting him. Some time after this occurred, he became a true convert, and died in the blessed hope of heaven. That sermon preached *experimentally* to that sinner.

One day, whilst we were settled in Kentucky, one of the most godly members of our church came to us, and said—"I would like to ask a question, if there is no impropriety in it." We replied, "certainly." "Well," said he, "I wish to inquire whether any one has been talking to you about me?" We replied—"No, I have had nothing told me about you." "Well," said he, "I felt a desire to make the inquiry; for I could not see how you could know so much about me, unless some one had told you." An acquaintance with the Scriptures, with human nature, and with the exercises of the renewed heart, will enable us to preach *experimentally*; and such preaching is always effective. Said a rather eccentric gentleman, in speaking of a sermon he had just heard—"I don't know whether that man understands *human* nature; but he certainly understands *my* nature."

Of two sermons which we heard more than thirty years ago, we have a very vivid recollection. They were both preached by Rev. Samuel Findley, one of the Fathers of the Presbyterian church in Kentucky. The first was preached on the afternoon of the day on which we united with the church. It had been to us a very discouraging day. Twenty-five persons stood before the pulpit to profess their faith in Christ. Deep feeling pervaded the house of God; and, laboring under considerable depression, we were convinced that every one in the house except ourself felt deeply. Our mind was still filled

with trouble, when the venerable man, whose locks were of snowy whiteness, arose and announced his text. It was 2 Kings 6: 16. "Fear not; for they that be with us are more than they that be with them." It is the language of Elisha to his servant, when alarmed at finding his master surrounded by his enemies. Rich and soul-cheering were the truths set forth in that sermon; and well did that eminent Christian know how to preach *experimentally*. The burden was removed; and we were filled with joy.

The other sermon was preached some months after this, when there had been time for the heart to become somewhat chilled, and for spiritual pride to begin to show itself. The subject was *humility*; and if this discourse imparted less comfort than the other; it was even more profitable. The preacher was familiar with the workings of the human heart, and this discourse was characterised by *experimentality*.

Let us learn how to preach to others by observing the kind of sermons, or of reading that is most profitable to our souls; and let Christians learn, in the same way, how to speak to each other to edification:

MODERN SPIRITUALISM.

Phrenology, Mesmerism and Spiritualism sustain to each other very intimate relations. The first of these is a system of mental philosophy, which, setting out with the principle, that the brain is the organ of the mind, divides the brain into three general departments, animal, intellectual and moral, and subdivides these into a large number of organs, each organ designed for the manifestation of some one faculty or propensity. The strength of each faculty or propensity is in proportion to the size of its organ, compared with the other organs in the same brain; and the character of every individual is the result of the combined operation of all the organs of his brain. To improve the character of any man, therefore, a change must be effected in the relative size of the organs of his brain. This system, the invention of infidels, Gall and Spurzheim, is not only essentially infidel, but, carried out legitimately, obliterates all distinction between right and wrong.

Although it has never commended itself to the learned, it has had quite a run amongst the people; and not a few ministers of the Gospel have failed to see its inevitable tendencies. Travelling lecturers have gone through every part of the land, lecturing, and describing characters by feeling the indentations and protuberances on the heads of those willing to subject themselves to the operation.

Mesmerism illustrated and confirmed Phrenology by exciting the different organs. The mesmeric operator, by exciting in his subject the organ of *tune*, would make him sing; by exciting the organ of *combativeness*, he would make him fight, &c. But mesmerism performed far greater wonders. Beginning with effecting an identity between the consciousness of the operator and the subject, it launched out into the marvels of *clairvoyance*, and ended by filling the mind with all manner of knowledge. One the most remarkable developments of mesmerism is found in a book of nearly eight hundred pages, containing lectures on "Nature's Divine Revelations," said to have been delivered by Andrew Jackson Davis in the mesmeric sleep. The same man has published three volumes, entitled "The Great Harmonia; being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe." These volumes claim to be the fruit of the same influence.

Meanwhile the Misses Fox heard strange rappings on tables, doors, &c., indicating, as they thought, the presence of spirits. An alphabet was formed; and slowly enough communications from the spirits of deceased men and women were spelled out. But soon great improvements were made. Spirits took possession of the *mediums* after the manner of the demoniacal possessions recorded in the Scriptures; and thus there came to be *speaking mediums* and *writing mediums*. Meanwhile tables and chairs were seen moving round, and going through divers strange performances. In all directions circles were formed; and evening after evening the converts to this new philosophy, awaited communications from the spirit land; whilst many who had lost relatives, went to receive messages from them. Then arose men and women who professed to practice medicine under the direction of the spirits, and who have driven a thriving business.

A few names of some notoriety have given a degree of respectability to these spirit revelations, and to the philosophy on which they are founded, or with which they are identified. Such are Gov. Talmage, Judge Edmunds and the late professor Hair. Judge Edmunds has made marvellous proficiency in this spiritual science, having been under the instruction, as he affirms, of Baron Swedenborg, Lord Bacon, and other distinguished characters; and he has made several visits to

the spirit world, and had divers pleasant interviews with his deceased wife and children. Prof. Hair invented several machines, by which to test the question, whether spirits were present and did communicate revelations. He became an ardent convert, and felt himself highly honored by receiving a special commission from eminent spirits, to diffuse light amongst the inhabitants of this lower sphere. He, therefore, regarded himself as the "accredited minister of George Washington, J. Q. Adams, Dr. Chalmers, Oberlin, W. E. Channing, and others." He says—"I sincerely believe that I have communicated with the spirits of my parents, sister, brother, and dearest friends, and likewise with the spirits of the illustrious Washington and other worthies of the spirit world; that I am by them commissioned, under their auspices, to teach truth and expose error."

There are plausibilities enough in this new phase of infidelity to mislead multitudes; whilst it contains enough that is marvellous, enough that appeals to the natural affections, enough that appeals to carnal desires, to captivate the unregenerate heart. In several respects it has greatly the advantage of Deism and of Atheism, and is likely, therefore, to prevail to a greater extent. Indeed no form of infidelity has ever gained converts half as rapidly, not only amongst men, but amongst women. This is sufficiently apparent from the number of papers, periodicals and books published in its advocacy. Whether it will be ephemeral, like the other novelties in science and religion, which always spring up in a day of unusual excitement, remains to be seen; but even should it sink speedily into oblivion, it will leave multitudes destitute of any religious faith, and even hardened in infidelity. A brief examination of its leading features may not be out of place.

The leading principles of what is call the Harmonial Philosophy, or Spiritualism, are the following: 1. That matter was not created, but has existed from eternity. 2. That mind or spirit is nothing more than refined matter. This is held to be true not only of the human mind, but of God. 3. That all living beings, whether plants, animals or men, are simply developments of the immutable laws of Nature—that animal life commenced at the lowest conceivable point, and man, the crowning work of Nature, is the result of a long series of developments, each higher than the preceding. 4. That there is a law of progress in human nature by virtue of which the human race is tending upward to higher degrees of perfection. 5. That at death the spirits of men become the inhabitants of one of six or seven spheres, according to their several degrees of refinement or degrada-

tion, where they will continue to ascend, becoming more and more happy in the enjoyment of a kind of carnal paradise. 6. That departed spirits, both the good and the bad, do communicate with the inhabitants of this world—thus contributing to their elevation or degradation. Such are the leading principles of Spiritualism. A very brief examination of them is all that we now propose.

1. The first principle of this system, even if we could not demonstrate its falsity, could never be proved true. The question, whether matter has always existed, or whether there was a period when it began to exist, is a question of *fact*. It must, therefore, be settled either by the testimony of one or more witnesses capable of testifying in the case; or by something discoverable in the nature, or properties or development of matter. But since, according to this philosophy, nothing but matter existed from eternity, and there was no intelligent being who has testified or could testify to its eternity; this source of evidence fails. To say, as Andrew Jackson Davis does, that he is "*impressed*" to declare this doctrine, is absurd. What evidence have we that his impressions are reliable? Whence do they proceed? On what ground do they challenge belief? That there is nothing in matter itself proving its eternity, is sufficiently clear from the fact that no one has attempted to show anything of the kind. Is it not a little remarkable that a system of philosophy should be founded upon principles, the very first, and one of the most important of which can never be proved true?

This is not all. Matter, in its very nature, and in the laws which belong to its nature, exhibits indubitable evidence of *design*, and thus proves conclusively that it is the product of an almighty Designer. There can no more be design, without an intelligent designer, than there can be thought without a thinker. The evidence of design is not to be found chiefly in the different forms which matter has assumed. It is perfectly evident, that in its intimate nature it was designed to answer certain ends; and what are called *its laws*, are nothing more than the manifestations of its intimate nature.

It throws no light upon the subject to say—that the forms which matter has assumed, are the result of the operation of its immutable laws. For in addition to what we have said of its intimate nature, the mind would still inquire, whence originated the laws? Nor is it at all satisfactory to say, the laws are eternal; for we see everywhere certain evidences of intelligent design, and we see this evidence of design in matter and in the laws of matter. Without that matter, laws could not exist, or could effect nothing; and without the laws,

matter could effect nothing. Intelligent design is manifest, therefore, in both matter and its laws, and the mind cannot rest satisfied in its inquiries, till it finds an infinite, intelligent Designer. The first principle of this philosophy not only cannot be proved true, but is manifestly false.

2. The second principle is liable to precisely the same objections. "Spirit," says Andrew Jackson Davis, "is *organized* and *eternalized* at the highest point to which gross, or what is termed inanimate, matter can ascend. Spirit is, therefore, matter in the highest state of refinement and organization; and the *difference* consists simply in this: *matter* is gross, inferior and external—and *spirit* is refined, superior and interior. The terms *matter* and *spirit* are thus indicative of the *difference* in the condition, form, and influence of the *same* identical substance, and nothing more." (*The Great Harmony*, vol. 2, p. 249.) Judge Edmunds makes Lord Bacon assert—that "Christ's last act on earth, even after he had ascended to heaven, was proof of the materiality of the soul." (*Spiritualism*, vol. 2, p. 131.)

Now, in the first place, it is impossible to prove, that the soul is *matter*. It is universally acknowledged, that we know nothing of matter or of mind, but their *properties*. Can it be proved, that the properties of the mind and those of the body are the same? It cannot; and, therefore, it cannot be proved that they are the same substance.

But, secondly, the properties of matter and spirit are essentially different, and even opposite; and, therefore, these substances are essentially different. Matter consists of particles, united by attraction, and governed by fixed laws. This is as true of matter in its organized, as in its unorganized forms, and as true of it in its most refined, as in its grosser forms, so far as human investigations extend. Mind is a unit and is a *voluntary agent*. It thinks, reasons, determines, chooses, refuses, hopes, fears, distinguishes between right and wrong. The conscious freedom of choice and action, and the sense of guilt when a wrong choice is made, are proofs positive, that the mind is not controlled like matter, by immutable laws. Since, then, it cannot be proved, that the mind is material, and since there are clear proofs that it is not; the conclusion is forced upon us, that this second principle of Spiritualism is false.

3. The third principle of this philosophy is likewise false, viz.: that plants, animals, and men are but developments of the immutable laws of nature. Animal life, it is affirmed, began at the lowest possible point; and through numberless series of transformations or developments, each higher than the preceding, nature ultimately developed

man. "Thus the higher we ascend in nature," says Davis, "the more closely allied do we find the various organizations to man. It is almost impossible to contemplate nature with a comprehensive, generalizing eye, and determine which to first term man—whether the highest of the quadrumana, or the lowest of the human type—so gradual and so progressive is the emergence of one kingdom into another!" Again,—“Though at first huge and unrefined, and resembling, in his anatomical and physiological construction, the quadrumana more than any other or higher type of the animal creation, yet man’s innate tendency was onward towards perfection.” Now, what is the proof of this? In the nature of the case, it can be proved only in one of three ways, viz.: by the testimony of some intelligent being who witnessed the developments; or by the revelations of Geology exhibiting them in the petrified remains of past ages; or by our seeing the process of development now going on. But Spiritualists admit, that we do not now witness such developments by the laws of Nature. Nothing of the kind, it is admitted, has occurred as far back as history can take us. Neither do they pretend to have the testimony of any intelligent witness, who saw such developments. They are, consequently, shut up to the revelations of Geology; and to it they have confidently appealed, But Geology not only fails to support the development theory; it absolutely annihilates it. Hugh Miller, in his celebrated work, “Footprints of the Creator,” has forever demolished this infidel theory, demonstrating beyond the possibility of a doubt, that each race of plants and of animals, instead of commencing at the lowest possible point, and gradually developing, was perfect in its beginning, and therefore was an immediate creation of Omnipotence. In a short biographical notice of Mr. Miller, Prof. Agassiz agrees with him as to the “unscientific parentage” of the development theory, and says—he has “stripped it of even its semblance of truth, and restored to the Creator, as Governor of the universe, that power and those functions which he was supposed to have resigned at its birth.” Two facts which are absolutely fatal to the development theory, Hugh Miller demonstrates by the facts of Geology, viz: that each race of beings, instead of commencing at the lowest point, were in full maturity at the beginning of their existence; and that one race or genus never is developed into another. In regard to *fish*, for example, he says—“Now it is a geological fact, that it is fish of the higher orders, that appear first on the stage, and they are found to occupy exactly the same level during the vast period represented by four succeeding formations. There is no progression. If fish rose into reptiles, it must have been by sudden transforma-

tion—it must have been as if a man who had stood still for half a lifetime, should bestir himself all at once, and take seven leagues at a stride.' There is no getting rid of a miracle in the case—there is no alternative between creation and Metamorphosis. The infidel substitutes progression for Deity: Geology robs him of his god." (*Old Red Sandstone*, pp. 37–41.)

Thus the third fundamental principle is demonstrated to be false by the only witness capable of testifying in the case. The facts of Geology completely demolish it.

4. The fourth principle of Spiritualism is, that there is a law of progress in human nature, by virtue of which the human race is tending upward to higher degrees of perfection. The principle, however, is part and parcel of the development theory, and must fall with it. Besides, a law of progress, if it existed, could not fail to discover itself in the actual progress of individuals, families and nations. But the truth is, the history of the human race exhibits quite as many and as manifest instances of *retrogression*, as of *progression*. If some nations, families and individuals have progressed, others have retrograded. And then the same nation or family has progressed for a time, and then retrograded. Still further, whenever there has been real progress, it has been manifestly attributable to external influences, not to any law of human nature. For example, England and the United States have progressed, but their improvement is traceable directly to the influence of Christianity. No nation on the earth, where this influence has not been felt, has made any progress at all. Indeed Spiritualism itself furnishes one of the clearest refutations of this principle; for its philosophy and its novelties are but the revival of the pagan philosophy of two thousand years ago, and of the professed spirit communications of the same period; substantially there is nothing new in it.

The fifth and sixth principles of spiritualism depend upon the reliability of the boasted spirit revelations. Of these we propose to say something in our next number. Meanwhile we may venture to affirm, that truthful spirits, were they prompted by benevolence to make revelations to mortals, would not be found teaching a system of philosophy which is absolutely false in its leading principles; nor would they in any manner identify themselves with such a system. This is too evident to require proof. But the Harmonial Philosophy is fundamentally false, as we have just seen. Therefore, whatever may be the cause or causes of the phenomena to which Spiritualists testify, they do not come from truthful spirits; and consequently the communications are unworthy of credit.

A SKEPTIC'S OBJECTION TO THE BIBLE.

Some eighteen years ago, we received a note from a distinguished physician, of skeptical sentiments, requesting us to preach a sermon on the *fall of Man*, and to answer the following argument or objection: 1. If Adam was created holy, as the Scriptures teach, then all his dispositions and inclinations were right. 2. If all his dispositions and inclinations were right, sin could not have originated with him. 3. Therefore the Scriptures, teaching that he was so created, and that sin did originate with him, are not true. We, in compliance with the Doctor's request, appointed a time to deliver the discourse, and gave public notice of it. This notice brought out an uncommonly large number of the men of skeptical tendencies. A copy of the discourse was requested for publication; but in consequence of other duties, it was not prepared for the press. Perhaps an outline of the train of thought then presented may not be unacceptable to our readers.

The text was Rom. 5: 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." After a few introductory remarks, we maintained the following positions.

I. If the objection just stated is valid, it proves more than the objector and those agreeing with him, are disposed to admit; for it inevitably lands us in *Atheism*. The argument stands thus: 1st. God made man morally perfect or imperfect. This is clear, since a rational being, possessing a moral nature, must be, in disposition and inclination, conformed to the perfect standard of morals, whatever that standard is, or not. For, having moral affections and dispositions, they are necessarily such as that standard requires; or they are not. If they are, the man is morally perfect. If they are not, he is imperfect. In one or the other of these states every human being, especially if capable of accountable action, must be. 2d. That men are now imperfect and have been so, as far back as history can take us, is certain, and will not be denied. Now, since the first man could not have been in a moral state, neither perfect nor imperfect; and since the objection is—that if perfect, he could not have become imperfect; the conclusion is forced upon us, that God created man morally imperfect, if he created him at all. But if he created him imperfect, he must have

preferred imperfection to perfection, sin to holiness; and since it is absolutely impossible that a holy being should prefer sin to holiness, the objection drives us to the dreadful conclusion, that the Creator of man, if he had a creator, was an imperfect or evil Being. But such is the very constitution of the human mind, that we cannot admit the monstrous idea of a God infinite in his natural attributes, yet imperfect or depraved in his moral nature. Although atheism is disproved by ten thousand conclusive evidences, yet would men sooner become atheists, than admit the being of a depraved God.

It is an instructive fact, that, variant, absurd and monstrous as the errors of men have been in regard to the character and work of God, none have ever ventured to say, that he created man a sinful being. Some have contended, that the cause of human depravity is in *matter*, and that the souls of men, originally pure, have become contaminated by contact with matter; but they have, at the same time, denied that God created it. All the ancient philosophers held the doctrine of the eternity of matter. Some have accounted for the existence of evil by supposing the existence of two powerful beings, the one good and the other evil. But so far as our information extends, none who acknowledge one infinite God, ever admitted that he created man morally imperfect. Now, the objectors, who profess to be Deists, will not venture to maintain a sentiment which is so revolting, that all men have shrunk from it. But they must do it, or take the Scripture ground, that "God made man upright." And if the Scripture ground be taken, the objection falls; for since it is admitted that men *are* imperfect, if they were originally created perfect, sin must have originated with them—they are fallen. We then have choice of *three* positions. We may admit the Scripture doctrine, that "God made man upright; and he hath sought out many inventions," or has become sinful. Or we may say, that God created man an imperfect being, and therefore is himself imperfect. Or we may deny the being of God, and fall back into the absurdities of atheism. You, who urge the objection under consideration, are Deists; and you will not take the last mentioned ground. Your moral perceptions, I am sure, will prevent your taking the second. You must, therefore stand on the Scripture ground, and abandon your objection.

II. But let us examine the objection somewhat closely. It is, in substance, this—that a morally perfect being cannot become imperfect. Sin cannot originate with such a being. To this we have two answers:

1. It is impossible for us fully to understand a state of mind in which we ourselves have never been. One who had always been

perfectly cheerful, could not comprehend the feelings of melancholy. None but a parent can know the precise feelings of a parent. Now; we have never passed from a state of moral perfection to a sinful state; and therefore, it is not strange that such a change should seem to us incomprehensible. Still there is no evidence to prove that it may not take place. Immutability belongs only to an infinite Being, who is superior to all influences which might effect a change. A finite being may be surrounded by such influences as render it certain that no unfavorable moral change will occur. Such is the condition of angels and saints in heaven. But there is no proof, that any finite being, exposed to temptation, may not change. The fact that we do not understand the process by which a holy being becomes unholy, does not prove that the thing cannot occur.

2. The Scripture account of the fall of our first parents, is very brief and simple. Eve's desire for *knowledge* was artfully excited. There is nothing sinful in the desire for knowledge; but Satan gained the advantage by inducing her to pry into things unrevealed, and to seek knowledge by forbidden means. Adam's strong affection for his wife, which was in itself not sinful, hurried him into sin. In the fall of both we recognize the workings of human nature; and can see that holy beings might thus be led into sin. Certainly it would be impossible to prove the contrary.

III. If we admit that the subject of the fall of man is attended with difficulties which none can fully solve; it can be proved, that the Scripture doctrine accords with facts as they exist, and is attended with fewer difficulties than any other view that has been taken.

1. In the first place, it is a fact, that human beings are by nature depraved. The sad truth can be demonstrated without appealing to the Scriptures, just as conclusively as it can be proved, that *attraction* is a property of matter. Attraction is neither visible nor tangible; nor do any one of the senses detect it. Philosophers prove its existence by its visible *effects*. Everywhere particles of matter cohere; and everywhere smaller bodies tend toward larger ones, and large bodies exert an influence on each other. The universality of the effects prove the universality of the cause. So is it with human depravity. In all nations, and through all ages, so far as we have information, children have shown decided tendencies to a wrong course of conduct. Evil tempers show themselves at a very early age, justifying the Psalmist's declaration, that they are "estranged from the womb." We need only appeal to parents. What watchfulness, what restraining and guiding influences are constantly required to subdue

evil tempers, and to preserve children from gross vice ; and how often, after years of anxious effort, do they disappoint cherished hopes, and fill the hearts of those who have anxiously reared them, with bitter anguish. Certain fowls swim as soon as put into water ; it is natural. So do children show evil tempers, as soon as they are capable of manifesting moral feeling. True, parental care is often rewarded by virtuous children ; and so you can prop up heavy bodies. Take the props from under the latter, and you see the power of attraction ; leave the former to their own course, and you see the workings of depravity. And what is the history of the human race, but a history of crime ? It will not do to appeal to the power of evil example, in order to account for prevailing wickedness. Where did the example begin ; and how came the current of wickedness to gain such fearful strength, bearing all before it ? There have always been powerful reasons urging to a virtuous life, and strong influences bearing in this direction. All nature has eloquently preached the being and the perfections of God, and urged men to love and serve him. "The heavens declare the glory of God ; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night teacheth knowledge of him." Blind and deaf, men have rushed on in their mad career, neither seeing the manifestations which God made of himself, nor hearing the ten thousand voices calling them to virtue. Nay, they have not even seen the proofs of the being and perfections of God, but have degraded themselves by worshipping even four-footed beasts and creeping things.

Verily it is true, mournfully true, that men are by nature depraved. But how shall we account for this deplorable state of mankind ? The Deist must conclude, that such was the character of man, as he came from the hand of God ; and then how can he defend the character of God ? Here we Christians have the advantage. Two things we can say, viz : that God made man upright ; and that in the father of the race human nature had a fair trial. The first pair were created in the image of God, and in the maturity of their being, mental and physical. They were placed in a lovely garden, where they enjoyed unmixed happiness. If we feel some difficulty in seeing the justice of God in suspending the fate of the race upon the choice and act of the first father ; we can say, that in no other circumstances was human nature so likely to stand the trial. But the Deist has sin and misery without a trial or a fall. Which view, we may confidently ask, is more honoring to God ?

Still further—the Scripture doctrine, if admitted, accounts for all

the facts, and for the actual state of mankind. The fall of mankind in their first father accounts for the universal prevalence of sin and death. "Sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned." Sin entered, then death. Reason speaks in favor of this view. But turn from it, and close the lids of the Bible; and what do we see? A race of beings subject to sickness, pain and death, even before they know their right hand from the left; a race growing up in folly, vice and wretchedness, and speedily sinking into the grave. But how they came into this state, what is their work on earth, and what the future that awaits them, we know not and cannot know. Admitting, then, that there are depths and heights about this great subject, which none can comprehend, it must be acknowledged, that the Scripture view is far the most satisfactory, and is attended with fewest difficulties.

IV. Especially has the Christian the advantage, when we turn to the great remedy for existing evils, and to the eternal future. Infidelity finds man fallen and wretched; but it knows of no remedy. If the present is dark, the future is darker still. If the Christian cannot fully explain the fall of man, he can explain the method of his recovery. If there are difficulties in showing how sin entered the world, a child can be made to understand how to be saved from it. If there is something of a shadow over the past, there is none over the future. If, in viewing the fall of man by itself, we cannot fully discover the justice of God; in viewing his redemption both the justice and the mercy of God shine out gloriously. Thanks to God, that that which is too deep and too high to be understood, is not necessary to our salvation; whilst that which is necessary, comes quite within the range of our limited faculties.

This hasty discussion justifies two conclusions, viz :

1. Neither reason nor philosophy offers any valid objection to the Scripture account of the fall of man. On the contrary, the most plausible objections urged against it, if legitimately carried out, drive us into the impieties and absurdities of Atheism.

2. The fact that the Scripture doctrine corresponds with facts as they exist, and accounts for those facts, whilst no other view does, affords a strong argument for the inspiration of the Scriptures. The view presented in the Bible differs materially from all the theories of men. Yet on careful examination, it is found more honoring to God, and more satisfactory than any of them. In the lapse of centuries, whatever progress science has made, human reason has thrown no additional light upon this great subject. Still the Scripture account of the fall

commands the undoubting faith of multitudes of the wisest men. On the whole, the argument, instead of throwing doubt upon the inspiration of the Bible, is decidedly in favor of it.

Such is a brief outline of the arguments in reply to our skeptical friend. We afterwards had an interview with him. He admitted the conclusiveness of the reply to his objection; but in regard to the depravity of mankind by nature, he thought the apparent depravity of children might arise from their physical system. We answered—that this removed no difficulty; since God is the creator of the physical system; and the question would arise, why did God put a pure mind into a defective body, which would embarrass its moral action? Besides, is it not absurd to attribute moral dispositions and actions to a physical cause? Is it not adopting the old pagan notion, that matter is inherently evil, and is the cause of sin? Matter is governed by immutable laws, whilst *voluntariness* is essential to moral action. True, the mind may be embarrassed, or its action perverted by the derangement of the physical system; but so far as such difficulties exist, accountability is destroyed. Idiocy and insanity are the natural results of physical causes; and they destroy accountability.

Thus, take what view we may of the present condition of mankind; we are obliged to return to the Scripture doctrine, as the only solution of it. *There* we find light—if not so much as our curiosity would desire, yet enough for all practical purposes. And that knowledge which, in its bearings, is not *practical*, is worthless.

THE ATONEMENT.

In carrying out his great purposes respecting the human family, God sent into the world his only-begotten Son; whose mysterious character, and whose eternal relations we have considered. It was the purpose of God to save an innumerable multitude of lost men; and for this end his Son “verily was foreordained before the foundation of the world” (1 Pet. 1: 20.); and they “were chosen in him before the foundation of the world, that they should be holy and without blame before him in love.” (Eph. 1: 4.) Men needed to be taught, to have

an atonement made for them, to have intercession offered to God in their behalf, to be guided, protected, raised from the dead, and glorified. Jesus Christ undertook the great work; and he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1: 30.) Having considered his character, let us now enquire into his work.

Jesus Christ was the great Teacher of Divine knowledge, and "the true light that lighteth every man that cometh into the world." If, however, the Scriptures give prominence to this part of his work, they give greater prominence to his "obedience unto death." Paul determined to know nothing amongst the churches, "but Jesus Christ and him crucified," and to glory in nothing, "save in the cross of our Lord Jesus Christ." With him the preaching of the Gospel was nothing more or less than "the preaching of the cross." The saints in heaven "have washed their robes, and made them white in the blood of the Lamb." The prominence thus given to the sufferings of Christ, and the exceeding efficacy ascribed to them by the inspired writers, demonstrate the unspeakable importance of the doctrine of the ATONEMENT.

That part of the work of Christ which has direct reference to the justification of sinners, and their title to heaven, has been divided into three parts, viz: his active obedience, his passive obedience, and his intercession. His active obedience was his perfect conformity to the moral law; his passive obedience was his voluntary suffering under that law; and his intercession is his advocacy of the cause of his people, founded upon his active and passive obedience. In regard to the two kinds of obedience, active and passive, it is sufficient to remark, that the one is essential to the other. That is to say, the sufferings of Christ would not have availed to save men, without his active obedience; and his obedience without his sufferings would have been inefficacious. He who would save men from sin, magnifying and honoring the law, must be holy, and must suffer.

Theologians have discussed two questions relative to the atonement, viz: the *nature* of it, and its *extent*. The former shall now occupy our attention. There are several ways of ascertaining the nature of the atonement. Let us consider some of them.

1. The nature of the atonement may be learned from *the necessity of it*. Why was any atonement necessary in order that men might be eternally happy? Only because they had broken the law of God, and incurred its penalty. "For all have sinned, and come short of the glory of God." (Rom. 3: 23.) The law of God, like all other laws, consists of two essential parts, viz: *precepts* and *sanctions*. The sanc-

tions are of two kinds—the rewards of obedience, and the punishments of disobedience, or *reward* and *penalty*. Without these the law would be mere advice. Since, then, all have transgressed the law, one of three things must occur, viz: all must suffer the penalty; or the law must be annulled or set aside; or a substitute must suffer for them. Infinite benevolence prevented the first. The honor and the justice of God and the interests of his moral government forbade the second. Therefore the third expedient was adopted, and a substitute was introduced. Accordingly the apostle Paul teaches these three truths, viz: 1st. That “by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.” (Rom. 3: 20.) 2d. That Jesus Christ was “made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” (Gal. 4: 4, 5.) 3d. That being placed under the law, he bore its penalty or curse for his people. “Christ hath redeemed us from the curse of the law, being made a curse for us.” (Gal. 3: 13.) The nature of the atonement, then, consists in this—that Jesus Christ, being the surety for his people, did endure for them the penalty of the broken law, “that God might be just, and the justifier of him that believeth.”

It is not asserted that Christ's sufferings were the same in *kind* or in *duration*, or *degree*, as those of lost men. He did not endure the lashings of a guilty conscience; they do. But these are not essential to the penalty of the law, but arise from the nature of the human mind. A man convicted of disorderly conduct may be fined fifty dollars. This would be the legal penalty. In addition to this he might suffer the loss of character. Now a friend might pay the fine, and thus bear the legal penalty, though he did not suffer in character. So the penalty of God's law is *suffering*,—*death*, but not necessarily the lashings of a guilty conscience. Again—the lost sinner must suffer forever, for two reasons, viz: he is finite, and he will continue to sin forever. Neither of these reasons applies to Christ. The value of the atonement is found in the infinite dignity of the sufferer—the value of the sacrifice in the character of the priest and of the victim.

“*He offered himself.*” Now, a holy being, of such dignity, might suffer the essential penalty of the law in a limited time. It certainly cannot be proved, that he could not. Consequently, the fact that Christ did not endure precisely the same kind of suffering, or of the same duration, as those of lost sinners, does not prove, that he did not endure the penalty of the law.

The argument, then, stands thus: The difficulty in the way of the

salvation of men, is the penalty of the law incurred by them. The atonement was designed to remove the difficulty. But the penalty, being essential to the law, could not in any case, be set aside; because to set it aside in any case would be to abolish the law in that case. Our Savior said—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore he could deliver men from the penalty of the law, only by suffering that penalty. The necessity of the atonement, consequently, reveals its nature.

2. We learn the nature of the atonement from those passages of Scripture which declare, that he *did bear the sins of men*. To bear sin, is a phrase of frequent occurrence in the Old Testament, and uniformly signifies to bear the legal punishment of sin. Thus it is said of persons guilty of incest—"They shall bear their sin; they shall be childless." (Lev. 20: 20.) Of one who refused to partake of the pass-over, it is said, he shall "be cut off from among his people—that man shall bear his sin." (Num. 9: 13.) The children of Israel were forbidden to come nigh the tabernacle, "lest they bear sin and die." (Num. 18: 22.) In the same sense this phrase is used in Ezek. 18: 20. "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son." That is, the one shall not bear the punishment due to the sins of the other. This is the uniform meaning of the phrase *to bear sin*.

Now, when Christ is said to bear the sins of men, the only legitimate meaning is—that he bore the legal penalty for them. Isaiah teaches, that our sins were laid upon him, and that he did bear them. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—And he was numbered with the transgressors; and he bare the sins of many and made intercession for the transgressors." (Isaiah 53: 6, 12.) In what sense can it be true, that God laid our sins on Christ? Just in the same sense in which the debts of one man may be transferred to another—that is, the latter becomes legally responsible for the debts. So did Jesus Christ become legally responsible for the sins of his people; and therefore he bore the legal penalty. "So Christ was once offered to bear the sins of many." (Heb 9: 28.) "Who his own self bare our sins in his own body on the tree." (1 Pet. 2: 24.) The Unitarian interpretation of the phrase *to bear sin*, which makes it mean *to bear away sin*, is wholly inconsistent with uniform usage. In no instance is it so employed.

3. The words *ransom* and *redemption*, as applied to the atonement, indicate its nature. "Even as the Son of man came not to be minis-

tered unto, but to minister, and to give his life a ransom for many." The word *ransom* means a price paid for deliverance. In the case of men, they are held by the broken law, which says—"pay what thou owest." The Son of man undertakes to make the payment, or to meet the claims of the law; and the price paid is his own life. He put his life in the stead of theirs—thus enduring the penalty of the law.

"The word *redemption* has two senses in the New Testament: 1. It means properly the deliverance effected by the payment of a ransom. This is its primary, etymological meaning. 2. It means deliverance simply, without any reference to the means of its accomplishment, whether by power or wisdom." (*Hodge*.) As applied to the atonement, the word has direct reference to the claims of the law upon men; and the price demanded by the law and paid by the Redeemer, is stated. Therefore Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3: 13.) Again—"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remissions of sins that are past," &c. Justification is effected through the redemption that is in Christ; and that redemption consists in the shedding of his blood. "In whom," again says Paul, "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1: 7.) It was by the shedding of his blood that he redeemed men, and obtained for them the forgiveness of sins. His suffering removed their legal condemnation, because he met the demands of the law.

4. The nature of the atonement may be learned from the nature of justification. In law, justification and condemnation are corresponding terms. The latter is a sentence of law against one tried and found guilty; and the former is a sentence of law in favor of one tried and found not guilty. In this sense the words are employed in the law of Moses. "If there be a controversy between men, and they come unto judgement, that the judges may judge them; then they shall justify the righteous and condemn the wicked." (Deut. 25: 1.) In the same sense the two words are used by Paul—"Who shall lay any thing to the charge of God's elect? It is God that justifieth? Who is he that condemneth?" (Rom. 8: 33, 34.) Now, as there can be no condemnation in the just administration of law, without transgression; so there can be no justification, unless the claims of the law have been fully met. But the claims of the law upon men are both preceptive and penal. In making an atonement on the ground of which a sinner

may be justified, Christ must have met both, and therefore must have suffered the penalty of the law. His righteousness, on the ground of which they are justified, is all that the law requires.

5. The view of the nature of the atonement now given, is confirmed by the types of the ceremonial law. That law had "a shadow of good things to come," but possessed no efficacy in itself. It simply pointed to Christ. (Heb. 10: 1.) Every bloody sacrifice was a symbolical setting forth of the doctrine of the atonement. The paschal lamb was slain; and its blood sprinkled on the lintels of the doors, saved God's chosen people from the judgment of God, which came upon the Egyptians. They, as well as others, deserved to die; but the paschal lamb died in their stead. And so "Christ our passover is sacrificed for us." (1 Cor. 5: 7.) The passover commemorated a glorious deliverance and foreshadowed one unspeakably more glorious, and strikingly illustrated its nature.

The high priest, under the old dispensation, was a type of Christ, and so were the animals offered in sacrifice. Before an animal was sacrificed, the priests or the persons bringing it laid their hands on its head, after which it was slain. Thus typically the guilt of their sin was transferred to the animal; it suffered; the sinner was pardoned. "So Christ was once offered to bear the sins of many." "For by one offering he hath perfected forever them that are sanctified." The whole system of sacrifices teaches impressively the doctrine so clearly stated by Isaiah—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53: 5.)

The doctrine of *substitution* is admitted in civil legislation in all cases of debt, and in all criminal cases in which the legal penalty is a *pecuniary fine*. A. is bankrupt, but his friend B. may pay his debts for him, and the law recognizes the payment. C. is prosecuted for disorderly conduct, and is fined fifty dollars; but his friend D. may pay the fine for him, and it is legally paid. In other criminal cases, the penalty of which is imprisonment or death, substitution is not admissible, for two reasons, viz: a man has not the right to dispose of himself; and if he had, the imprisonment or execution of a good citizen in place of a bad one, would turn loose a criminal to commit other crimes against society. But neither of these difficulties stands in the way of the substitution of Christ. As to his right to dispose of his life, he says—"No man taketh it from me, but I lay it down of myself. I have power (or right) to lay it down, and I have power to take it again." (John 10: 18.) And then he turns no *criminals*

loose upon society. The sinner saved by his atonement, becomes a good man. If Paul, before his conversion, was a "blasphemer and injurious," his faith in Christ made him a blessing to the world. Justification through Christ and sanctification by the Spirit are inseparable in God's plan.

In view of such an atonement, well may we be filled with admiration and gratitude. "God so loved the world that he gave his only-begotten Son." Did a word of two letters ever before contain such volumes of meaning, as the word *so*, in this passage? Well might Paul say—"The love of Christ constraineth us;" and well might he excite the Corinthian Christians to self-denial by saying—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The amazing humiliation and inconceivable sufferings of Christ, mental and physical, whilst they lay a sure foundation for the hopes of believers, make an appeal to their consciences and hearts, which ought to be overpowering. The preaching of the cross is the power of God unto salvation.

We can now see, that "there is no condemnation to them that are in Christ Jesus." "For Christ is the end of the law for righteousness to every one that believeth." The penitent believer, though without any righteousness of his own, is clothed with a perfect righteousness.

"Strangely, my soul, art thou arrayed
By the great, sacred Three;
In sweetest harmony of love
Let all my powers agree."

 ABOLITIONISM AND BIBLE EXAMPLE

The *Christian Leader*, organ of the Free Church, is justly severe on those individuals in the Presbyterian Church, who have sought to promote Abolitionism in a concealed manner. In that paper of Sept. 10th, the editors state a great truth, some of the bearings of which they seem not to have perceived. They say—"The great Captain of our salvation and his brave Apostles never concealed aught of their sentiments or their plans. Their open-hearted bravery was one of the strongest elements of their success. Hence our Saviour said, when asked of his disciples and his doctrine—'I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing.' (John 18: 20.) While such an open course resulted in conflict, persecution and death, it nevertheless carried within it the sublimest power and certain triumph in the end." All true and well said. But the great truth thus stated is a two-edged sword, whose keen edge is quite as fatal to Abolitionism, as to the concealed operations so justly censured by the *Leader*. Let us try the *Leader* and its Abolitionist associates by the rule stated by its editors.

It is an admitted fact, that in the days of Christ and his Apostles, slavery existed throughout the Roman Empire. It is admitted, likewise, that it existed in its worst form, depriving the slave of all rights, and giving the master the power to maim or kill his slave. Rev. Dr. Thompson, of the Broadway Tabernacle church, New York, whose orthodox Abolitionism will not be called in question, quotes Liddell, as "one of the most careful writers upon Roman History," to the following effect: "They (the slaves) had no civil rights; they could not contract legal marriage; they had no power over their children; they could hold no property in their own name; their very savings were not their own, but held by consent of their masters; all law proceedings ran in the name of the master. For crimes committed they were tried by the public courts, and their masters were held liable for the damage done, but only to the extent of the slave's value. To kill, maim or maltreat a slave, was considered as damage to his master, and could only be treated as such. No pain or suffering inflicted on a slave was punishable, unless loss had thereby accrued to the owner."

The same writer quotes Bancroft to the following effect: "In the eye of the law, a slave was nobody. No protection was afforded his limbs or his life, against the avarice or rage of his master; the female had no defence for her virtue and her honor; the ties of affection and blood were disregarded."

Such was Roman slavery—the slavery with which Christ and his Apostles had to deal; and the number of slaves was confessedly very great. Now, they held the doctrine of the Abolitionists regarding the sinfulness and exceeding iniquity of slaveholding; or they did not. If they did, they gave expression to those views in two ways, viz:

1. They openly and unequivocally condemned slaveholding, and boldly reprov'd slaveholders, and urged them to the immediate emancipation of their slaves. This is precisely what Abolitionists do; and the *Leader* asserts truly, that our Savior and his brave Apostles never concealed aught of their sentiments or their plans; and their open and fearless denunciation of sin in all its forms produced conflict, persecution and death. Now, we have two questions to ask, viz: 1st. In what part of the New Testament do we find Christ or any of his Apostles unequivocally condemning slaveholding, and urging slaveholders immediately to emancipate their slaves? Where do we find them speaking out against this "sum of all villainies," as does the *Leader*, for example? Will the editors be good enough to point us to the chapter and verse? If they cannot do this, they must acknowledge, either that Christ and his Apostles did conceal their sentiments and plans; or that they did not hold Abolitionist sentiments. It will not do for them to quote passages of Scripture, which they and others suppose to condemn slaveholding *inferentially*. For, in the first place, very few of the readers of the New Testament have been able to discover the correctness of such inferences; and, secondly, Abolitionists do not pursue such a course, but speak in the strongest and most unequivocal language. We desire to see the chapter and verse, where Christ or any of his Apostles, with "open-hearted bravery," used similar language.

The second question is this: Did Christ or any of his Apostles ever suffer persecution or even reproach in consequence of their open and bold condemnation of slaveholding? The *Leader* says truly, "their open course resulted in conflict, persecution and death." Now did their open course in regard to *slavery* result thus? If so, where is the evidence? Will the *Leader* point us to it? If their course in relation to slavery did not so result, why did it not? It must have been either because they did not pursue the course pursued by Aboli-

tionists; or because the people took no offence at the open condemnation of the sin of slaveholding, whilst yet they were enraged at the condemnation of other sins. Which is true? Need we ask the question?

2. The other way in which, if our Lord and his Apostles held Abolitionist sentiments, they must have manifested them, was in excluding all slaveholders from membership in the churches. The Free church manifests her sentiments precisely in this way. It is a body composed of those who have left the communion of other churches, just because those other churches do not exclude all slaveholders from their communion. Now, the Savior and his apostles were confessedly quite as faithful in preserving the purity of the church, as are the ministers of the Free church. Did they exclude slaveholders from the church? If they did, let us see the chapter and verse. If they did, how happens it, that all commentators and theologians have understood, that slaveholders were actually admitted into the churches? Even Dr. Thompson can say nothing more, than "that by ignoring the Roman law of slavery, and placing both master and servant under the higher law of christian love and equality, the Apostles decreed the *virtual* abolition of slavery, and did in time subdue it, wherever Christianity gained the ascendancy in society or in the state." And most cheerfully do we admit, that they placed the relation between masters and servants "under the higher law." They did the same for every other relation. The outward relation constituted by law he acknowledges, did not immediately cease. Mr. Barnes makes the same admission even more distinctly. The undeniable fact is, that the Apostles of Christ admitted slaveholders to fellowship in the churches. The fact is, that the Free church refuses to admit such persons. Now, since the "brave Apostles" boldly avowed and carried into practice their sentiments; it is clear that they did not hold Abolitionist sentiments.

The *Leader* appeals to the example of Christ and his apostles. This is right. Now then look at another part of their example, worthy of all imitation. They never stood at a distance and hurled denunciations against those living in sin, but went to them and kindly reasoned with them, expecting to enlighten, and thus reform them. Has the Free Church imitated their noble example of fearlessness in the discharge of duty? How many ministers has she sent to the benighted slaveholders, who are so constantly condemned in her weekly paper? The Apostles, the *Leader* tells us truly, exposed themselves to persecution and death in their efforts to reform men; and the editors hold up their

example to certain individuals as worthy of imitation. Have they or their church imitated it? When and where? It is amusing to see men quietly living in Cincinnati or in Ohio, where their zeal against slavery can do no good, and cannot possibly expose them to the slightest inconvenience, talking largely of the open and fearless course of "the Captain of our salvation and his brave Apostles," and intimating that *their* courage is of the same character! Courage indeed! They have the same kind of courage as the man who ran up stairs, and putting his head out of the window exhorted his wife to kill the bear that had come into the yard. Why, less than three years ago, the *Congregationalist* called upon every faithful minister in God's name, to leave the state of Missouri, because the sin of slavery was so prevalent there! Abolitionism is remarkable for two things, viz: its utter destitution of courage and its reckless denunciations of the faithful servants of Christ. It runs away from people who need to be enlightened, and then quiets its conscience by abusing them for not doing right! It is as destitute of Apostolic courage, as it is of evangelical truth.

We have one more question for the *Leader*, viz: Can the editors of that paper point to one single sentiment adverse to slavery in the writings of the Apostles on that subject, which sentiment is not found in the paper adopted by the General Assembly of 1845, which they delight to denounce a *pro-slavery*? If they can, let them do it. Still further, can they point to one sentiment in that paper, which they regard as favorable to slavery, which sentiment is not found in the writings of the Apostles? If they can, let them do it. If they cannot do either of these things, let them either be candid enough to withdraw their charges against the Presbyterian Church, or honest enough to renounce the New Testament.

That slavery, wherever it exists, is an evil of enormous magnitude, we do not doubt. That the Gospel in connection with Divine Providence, will ultimately remove it from the earth, we believe. That the inspired Apostles pursued the wisest and most righteous course in regard to it, we are perfectly sure; and that they did not hold Abolitionist doctrines, is perfectly clear, because their doctrines did not lead to the course pursued by the Abolitionists. That the Presbyterian church has pursued and is pursuing the same course pursued by the Apostles, we *know*; and we know that she has done and is doing more for the removal of the evil of slavery, than all the Abolitionists on the earth.

We take the liberty to commend to the grave consideration of the editors of the *Leader*, the following declarations of the great Dr. Chalmers, when Abolitionist doctrines were pressed upon the Free Church of Scotland:

“But again, not only is there a wrong principle in the demand which these Abolitionists make on the Free Church of Scotland: it is in itself a wrong procedure for hastening forward that object, for the accomplishment of which we are alike desirous with themselves; or in other words, it is not only wrong in principle, but hurtful in effect. Should we concede to their demands, then speaking in the terms of our opinion, we incur the discredit (and in proportion to that discredit we damage our usefulness as a church) of having given in—and at the bidding of another party—to a factitious and new principle, which not only wants, but which contravenes, the authority of Scripture and apostolic example, and, indeed, has only been heard of in Christendom within these few years, as if gotten up for the occasion, instead of being drawn from the repositories of that truth which is immutable and eternal—even the principle, that no slaveholder should be admitted to a participation in the sacraments.”

Again—“There are various methods, various lines of procedure and policy, on which philanthropists and patriots might enter, and join their forces for the abolition of slavery. The most unjustifiable, and let me add, the most unwise and least effectual of these, were to pronounce a wholesale anathema, by which to unchristianize, or pass a general sentence of excommunication on slaveholders—I must repeat my conviction, that slavery will not be at all shaken—it will be strengthened and stand its ground—if assailed through the medium of that most questionable and ambiguous principle which the abolitionists are now laboring to force upon our acceptance, even that slaveholding is *in itself* a ground of exclusion from the christian sacraments—instead of being assailed through the medium of such other and obvious principles as come home to the hearts and the consciences of all men.”

Here we have the precise doctrine of the paper adopted by the General Assembly of 1845. Was Dr. Chalmers a *pro-slavery man*?

For the Presbyterian Expositor.

MOUNT CALVARY.

There is a sun that illumines the habitations of man, and rules the motions of planetary worlds. And so there is a sacred mountain—a rock of refuge—which the patriarchs beheld, and to which they were attracted by a power more potent than that which governs matter. Prophets retreated to it as to an inner chamber of home; martyrs have loved it; saints have sung it; and around its brow the redeemed have bowed and worshipped.

That holy mountain! that place of death and of life; that retreat of all the Israel of God; that covert from the storm and tempest, is the place of refuge sought by all the afflicted people of God, in times past and present. It was the sure retreat to patriarch and prophet. Mount Calvary! What a charm gathers around it, as we pass in solemn review the mighty weeping multitude that have been driven in helpless suffering to this sinner's refuge. It is a place of blood and tears; for all the ransomed church of Christ was won and saved there. Pilgrims have there found rest, and a place to lay down the burdens of an unfriendly world, and to take up the glad song of deliverance.

The way to this mountain was marked by signs and symbols—types, in which the Israelite could find comfort, taking refuge by faith in the glorious antitype. The prophets looked forward to a kingdom of righteousness, and that kingdom was set up on Zion's holy mountain—Calvary of the crucifixion. Daniel turned toward the city of Jerusalem, when he lifted up his prayer to his great Deliverer. Jeremiah looked forward in prophetic vision, saying, Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord, our righteousness*. Isaiah cried out, as he caught a glimpse of Calvary, and its ever memorable scenes, "Who is this that cometh from Edom, with dyed garments Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" Zachariah, too, looked forward to the place of his hope, and said "there should be a fountain opened to the house of David, and to the inhabitants of

Jerusalem, for sin and uncleanness." The hill of Calvary was the place of his hope.

" See, from Zion's sacred mountain,
Streams of living water flow ;
God has opened there a founrain
That supplies the plains below :
They are blessed
Who its sovereign virtues know."

On Calvary alone the lost life is found. But this is not that life which daily dies and decays. Mount Calvary speaks by the blood that was shed on it for the remission of sins, of a life that is unwasting and eternal; that is full of warmth and heavenly vigor; that is blissful as the joys of God. Now, if we eat not that bread which is from heaven, we hunger. The bread of God is He which cometh down from heaven, and giveth life unto the world. "Jesus said, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." And this is that which gives to Calvary an imperishable renown: it was and is the alone place of safety—the only escape from death. There were appointed certain cities of refuge, where Hebrew criminals might avail themselves of protection, and save themselves from immediate death. But Calvary is the alone place where the sinner can find protection and salvation.

The attractions of Mount Calvary, that old retreat of the prophets and good men of old, are manifest, first, in the fact that it is the home of the renewed soul, which is to rest in the bosom of God, its maker.

I. Mount Calvary is the birth-place of the redeemed, where, yielding themselves up, dead in trespasses and sins, they first become alive unto God. Home! Christian, in the wide universe is there a better retreat? Can we wonder that Daniel, in great Babylon, that city of sin and cruelty, went home to Mount Calvary so often? his heart's best love going out thither at morning, noontide and evening? Home is the place for affection, and the centre of the tenderest love. And how could the new-born soul forget the place of its birth, or divine parentage? Who could keep David from loving his Savior, or stop the sweet songs of his heart and lyre—those songs of the household of faith? Who could stop him from exalting the Lord his God, or from worshipping at his holy hill?

Home is the place of rest and of peace, also; and, in this world of toil and tumult, the place where Jesus can be found is always attractive, because it is a place of spiritual comfort. And on the Mount Calvary the bleeding Lamb is found; for home is not a place of disap-

pointment. This is the place; too, to go for favors without the feeling of fear. The Christian goes to Calvary, where he may find bread enough and to spare. The abundant provision is the bread of God which came down from heaven, and was broken in the mount of sacrifice, to give life to the perishing.

Many a time has the song of home been sung with a soul-moving power :

“ Home sweet, sweet home :
There 's no place like home.”

And wherever there is a Christian united to Christ by a holy faith, there will often be heard the home song of the new born soul :

“ Jesus, I my cross have taken,
All to leave and follow thee :
Naked, poor, despised, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've sought, or hoped, or known ;
Yet how rich is my condition !
God and heaven are still my own.”

A sweet song it is ; but all its sweetness comes from the heart filled with the constraining love of Christ. It is a heart song—as every home song is : and the unbidden tear of gratitude will fall, as the thought runs back to the time when the Divine Teacher touched the heart and put these strange numbers upon the lips, that both soul and tongue should delight in their easy flow. Ah ! the joys of Calvary—the soul's best birth-place : they are the strength of the saint. There we became crucified unto the world, and the world unto us, and the ample dimensions of our Father's house first filled us with satisfaction. There is no more beautiful prayer than this : “ Restore to us the joys of the great salvation.” And the soul's longing is well expressed in the verse—

“ Where is the blessedness I knew ? ”

and the strong attachment of the soul for its divine home is forever memorialized by another sacred lyric :

“ Sweet was the time when first I felt
The Saviour's pardoning blood
Applied to cleanse my soul from guilt,
And bring me home to God.”

Almost all our sacred hymnology derives its sweetness from Calvary, and its moving power from the events connected with its history. And there is scarcely a better way in which to obtain a due estimate of it,

than by a review of the church's sacred songs, from the days of David till now. Their simplicity and perpetuity are inexplicable, aside from a veritable Calvary and vicarious sacrifice thereon of a veritable Saviour.

II. Mount Calvary is a place of light, too, as well as the home of the new-born soul. The inward experience of every one, at conversion, attaches to Calvary. And so strong is this attachment, that there is no word in the gospel that so fully embodies that experience; it seems to be in-itself a complete homily on every saving truth: and under the preaching of the cross we *never* tire. Calvary, too, is that against which every enemy of the gospel aims his attack, and endeavors to do away: the offence of the cross has never ceased. Thus, by the divided forces caused by it, this "holy hill of Zion" becomes conspicuous in the world's history; and so much so, that any right apprehension of it must throw light on many of the dark mysteries that press upon us on every hand.

1. It is here alone that we learn the price or value of the soul. The Apostle Paul, addressing the Corinthians (1 Cor., vi, 20), says, "ye are bought with a price." Likewise (1 Peter, i. 18, 19), "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world." Also (Heb. ix, 12,) "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Thus, the incarnate mystery of God in Christ, reconciling the world unto himself, is set up the alone standard of value of immortal souls. Both infidel and atheist, as well as every rejector of Christ, degrade the value of man to some earthly and sordid measure, so soon accounted that at the best it is very mean. The hill of Calvary, where Christ was lifted up, though but a small eminence, by standing out clearly between earth and heaven, might well symbolize the out-reaching of the human to that which is above and greatly exalted. But, with the bleeding body of the God-man upon it, dying a ransom for us, to purchase our lives unto God, the real value of soul life becomes sufficiently appreciable, being expressed in terms which, if involved in mystery, do not fail on that account of being very practically understood. There is scarce any part of the gospel of deeper interest than this which determines the standard of soul life and spirituality. Nothing in the word of God throws such light on this subject as Calvary. Among heathen philosophers, the most untiring

and anxious labor was spent in searching out the probable capabilities and destiny of the human soul. Its constitution bespeaking by necessity something divine, the desire to know something ultimate on the subject, became by consequence the more intense. It is the peculiar province of the sacred volume to reveal such important knowledge in its own way. The plain fact of Christ crucified alone gives relief to the distressing inquiries of an anxious mind; and that fact in its glory and infinite rank—its length and breadth, and height and depth, exhausts all created good, and ever challengeth our strength to the task, either of finding an end to infinity, and so a numerical value to the soul, or of setting a bound to eternity, and so limiting our capability of bliss or wo. Could such a sublime revelation have shed an undimmed glory upon the studious mind of Socrates, to what raptures would he have risen, as from the cloud of uncertainty he came into the broad light of established fact.

Aside from Calvary, we find the degradation of Paganism, and every species of superstition; and any and every thing in the line of spiritual abomination becomes possible. The cross of Christ alone is man's safeguard: to the devout worshipper and the explorer of science and philosophy alike. Hence the importance of the repeated expositions of the true doctrines of His cross, in the light of which only it is seen.

2. By the cross of our Lord Jesus Christ alone do we discover what were and are our true relations to God. What were our relations to Him appears, it is true, in a single statement of scripture; but the weighty import of that simple record is beyond our reach, except by means of the exposition of it in the extraordinary work of Christ for us, that we might be restored. The earnestness and devotedness of our Saviour to the one purpose of His mission, is the fullest testimony concerning both how we were, and now are related to God, as well as concerning the desire of God in our behalf. On these three subjects the cross of Christ sheds a light at once transcendently glorious. The scorching beams make the sinner groan under the body of death wherewith it is bound. Likewise, also, the same light, shed from the same Calvary, causes the heart to bound exultant with joy, for the hope set before us—in that it doth not appear what we shall be, only that we shall be like Him, whom to know is life eternal. And whatever effect the light of the cross produces where it obtains, one of the results is true alike in all cases: it shows the indissoluble bond that holds us, willing or unwilling, accountable to Almighty God. These several lessons, to be learned on Calvary, need to be often

reviewed ; for though elementary, they are also ultimate. They are speaking facts,—living and eternal truths. They open heaven, and show us the glory of the Father's house : they discover the depths of hell, and the misery of the damned. They preach the everlasting gospel which the angel, flying abroad through the heavens, shall proclaim with tremendous pomp and power.

3. The cross of Christ is the alone key to the mysteries of godliness ; and hence its mighty power in the church. By it we learn to know our God, and godliness, which is but the being likened unto Him. How excellent is the gospel : but how poor, if the cross be taken away ! More especially we, without it, are poor and miserable, and blind, and naked, and have need of all things. We count ourselves by the cross of Christ eternally rich and blessed of God ; and, though we be ignorant, are as though we knew all things. And if we are sure that we know nothing but Christ and Him crucified, then, by the witness of the eternal Spirit, do we account ourselves as having obtained grace to be called the sons of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! therefore the world knoweth us not, because it knows him not."

Altogether, the cross and the study of the mystery of godliness by it, by its paramount importance, lays the weightiest of all claims upon us. He is poor, indeed, who is satisfied with the feeble inquiries of a few heavy hours during the interum of business.

We have reviewed briefly some of the blessings of the cross of Christ, and showed how it is excellent above all things, and how powerful to as many as adhere to truth and equity. We can only recommend it anew for trial. O what depths of knowledge—what heights of glory—are attainable by the cross of Christ ! Mount Calvary ! our soul flies to this mount of sacrifice, to be sprinkled with the blood of the Lamb. And even in this we learn that whosoever humbleth himself shall be exalted, and the last shall be the first. God forbid that any who have professed his name should glory save in the cross of Christ.

EPSILON.

For the Presbyterian Expositor.

THE PATRIARCH'S HOPE.

BY REV. SAMUEL HASKELL.

At Bethel he raised an altar pile,
 For the Lord had been with him there ;
 And on it was pour'd the sacred oil,
 A grateful offering to prepare.

But the holy cov'nant, there confirmed,
 Had restored the patriarch's joy ;
 To Abraham and his seed it ran,—
 A kingdom of prosperity.

The vision grew while the patriarch slept,
 And angels were seen coming near ;
 But brighter than they the infinite God
 To the eye of faith did appear.

The Way, the Truth, and the Life was there,
 And the soul was touched by the flame ;
 The glory of Israel's God shone round,
 And revealed Immanuel's name.

The kingdom of Christ in triumph rose,
 And Jacob had felt its power ;
 His hope was the cov'nant of the Lord,
 And he knew it was mercy's hour.

That cov'nant now of our holy God,
 The refuge of sinners is found ;
 Nor will all our repentance avail,
 Till covenant mercies abound.

LONG AND SHORT SERMONS.

There seems to have long been a very general sentiment in favor of *short* sermons. Indeed, we occasionally meet with language on this subject, from which the inference would be almost legitimate, that one of the chief excellencies of a minister of the Gospel is, to say as little as possible to his people. "There is nothing," says Rev. Wm. Jay, "against which a preacher should be more guarded, than length." And he adds—"I never err in this way myself, but my conviction always laments it; and, for many years after I began preaching, I *never* offended in this way. I never surpassed three-quarters of an hour, at most. I saw one excellency was within my reach,—it was brevity; and I determined to obtain this." The same excellent writer quotes Lamont as saying—"Nothing can justify a long sermon. If it be a good one, it need not be long; and if it be a bad one, it ought not to be long." We cannot help thinking that wise and good men employ such sweeping language without due reflection. When Mr. Jay says, there is *nothing* against which a preacher should be more guarded than length, his language needs to be much qualified; and when Lamont says, *nothing* can justify a long sermon, he condemns the Apostle Paul, who, preaching on a certain occasion, "continued his speech until midnight." He must have preached a very long sermon; and though a certain young man fell asleep, and then fell from a window, there was doubtless *something* to justify its length.

The words *long* and *short* convey to the mind no definite idea, unless there be a standard to which they refer; and, so far as we are informed, there is no fixed standard by which to measure the length of sermons. Some would insist upon *thirty minutes* as the average length: others would allow thirty-five or forty. Mr. Jay thought he preached short sermons, when he did not exceed forty-five minutes. The late Dr. Miller, of Princeton, quotes with approbation the saying of Whitfield, that "a sermon of more than an hour long, though preached by an angel, would appear tedious, unless the hearers were angels, too;" and he expresses the opinion that "where there is more than one service stately performed, no sermon ought ever, on an ordinary occasion, to be more than forty-five minutes in length." Dr.

Doddridge, without attempting to determine the number of minutes, said to his students—"Know when to have done,—and if good and pertinent thoughts arise in the mind, take care not to pursue them too far, so as to draw out your discourse to an immoderate length."

This subject is, undoubtedly, one of great practical importance. With much diffidence, we venture to enter a qualified dissent from the indiscriminate laudations of short sermons, and condemnation of long ones, with which we constantly meet. We have no doubt that sermons may be, and often are, too long; and we have as little doubt that they may be, and sometimes are, too short. We are also quite clear in the conviction, that no very definite rules can be laid down on the subject. A minister may preach very short sermons because he desires not to labor more than necessity demands; and people may prefer to hear them, either because they regard the hearing of preaching as an irksome duty, or as a Sabbath entertainment. The Scriptures contain a very extensive system of Divine truth, of great practical importance. Ministers are appointed to teach this system to the people; and the people are the disciples, or learners. Judicious ministers, like judicious teachers in other departments, will determine, in view of existing circumstances, how often they should appear before their people, and what time should be occupied in their discourses. A few suggestions, however, may not be out of place.

I. The proper length of a sermon depends partly upon the other services which precede and follow it. The prayers are, in many instances, not only long, but tediously so. We venture to suggest, that part of the zeal expended against long sermons, be employed against long prayers. If the sermon ought not to exceed thirty or thirty-five minutes, it is scarcely reasonable that the prayers should occupy fifteen or twenty minutes each. A prayer of ten minutes before sermon, and a prayer of five minutes at the close, would leave more time for the instruction of the people; and such prayers would be long enough for edification. Long prayers and short sermons seem to be the order of the day,—although the Scriptures seem not to favor long prayers in public.

It is likewise common for pastors not only to read a portion of Scripture before the sermon, but to spend some minutes in expounding it. If these expositions are longer, the sermon should be shorter; but frequently the pastor, desiring to discuss pretty fully some important doctrine or duty, may deem it wise to omit the exposition, and to occupy the time in preaching. In such cases, the sermon may properly be of greater length. At communion seasons, if the administration of the Supper immediately follows the sermon, it should be

shorter than at other times. Dr. Miller very properly fixes the length of the entire service, on ordinary occasions, at an hour and a half.

2. The length of a sermon should depend partly upon the character of it. If it be rather of the nature of a moral essay, it ought to be very short; for such discourses, ordinarily, do not arouse the mind to think, nor reach the feelings of the heart. Failing to awaken deep interest, they soon weary the hearers. If the sermon be dryly doctrinal, it should be short; for, whilst such discourses make an appeal to the intellect, they touch not the heart, neither do they reach the imagination, or gratify the taste. The mass of the people, unaccustomed to close, unexciting investigations, soon grow weary of dry logic, and either fall asleep, or think of something more interesting. If the sermon is destitute of logical connection—consisting of common-place or desultory remarks—it ought to be short. Such sermons fail to instruct, and cannot excite any very deep interest. If sermons are chiefly hortatory or declamatory, they will not long hold the attention of the congregation. If the style is very polished and starchy; if the sentences are artificially formed, the antitheses obviously arranged coolly and tastily; the sermon ought to be quite short. That which is artificial may interest for a short time; but nature soon wearies of what is unnatural. If the sermon be highly rhetorical, abounding in figures and flowers, and aspiring to the sublime, it should be short. Preserves and sweet meats do very well to finish a dinner with, or to taste, when one is not hungry; but they make a very undesirable regular meal. The mind may be pleased and excited by the beauties and sublimities of the mere orator; but this state of feeling can be maintained but a short time. Perhaps the better plan would be to preach very few sermons of either of the kinds now mentioned.

But if sermons are instructive, whether doctrinal, historical, biographical, experimental or practical, provided the views presented are clear, are presented with animation and with deep feeling on the part of the preacher, illustrated in a manner suited to the audience; they may be longer. A discourse of thirty minutes, if it fails to interest the hearer, will appear longer than one of twice or thrice the length, of a different character. The first great secret of successful teaching or preaching, is to awaken interested thought in the mind of the pupil or hearer. Tell him something he did not know, or did not know so well; or present some new and striking view of truths already understood. The human mind is inquisitive, and the feelings readily become interested with new and striking views. Most persons have heard, and read, and thought enough on the various doctrines and

duties of religion to have felt themselves in some degree of perplexity. Explain what they do not understand, or remove difficulties or objections; and they will listen to you. The preacher who excites his audience *to think*, within the first five minutes of his discourse, has overcome the chief difficulty in holding their interested attention. He has then only to furnish matter for continued thought; and if his own feelings warm with the progress of the discussion, the interest of his people will deepen with his. Many preachers occupy fifteen minutes in a sort of general introduction, before fairly entering upon the subject they design to treat. This is time worse than lost; for the people begin to feel impatient, and their attention to flag, before the preacher has fairly reached his subject. Let the first sentence be to the point, and excite the minds of the hearers to think, and then lead them on from thought to thought, as fast as their minds can well travel; and at the end of fifty-five minutes they will feel no weariness.

The faithful pastor will instruct his people in the *doctrines* of the Gospel. Frequently he will give a pretty full discussion of a doctrine in a single discourse. How can this be done in a sermon of thirty, or even of forty-five minutes? Take, for example, the Divinity of Christ, Divine Decrees, Regeneration, Preserverance, &c. He must be a remarkable man, who can give a satisfactory discussion of any one of these and similar subjects, in the time allowed by the advocates of short sermons. It is indeed possible very much to condense our arguments and remarks; but it is not easy to do so before a popular audience, without becoming obscure. The reply of Pitt, when charged with diffuseness, is specially applicable to the preaching of the Gospel: "A man who addresses a popular assembly, must either use repetition or diffusion; and I prefer the latter." We have preached a great many times on the great doctrines of the Gospel; and when discussing such subjects, our discourses have seldom been shorter than an hour. Yet we do not remember to have lost the fixed and interested attention of any congregation, in the city or in the country, whilst delivering such discourses. We have twice delivered a series of biographical discourses, embracing not less than twenty-one—commencing in the Spring and running through the short, hot evenings of Summer—not one of which occupied less than an hour; and yet our house has been crowded to overflowing during the entire course. And this series of discourses was delivered in two of our large cities. We have delivered several other series of discourses during winter evenings, of similar length, and with the same results. The true secret of holding the attention of audiences, and preventing weariness, is to be found far more in the character of

sermons, than in the length of them. Time flies rapidly when the mind is deeply interested. What is more common than to see large assemblies listen for hours to a public debate, without feeling any weariness? It is all a mistake to suppose that weariness necessarily begins, when people have listened to a speaker more than thirty-five, or even more than fifty-five minutes. Hundreds of times have we seen a whole audience feeling intensely at the end of a sermon an hour long; and many a time have we seen congregations show manifest signs of weariness, under sermons of less than forty minutes.

3. In determining the proper length of sermons, the circumstances of the people should be considered. In our large cities, a considerable portion of the people have the opportunity of hearing their pastors twice or thrice per week; yet, as a matter of fact, many of them hear them but once. And during the Summer months not a few of them do not hear their pastors at all. The amount of time, therefore, spent under the instruction of their pastors, during each year, by the majority of our city congregations, is really very small—far too small, when we consider the extensive system of truth they ought to learn to understand. Still, however, the religious privileges of those residing in cities and large towns, are very much greater than those of persons residing in country places. The pastors of our country churches know, that much the larger portion of their people hear but one sermon per week; and multitudes of them, only one in two weeks, or even less. Many of them ride from five to ten miles, often over bad roads, in inclement weather, to get to church. Now, it may answer to preach thirty-minute sermons to our city churches; the frequency of them may compensate for the shortness. But to preach such sermons to people who can hear but one sermon in one, two or three weeks, and who have no other public religious privileges, is to reduce them to starvation. If the teacher cannot meet his pupils often, common sense says, let him spend more time and teach them more, when he does meet them. And if the pastor of a country church will take the pains to prepare for his people a good, large meal, he will find them hungry enough to eat it without dropping to sleep. In some of our country churches, the custom is to have two sermons, with an interval of half an hour. Where this arrangement can be made, shorter sermons would be better.

There are circumstances which justify very lengthy sermons. A minister, for example, is called to preach for a few days to a vacant church, or to aid a young brother in a series of meetings. The people desire to hear sermons on several important subjects, during his stay;

and the state of things in the community renders it important that he discuss those subjects fully. This he cannot do, answering the objections of errorists, in short sermons. Some years ago, we spent a few days in upper Missouri. We had occasion to preach on Justification, Regeneration, and the mode and subjects of baptism. And then certain sceptics, men of intelligence and standing, sent a request for us to preach a sermon on the Inspiration of the Bible. Several of these discourses occupied from an hour and a half to two hours. The house was crowded to its utmost capacity; and the interest was general and intense, and we have reason to know that the results were most happy. This was by no means an unusual occurrence in our experience. How absurd to say, *nothing* can justify a long sermon!

The state of religious feeling must be taken into consideration, in determining the proper length of sermons. Every pastor has observed how much easier it is to gain and hold the attention of his people, when the standard of piety is high, than when it is low. In times of revival all agree, that preaching should be more frequent than at other times. Then people will listen to a larger number of sermons, and will be profited by them. And the very same interest which makes them desire more frequent preaching, will make them willing and even anxious to hear longer sermons, if they cannot hear them as frequently as they should. At such times, moreover, it becomes occasionally necessary to instruct them very fully in regard to some particular doctrine. Laboring, some years ago, in a powerful revival in a church in Ohio, we were requested to preach a sermon on the mode and subjects of baptism, inasmuch as the minds of several of the young converts were unsettled on these points. It was evidently better not to preach on the subject, than to handle it superficially. The sermon occupied two hours and a half, and was heard not only with unabated interest, but with deep feeling.

Again—the time of the year should modify the length of sermons. In the heat of Summer and in the short Summer evenings, ordinary discourses should be shorter, because it is more difficult for the people to hear profitably.

4. The cast of the preacher's mind, and his peculiar gifts as a speaker, should be considered in determining the length of sermons. There are some preachers—men of impulsive, but undisciplined minds—who make their deepest impression upon an audience within thirty minutes, but who cannot keep up the interest much longer. There are others whose forte is in the clear, logical presentation of truth. In preaching very short sermons they would fail to interest

their hearers deeply ; but their subjects increase in interest as they proceed from step to step, and their closing appeal comes with the steadily accumulating force of conclusive arguments, until it seems almost irresistible. Every judicious minister can determine for himself how long he can profitably hold the attention of his people ; and no wise man will continue his discourse, when there are evidences of weariness. We readily admit, that very few men ought to attempt, on ordinary occasions, to preach longer than from forty-five to fifty five minutes ; but the circumstances are so various, that no definite rule, as it seems to us, can be applicable to all cases.

For the Presbyterian Expositor.

FORGIVENESS WITH GOD.

“If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.”—Psalms 130 : 3, 4.

How should man be just with God? (Job 9 : 2, 3.) Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression; the fruit of my body for the sin of my soul? (Micah 6: 6, 7.) If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee. (Ps. 130 : 3, 4.)

To mark iniquities is to keep an account of them, and to reckon with the transgressor on the principles of strict justice,—to reckon with the transgressor himself, and not with a surety or substitute. Should God thus mark iniquities, who could stand?

To stand is to be acquitted, justified, accounted just or righteous. The question implies that if God were to reckon with men on the ground of merit or just deserts, none could stand the trial; all would be found guilty, and be condemned; none could be acquitted, much less could any be justified—accounted righteous. But there is forgiveness with God; there is with Him a method of reckoning by which it is possible for men to stand—to be acquitted, justified, accounted just or righteous.

No one can stand acquitted or be justified, on the ground of his own merit: so the Scriptures teach. "If he will contend with him, he cannot answer him one of a thousand." (Job 9: 3.) "What then shall I do when God riseth up? and when he visiteth, what shall I answer him?" (Job 31: 14) As to man's moral disease, the whole head is sick, and the whole heart faint. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1: 5, 6.) "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Therefore by the deeds of the law there shall no flesh be justified in his sight." (Rom. 3: 9—20.)

So the best men confess. Thus Job—"I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." (Job 42: 5, 6.) "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." (Job 9: 30, 31.) Moses, under a deep sense of his unworthiness, exclaims,—“Behold, I am of uncircumcised lips.” (Exodus 6: 30.) Isaiah, when favored with a heavenly vision, said, “Woe is me! for I am undone; because I am a man of unclean lips.” (Isaiah 6: 5.) Paul declares, “For I know that in me, that is, in my flesh, dwelleth no good thing;” and he exclaims, in view of his sinfulness, “Oh, wretched man that I am!” (Rom. 7: 18, 24.) The holiest men in all ages have been most sensible of their depravity. They have had the clearest views of the desperate wickedness of their own hearts, and of the entire demerit of their whole lives. The nearer the saints have approximated the moral image of their Maker, the more conscious have they been of their moral deformity,—the nearer they have advanced toward perfection; the more sensible have they been of their imperfections. Like Paul, they have esteemed themselves less than the least of all saints; renounced all self-dependence, and relinquished for ever all hope of justification on the ground of their own merit. With David they have said, “If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?”

Reason corroborates and confirms the teachings of Scripture, and the confessions of the best men. The light of nature teaches us something of the power, wisdom, and goodness of God. Reason infers that a Being possessed of wisdom, goodness and power, would not leave His works imperfect: He would not create a world filled, as this is, with natural and moral evil; these would have, originally, no place in the works of such a Being. These perfections—wisdom, goodness and power—God evidently possesses, if at all, in an infinite degree. Of course, all the works issuing from His hands must be *very good*. But how do we see them now? Both natural and moral evils abound. Man, the masterpiece of Divine workmanship, is subject to evils numberless and unspeakable. And why? Because he is *not as God made him!* Reason teaches that **MAN IS FALLEN**. And how can a fallen being, as man evidently is, stand acquitted on the ground of his own performances, when God reckoneth with him? The very fact that he is fallen and depraved, precludes the idea of justification on the score of merit. If fallen, as experience, and observation, and Scripture, and reason prove, he is destitute of merit; he has nothing but his sinfulness and misery to recommend him to God, and cannot stand when God marks iniquity against him.

Hence, all need forgiveness. This follows, of course. All have sinned; all need pardon. There must be some way of forgiveness—some way of justification, other than by works—or all are lost!

So the Scriptures teach. "For all have sinned, and come short of the glory of God: that every mouth may be stopped, and all the world may become guilty before God; for we have before proved that they are all under sin." (Rom. 3: 9—26.) "There is no peace, saith the Lord, to the wicked." (Isa. 48: 22.)

All men confess their need of pardon. With few exceptions, all are sensible of their fallen condition—all desire pardon,—and, in some way, all confess their need of forgiveness. The sacrifices and penances, the self-tortures and self-immolations of the heathen, are but so many confessions, directly in point. The same may be said of Catholic rites, and Mohammedan superstitions. And many of the religious forms and external moralities of nominal Christendom spring from the same source. The cry of the penitent is for mercy and pardon. The Publican prayed—"God be merciful to me a sinner." (Luke 18: 18.) Every prayer is a confession of guilt and a plea for the remission of sins. The Saviour taught us to pray—"Forgive us our debts" (or sins) "as we forgive our debtors." (Matt. 6: 12.) The holiest pray for pardon. They plead not their merits before God, for

they have none to plead : they say, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3 : 5.) All being sinners, all need forgiveness. So the Scriptures teach and so all feel and confess.

Now, is there forgiveness ? Can sinners be pardoned and justified ? What question more important ?—Is there forgiveness ?

Yes ; there is forgiveness with God ! "There is forgiveness with **THEE.**"

Forgiveness with God ! This is a glorious truth. Nothing of this is known from the light of nature. The volume of nature, with all its vastness, sublimity and beauty, speaks not a word of forgiveness. It speaks of the depravity of man, but leaves us all in darkness respecting the way of recovery from sin and ruin. It teaches us the need of forgiveness ; it teaches the impossibility of acceptance on the ground of works or merit ; but in all its contents there is not a line like this—"THERE IS FORGIVENESS WITH GOD !" The Scriptures alone contain this blessed intimation ; and it is an intimation so far above the teachings of reason, that it would scarcely be credible if the Bible did not reveal it. We should bless God for this truth ; and if for no other reason, we should love the Bible because it says—"THERE IS FORGIVENESS WITH GOD."

Light shines from the sacred page upon the sinner's path, directing him to *the cross of Christ*. The Bible points out the way of forgiveness. It tells us how iniquities may be blotted out, and the sinner stand acquitted, justified, accepted. Its teachings here are Divine. No other book teaches like this. The method of pardon and salvation here revealed is above human invention,—it came from God. The plan of salvation revealed in the Scriptures is so unlike any other—so far transcending human genius — so honoring to God — so abasing to man—that the Book which contains it must have been written by the inspiration of the Holy Ghost. Were there no other argument for the inspiration of the Scriptures, this alone is sufficient to establish their claim to Divine inspiration.

The Bible reveals the way of life : it is by faith in the atoning sacrifice of Jesus Christ. It reveals a peculiar method of reckoning—reckoning with a Surety or Substitute—marking the iniquities of the sinner against the Substitute, or placing them to His account ; He bearing the penalty, and the sinner being acquitted, forgiven and justified, on the exercise of faith in Him—the Surety paying the debt by the sacrifice of Himself ; and all who avail themselves of the sacrifice

thus made, by faith, are acquitted and stand justified before God; as it is written, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

Jesus Christ took the sinner's place, suffered in his stead, atoned for his sins, and brought in everlasting righteousness; and now ascended, he ever liveth to intercede. Taking our law-place, he was made a curse for us; his own self bare our sins in his own body on the tree. (Heb. 7:25; Gal. 3:13; 1 Pet. 2:24.) He appeared to put away sin by the sacrifice of himself. (Heb. 9:26.) On him was laid the iniquity of us all. (Isa. 53:6.) He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him. (2 Cor. 5:21.) He is offered to men in the gospel as their Saviour. When they believe, they are forgiven and accounted righteous. They are acquitted not only, but are treated as if the righteousness of Christ was theirs. This is the way God forgives. Thus there is forgiveness with God. The sinner has but to believe in Jesus Christ, and he is forgiven, justified and saved—and to *believe* is to credit the testimony of God concerning his Son, and trust in Jesus Christ for salvation. Now the righteousness of God without the law is manifested—even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Therefore we conclude that a man is justified by faith without the deeds of the law. (Rom. 3:21, 22, 28.)

God forgives only through Jesus Christ. It is because he is the propitiation for our sins, that God can be just, and yet justify him which believeth in Jesus. (Rom. 3:25, 26.) Hence it is that forgiveness is so frequently spoken of in connection with the name, offices, and work of Christ, the Mediator. Repentance and remission of sins are preached in his name. (Luke 24:47.) There is salvation in no other (Acts 4:12.) Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (Acts 5:31.) Through him is preached the forgiveness of sins. (Acts 13:38.) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. 1:7.) His blood cleanseth from all sin; and without shedding of blood is no remission. (1 John 1:7; Heb. 9:12.) Hence the atoning blood of Jesus Christ is the only ground of hope. There is forgiveness with God, but it is only through Jesus Christ. He is the way, the truth, and the life. (John 14:6.) Reject him, and there is no pardon, no hope, no salvation. Reject him, and you are lost. Receive him—believe on him—trust in him,

and you are safe. Receive him, and pardon and eternal life are yours. Kiss the Son, lest he be angry, and ye perish. (Ps. 2 : 12.)

“JESUS the name that calms our fears,
That bids our sorrows cease ;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.”

Thus we see there is forgiveness with God, and how God forgives ; but while all men need forgiveness and confess it, how few feel it as they should. It is not till convinced of sin by the Holy Spirit, that men truly *feel their need* of being forgiven. When the Spirit brings the truth home to their hearts and convinces them of sin, then they begin to feel as before they never felt, that they must be forgiven or perish. Sin then appears an infinite evil. They loath and abhor themselves on account of sin ; and they feel and confess that it would be just in God to leave them to perish forever. Their sins are their burden, their grief, their abhorrence ; and crushed beneath the mighty load, sad, sorrowful, repenting, they cry—What must we do to be saved ? How can we be forgiven ? How delivered from sin ? Is there forgiveness with God ?

Burdened, weary and heavy-laden sinner, look up ! Behold the Lamb of God ! Jesus has died, and he can take away your sins ; and he says to you, come unto me ! Go to him with a broken and contrite heart—receive him—give yourself to him, saying,

“Here, Lord, I give myself away,
'Tis all that I can do !”

And this is all that he requires. This is the way to peace ; this is the way of salvation. Believe in Jesus—cast your burden on him—and you shall be forgiven and saved.

Yes, convinced of your sins and penitent, go to Jesus Christ ; give yourself to him, and then *live* to his glory. First *believe*: then obey. Obey him—this is the *evidence* you are to give that you do truly close in with offered mercy ; this is the evidence—a life of obedience to Jesus Christ. *Believing* in him is the way of life ; *obeying* him is the evidence you are to give to the world that you do believe. As a believing sinner you shall be forgiven ; as a forgiven sinner you must fear God and keep his commandments ; for there is forgiveness with him *that he may be feared*—feared reverently, filially and obediently ; for that fear which is the offspring of the hope of pardon is the bosom companion of holy love—love to God and man. Believe and obey.

W. J. M.

For the Presbyterian Expositor,

NATHAN H. HALL, D. D.

Nathan H. Hall, and James K. Burch, two men who for many years filled a large space in the Synod of Kentucky, have recently passed away nearly together, and nearly of the same age. Dr. Hall was a man eminently fitted for seasons of revival. At such times he was probably as effective a preacher as Kentucky ever had. He was sent for far and near, and one very serious evil seemed to grow out of his visits to the churches. Some of them, at least, not in theory, but in fact, seemed to think and act as if no revival could be expected without his presence. This was not his fault, but their sin. His voice and person, in a strange congregation, were highly attractive and commanding. His preaching depended much on the impulsive earnestness of the moment. Such a thing as close, logical argument, or a great compact sermon, was not common to Dr. Hall; yet his warm, hortatory style was so mixed up with masses of solid and appropriate truth, that for revival purposes you could hardly wish it different from what it was. Where the mind had been previously instructed, his whole style and manner were eminently adapted to their purpose. His visits, too, were kind and social. He exercised no unpleasant dictation, nor assumed any overbearing direction in another man's diocese. He would take the direction of the meeting if the pastor willed it, but he was equally willing to follow the direction of the pastor, where he saw the evidence of wise discretion. I remember once when in the ardor of his exhortation, he began to move up the aisle; I tapped him on the shoulder and whispered, as kindly as possible, my opposition to the measure. He saw, at once, the propriety of my remark, and without at all betraying to the people the meaning of my remarks, without awkwardness, and without abruptness, he retreated to the front of the congregation. I was much his junior in years; and yet he did not take the slightest offence at my interference. In our private talk about it, he justified me to the fullest extent.

It has been sometimes said that his revivals were spurious. To this it may be answered, that where he was invited to churches under the pastoral charge of faithful and instructive preachers, the revivals in such churches were as genuine as revivals usually are any where.

This, I presume, would be the testimony of many pastors in Kentucky. Mostly, indeed, it had happened that the pastor and people had prepared the field for such a great reaper, as Dr. Hall, to thrust in his sickle upon the ripening harvest.

Dr. H. did not trust to himself, for the great results which followed his preaching. On these occasions, of which I am now speaking, he was eminently a man of prayer. He came to assist me once on what turned out to be an extraordinary season of revival. He came from Bardstown, where he had been assisting Rev. N. L. Rice. He came among us *in the Spirit*. We lodged together, and I had an opportunity of witnessing his most earnest, private prayers for the public power of divine truth. I never saw a man, who seemed more endowed with the spirit of prayer, than he did on that occasion.

The number of people which Dr. H. was the means of bringing to a decision in the great matter of religion, was very great. Indeed the eminence of his ministerial life was not so much in his pastoral charge, as in his evangelistic tours among the churches. To the churches of Kentucky, probably no other minister was so well known as Nathan H. Hall. But they have seen and heard all of him that earth will ever grant. The voice and the form, which filled the ear and the eye, of so great multitudes, for so great a number of years, in Kentucky, have passed away to the silent land. They passed away, too, in another State. Is it not a pity, yea, does it not approach to wrong, for men of eminent worth and usefulness, in their old age, to abandon the land of their birth, their honor, and their highest glory? Who will bury them so kindly, and who will take care of their good name so earnestly?

REV. JAMES K. BURCH AS A PREACHER AND TEACHER.

The first time I ever saw Mr. Burch, was at Big Spring church in Nelson county, Kentucky in 1834. I was about settling among that people; and we were commencing a sacramental meeting, when Mr. B. arrived rather accidentally, I believe. He was, of course, invited to take part in the meeting. He read and expounded a large portion of one of the earlier chapters of Matthew. This method, I think, he adopted throughout the meeting. I often heard him afterwards, and my impressions as to his preaching abilities were rather increased than diminished.

There are a few things which may be said in regard to his preaching characteristics; and the first is, that he always appeared to have the most complete grasp and mastery of his subject. So much so, that even when he was much too long, no one felt that it was mere

cobweb-spinning, or that it was not of the most robust material. 2. His manner could not be said to be graceful, nor yet to be ungraceful. It was natural, grave, dignified, and often greatly impressive. Thirdly his voice, his appearance, his manner, his fullness, or rather over-flowing exuberance of matter, all united to convey the idea of *power* beyond most men, if not beyond all men, I ever heard preach.

I have often said in the company of ministers and highly intelligent laymen to whom he was well known, that he was the greatest preacher Kentucky ever had; and I do not remember that any one ever disputed it. This is saying much, and presuming far; but to have heard him in the vigor of his day, say twenty-five or thirty years ago, was enough to make even good preachers feel as if they never could preach again. Had his health permitted, or whatever it was that prevented him from giving the years of his Western life, wholly to the ministry with the zest and ardor that some have, I scarcely know a man among the living or the dead whose influence would have been more extensive, more salutary, or more powerful.

Many of his sermons are still spoken of in Kentucky as great and memorable exhibitions of divine truth. His sermon on election embracing ten facts—which used to be called his Hobab sermon—his great discussion of baptism—these, and others which I never heard, are stereotyped upon the minds of many who were accustomed to hear him long ago. They will in some degree become traditionary.

As a teacher, he was regarded as among the most eminent. He was the preceptor of many of the present mothers and matrons in Kentucky, and many, no doubt, who have moved to other States. If I may take my own wife as a sample, his pupils regarded him most reverently and affectionately. Her testimony is, that instead of the sour and the morose, there was much of the genial temper, and generous affability, and pleasantry, of the good man and affectionate teacher; and whoever has attempted to speak in dispraise of him, in her presence, has never been likely to repeat the experiment.

But he, like his brother Hall, left, in his old age, the scenes of his greatest and longest labors, and where his character had been chiefly won. True, he died in the house of his daughter, Mrs. Rice. But it would seem appropriate that he should have laid all that was mortal of him, in Kentucky. Where can it be so pleasant to die, as amid the monuments of good which our own hands, by the help of God, have raised? But Providence deals with the old as well as the young in his own way, and we dare neither dictate nor murmur.

 THE CHURCH COMMENTARY.

Hitherto we have taken no part in the discussion, which has been going on in the papers respecting a Presbyterian Commentary on the whole Bible, which was proposed by Rev. R. J. Breckenridge, D. D., in the last General Assembly, and referred by that body to the next Assembly. We have supposed that upon mature reflection, the views of our Church will be very nearly harmonious on the subject. There is, however, sufficient difference of sentiment to make it proper that the question be pretty thoroughly discussed before the next Assembly shall meet.

The plan is substantially the following: The commentary is to be "in the sense of the constant faith of the Church of God, as that is briefly set forth in the standards of Westminster Assembly, held by the Presbyterian Church in the United States of America." The execution of this work is to be committed to the Board of Publication, under the following rules and others which may hereafter be adopted: 1, It is to be prepared exclusively by members of the Presbyterian Church, who are to be compensated by the allowance of a fair *per centum* on the price of the work, for the term of twenty-eight years. 2, The text to be used is to be that of the version prepared by the translators appointed by James I, King of England. It is not to be prolix, but to come within five or six royal octavo volumes. 3, In order to secure the fittest men for the work, the Synods are to nominate to the Board of Publication a number of their own members, not to exceed five from any one Synod; and the Board may add to the list thus obtained, not more than four names. This list of names is to be reported to the General Assembly, and out of it that body is to select those to whom the work shall be intrusted, and to distribute the work amongst them.

That it is exceedingly desirable to have the best possible commentary on the whole Bible, there can be no doubt; nor can we doubt, that the plan proposed by Dr. Breckenridge, which he seems to have cherished for years, appears to him both feasible and also best adapted to secure the end. And the confident opinion of a man so capable of forming an intelligent opinion, and who has given the subject so much thought,

certainly merits grave consideration. The plan, however, is absolutely new and therefore untried. Neither our Church nor any other has attempted anything of the kind. It is, moreover, complicated—involving the action of the General Assembly, the Synods, the Board of Publication, and a considerable number of individuals; and it is a work which must require the labor of several years. If it should prove a failure after being undertaken, the effects will be unhappy. If, therefore, the proposition should be seriously entertained, it ought not to be adopted without the most careful and prayerful consideration. The difficulties lying in the way ought to be carefully considered, as well as the advantages likely to accrue in case of success. Many things are very desirable, or seem to be so, in this world, which are not attainable. We fear, this church commentary is one of them. With due deference to the opinions of those more competent to judge wisely, we venture to suggest some objections to the proposition, as it now stands.

I. We cannot help feeling strongly averse to the proposition to prepare a commentary on the Bible "*in the sense*" of the Westminster Confession. We have adopted, *ex animo*, that excellent formulary, because we believe it to contain the system of doctrine taught in the Scriptures; but we are not willing to do anything which might look like trying the Bible by the Confession, or making the Confession a rule for the interpretation of the sacred volume; or which could be plausibly so represented. The interpreter of the Scriptures should look simply at the language of the Holy Spirit, and be guided by the established principles of language. If a commentary thus prepared shall be found to sustain the Confession, the evidence in favor of that book will be all the clearer. But if commentators should be selected, charged to prepare a commentary *in the sense* of that book, their work will have less weight, at least with all other christians, than their scholarship would have secured for it; because it will be said, that they were controlled in their expositions by the directions under which they acted—that the Presbyterian Church was afraid to trust even her soundest and ablest men to prepare a commentary, without binding them beforehand to interpret the Bible in a certain way. One of the most plausible objections urged by the Baptists against King James' translation of the Bible, is founded upon the few directions under which they acted. With far greater force would such an objection be urged against the proposed commentary. If we must have a commentary of the kind proposed, let wise and good men—men whose praise is in all the churches—be chosen; and let them enter

upon the work in the fear of God. It is enough that the church knows them to be sound in the faith. Let nothing be said about the Westminster Confession.

II. The selection of the most suitable men, if the undertaking is otherwise practicable, will present very serious difficulties. In the first place, the number of men having the proper qualifications for such an undertaking, is small. There are great numbers of learned and able ministers of the Gospel, who would succeed poorly in writing a commentary on any part of the Bible. Unfortunately the careful and thorough study of the original languages of the Bible, and of the philosophy of language, is not so common amongst ministers of the Gospel as it should be; and if it were more common than it is, comparatively few linguists would make good commentators, especially in preparing such a work *for the people*. And then a man may possess some of the requisite qualifications, and lack others no less essential. In the second place, it is extremely doubtful whether either the Synods or the General Assembly would make the very best selection of men. In such bodies, few of whose members are well acquainted with the individuals recommended, and many of whom are not good judges of the requisite qualifications for such a work, the most suitable men are quite as likely to be overlooked, as to be elected. And yet the general supposition would be, that the Church had chosen her ablest men; and her responsibility would, therefore, be very great.

III. There would be great, if not insuperable difficulty in securing *unity* and *consistency* in such a commentary. The same words and phrases occur in the different books of the Old and New Testaments; and in a great many instances, men who heartily agree in adopting the Westminster Confession, would give very different expositions of the same words and phrases; and those differences, if allowed to appear in the commentary, would confuse common readers, and weaken their confidence in it. Thus more harm than good would result.

Again, men who do not differ in relation to the doctrines of the Westminster Confession, do differ respecting other points not embraced in that formulary. For instance, the controversy regarding the millennium is becoming more and more prominent every year. The question is, whether we are living under the last dispensation, which is to continue to the end of time, or whether we are to expect another dispensation;—whether or not Jesus Christ will reign personally on earth during the millennium. This question involves the proper interpretation of a very large number of passages of Scripture in both the Old and New Testaments. On this point, which is far

from being unimportant, our Church has not adopted either view; and different views are entertained by Presbyterian ministers. Now how could our commentators get along in the exposition of those Scriptures? Would there not be conflicting views? Similar differences exist in regard to *incestuous marriages*, and some other points. The Church would thus be held responsible for the conflicting views found in her commentary. The time, it seems to us, has not yet come for *stereotyping* a commentary of the whole Bible. The providence of God and the elevation of the standard of piety in the Church by the more copious outpouring on the Holy Spirit, may throw much light upon points now obscure—especially as to the meaning of many of the prophecies; and thus the watchmen may see eye to eye.

IV. Even if the commentary were finished, the General Assembly would be held responsible for its contents, without being able to examine it. That it would be impossible for an Assembly to examine such a work, is too clear to require proof; and yet, since the commentators were chosen by the Assembly, that body would be generally regarded as having sanctioned its expositions. It would necessarily go to the world, as the commentary of the Presbyterian Church; and yet the final preparation of it, the revising and correcting, would necessarily be left either to the whole body of commentators, or to a committee of them, or to the Board of Publication. We would deeply regret to see the Presbyterian Church placed before the world in such an attitude. The Board may now publish commentaries on particular parts of the Bible, or on the whole of it; but the General Assembly has not made the Church responsible by electing the commentators.

V. After all, the commentary, in the view of thinking men, would have no more weight, than the reputation of the individuals preparing it would secure for it. Their election by Synods, or by the General Assembly, would impart to them no new qualification. So the result would be, that the Church would, in the eyes of multitudes, and especially in the eyes of her enemies, bear a weighty responsibility in regard to the commentary, without really securing for it any corresponding influence amongst her intelligent members. Is it wise to incur such responsibility without gaining any thing?

VI. In arranging the details of this complicated plan, and in the final recommendation of the work, there would be much room for difference of opinion, that there would almost unavoidably be protracted and painful controversies. There is too much probability that the results of such controversies would be more injurious, than the work would be advantageous to the church and the cause of truth and reli-

gion. There is, we fear, too much imperfection in the Church to carry out such an enterprize successfully and harmoniously.

VII. After all, it is extremely doubtful, whether the commentary, as a whole, would be better, (if as good) than that of Scott or Henry. What reason have we to expect that it would be the thing which is supposed to be needed?

We have said nothing about the difficulty of inducing learned men to undertake a work of this kind, when, after much time and labor had been expended upon it, it might not give satisfaction; and they themselves might suffer thereby. We now have learned and excellent men, who are writing commentaries. Is it not far better to let them proceed in their own way, and to let each work of the kind stand on its own merits? So it appears to us.

We have thus briefly expressed our views of this important question, without any reference to any thing which has been said by others.

If any of our readers entertain different views, we will cheerfully admit, to a reasonable extent, the discussion of it in our columns.

"Ye shall know the Truth, and the Truth shall make you free."

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SPIRIT REVELATIONS.

For argument's sake, let us admit all the *facts* to which the advocates of Spiritualism testify; and we do not doubt, that many of them are true. Let us further admit, that the phenomena can not be explained, but on the supposition, that spirits are present. In a word, let us admit, that spirits do make communications by rapping on doors and tables, and through speaking and writing mediums. After all, the question as to the credibility of those communications, is to be settled; and this is the great question. Let those who have the leisure and the curiosity, inquire into the causes of the phenomena to which spiritualists testify, and whether they can be explained on philosophical principles. The question for us and for all, is—are the professed communications worthy of credit? We are asked to abandon our religious faith, and to risk our eternal interests upon those revelations. What is the evidence, that they are worthy of our confidence? We have taken some pains to investigate this subject; and we are prepared, after making all the admissions above mentioned, to prove, that if the professed communications do come from spirits, they are *lying spirits*. Our proof, moreover, is derived, in large part, from the most celebrated writers on Spiritualism. Let us examine the question.

I. The philosophy of Spiritualism is false in its fundamental principles; and, therefore, it does not come from truthful spirits. This philosophy we examined briefly in a preceding number. It begins with the

eternity of matter, which cannot be proved, and is demonstrably untrue. It asserts, that spirit or mind is refined matter, which is proved false by the different and opposite properties of the two substances. It has adopted, as the leading principle of both its philosophy and its morals, *the development theory*, which the science of Geology, to which it appealed for support, and from which alone it could draw evidence, has demonstrated to be false. But if these principles are false, Spiritualism cannot be true.

We are assured, that the spirits are delightfully employed in the study of the different departments of science, under exceedingly favorable circumstances. Prof. Hare informs us that he received a lengthy communication from his father, in which he says—"Our scientific researches and investigations are extended to all that pertains to the phenomena of universal nature; and to all the wonders of the heavens and the earth, and to whatever the mind of man is capable of conceiving: all of which exercise our faculties, and form a considerable part of our enjoyments." Now, since multitudes of the spirits must have been thus employed for many centuries, it must be true, that they have made amazing progress. For several years, they have been enlightening Judge Edmunds and many others. What is the result? What single contribution have they made to science? What fact or principle not otherwise known have they communicated? *Not one.* A prominent physician, in a western city, did tell us, he had received a communication from Dr. Franklin, informing him that an electrical machine he was getting up, would not answer the purpose; but the Doctor, it appears, did not help him to any new discovery. Nay more—those spirits have been busy teaching the old exploded philosophy, taught by the Greek philosophers two thousand years ago; and Bacon, who did so much to overthrow that old philosophy, which, as he said, had "tyrannized over the world for two thousand years," has been teaching it to Judge Edmunds! Now, we hazard nothing in asserting, that exalted spirits could not identify themselves with a false and degrading system of philosophy.

This is not all. Spiritualism is *atheistic and demoralizing*. We have seen that it teaches the materiality of the soul. Now, if the soul is matter, it is governed by the laws of matter. It is composed of particles, united by cohesive or chemical attraction, or both. And since the laws of matter are *necessary and immutable*; the acts of the mind, if it is material, are simply the result of those laws. *Voluntariness* is impossible. Therefore those acts are neither good nor bad, right nor wrong. Nothing can be more absurd, than to predicate

moral good or evil of that which is the effect of the immutable laws of matter. Thus Spiritualism, whilst talking largely of development and progression, of virtue and vice, does in fact obliterate all moral distinctions, and thus opens the way for the unrestrained indulgence of appetite and passion.

Still further, if Spiritualism is true, there is no God. We know, that the advocates of this system speak and write much concerning God and his perfections; but when they explain their meaning, we discover that all such language is deceptive. Doctor Dexter and Judge Edmunds make Bacon declare, that God is a *principle*, not a *person*; and then, in plain contradiction to this, they make him say—"Thus, though the very God is a principle, yet he is, and must be a person." (*Spiritualism*, Vol. 2, pp. 121, 130, 131.) Now, can any man make the least sense out of such a sentence? God a *principle*, and of course a *principle*, God! and then a *principle*, a *person*! What is a *principle*? But whatever may be the meaning of such language, there is no ambiguity in the assertion these gentlemen put into the mouth of Bacon, that since God is a *principle*, "there can be no special manifestation of his wisdom, his love, his power, or his glory." (*Ibid.* pp. 121.) He simply acts by means of fixed laws. Then why need we worship him? and what absurdity there would be in prayer. This is the old Greek philosophy over again, that God is the soul of the universe—a sort of principle of motion. "Mind and matter, or God and his Body," says A. J. Davis, "are universal and eternal." Happily the conscious voluntariness and the conscience of every man are proofs conclusive, that the mind is not material; and the thousand manifestations of free, intelligent design throughout nature, and the sense of obligation in the soul, are proofs that God is not a *principle*. If, then, atheism and materialism are false, spirits worthy of confidence would not teach them; but wicked spirits, like wicked men, would.

II. There are confessedly evil spirits, as well as good ones, who make communications; and there is no way of ascertaining whether any spirit making communications, is a truthful or lying spirit. Judge Edmunds says of the evil spirits—"Selfish, intolerant, cruel, malicious, and delighting in human suffering upon earth, they continue the same for a while at least, in their spirit-home. And having in common with others the power of reaching mankind through this newly developed instrumentality, they use it for the gratification of their predominant propensities, with even less regard than they had on earth, for the suffering they may inflict on others." Now, by what test are

we to determine the moral character of any spirit communicating? We know how difficult, nay, how impossible it is to know the moral character of men with whom we are personally unacquainted, even though we can look into their faces, and question them closely. No wise man will commit important interests to a stranger; and even our familiar acquaintances often deceive us. How, then, shall we determine the moral character of an invisible spirit, who may answer our queries or not, as he pleases? Judge Edmunds admits that sometimes the fell purposes of evil spirits, "are most adroitly veiled under good intentions." He imagines, he has been conversing with Lord Bacon and Baron Swedenborg. But how does he know that his instructions do not come from very different characters? We are aware, that the Judge professes to see spirits; but his vision, if it be real, cannot satisfy others; and there is no evidence that a corrupt spirit might not appear as an angel of light even to one who could see him. There is absolutely no test.

But one may say, as Professor Hare says—"I have had communications from my *father*." How do you know, it was he, and not an evil spirit deceiving you? "O he told me things known only to him and myself." But how do you know, that those things were not known to some evil spirit? A physician told us, not long ago, that he had received a communication which purported to come from a deceased daughter. It came through another Doctor, who was a writing medium. The hand-writing was so much like hers, the sentiment so much like hers, that he did not know what to think. "Are you certain," we asked, "that a deceiving spirit could not write thus?" "Ah," said he, "there is the difficulty." And so it is. You fondly imagine, that a dear friend has spoken to you; and yet it may be a spirit full of malice and falsehood. Just as a robber acquainted with your father or husband, and able to imitate his voice, might induce you to open your door to him in the night. Again we affirm, that there is no possible method of ascertaining, whether spirits making revelations are not from the pit. We defy the Spiritualists to furnish a test. What sensible man would risk his eternal interests upon such testimony? And we ask any reflecting man, is it credible that good spirits would take a position in which they could not be distinguished from the vilest of the vile, and ask men to put confidence in their communications? Evil spirits, like wicked men, might do this, but not the good. This single difficulty is sufficient to discredit the whole system. No sensible man will risk his everlasting interests upon revelations which, to say the very best, are as likely to be falsehoods as truths.

III. Multitudes of the spirits, we are told, are ignorant, and, therefore, likely to mislead men. Judge Edmunds says—"There must of necessity be in the spirit world those who are in every imaginable condition of development, and who occupy every imaginable position on the ascending plane of progression. Some are more, and some less ignorant than others," &c. From this source, he admits, "must necessarily flow an element of uncertainty." Very true; and the element is one of which we can form no accurate judgement. We sit at the feet of teachers, instructing us on themes of infinite moment, whose qualifications to give reliable information we have no means of ascertaining. How far, then, ought we to receive their communications as true?

IV. It is impossible to determine how far mediums correctly convey to us the communications of spirits. On this point there are several sources of uncertainty. 1st. Judge Edmunds tells us, there are "false communications and fabricated mediumship." A fair opportunity is afforded to deceivers to mislead men by pretending to be under the influence of spirits. We cannot, therefore, rely upon any communication, unless we are quite sure as to the honesty of the medium. And how shall we test the honesty of mediums? Judge Edmunds says—"In all religions ever known to man, hypocrites have been found." True, but the Christian has a rule by which to "try the spirits." He cannot, indeed, decide whether individuals are hypocrites; but he can test their doctrines, and thus save himself from fatal deception. But Spiritualism affords no protection against the doctrines of deceivers. 2d. But even when the medium is sincere, it is impossible to know whether the communication is correctly made. Judge Edmunds and Doctor Dexter, we presume, are considered as amongst the very best mediums; and yet the Judge says—"It is, therefore, rarely that either of us can say that the communications through us are precisely what the spirits designed they should be, and as they designed them; and consequently it will never do to receive them as absolute authority, however agreeable they may be or however consonant to other teachings." If these distinguished Spiritualists cannot themselves know, whether they have correctly reported the communications; how shall we know what confidence to place in them? Prof. Hare states, that when his father commenced writing to him through a female medium, "the ideas furnished were too much blended with her own prepossessions, with which her mind was replete. Hence, although many pages had been written, they were rejected, and resort was had to another medium." How it was ascertained, that the first medium did not report correctly, we are not informed.

Judge Edmunds says, there are "many causes" which render the communications uncertain, as to their correctness. "Sometimes it is owing to the physical condition of the medium, and sometimes to his mental state; sometimes to the atmosphere; sometimes to the locality—some localities, such as high and hilly places, being more favorable than such as are low and swampy; sometimes to the condition of those who are present, whether in a state of harmony or discord; and very frequently to the state and condition of the spirits who are professing to commune and their aptitude to the task." "The passiveness of the mediums to the influence at work with them," is mentioned as another cause of uncertainty. "Sometimes they resist with a very determined will, and it is impossible for others, and often even for ourselves, to know when the operation of that will is entirely overcome, or how much of influence may hang around and stain the communication with its taint of mortal life. Sometimes timidity and diffidence will color, and sometimes vanity and fanaticism distort the teachings of the spirits. Often the want of confidence will warp them." "Still another cause of uncertainty is—"that the character of the mediumship is frequently changing in the same individual, and that no two mediums are entirely alike." "The changes in the medium are often imperceptible at first, and are made manifest only in the effect produced, and at other times they are very great, without any one's knowing when they occurred."

Now, look at these causes of uncertainty, which attend every communication; remember that several of them may be operating at the same time; and that it is impossible for us to know how many of them are operating, or to what extent. Remember, too, that Judge Edmunds says, these are only part of the causes rendering spirit revelations uncertain. Now we ask any man of common sense, what confidence can be placed in such communications? Would any reasonable man base upon any such communication a pecuniary transaction to the amount of fifty dollars? Yet we are asked to suspend upon them our eternal interests!

It is vain to say, as does Judge Edmunds, that we must exercise our reason, and judge of the credibility of the revelations. That part of their testimony in which we are most deeply interested, relates to things beyond the reach of our reason. It is necessarily a matter purely of revelation. Moreover we cannot bring together the different spirits and mediums, and enter into a careful scrutiny of their different and conflicting statements.

V. The character of the spirit revelations proves them utterly un-

reliable. Many of them are, to say the best, puerile and trifling; and even the most exalted spirits are made to reason like children. For example, Edmunds and Dexter make Bacon reason thus: "I remark, that if God were a person—were his acts directed by any special manifestation, there would not, there could not, be any dependence on the established laws of nature. What to-day would be noticed as arranged for the planets, might to-morrow be changed for some other institute, totally altering the whole order and appearance of the planets. The seasons would not follow in course." That is, if God were a person, though infinitely wise, he would be perfectly fickle! Bacon, when on earth, would have been ashamed of such logic. And this is in keeping with the lectures which, we are told, that eminent philosopher has been delivering through Edmunds and Dexter.

This is not all. The communications, even on subjects of the greatest moment, are irreconcilably contradictory. One set of spirits pronounce Christianity true; another set pronounce it false. Dr. Dexter finds spirit communications in "the utterances of the oracles of Berosus, of Jupiter Ammon, of Colophon, of Dodona, of Trophonius, and in the sublime, prophetic and didactic utterances of the Delphic Pythia, which, as the dictates of the god Apollo, were for ages implicitly followed by kings, armies and nations." "But," says he, "all the valuable spiritual light and power which in previous times had been vouchsafed both to the Jewish and the various nations, was purified and brought to a climax of perfection in Jesus Christ and his Apostles." Thus it appears, that the spirits in ancient times taught with equal readiness the mythology of the Greeks and Romans and the theology of the Bible! And yet, whilst Dr. Dexter speaks of Christ and his Apostles as having made the very highest attainments in Spiritualism, Judge Edmunds makes Bacon speak most disrespectfully of the Apostles, saying—"I have forgotten both the Apostles and the creed long ago, and hope I shall not again be subjected to the indignity of learning it." In New York there has been, perhaps now is a society of *Christian* Spiritualists; while Davis and Hare set themselves to overthrow Christianity. No wonder Judge Edmunds speaks of "the *incongruities* which Spiritualism in its crude and infant existence may present;" though why he speaks of its *infant* existence, we do not see, since it has been in the world as far back as history can take us.

VI. After all, the tree is known by its fruits. Moral and religious truth produces virtue. Judge Edmunds boasts that spiritualists are now numbered by millions. It is high time, then, that we should see the good fruits of this flood light. Are spiritualists distinguished above

others for their moral purity and their good works? Is any one surprised to find them running into all the abominations of "free love?" We hazard nothing in the assertion, that Spiritualism has utterly failed to reform the vicious or to promote sound morals. How should it do so? What system of morals have the spirits taught? None absolutely. And if they had, of what authority would their system be? As already intimated, its whole tendencies are demoralizing. It acknowledges no God, who takes cognizance of the acts of men. There are no laws but those of nature; and they are *material*. Man is not a free agent, and, therefore, not accountable. He must be controlled by his appetites and his passions. We verily believe, that the prevalence of Spiritualism would break down church, state, and every thing of real value to Mankind, and turn the earth into a hell.

In this discussion we have proceeded upon the assumption, that spirits do make revelations, as spiritualists affirm; and in refutation of the system we have appealed to science, and to the declarations of distinguished Spiritualists; and we think, we have proved—that if spirits do communicate, their revelations are utterly unworthy of the least credit—that they come only from evil spirits. If Spiritualism has proved any thing, it is that the Bible doctrine of *demoniacal possession* is true. It is a fact worthy of special notice, that though the Scriptures give several accounts of the visits of *angels* to our world, on great errands, they were never found rapping on tables, or seeking out *mediums* that they might enter them, and make them speak or write. They placed themselves in no such ambiguous position, but gave unmistakable evidence of their character, and had no difficulty, either because of the imperfection of mediums, or because of "swampy places" or from any other cause, in making themselves understood. Only evil spirits sought mediums.

And when holy men professed to be guided by the Holy Ghost, they wrought miracles, and uttered prophecies—miracles requiring almighty power, and prophecies demanding infinite knowledge. They gave proof, clear and conclusive, that they uttered the words, not of some fruit being of doubtful character and imperfect knowledge, but of God.

After all, it is not even clear, that the spirits do at all make any of these boasted communications. When strictly tested, spiritualists have made some disastrous failures. But, viewed in any light, the whole of these revelations are utterly unworthy of the least confidence. Nay—they are fatal delusions by which multitudes are deceived and forever undone.

THE ATONEMENT.—NO. 2.

There is no subject in the wide range of Scripture teaching in regard to which *speculation* is less becoming or more dangerous, than the Atonement. This doctrine, like those of the Trinity and the Divine and human natures of Christ, is purely one of revelation; and both its sacredness and its fundamental importance warn us to confine ourselves, in endeavoring to understand it, to the interpretation of the language of Inspiration. Let human reason stand in awe before the cross of the Son of God, and contemplate with child-like docility his mysterious agonies. If on any subject the language of the Bible is clear, and its teaching ample, it must be so on this, which is the burden of its teaching and the central truth of the Gospel system. Yet men have turned aside from the unambiguous language of God's word on this great theme, and ventured on the boldest speculations. Having presented the Scripture view of the doctrine, let us briefly notice some of the theories that have been adopted.

I. The Socinian, who regards Jesus Christ as nothing more than a great and good man, can regard his sufferings in no light essentially different from those of the Apostles and other good men. Hosea Ballou, the father of modern Universalism, maintained—that “it is by bearing witness to the truth, that Jesus saves the world.” That is, he was a great teacher and a great martyr. Two facts afford a conclusive refutation of the doctrine. The first is—that there is not a single passage of scripture in which the death of Christ is represented as designed as a confirmation of the doctrines he taught. The second is—that the whole current of the language of the inspired writers, as shown in a preceding number, is inconsistent with such a view. We may add a third fact, viz: That the peculiarity of his sufferings proves, that he did not die as a martyr to the truth. If he had died as a martyr, he would have been the most triumphant of all martyrs; but it was far otherwise. When he had administered to his disciples his supper, he went to Gethsemane, “and began to be sorrowful and very heavy.” Fearful must have been his mental agony, when he said—“My soul is exceeding sorrowful, even unto death.” (Math. 26: 37, 38.) Inconceivable must it have been, when he fell on his face, and prayed—“O my Father, if it be possible, let this cup pass from

me." Thrice did he utter this agonizing prayer. Not an expression of triumph escaped his lips before the tribunal of the high priest, or of Pilate, or on the cross. How inconceivably dreadful the darkness which settled upon him, and the anguish of his spirit, when he cried—"Eloi, Eloi, lama sabachthani?" This is not the language of the greatest of martyrs. Thousands of the followers of Christ have shouted for joy in the midst of the most dreadful sufferings of martyrdom. How shall we account for the mysterious agonies of the Son of God? How shall we understand his being abandoned of the Father, whose boundless love he enjoyed, in this awful trial? If we admit, that he stood in the place of sinners, bearing the penalty due to their transgressions; all is explained. God made him to be sin for us. (2 Cor. 5: 21.) He laid on him the iniquity of us all. He treated him as a sinner, because he was the legal substitute of sinners. But on the supposition that his death was that of a martyr, his mental agonies are absolutely incomprehensible.

II. The Arian view of the Atonement differs but slightly from the Socinian. Barton W. Stone maintained that the design of Christ's death was to prove to men that God really loves them, and thus to win them back to God. This view is liable to the objection just urged against the Socinian doctrine. It not only does not explain the peculiarity of Christ's sufferings, but is wholly inconsistent with that peculiarity. True it is, indeed, that the advent and the sufferings of Christ are a wonderful exhibition of the love of God to men; but it is equally true, that that love was manifested in providing a legal substitute for them, "that God might be just and the justifier of him that believeth." God commended his love to us, not in that when we were *unbelievers*, Christ died to convince us of the truth; but in that "when we were yet *without strength*, in due time Christ died for the ungodly." (Rom. 5: 6.) He died in order to do for them what they could not do for themselves, being without strength. They could not meet the demands of the law, nor escape its curse; therefore he was made a curse for them. There is not one passage in the Bible, which represents the death of Christ as designed chiefly to prove to men, that God loves them; whilst there is a multitude of passages which are wholly inconsistent with such a view.

III. There is another view of the atonement, which was much discussed in the Presbyterian Church from twenty to thirty years ago, sometimes called the indefinite atonement; sometimes, the governmental plan. The advocates of this view denied that Christ suffered the penalty of the law for his people, or that his sufferings were legal.

We cannot better exhibit the doctrine now referred to, than by copying the following from a little work of ours on the Old and New Schools, published a number of years ago:

“Dr. Beman, however, rejects from the atonement all idea of satisfaction to divine justice, in the proper sense of the term. He says, “The idea that Christ so took the legal place of the sinner, and that the iniquities of his people were so imputed to him that the law required his death, and justice demanded the release of those for whom he expired, appears to us unscriptural and absurd.” Again, he asserts “that the penal demand (of the law) can never be extinguished”—that Christ suffered, “not on legal principles, but by express stipulation or covenant with the Father”—that “those sufferings which he endured as a holy being, were intended, in the case of all those who are finally saved, as a substitute for the infliction of the penalty of the law.” “We say,” says he, “a substitute for the infliction of the penalty; for the penalty itself, if it be executed at all, must fall upon the sinner, and upon no one else.” (*pp.* 34, 35, 36.) Again he says, “The sentence of the law, in the case of those who believe and are saved, is not to be inflicted”—that if the penalty has been endured, “so that justice has no further claim,” then “grace and pardon are out of the question.” “As to imputation,” says he, “we do deny that the sins of men, or of any of our race, were so transferred to Christ, that they became his sins, or were so reckoned to him, that he sustained their legal responsibilities.” (*pp.* 38, 40, 51. Here the reader will remark, Dr. B. most unequivocally denies, that Christ by his sufferings satisfied the demands of the law, and asserts that he suffered “not on legal principles,” and that the penalty, in the case of those who are saved, is never to be inflicted. In regard to imputation, while no one maintains the monstrous absurdity, that the sins of men were so *transferred* to Christ that they became his sins; our Standards, and if we do not egregiously err, the Bible, teach that the sins of his people were so imputed to him, “that he sustained their legal responsibilities.”

But although Dr. B. denies that Christ satisfied divine justice, properly so called; he finds a kind of justice which he did satisfy. He divides justice into three kinds, viz: commutative, distributive, and general or public justice. Commutative justice, which regards commercial transactions, such as the payment of debts, he concludes, can have nothing to do with the subject. “Distributive justice,” he tells us, “respects the moral character and conduct of creatures, and consists in rewarding or punishing them according to their merit or ill desert.” Was this satisfied by the atonement? No—he says, “We conclude,

then, that distributive justice, or justice in its common or appropriate sense, in relation to rewards and punishments, was not satisfied by the atonement made by Jesus Christ. The moral law, when violated, has but one demand, and that demand is the death of the transgressor. But in the Gospel, of which the atonement is the essential part, the principles of distributive justice are overruled and set aside. (pp. 61, 64.)

The third kind of justice mentioned, viz: public or general justice, he thinks, was satisfied by the atonement. What is public or general justice? We give his own definition: "It has no direct reference to law, but embraces those principles of virtue and benevolence by which we are bound to govern our conduct, and by which God himself governs the universe." (pp. 63.) There are some strange things in this definition. 1st. There is *justice*, and of course *injustice*, without law. Can there be any other justice than that which is required by that law which is holy and *just*—or injustice, which is not a violation of that law? 2d. There are principles of virtue and benevolence which "have no direct reference to law." Are there other principles of benevolence different from those required by the *law of love*? For "love is the fulfilling of the law." 3d. We are *bound* to govern our conduct by certain principles having no direct reference to law! We had supposed that the law of God was a perfect rule of conduct; but it seems we are bound to govern our conduct by other principles having no direct reference to it. Pray, what do those principles require us to do? And since we are bound to regulate our conduct by them, shall we sin, if we refuse to do this? For "sin is the transgression of the law." (1 John 3: 4.) But here we find sins which have no direct reference to law, and which are, of course, no transgression of law! Then by what law shall we be convinced of these sins? For "by the law is the knowledge of sin." (Rom. 3: 20.) And then will men be punished for disregarding these principles of virtue and benevolence, which have no direct reference to law? For "sin is not imputed where there is no law." (Rom. 5: 13.) Perhaps, however, our minds may be easy on this subject, for "where there is no law there is no transgression." (Rom. 4: 15.) Then in these principles of virtue and benevolence which constitute public justice, we have *obligation without law*, and *violation of obligation without sin*!!!

4th. The atonement appears most singularly in this view of the subject. The holy and just law of God has been broken by men. Justice demands satisfaction by the infliction of the penalty. But instead of meeting the just demands of the law, Christ dies, we are told, to satis-

fy certain "principles of virtue and benevolence," which have no direct reference to law! Where in the word of God do we find any such principles? What claim have they upon us? If they have claims, they not only have reference to law, but are themselves a law. If they have no claims, they can demand no satisfaction, and consequently the death of Christ could not satisfy public justice. But if men are bound to govern their conduct by the principles of public justice, and have failed to do it; how could Christ, on Dr B.'s principles, satisfy for them? He contends, that since the moral law has claims on men, and not on Christ, that he cannot satisfy the demands of the law against them. How, then, can he satisfy the demands of public justice, seeing that its claims are against men, and not against him? Besides, he contends that the sufferings of Christ were a *substitute* for the infliction of the penalty of God's law. But how, we ask, can satisfaction to *general* justice be a substitute for satisfaction to *distributive* justice?

The truth is, there is no such justice. It is the mere figment of a mind laboring to cover the deformity of a dangerous error. Its absurdities as glaring as those of the doctrine of *transubstantiation*. And if there is no such thing as public justice—a thing of which we read nothing in the word of God—what becomes of the atonement of Christ, according to New School Theology? It is utterly destroyed; and Christ died to satisfy *nothing*.

Dr. Beman comes to the conclusion, however, that by this satisfaction, where no satisfaction was demanded, "the legal obstacle to man's salvation was removed;" and yet on the very next page he declares, that "the law has the same demand upon him, (the sinner,) and utters the same denunciation of wrath against him," as before Christ died! What, then, we ask, becomes of God's violated law? Why, says he "the whole legal system has been suspended, at least for the present, in order to make way for one of different character." The law of God is "suspended," and the demands of justice "set aside" and utterly disregarded! Is this the way to "magnify the law and make it honorable?" The law of God, like the Pope of Rome in these days of his weakness, stands brandishing its anathemas in vain against those who have trampled it under foot! Is this the Bible view of the atonement?

The atonement, as thus exhibited by Dr. Beman, does not accomplish the purposes for which he himself says it is designed. It was necessary, he tells us, 1st. *As an expression God's regard for the moral law*. But how did the sufferings of Christ show his regard for the

moral law? By satisfying its demands? No; for he says, they are not, and never will be satisfied, but are "set aside." And who ever before heard of expressing regard for a law by suspending its operation, or setting aside its claims? When the operation of a law is suspended, is not this equivalent to a repeal of the law, for the time being?

2d. The atonement, he says, was necessary, "in order to evince the divine determination to punish sin, or to execute the penalty of the law." (*pp.* 15.) But may we not inquire, how sufferings inflicted on a *holy* being, no way charged with sin, can show God's determination to punish *sin*? It is much easier to see how such a course might evince his determination to punish *holiness*. Nor can we conceive how God could evince his determination to execute the penalty of the law by refusing to do it, and setting aside its claims—the very thing done according to this doctrine, by the sufferings of Christ. It is much easier to see how such a course might prove his determination *not* to execute its penalty?

3d. The atonement was necessary, according to Dr. B., in order to make a suitable impression on the universe. If sinners had been saved without an atonement, he thinks angels "could have no evidence that God will punish the sinner by inflicting the penalty of the law." And pray, what evidence have angels now since the claims of the law have been set aside, that God will execute its penalty or punish the sinner?

The three purposes, (which, by the way, are one,) are not accomplished by the atonement, as exhibited by Dr. Beman. But if Christ did endure for his people the penalty of the law, we can see how his sufferings are an expression of the highest regard of God for his law, and of his fixed determination to execute its penalty.

Mr. Barnes also denies that Christ endured the precise penalty of the law." (*Notes p.* 87.) Of course he did not make "a proper, real and full satisfaction to his Father's justice," as our Confession of Faith teaches.

The candid reader, we doubt not is satisfied that the New School, if fairly represented by Dr. Beman and Mr. Barnes, are very essentially at variance with our Standards on this important subject. We expect to show that their views are equally inconsistent with the doctrine of the Bible.

We have now briefly examined the New School doctrine of the atonement, particularly as set forth by Dr. Beman. We discovered that Dr. Beman denies that Christ endured the Penalty of the law for

his people, or that he made any satisfaction whatever to divine justice, in the proper sense of the term; that he asserts that "the law, or justice, that is distributive justice, as expressed in the law, has received no satisfaction at all; that the sufferings of Christ merely satisfied what he calls "public or general justice"—a species of justice which, as we discovered, has no existence; that "the principles of distributive justice are overruled and set aside." No one of our readers, we presume, can entertain a doubt that this doctrine is wholly irreconcilable with that of our Standards.

Before entering upon the enquiry whether the doctrine of our standards or that of the New School is sustained by the Scriptures, we think it proper to notice the doctrine as stated and defended by Rev. Abel Pearson in his "Analysis of the principles of the Divine Government." This work, whatever may be its real merits, is rendered important by the recommendations of such men as Rev. T. H. Skinner, D. D., Rev. James Patterson, Rev. Isaac Anderson, D. D., Professor of Theology in the Western and Southern Theological Seminary. Mr. Pearson's views of the atonement are somewhat different from those of Dr. Beman, and are held by many in the West, who adhere to the New School secession.

Mr. Pearson sets out with the principle that God has always intended to display his character to the highest advantage, "*by bringing out the greatest amount of holiness and happiness in the created universe.*" (pp. 115.) This is the *object*. He determines to accomplish it in the best manner, "by adopting a most complete system of *governmental principles,*" and governing the universe accordingly. The law constitutes one part of these principles, and the Gospel the other. These are the first principles.

Mr. P. agrees with Dr. Beman in denying that the sufferings of Christ were *legal*, or that he endured the penalty of the law, or satisfied divine justice for his people. "They were not inflicted on him by the Divine Being in any of his official capacities, *nor according to any legal process.*" (pp. 118.) Again on page 129, we find the following question and answer: "N. But were not Christ's sufferings the penalty of the divine law? A. No, for that would suppose him to have undergone a legal process, and that sentence of condemnation had been pronounced against him by the Judge, while it was acknowledged that he was holy, harmless, undefiled, separate from sinners, and made higher than the heavens." He even denies that God could justly accept of Christ as a substitute for his people. "N. But might not that innocent person freely offer himself? A. Yes, he

might, if he thought proper, freely offer himself; but no righteous judge could, in his official capacity, freely or even unfreely take him, and no righteous governor either could, in his official capacity, freely or unfreely execute him." (pp. 131.)

Then what, according to Mr. P., is the nature of the atonement? The reader will remember that in order to secure the end of government, "it is necessary that all innocent subjects should have the highest happiness, of which their natures are susceptible." So says Mr. P. Well, how is this to be accomplished? Let him answer: "Now, to secure this highest happiness, it is needful that they feel the highest confidence in that government under which they live." Very well. Now how is this *highest confidence* to be secured? Let him answer again: "To secure this highest confidence they must be convinced of two important particulars, that the law is good, and that it shall be maintained, so as to secure the grand end of government." Well, in regard to the first point—how shall they be fully convinced that *the law is good*? Mr. Pearson describes two methods. 1st. "They should study and examine it, under the most favorable circumstances." This, he says, will convince them that "the law is holy, just, and good, so far as they understand it." "But," says he, "it is impossible for any created being to understand that law in all its various bearings down through eternity; for they know not what some far off future day might possibly bring forth." That is—so far as they can understand it, the law appears perfectly good; but they cannot be certain that some future day may not bring to light some hidden principles of injustice! How shall this doubt be removed, so as to give them the highest confidence that God has made a good law? Mr. Pearson shall answer again: "They need, therefore, the certain opinion of some one, whom they know to be well qualified, and a perfect judge of all its bearings, in order to their arriving at this fullest, highest confidence in the government. The Divine Redeemer, the Son, is this well qualified and perfect judge."

Now, how are they to obtain an expression of the opinion of the Redeemer? "Why," says Mr. P., "all rational creatures have his certain opinion on it. For if he had not thought the law to be holy, just and good, he never would have come under it. He never would have rendered obedience to it, in such awfully trying, uninviting circumstances." Here we get the precise nature of the atonement, as held by Mr. Pearson. Christ *obeyed* the law, he tells us, *in order fully to convince holy beings that he considered it a good law.* His sufferings were not a satisfaction to divine justice, but were designed

to give weight to the opinion he had expressed by his obedience in favor of the law! "It is the obedience of the Son," says he, "gives this testimony in favor of the law, and the peculiar suffering circumstances in which he rendered that obedience, constitutes the obedience a more unsuspecting and honorable testimony in favor of the law." (pp. 120-122.)

But there is another thing, of which, according to Mr. P., holy beings must be convinced, viz; "That it (the law) shall be maintained, so as to secure the grand end of Government." How are they to be convinced of this? "The obedient sufferings of the Son," says Mr. P., "give evidence of this second particular, equally satisfactory, and complete and convincing. The sufferings of the Son give testimony in favor of the Governor's character, and the Son's obedience renders his sufferings a more honorable testimony in favor of the Governor's character." Now, it would seem, all that was necessary to complete the work, was for the Father to express his opinion of the law. So Mr. P. says—"Now that the Father did regard the law in the same light in which the Son did, is evident from his having sent his Son to honor it." (pp. 122, 123. Here we have what Mr. P., and those who agree with him, consider the whole of the atonement of Christ. In regard to it, we remark—

1. It bears little or no resemblance to the doctrine of our standards, which declare that "Christ by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified."

2. It represents the character of holy beings in a most unlovely aspect, and exceedingly degrades the character of God. Here are holy beings whom God has created in his own likeness, and whom he sustains and blesses. He gives them a law by which they are to be governed. So far as they can understand, it is a good law; but they have not confidence in the Eternal God—they fear there is something behind the curtain, which "some far off future day" may develop. This apprehension mars their peace; and in order to convince them that God has not made a bad law, they must have the *opinion* of the Son. He knows all about it. But as they cannot confide in his veracity, if he should solemnly declare his good opinion of the law of God, he must in order to satisfy them, come into the world, and *obey* it. Nor is even this sufficient to remove their unbelief; but in order to give "a more unsuspecting and honorable testimony," he must obey it under "suffering circumstances!" Then Christ having proved to their satisfaction that he really considers the law of God a good one, must, by his

"obedient sufferings," prove to them that the character of the Father is good, and that he will sustain his government so as to secure their happiness! And finally, the Father must prove, by sending his Son to honor the law, that he has the same opinion of it as that expressed by the Son. Is it true, that holy creatures have so little confidence in their Creator? And above all, is it possible that the Sovereign of the Universe would thus stoop to establish his own character and that of the law?

3. If the principles here laid down are true, the atonement would really have been necessary, if there had been no sin in the universe. For Mr. P. asserts, that in order to enjoy perfect happiness, holy creatures must be fully convinced that the law is good; and as no creature could decide this point, they must have the opinion of a competent Judge. Again they must be certain that God would faithfully maintain his government; and this certainty could be secured only by the "obedient sufferings" of Christ. Really, according to this doctrine, the obedience and sufferings of Christ, instead of being a satisfaction to divine justice, were merely an effort on the part of God to establish his own character and that of his law.

4. We see not how the obedience and sufferings of Christ could prove that God would sustain a law, the just claims of which he sets aside, whenever he saves a sinner?

Let us turn from all speculation on this glorious doctrine, and humbly and prayerfully *interpret* the language of God's word. There we find Christ "made under the law, to redeem them that were under the law;" and we learn, that "as by the disobedience of one (Adam) many were made sinners; so by the obedience of one (Christ) many shall be made righteous." And we further learn, that that obedience was "unto death." Thus did Jesus Christ become "our righteousness," having fully met the demands of the law against us.

For the Presbyterian Expositor.

SELF DECEPTION—HAZAEEL—PETER—NERO, ETC.

“But what! Is thy servant a dog, that he should do this great thing?” (2 Kings, 8: 13.) This is the proud and indignant language of Hazael to the prophet Elisha. Elisha had come to Damascus at a time in which Benhadad, the King of Syria, was sick. Upon this account he sent his servant Hazael to the prophet, to enquire whether this sickness should be unto death. When he came to the prophet, he looked upon Hazael till he wept. Hazael then asked why he wept. Elisha then stated to him the horrible barbarities which he saw he would commit against Israel. This declaration seems to have filled him with amazement, and with hot and contemptuous haste he cried out, “What! is thy servant a dog, that he should do this great thing?” Nor we can we doubt the sincerity of Hazael in this matter. He spoke from his then present feelings. He knew not his own heart, “the depths of Satan,” nor the power of temptation. But positive and indignant as he was, he perpetrated the very crimes whose mention had made him shudder. He went home, put his master to death, and reigned in his stead. He smote Israel on every hand, and fulfilled to the very utmost the prophet’s most terrible prediction.

The first thing we learn from this piece of history, is that men are ignorant of the wickedness and deceitfulness of their own hearts. We have no right to question the sincerity of Hazael. He as yet knew not the powerful temptation of kingly station. Yet he was but a common, though conspicuous example of the treachery, cruelty and progressive enormity of the human heart. Even Hazael was not a sinner beyond all other men.

As another example of self-ignorance and self-delusion, taken from a sphere altogether different, we may mention Simon Peter, the first Pope so called. When Christ warned his disciples that all of them should be offended with him, Peter answered and said—“Though all shall be offended at thee, yet will I never be offended.” Jesus said unto him—“Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.” Peter said unto him—“Though I should die with thee, yet will I not deny thee.” Yet this is the same

Peter of whom we read a little afterwards, that while he sat without in the palace, a damsel came unto him, saying, "Thou also wast with Jesus of Galilee." But he denied before them all, saying, "I know not what thou sayest." This blank and positive denial he made three times, with the additional offense of an oath. Yet Peter asserted no attachment to Christ which he did not feel. No intended deceit or hypocrisy lurked behind those words of force and positiveness. Peter knew not the change that was about to come over the face of things. He neither knew the peril nor the power of the coming hour of darkness. Nor above all, did he know the deceit of his own heart. His master, as he believed, was soon to shine in all the power and splendor of an earthly empire. His heart was totally unschooled for events so dark, so startling and so full of amazement as those which bewildered and confounded him in Pilate's Hall. Then he was alone. His master was in the hands of his enemies. To be known as a disciple was infamy itself. This was the hour of darkness, and this was the power of Satan. For this hour of desertion Peter had made no provision. His mind had dwelt on other subjects, and his hopes had been of other and brighter things. That his confidence had been false, that his words had been vain, and that any hour of trial would be too powerful for his purpose, he had never even surmised. But such was Peter, and such is man. None ever realize the totality of what God has expressed when he says,—“The heart is deceitful above all things, and desperately wicked,” except in the deepest and most terrible of experiences.

Peter was a disciple, but he was still a novice. He was honest and ardent, but ignorant of himself. He sinned, but he repented; he fell, but he rose again. Deplorable experience taught him caution, knowledge and self. Let his example be one of safety and instruction to us all.

2d. It is temptation which proves what men really are. Hazael in some humble station might have verified the facts implied in his indignant exclamation. He might have passed with himself and with all others as among the most amiable and benevolent among his fellows. None would have imputed to him cruelty or ferocity. But was Hazael on the throne, and Hazael in some obscure position, different men? Not at all. Hazael was Hazael everywhere. What then made the vast apparent difference? It was the power of temptation. It was the altered circumstances of the man. These did not originate the evils that were in him, but they elicited and gave opportunity for the operation of their gigantic powers.

Peter, when in a style so ardent and positive, he declared his fidelity to his Master, was precisely the same man he was when he denied him with an oath. Had it not been for this hour of prevalent temptation, Peter's declarations of adherence to the Savior, would have been regarded as the most heroic instance of magnanimous attachment that ever honored the lips or the heart of man. Had Christ predicted no denial and had no temptation followed, who could believe otherwise than in the certain fulfillment of Peter's declarations? But, alas, in Peter's weakness and wickedness we but read our own.

But history is full of the proof that temptation, alone, exhibits man in his true character. When Nero first ascended the Roman throne, he was remarkable for his blandness, affability, and condescension. But an evil change soon came over him, so that his name among mankind has become the synonym of baseness, cruelty and ferocity. Historians have indeed attributed all his mildness and clemency to deceit. They have done this to account for the change which so soon took place in his character. But this may as well be accounted for in the instance of Nero, as of Hazael, upon the ground of new and powerful temptations which addressed themselves to passions, propensities, and principles hitherto latent and undisturbed. His soul had not become yet intoxicated by a power so vast, and so corrupting, as that wielded by a Roman Emperor. Whatever was powerful in evil, whatever was capricious in wickedness, whatever was cruel in malice, whatever was diabolical in conduct had their fullest and freest outlet in the sway of a Roman Sceptre. Had Nero been a man in private station, the world had never known the execrable villainy and enormity of baseness which lay deep and strong within him.

Such is the disastrous power of temptation. Not that it creates, but develops the unknown depths of human depravity. Not that it creates the fires of sin in the human heart; but it fans them to flame and supplies the ample materials which feed their consuming power. Hence temptation works strange changes on men; and hence, too, thousands upon thousands now stand fair and well before the world, whose characters would be totally ruined by temptation. Within the last few years, the world has been astonished at the frequent and astounding instances of dishonesty in men, believed to stand high among the highest on the pinnacle of moral and commercial integrity. And these very men, themselves, in the solemn hour of retrospection, may be the most astonished of all others. Had some prophet given them a vision of their own future, like Hazael, they would have treated it with most reproachful contempt. The Swartwouts, the Schuylers, and

the Watrouses, would have fallen sooner if their temptations had come sooner. It is easy to be honest when there is no temptation to the contrary. Many in great commercial circles stand strong from pure and lofty christian principles; while thousands of others stand firm because they never know the power of a great temptation.

Hence, in the third place, we see the great wisdom of our Savior's prayer—"Lead us not into temptation." And while men justly denounce the dishonesty of greater and lesser defaulters, let them honestly enquire at their own hearts, whether they do not owe their own respectability to the absence of temptation. It is easy to be virtuously indignant at the dishonest in matters of money, where such temptation never had to be resisted. It is easy for the untempted to denounce all the public and disgraceful sins of men; but it is a different and far better part to thank God that he has so far defended us against evils so great and so ruinous, and to pray with an increasing sincerity that he would lead us not into temptation.

There are two children born, it may be, on the same day, and in the same neighborhood. Both are equally loved and equally beautiful to their mother's eyes. But after a few years have passed away, how different are these children? The one is the steady, the upright, and honorable man of his community, while the other is a ferocious vagabond, a man of robbery and blood. But why this difference? The one has been kept out of temptation, his evil dispositions have been repressed and his virtues have been cherished; while the other has rushed with headlong madness from evil to evil, and from temptation to temptation. What a lesson should this be to the young.

What mother can now tell what the little child is yet to be, which she now nurses with so much gentleness and care? Shall piety, usefulness, and honor stamp their glorious signatures upon his character? Shall he stand as a pillar in the church of God, or shall he mingle in the ranks of infamy, or cast himself with impetuous haste upon the surging tides of temptation? These are questions of trembling import. How terrible is temptation, and how terribly do men war against themselves, who listen to its seductions.

In the fourth place, all men will be judged at last according to what they are, and not according to what they appear to be. The absence of temptation does not eradicate the evils of the human heart. It is true and just that none shall be condemned for sins which they never committed; but it is equally true that they should be judged, not according to what others see in them, but according to what God sees in them. God saw and enabled Elisha to see what was in Hazael, though

Hazael saw it not himself. God saw that there was murder, and cruelty, and rapine in the heart of Hazael. He saw that the torch of temptation would soon light the dreadful fire. So the divine eye sees all men just as they are. Hence, the day of judgment will reveal many strange and unexpected things.

In the fifth place, we here see the necessity of regeneration. It is this which destroys that element of the soul, upon which external temptation feeds. As sin dies or grows weak within the good man's heart, temptation from without loses its power. Ignorance of self passes away, and knowledge of self takes its place. The soul becomes wary and watchful, and God, in Christ, becomes supreme in the heart. Temptation becomes less and less prevalent; and grace becomes more more triumphant, as life wears away.

For the Presbyterian Expositor

UNITY OF CHRIST AND HIS PEOPLE—THIS A KEY TO CERTAIN PASSAGES OF SCRIPTURE.

To be *in Christ*, is a form of expression very common in Paul's epistles. "So we, being many, are one body *in Christ*." "If any man be *in Christ*." "The Apostles who were *in Christ* before me." "The churches of Judea which were *in Christ*." "The dead *in Christ* shall rise first." "There is no condemnation to them who are *in Christ* Jesus."

But what is the exact meaning of the phrase *in Christ*? It means that spiritual oneness that exists between Christ and his people. It denotes connection with and dependence on Christ.

But this oneness of Christ and his people, is taught by other forms and figures besides this. 1. This union is represented by a vine and its branches. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide *in me*." "I am the vine—ye are the branches." "He that abideth *in me*, and I *in him*, bringeth forth much fruit." As the vine and its branches are but one, and the branches are dependent upon the vine, so Christ and his followers are but one, and they dependent upon him.

2. This oneness is represented by the relation of the head to the body. "And hath put all things under his feet and gave him to be head over all things to the church which is his body." "He is the head of the body the church." As the head and the body make one person, so Christ and his people are but one.

3. This oneness is also represented by a building. "Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth into a holy temple." As a building with all its parts is but one, so Christ and his body, the church, are but one; one holy temple in the Lord.

4. This oneness is also figured forth by the marriage relation. "For the husband is the head of the wife, even as Christ is the head of the church—for we are members of his flesh, and of his bones." Such is the variety of figures and such the extraordinary language employed to denote the strength of that bond which unites us to Christ. We are members of his body, his flesh, his bones. Let us hold this doctrine in view. It comprehends the hopes and doctrine of final perseverance, and throws light upon some falsely interpreted passages of Scripture. It is upon this ground that Christians are represented as doing what Christ did and suffered. Was Christ crucified? they are represented as being crucified with him. Did he die? they are said to die with him. Was he buried? they too are represented as buried with him. Does he rise from the dead? they also are said to rise with him. Such representations appear consistent and beautiful upon the ground of that moral and covenant oneness which is so abundantly taught in the New Testament. But they can be justified upon no other ground.

This is the key to Romans 6: 3 and Colossians 2: 12, 3: 1. "Know ye not that as many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are *buried with him* by baptism into death." Baptism is here put by a very common figure of speech for a *public profession of religion*. The sign is put for the thing signified. The thing signified is the washing of regeneration even the renewing of the Holy Ghost. This constitutes that moral and legal oneness of Christ and his people, and secures all its great and blessed results. And in as much as all intelligent adult disciples profess in baptism to be one with Christ—to be a branch of which Christ is the vine—they not only profess to be buried *with him*—but to be crucified *with him*—to die *with him*—to be buried *with him*—to rise from the dead *with him*—to be planted, (i. e.) *joined together*

with him as the stock and the graft are joined together. (*Sumphutai.*) The abounding and illuminating idea of this whole passage is the glorious unity of Christ and his believers. This unity with its concomitants and results is just what is publicly professed in baptism. In the course of the Apostle's argument it was necessary that he should use the word *buried*, not with the slightest reference to the mode of baptism, but to complete the terms of his illustration. 1st. Christ and his people he represents as *dying together*; 2d. As being *buried together*; and 3d, as *rising together*. The Apostle writes to the Romans as those who had made in baptism a public profession of their faith. This public profession implied three things indissolubly connected. 1st. Death with Christ; 2d. Burial; and 3d. Resurrection. These indissoluble terms denote the indissoluble unity of Christ and his redeemed followers, and have no more relation to the mode of baptism, than they have to the great sea serpent. The scope and intention of the passage explains its own terms.

Those who will make this passage refer to a literal burying in water, must, to be consistent, make the death as literal as the burial. But to make the burial literal, and the death figurative, is the most monstrous perversion of all the just laws of interpretation.

But we not only reach the above interpretation through the passage itself; but we are forced to it by other and similar passages. Buried *with him* in baptism, wherein also ye are risen *with him*. But how risen with him—literally, or spiritually? Let the Apostle answer. *Through the faith* of the operation of God. (Col. 2: 12) Here Paul lets us know that in this resurrection there was nothing literal, nothing visible to the eye. It was *by faith* which was of the operation of God. But here again the three ideas of death, burial and resurrection must go together. If one of them be literal, the whole must be literal; and if one be spiritual, the whole must be spiritual. But Paul declared the resurrection here spoken of, to *be of faith*; hence the death and burial must also be of faith, and hence can have no possible allusion to literal baptism, except as a public profession of faith. In literal baptism, without reference to mode, the true believer professes to be *made one* with Christ by faith—so as to die with him, to be buried with him, and to rise with him by faith. The object of the Sacred Scriptures in these passages is not literal baptism nor any mode of baptism, but the public profession of faith made in baptism. This is the appropriate adjunct and expression of the unity of Christ and believers. "If ye then *be risen with Christ*, seek those things which are above." (3: 1.)

In consequence of the unity existing between Christ and his people they are treated and regarded as one. Hence in a legal sense and in some respects, what he did his people did, and what he suffered they suffered. Hence also persecution of Christians was and is persecution of Christ. "He said to Saul, Saul, Saul why persecutest thou me? And I said, who art thou Lord? And he said I am Jesus whom thou persecutest." (Acts 26, 14, 15.) Hence, too, apostates are said to "crucify the Lord afresh, and to put him to an open shame." (Heb. 6: 6.) They do this when they betray his cause, and when they sadden the hearts of his people. What they do against his people, they do against him. Let sinners then beware how they oppose the people and the Kingdom of God. "He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." Christians may, therefore, well afford to be despised, if it be for Christ's sake.

To be one with Christ implies *the same mind* that was in Christ. "Let the same mind be in you that was also in Christ." (1 Cor. 2: 16.) (Phil. 2: 5.) As universal good will to men was the distinguishing mind of Christ, so it should be of his people. "Peace on earth and good will to men," is the very essence of their faith. The example which Christ set to mankind in this respect, is neither to be misunderstood, nor perverted. His doctrines also breathe kindness, forgiveness and every thing which promotes the true welfare of men. Hence, those who are one with Christ in example and in doctrine, as well as legally, have ever been and must ever continue to be the benefactors of mankind. What body of people upon earth, save those who are one with Christ, have ever devoted life, and means, and time, and talents to the benefit of mankind? And when we have seen nations gradually rising from the horrors of ignorance, superstition, and idolatry, and ascending to the elevations of knowledge, civilization, and christian enlightenment, who has ever thought of imputing such results to any agency short of the mind that was in Christ? Wherever peace has snatched the sceptre from the bloody and savage hands of war; wherever true and enlightened prosperity has set up its standard; wherever law, and justice, and truth, and honor; wherever science, literature and the arts have sprang into existence, who dreams the idiotic dream that these came by any might, or power, or benevolence short of the mind that was in Christ?

The men who expatriate themselves from home and native land, and plant themselves far off upon the shores of heathenism, in order to bless the poorest and most depraved of our race, are not infidels but christians. And the people who sustain them—who have originated

wide spread schemes of benevolence, designed to bless mankind at home and abroad—the people who do this upon principle, and who do it through continuous ages, and who do it in despite of a thousand oppositions, disappointments, and discouragements, are not infidel but christian people. The mass of the people who originate and sustain the great institutions of learning throughout christendom—the mass of men who have carried science to her highest heights, and deepest depths, and farthest boundaries, have lit her torch at the blaze of the eternal throne. The beautiful philosophy of truth, the deep and unchanging philosophy of our nature, which laughs to scorn the mutabilities of the infidel philosophies, have ever drawn their light, their strength, and their certainty from the mind that was in Christ. And the very literature which the world could not do without, has drawn its sanctity, its power, and its supremacy from the same ceaseless and exuberant fountain of good. It is the mind that was in Christ, that has turned men into the heralds and promoters of light, civilization, and of every thing worth calling good upon earth.

It is the fashion of certain sorts of infidelity to extol reason, civilization, knowledge, science and literature; but who ever heard of these things any where except as the concomitants of christianity? Where are your tribes of infidel missionaries carrying their own boasted gospel of knowledge, civilization, and universal good to mankind? Even echo is too feeble to repeat the sarcastic query.

2. Christ and his people are one as to the inferiority of things seen and temporal, compared with those which are unseen and eternal. The whole life of Christ was a living and most expressive commentary on this subject. He not only taught but lived so as most effectually to imply the infinite superiority of eternal things. To the covetous and ambitious, he addresses the solemn and searching question, "What will it profit a man, if he gain the whole world and lose his own soul?" But it was what Christ did, more than what he taught, that exalts and enlarges our ideas of eternal life. It was what Washington did for his country, which does especially prove how much he loved it. So it was what Christ did which does especially prove his infinite estimate of man's immortal value. And shall not they who are one with him coincide with him in this? It is their duty and their destiny to call the attention of men to the glory and the value of a human soul. They are the lights of the world and representatives of Christ among men. Let the language of their lives then be the true expression of the life and doctrines of their great head.

3. As one with Christ, christians must be a forgiving people. He

has taught us to pray, "Forgive us our debts as we forgive our debtors." To be humble, meek, and forgiving, upon true christian principles, is to be one with Christ. But to be proud, arrogant, and revengeful, tends as strongly and fearfully to the destruction of this union. "Forgive and ye shall be forgiven." (Luke 6: 37.) "Be ye kind, tender-hearted, *forgiving* one another, even as God for Christ's sake hath forgiven you. (Eph. 4: 32.) "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another—if any man hath a quarrel against any, even as Christ forgave you, so also do ye." (Col. 3: 12, 13.) How, therefore, can a man be one with Christ, who cherishes hatred and wrath, proud scorn and revenge? The thing is impossible, except as a sin equal to that of Peter, and demanding equal and sincere repentance. Probably the very noblest and loftiest evidence of a oneness with Christ, is a spirit of christian forgiveness. Such a spirit is free, generous and spontaneous. It is of hearty good will, neither reluctant nor extorted. Like other great christian graces, it becomes a habit of the soul, and flows naturally from the life of Christ within us.

Oh that christian people did, and could but see the great glory of this great christian principle. What a clearing up there would be of the moral skies. Not the mere blinking through of light, not the mere rents and fissures which it has forced through heavy and opposing clouds, but skies clear and serene with all the promises of peace and security, would shine upon our way.

4. This union of Christ and his people, is an *indissoluble union*. This appears to be fully and unquestionably taught in the holy Scriptures. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." (John 6: 37.) 1. Then some are given to Christ in the covenant of redemption. 2. All that are given shall come to him; and, 3. None of these shall be cast out. Can language be clearer than this, or can any turn a sterner point to adverse criticism? Should it be said that they may cast themselves out, it may be replied, that if you place their fall or their standing upon this ground, then salvation becomes impossible. But Christ says, "my sheep hear my voice and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." "My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." (John 10: 27, 28.) It scarcely seems possible that human language could more def-

initely, and more positively assert the indissoluble union of Christ and his people, than this does; and if his people can cast themselves out, and if they can pluck themselves out of Christ's hand, and out of the Father's hand, then Christ did not tell the truth. Then, also, salvation turns upon human efficiency, which is equivalent to making salvation impossible.

But Christ says, he gives unto his people *eternal life*. But if any of them be lost, this is not true. The life given in these cases is not only not eternal, but is very temporary. Christ says, *they shall never perish*. But if any of them perish in any way, how can this be true?

Paul, also, asserts this indissoluble union in terms so clear and so precise, as to put it beyond doubt to those who are willing to take the meaning of Scripture for Scripture. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8: 35, 38, 39.) Whoever else may deny the indissoluble unity between Christ and his followers, Paul most manifestly was not, and cannot be of their party. He exhausts the strength of language to express his faith in the ever enduring nature of this great and mysterious oneness. * Christ and his followers are one, so that where he is they will be also. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me, I have kept, and none of them is lost but the son of perdition, *that the Scripture might be fulfilled*." (John 17: 14, 12.) Christ interceded for his people, and shall his intercession fail? Shall Satan triumph over the Lion of the tribe of Judah? On the great battlefield of earth shall the squadrons of the great Captain of our salvation be led away into everlasting captivity and dishonor? Shall hell ring with shouts of victory, while Heaven looks on appalled at its own defeat? No, no, never! Having loved his own, he loves them unto the end. They are kept by the power of God unto the end, and yet they are kept through their own will and choice.

5. This union is one of spotless and eternal honor. If in the estimation of the world it be an honor to be joined by alliance, relationship or office to the great and noble of earth, how poor and how mean a relationship is this in the comparison with the all-glorious and

eternal union with Christ? To be joined in bonds indissoluble to the King of Kings and the Lord of Lords, outstrips all the honors of earth, and pours contempt upon the greatest and mightiest and most successfully ambitious of men. The honor that cometh from God is neither fickle nor uncertain. It neither disappoints nor passes away. The grave does not bury it, nor does death corrupt its purity, nor tarnish its ever growing splendors.

Christ honors his people in life, in death, in the judgment, and forever. When the deceitful flashes of earthly honor pass away forever—when this great enchantress stands false and powerless beside her votaries, it is then especially that Christ imparts courage, strength, and honor to his people. He abashes death and pours the light of his glory over his most frightful regions. He clothes his people with the imperishable honors of salvation. He arms them against all the terrors of the last struggle. He puts songs of joy and triumph into the mouths of the righteous. He does not leave nor forsake them, though all else of hope or honor upon earth forsake them.

For the Presbyterian Expositor.

HUMILITY—WHAT IS IT?

There are some who seem not to know what is meant by christian humility. They appear to think of it as the old Greeks and Romans who regarded it as about synonymous with *meanness*, or *abjectness* of spirit. But this is a total misapprehension of its nature and effects. On the contrary, if there be men upon earth capable of what is pure and noble, magnanimous and generous,—men who would shrink from the perpetration of any thing that is mean, contemptible, or fraudulent, surely these were the very men upon whom humility has stamped the exaltation of her character. Truth and honor are the very essence and accompaniments of true christian humility. Nor is it any refutation of this, when we are pointed to men professing christianity, and who seem not to know what honor, generosity, or magnanimity mean. All we have to say as to this is, to admit the painful fact. But if these men be mean and sordid in mind, and low, penurious and grasping in their transactions with their fellows, let it be remmember-

ed that these are the lessons which they learned in the world and from it. They were schooled in meanness and were never taught that it had an opposite and glorious virtue. Neither by instruction nor association did they ever learn the loftiness of christian humility. We have no defence to make for them, but thank God they never learned such conduct from the Bible. They learned it in the world, they got it from the world, and they carried it out of the world into the church with them. Such a character is totally out of place in the church. It is not of Christ, it is not of the Bible, it is not of christianity, but is radically and ever of the world.

But what then is christian humility? It is to think of ourselves no more highly than we ought to think. It is to think and act in regard to ourselves, just as we are in the sight of God. It does not require us to regard ourselves as inferior to those to whom we are manifestly superior. It does not require that we should judge falsely, but truly, in regard to our relations both as to God and man. Humility is not puffed up, does not seek personal pre-eminence over others, does not reject high stations, but is compatible with the very highest. Yet humility says, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (26: 27.) When humility died out of the church, and when the most corrupt and most hateful of all ambitions entered, then began the shameless scramble for place and power among the professed disciples of Him whose life and doctrines were an overwhelming condemnation of such conduct. And from that day to this, ecclesiastical pomp, power and pretence have cursed the heritage of God.

Humility requires the disciples to prefer one another, to condescend to men of low estate. Lofty pride and supercilious bearing toward inferiors, fancied or real, befit the world as they may, are totally and forever incompatible with the humility exhibited and taught by Christ. Men often despise their fellows and look down with imperious disdain upon them; but what wickedness do they thus perpetrate? Christ's example is all the other way. He put on no airs of greatness; he assumed no superiority above others, except as it fell out in the apparently negligent and unassuming order of omnipotence. He stood as a brother and an equal among his disciples. His works praised him and his doctrines exalted him. Humility says, "let another praise thee and not thine own lips." An humble man is usually silent on the subject of personal works and virtues.

Humility, then, is thinking and acting the truth in regard to God, in regard to ourselves and in regard to our fellow men.

REV. JOHN BROWN, OF HADDINGTON.

John Brown, of Haddington, was an eminent minister of the Gospel, as he was an eminently spiritual Christian. He lived to be eighty-four years of age, fifty-seven of which he spent in preaching the Gospel. It may encourage some who desire to enter the ministry, but think themselves too old, to know—that he was licensed to preach in his twenty-eighth year; and if he had entered on his work ten years later, he might have had a long ministry. He left behind him a system of Divinity which is well worth the attention of young ministers.

Mr. Brown's parents both died, when he was about eleven years of age, after which, he remarks—"I was left a poor orphan, and had nothing to depend on but the providence of God;—and I must say, that the Lord hath been the father of the fatherless, and the orphan's stay." God remembers his covenant; and pious parents, who have been faithful to their children, may calmly and confidently commit them to the Lord, when called to leave them in this dark world. In a narrative of his experience, written by himself, he says—"I reflect on it as a great mercy, that I was born in a family which took care of my Christian instruction, and in which I had the privilege of God's worship both morning and evening." The religious truth learned in early youth, is not likely to be forgotten; and the religious impressions then made, are likely to be lasting. For a time, even for years, both the truths and the impressions may seem to have passed from the mind; but the providence and the grace of God will quicken them, imparting to them a life-giving efficacy. John Newton's mother died before he was seven years of age; and yet his eminent piety and great usefulness, after a most wicked career of a number of years, may be traced to the instructions she gave, the impressions she made upon him and the prayers she offered for him. He says—"As I was her only child, she made it the chief business and pleasure of her life to instruct me, and bring me up in the nurture and admonition of the Lord." Let pious parents begin very early to fill the minds of their children with the precious truths of God's word—

“ Though seed lie buried long in dust,
It shan't deceive their hope ;
The precious grain can ne'er be lost,
For grace insures the crop.”

The first decided impressions of a religious character made on the mind of Mr. Brown, were made at a very early period. He says—“ About the eighth year of my age, I happened in a crowd to push into the church at Abernethy, on a sacrament Sabbath. Then it was common for all but intended communicants to be excluded. Before I was excluded, I heard one or two tables served by a minister, who spake much to the commendation of Christ. This in a sweet and delightful manner captivated my young affections, and has since made me think that children should never be kept out of the church on such occasions.” There is no part of public religious service so adapted seriously and tenderly to impress the minds of children and youth, as the administration of the Lord's Supper. We remember being repeatedly very deeply affected by witnessing this service, when we were very young, as well as at a later period. The impression thus early made upon the mind of Mr. Brown, seems never to have entirely passed away. Let us *expect* children, as well as adults, to be converted to God.

It is a remarkable fact, that the most pungent convictions fastened upon Mr. Brown's mind, were under the preaching of a minister, who was rather remarkable for the lack of point and pungency in his sermons. The sermon was founded on John 6: 64. “ There are some of you who believe not.” He says—“ This, though delivered by one that was reckoned a general preacher, pierced my conscience, as if almost every sentence had been directed to none but me ; and it made me conclude myself one of the greatest unbelievers in the world. My soul was thrown into a sort of agony, and I was made to look on all my former experiences as effects of the common operations of the Holy Ghost.” It is a blessed truth, that the Holy Spirit can impart mighty efficacy to that preaching which in itself is little adapted to awaken the impenitent, or to excite believers to duty. Reader, if you have not a powerful preacher in your pulpit, make up the deficiency by powerful prayer.

One great secret of success in the ministerial work, is heartfelt delight in it. Few men probably have regarded the preaching of the Gospel as so precious a privilege, as did Mr. Brown. He says—“ Now, after near forty years preaching of Christ and his great and sweet salvation, I think that I would rather beg my bread, all the laboring

days of the week, for an opportunity of publishing the Gospel on the Sabbath to an assembly of sinful men, than without such a privilege to enjoy the richest possessions on earth." It is impossible that any man, called of God to the work of the ministry, and so rejoicing in the work, should not preach sermons rich with the precious truths of the Scriptures, and mighty through God to the salvation of men. This is the spirit of the Apostle Paul, when he said—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

John Brown, of Haddington, was an eminent Christian. He experienced in his own soul the power of the Gospel of God's grace. He knew by daily experience what it was to hold sweet fellowship with the Father and his Son, Jesus Christ. He tasted of the good word of God, and felt the powers of the world to come. He, therefore, preached his own experience. He recommended a Savior whose preciousness his own soul knew. "Any little knowledge," says he, "which I have had of my uncommonly wicked heart, and of the Lord's dealings with my own soul, hath helped me much in my sermons; and I have observed, that I have been apt to deliver that which I had experienced, in a more feeling and earnest manner, than other matters." He who would teach others Divine things, must himself be taught of God; and he who would preach with power, must have experienced the power of God's grace, the sweetness of God's love in his own soul.

Another very great excellency in John Brown, as a preacher—an excellency which we venture earnestly to recommend to our younger brethren in the ministry—was, that his sermons were rich with Scriptural truth, expressed in Scriptural language. He says—"I cannot but remark it also as a kindness in Providence, that though when I commenced a preacher, my imagination sometimes led me to use flighty expressions in my sermons, the Lord made me ashamed of this, as a real robbery from him, to sacrifice my own accursed pride. Since that time, notwithstanding my eager hunting after all the lawful learning, which is known among the sons of men, God hath made me generally to preach, as if I had never read any other book but the Bible. I have essayed to preach Scriptural truth in Scriptural language." There is no profession to which extensive and thorough learning is more important, than to that of the Christian minister; and yet his great work is to "preach the word,"—to be an expounder of the Scriptures. Paul had important use for all his learning; yet in preaching the Gospel he determined to "know nothing but Jesus Christ and him cruci-

fied." But to preach Scripture truth in Scripture language is a great excellency. We cannot but think, that one of the greatest defects in a large part of the sermons of the present day, is their almost entire lack of quotations from the word of God. The sentiments may be Scriptural; but the sermons themselves contain meagre proof, that they are so. This is a capital defect. The word of God alone is authority with Christians; and every doctrine taught and every duty urged should be backed by this authority. Besides, there is a richness and fulness of meaning in the language of the Bible, which cannot be found in that of uninspired men. Moreover, the Bible contains so much on every doctrine, duty and motive, and is so copious in all that enters into Christian experience, that ministers are inexcusable, when they fail to enrich their discourses with abundant Scripture quotations. Let any one compare the sermons of Witherspoon, Edwards, Daviess, Watts, and other eminent ministers of the preceding generation, with most of those of our day; and he will see a striking contrast.

In one respect, the feelings of Mr. Brown were peculiar. He says—"I always looked upon it as so far a mercy, that my congregation was small." He entertained so humble views of his fitness for the ministerial office, and so high views of its unspeakable importance and the responsibilities connected with it, that he rather feared than desired the care of a large number of souls. Still, since the fields are white to the harvest and the laborers few; and since the same labor in the preparation and delivery of sermons may as readily benefit a thousand, as a hundred persons; it is desirable to have large congregations.

The experience of Mr. Brown, in one very important particular, we commend to the special attention of all our readers. He says—"I have looked upon it also as a gracious over-ruling of my mind, that though I have often grudged paying a penny or two for a trifle, the Lord hath enabled me cheerfully to bestow as many pounds for pious purposes; and, owing to kind providence, my wealth, instead of being diminished by this means, is much increased. From experience I can testify, that liberality to the Lord is one of the most effectual means of making one rich. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." A similar experience could be given by tens of thousands of God's children, who have believed the saying of Christ—that "it is more blessed to give than to receive." Why is it so rare a thing to find a truly liberal Christian?

Replete with instruction is one declaration of this eminent servant of God, when approaching the close of life. His two eldest sons

were about to leave him for a time. He called them into his room, and exhorted them most earnestly to trust in the Lord, and to be doing good; and he said—"No doubt I have met with trials as well as others; yet so kind hath God been to me, that I think, 'if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed—except that I wish I had had less sin.'" Such declarations from eminently wise and good men should make Christians contented with their lot in life, though it be attended with many trials. It has been chosen for them by infinite Wisdom and Goodness, because it is for them, all things considered, the best. If we shall be so happy as ultimately to reach heaven, we shall see how true it is, that "all things work together for good to them that love God;" and with hearts overflowing with gratitude we shall say—"He hath done all things well."

The exercises of this truly good man, during his last lingering illness, are full of instruction and encouragement to God's people. In a letter to a friend he says—"My weakness still continues, nor indeed is my mind anxious about this, but a Christ-gloryfying death, and a being forever with the Lord. My concern, too, is—that all my relations should have my place on earth delightfully supplied by the knowledge, care and fellowship of Jesus Christ; even he whom, notwithstanding all my present and long-continued carelessness and wickedness, I still hold to be *Jesus Christ my Lord*. O, could my soul enter into the full meaning of these words as I would wish! But I hope that I shall be allowed this attainment by and by. Already my poor soul, in a manner hovering between time and eternity, cries—'*None like Christ! and none but Christ for me!*'" It is not surprising that a man so devoted to the work of the ministry, and who enjoyed such exalted happiness in it, should have continued his labors, when sinking into his grave, and when his friends besought him to spare himself. "I am determined," said he, "to hold to Christ's work as long as I can. How can a dying man spend his last breath better than in preaching Christ?" His last sermon to his own congregation was preached from Luke 2: 26. "It was revealed unto him by the Holy Ghost, that he should not see death, till he had seen the Lord's Christ." In the close of this sermon, he took a solemn farewell of his congregation, plainly intimating, that in the pulpit they should see his face no more. "Though now he was scarce able to support himself, yet he continued his evening sermon, and seemed to preach with more earnestness than ever. He preached his last sermon from Acts 13: 26. 'To you is the word of this salvation sent.' As in the after-

noon he had addressed the people immediately connected with himself, in the evening he in a very affecting manner bid adieu to his hearers, mostly members of the established church." In such a termination of a long ministry there is something both affecting and sublime. One is reminded of Moses delivering his parting counsels to the people of God, that he might ascend to the top of Pisgah, behold the land of promise and then yield his soul into the hands of his Heavenly Father.

These particulars of the life of this eminent servant of God we gather from a little book, the title of which is—"Select Remains of the Rev. John Brown, minister of the Gospel at Haddington." This book, besides many particulars respecting his life, labors, religious exercises and dying sayings contains several tracts written by him, which no Christian can carefully peruse without deriving spiritual advantage from them. The title of one of these tracts, is "*A sorrowed soul delivered.*" In this the author describes a season of dreadful spiritual darkness, through which he had passed, during which he sunk into black despair, and then the dawning of the light and the inexpressible joys which succeeded. The tract is filled with abundant references to those scripture passages which describe the condition in which he was, and those which shed light upon his soul, and imparted consolation and joy.

Another tract is entitled "*Blanchard's Travel excelled.*" It was suggested by the exploits of an aeronaut, who had gratified the curiosity of the people by ascending in a balloon. His mind so constantly dwelt on spiritual things, that whatever he saw or heard, seemed to suggest to his mind some precious truth. In this tract he thus writes: "But rejoice, O my soul, that by the grace of God I have taken my seat in that divine balloon, *the everlasting covenant*, ordered in all things and sure! and this is all my salvation, and all my desire! I am on the very point of setting off, not for France, or its dangerous wood, but for the paradise of God, the palace of my King, in whose presence is fullness of joy, at whose right hand are pleasures for ever more."

We are sure, that our readers, ministers and laymen, who have not seen this little book, will feel that we have conferred a favor on them by recommending them to procure and read it. We have an old edition, and do not know whether the work can be had in our bookstores.

COLLEGES—SUCCESSSES AND FAILURES.

Presbyterians have always been the earnest advocates and patrons of education. They have believed, not only that the progress of science and of popular education is favorable to Christianity, but that so intimate is the connection between the two, that the Church of Christ cannot safely trust the interests of education exclusively to the State, or to individual enterprise. Accordingly they were amongst the first to found schools and colleges in the infancy of our Republic. One circumstance, however, has undoubtedly been greatly influential in preventing the increase of Presbyterian Colleges, viz: the frequency with which Presbyterian ministers, in years past, were called to preside over State institutions, or institutions not under ecclesiastical control. The Synod of Kentucky was much delayed in founding a college by the unhappy connection formed with the State institution at Lexington; and it is impossible to tell how much longer the work would have been delayed, if the infidel Holly had not been elected to the Presidency of Transylvania University. Driven from that institution, with considerable loss of funds, the Synod commenced in good earnest the work of founding and endowing a college. Many years passed, before Centre College was placed on a broad and secure basis; and even now it needs additional buildings and a more liberal endowment.

The Synods of Ohio and Cincinnati would undoubtedly have had colleges under their own control, years ago, had not Miami University, though a State institution, been to so great an extent under Presbyterian influence. For many years, the venerable Dr. Bishop presided over that institution with great success. Since his resignation, it has had three Presidents, who were ministers of our Church, only one of whom was successful, and his time of service was very short. Within the last two years, the Synods of Ohio and Cincinnati agreed to unite in founding a college. The location was agreed upon, and steps taken to raise funds. We deeply regret to learn, that this enterprise, which promised so much for the Presbyterian Church in Ohio, has been abandoned. Much time was spent in the discussion of this subject in the Synod of Cincinnati, from twelve to fifteen years ago, and much since that period. It is sad to see, that the only result thus far attained, is disappointment.

The State Institution of Indiana was likewise under Presbyterian influence, for a number of years; and this fact, doubtless, retarded the work of founding and endowing a Presbyterian College in that State. Nevertheless, more than thirty years ago, the venerable Dr. Crow laid the foundation of a college at South Hanover. If we rightly remember, the late Dr. Blythe was the first President of this institution; and for a time its success was extraordinary. Unfortunately it commenced on the *manual labor* system, which at that time was becoming very popular. It failed there, as everywhere else; and thus South Hanover college received its first severe shock. Since that time, its fortunes have been various. It has had a sufficient number of Presidents to ruin any college. These constant changes, together with other troubles, must have destroyed it long since, if it were not that whatever is *Presbyterian*, is exceedingly tenacious of life. In spite of all its troubles, it has accomplished much good; and we hope the Synods of Indiana will yet be enabled, with God's blessing; to place it on a permanent basis.

Until recently the Synod of Missouri has had no college. Some years before the division of the Presbyterian Church, the celebrated Marion College was founded in Missouri, in connection with the no less celebrated Marion city. Dr. David Nelson was the projector of this scheme—a man of great excellency, but wholly unqualified to form and carry out a plan for the founding of a college. With that enterprise the late Rev. James Gallaher was connected; and in it, Rev. Dr. Ely, of Philadelphia, sunk a large fortune, and was left penniless. The scheme was extensive, and the plan novel. Great expectations were awakened; many Presbyterians in the east invested funds in one way or another in it; and its complete failure greatly injured the cause of religion.

Within the last seven or eight years, the Synod of Missouri resolved to establish a college. In determining the location, the contest was chiefly between the towns of Fulton and Richmond. Fulton had the majority of votes, and Westminster College was located at that place. But the advocates of Richmond were unwilling to unite on Fulton; and, therefore, the foundations of a second college were laid, since which the Synod has been divided. Both these institutions may finally succeed; but the division of the forces must greatly protract the time of securing endowments, and diminish the number of students in each institution. Meanwhile it was regarded as important to found a University at St. Louis, the building for which, after considerable delay, has been erected, but no endowment secured. Thus three Presbyterian colleges have been commenced in Missouri.

In the Synod of Illinois, too, efforts have been made, for a number of years, to found a Presbyterian college. McDonough College and Peoria University have successively claimed the confidence and liberality of the churches; but thus far neither has met with any considerable success. A handsome college edifice was in process of erection at Peoria; but a recent storm almost destroyed it. Without funds to go on, and having lost the confidence of many of its friends, this institution is now in an unpromising condition. The other Synods of the Northwest have colleges yet in their infancy, whose complete success will demand years of wisely directed toil. In the meantime, large numbers of collegiate institutes, male and female, have been projected, commenced and failed, or have become greatly embarrassed. Several in Illinois are now in an embarrassed condition.

It is a fact—a surprising and painful fact, that only *one college* has been successfully established and endowed by Old School Presbyterians in the entire West and Northwest, within the last *thirty-five years!* In this statement we might perhaps properly embrace a large part of the South. The college in Mississippi, after passing through severe trials, is probably now in a living condition. Of the amount of its available funds we are not informed. Lorange College, in Tennessee, is in its infancy, but seems to have made a vigorous commencement. In view of the extraordinary increase of the population of the great West, within the period mentioned, in view of the increase of the Presbyterian Church in numbers and wealth, and in view of the rapid progress of the country in other respects, the fact now stated is painful and discouraging.

But this fact, painful in itself, is connected with other facts still more painful. It is a fact that money and labor enough have been expended to have placed several colleges on a permanent basis, had those means been wisely directed. It is a fact of far greater importance, that the respective failures, complete or partial, have to a great extent shaken the confidence of the churches in the wisdom of our Presbyteries and Synods. Disappointed and dissatisfied with past efforts, and lacking confidence in any plans that may now be devised for the founding of Institutions of learning; our intelligent laymen, especially those of large means, are likely to hold back, until they can have some assurance that their money, if given, will not be wasted in abortive schemes; and their holding back discourages others, and renders it next to impossible to found and endow a new college. It is, moreover, a fact—that every failure of the kind, injures the cause of religion very seriously. It not only impairs public confidence in Presbyterians;

but in almost all cases, there have been pecuniary obligations incurred, which are not discharged; and the persons who feel the injury, are alienated from the Church. In the mean time, the facilities of travel have brought eastern colleges, abundantly endowed, more directly in competition with those in the west; and wealthy men, instead of giving liberally to western colleges, send their sons east.

Facts show, that our efforts to found Theological Seminaries in the West, have not only proved as unsuccessful as our educational schemes, but that the results have been even more extensively injurious. And now, under the pressure of repeated failures, through a period of *thirty years*, we in the Northwest are about to begin the work anew. Whether another failure awaits us, must depend greatly upon the practical wisdom and patience with which we go forward. We cannot but regard it as a happy circumstance, that the principle of Synodical control has at length been abandoned for that of General Assembly control. This change will, to some extent, free us from some of the chief causes of previous failures.

We have given this hasty review of our educational interests in the West, for the purpose of raising the question—Are these repeated disastrous failures unavoidable? Is it not possible to discover and avoid the causes which, for so long a period, have operated so injuriously? May not plans be formed and carried into execution, which will, in all ordinary cases, insure success? We are satisfied, after years of observation and reflection, that these questions admit of an affirmative answer. The repeated failures that have occurred were not necessary; and it is not necessary that in years to come we should encounter the same discouragements. We take the liberty to make a few suggestions on this deeply important subject:

1. The number of colleges, if they are to prosper, must be small. Let it be remembered, in the first place, that comparatively a small proportion of the youth of our country will obtain more than an academical education. Only a very small minority will pursue a classical course of study. In the second place, this small minority must be divided amongst the different denominations, each of which will have colleges of its own; and many will pursue their studies in State institutions. Still further, many will go to the older colleges in the eastern States, because they are supposed to afford better facilities for a thorough classical course. In the third place, only a very small number of colleges can be furnished with buildings, endowment, library and apparatus. No college can be considered adequately endowed with less than \$150,000; well invested. Buildings, library and apparatus

will cost \$50,000 more. Take now, for example, the State of Illinois. The Denominations that will found colleges in this State, are Presbyterians (Old School,) New School Presbyterians, Congregationalists, Baptists and Methodists, to say nothing of Papists and other sects. These five Denominations will require about *one million* of dollars to place their respective colleges on a firm basis. When will any such amount be realized? How soon can our Church raise \$200,000, or the half of it, in the State of Illinois? Do not these estimates demonstrate, that no attempt should be made to found more than one Presbyterian college in this State? One of the greatest evils in the West has been the *multiplication* of colleges. Every town would have a college; and every place has some advantages, as a location, not equally enjoyed by other places. The first step absolutely essential to success is *union*. Let local and sectional interests yield to the interests of the great object. Let the area from which the institution is chiefly to gather its funds and its students, be carefully surveyed, and attempt to found no more colleges than are needed and can succeed.

2. Let it be remembered, that to found and endow a college, even under the most favorable circumstances, is the work of a number of years. We live in an age of progress, it is true, and many things move rapidly. But there are some things that *grow*, and that require time and patience. Children are born as helpless now, as in any preceding age; and precocious youth, now as heretofore, disappoint the confident hopes of friends. So it is, to a great extent, with literary institutions. Those which grow up in a night, like *Jonah's gourd*, perish in a night. New States may improve rapidly; but the wealth is more diffused than in the older States, and the call for charitable contributions are numerous. But few large donations, therefore, are to be expected; and, consequently years of patient labor must be performed, before one hundred and fifty or two hundred thousand dollars can be actually secured, and safely invested. In laying the foundation of a college, let us remember that we are entering upon a great and difficult work, which our children must finish. The idea that a college can be founded in half-a-dozen years, is absurd; and it uniformly ends in disappointment and discouragement. The Synods of Cincinnati and Ohio have failed in their noble enterprise, not because they do not need a college, nor because their churches are not abundantly able to furnish the means to endow it, but for two very obvious reasons, viz: In the first place, they fixed too large a sum of money as necessary to a beginning. They would not open the institution, until \$200,000 were secured. And, secondly, the time fixed for raising it was entirely too short—

being, we believe, only *two years*. Each Synod would have to raise \$100,000. Now a very little reflection, in view of past experience, would show the impossibility of raising any such sum for such an object, in the bounds of any one of our Synods, within two or five years, unless a few individuals should give very largely indeed. If the Synods had determined to open the college, when *fifty thousand* dollars had been secured, and in a *wing* of a college edifice, which the town where it was located, would have erected; they would have been successful, and within ten or fifteen years they might have had an endowment of \$200,000. But unreasonable calculations awakened unreasonable expectations; and consequent disappointment and loss of confidence will make it far more difficult for those Synods to succeed hereafter. True, our country has suffered an unprecedented embarrassment in its commercial and pecuniary interests; but ministers of the Gospel, who so often preach about "uncertain riches," should leave a large margin for contingencies, in commencing such an enterprize. Our clear conviction, however, is—that in the most prosperous times the plan would have failed. When good men get together and begin to make speeches, their ideas expand, and they find it easy to make large votes. In the founding of a college, most assuredly "patient continuance in well doing" is necessary. But *time* must be allowed; and the institution must begin with a small income and must *grow*.

3. In founding a college, let the first effort be to secure an endowment; and let very little be expended in buildings. An able Faculty will attract students, even though the buildings be inferior, or inadequate; but the most sightly buildings will not attract students without Professors or with inferior men. The mistake constantly made in the West is to make the erection of expensive buildings the first work. It is a fatal error. Raise an endowment; invest it judiciously; secure the services of able teachers, though the number be small; and you will not be without students. Then, when more room is needed, the fact that the institution has a larger number of students than it can accommodate, makes the most effective appeal to liberal men. When we entered Centre College, in 1824; the Faculty consisted of a President and two Professors, who gave instruction to all the college classes, and likewise taught the preparatory department. Get an endowment as quickly as possible; and be sure to get a President and Professors who have some reputation, and who understand their business. An institution with even a moderate endowment and good Professors cannot fail.

4. Never allow a young institution to get in debt. It is as easy as

it is common to make large calculations, as to the amount of money that can be raised to meet an emergency; but the history of literary institutions demonstrates the folly of allowing the expenses to exceed the income. Embarrassment and injury are the uniform results. Whenever it becomes known, that a young institution is embarrassed with debt, there will be found not a few who will predict its failure; and even liberal men will hesitate to contribute to its relief, lest after all, its embarrassments should destroy its prosperity. It is far easier to raise money to erect a building, endow a Professorship or purchase an apparatus, than to raise it to pay a debt, after it has been contracted. One of the most effective causes of failure to institutions of learning, smaller and larger, is the pressure of debt. If an individual who would prosper in the world, must live within his income; the same is even more emphatically true of educational institutions. *Never contract a debt.*

5. We close these remarks where perhaps we had better have commenced, with urging the importance of great care in *the location* of such institutions. Often, in ecclesiastical bodies good speakers or skillful managers carry their point in securing their favorite location; and they congratulate themselves and are congratulated by their friends on their success. But they forget, that the vote of a Presbytery, a Synod, or of the General Assembly will not change the opinion of those from whom the Institution is to get its students. On such a question the public sentiment must be consulted; and local and personal interests must yield to the general good. Even a liberal offer from an unsuitable location is a poor compensation for the general loss of interest which is likely to follow.

In a word, let no institution be planned *hastily*. Public institutions are built for many generations. Let us take time to consider well every important feature. A wrong step once taken cannot be retraced without great difficulty. The brethren of the Northwestern Synods will remember how very hastily the plan of the Theological Seminary was adopted; and they know what the result has been. The appointment of committees to investigate and report, and a delay of twelve months, would have prevented all the trouble and the evils which have resulted. We could point to other institutions which have been permanently crippled in the same way. Let time be taken; and let every movement be made with caution. Thus our progress would be onward, without failure, without embarrassment, without loss of public confidence.

 NORTHWESTERN THEOLOGICAL SEMINARY.

Another step has been taken in relation to the Northwestern Theological Seminary. The Synod of Cincinnati, at its late meeting, resolved, with but one dissenting voice, to offer it to the next General Assembly; and the other Synods, so far as heard from, have adopted the same action. It will be remembered, that, twelve months ago, five of the nine Synods having a right to control the Institution, voted to give it to the Assembly. In the Synod of Cincinnati there was a very influential minority in favor of the same course; and in the Synod of Iowa the question was decided against a transfer to the Assembly, by the casting vote of the Moderator. Since that time, still further changes have taken place, for very obvious reasons; insomuch that these most opposed have not only fallen in with the current, but have sought to take the lead in effecting this change.

Doubtless several reasons have operated in securing this result. Some decidedly prefer Assembly control, as safer and more efficient, than that of eight or ten Synods acting without mutual counsel. Others who have no objection to Synodical control, see no other way of extricating the Seminary from the insuperable difficulties into which a few individuals have brought it. Even those who have made very grave charges against the General Assembly, and have exerted all their influence in every possible way to prevent the transfer, have now voted for it—hoping that the Assembly can be induced to elect Professors of a certain type; intending, if that body should exercise its own judgment, to raise the cry of "*proscription*," and to "have a fairer and wider field" for agitation. Those gentlemen, whose designs have so unfortunately been made public, availed themselves of the opportunity to repeat their denunciations of those who have interfered with their plans, and sought to awaken sympathy by the cry, to which designing men never fail to resort, of *proscription*. The Synods very properly allowed them to have their say—well knowing by whom the Synod of Missouri was proscribed, and who it was that sought by private letters to array one part of the Church against another.

We shall not attempt to anticipate the action of the Assembly. We have gained what we contended for; and we are thankful. To defeat a plan which, commencing by drawing a line between the free and

slaveholding States, would inevitably have destroyed the peace and unity of the Church, we assumed a position which, as we anticipated, made for us some enemies. As in other cases, light has been thrown upon what was dark; and the Synods are now about unanimous in placing the Institution as far as possible beyond the reach of sectional interests and agitating questions. To have gained so much, we are willing to have borne all the reproach that has been heaped on us. The late vote of the Synods is our best defence.

The general Assembly is not infallible; yet we have confidence that if it found a Seminary in the Northwest, it will be, like the other Seminaries it has founded, an Institution for the *whole Church*, whose Professors will *know neither North nor South*, but will seek to qualify young men to preach the Gospel in every latitude and longitude. Our ministers are constantly moving from North to South, and from South to North; so that every part of the Church is almost equally interested in every Seminary. When our Northern ministers go South, no questions are asked concerning their views of slavery; and when Southern ministers remove North, the same is true, as a general thing. We wish we could say, it is true *in all cases*. So far our beloved church has withstood the divisive influences by which the peace and unity of other churches have been destroyed; and all our Seminaries have exerted an influence to preserve its unity. We hope and expect, with the Divine blessing, that the Seminary of the Northwest will be of the same character; and we are sure, we but express the prevailing sentiment of the Northwestern Synods. Their late action is not, as it has been represented, that of a majority magnanimously yielding to a factious minority, but an overwhelming majority acting upon their clear judgment for the preservation of the peace and unity of the Church. For ourself, believing the entire action of all our Assemblies on the subject of slavery to be perfectly consistent with itself and with the word of God, and holding every part of it in its plain, literal meaning, we will resist every man, so long as we can wield a pen, whether in the South or in the North, who attempts to agitate the Church, secretly or openly, by pressing upon its adoption either abolitionist or pro-slavery views.

We have no expectation that this subject will be named in the Assembly in connection with the Seminary. In this instance, as in others, that body will doubtless proceed in the fear of God and with a view to the best interests of the Church; and whenever the time comes to elect Professors, (which may not be for two or three years,) the Divine direction will be invoked, and we hope it will be vouch-

safed. If any man enter upon such an office, uncalled of God, both he and the Church will suffer for the mistake.

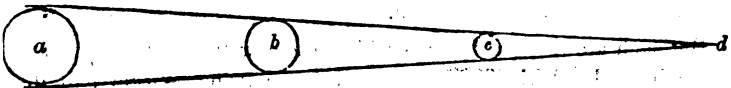
We would not have made these remarks, had not two or three individuals indulged in a course of remark, in two of the Synods, which seems to call for this brief notice.

For the Presbyterian Expositor.

THE ETERNITY OF MATTER.

If matter were eternal, it must have been with laws or without them. It could not have been with laws, for had this been—had it gravitation, for instance, then it has been eternally drawing together, (as the Nebular Theory supposes,) and it had long since been one solid body. Suppose such a progression. Matter, under this law has, by some inconceivable process, been broken into departments of growth, and one is more advanced than another, so that some were nearly solid worlds, and others less so, in all stages of condensation. We ask how this could be, when all had had equal time, so to speak, *i. e.*, eternity to do it in? This could not be.

All progression necessarily supposes a beginning. To render this position more clearly, we make the following diagram, founded on the assumed eternity of matter and the Nebular theory:



a represents the most condensed world, *b* the next, *c* the third, and so on.

Any one sees that this diminution must come to a point, or run out at *d*, and yet we are as far from the end of an eternal extension as ever. There must have been a beginning, and matter did not exist from eternity with its present laws.

Nor is it any more satisfactory to suppose, secondly, that matter, being eternal without laws, until God at length created them, these did in due course form worlds and things as we now see them. To such a supposition, we have two answers:

1st. That we cannot conceive of creating a law, aside from the substance it belongs to. We can conceive of the fact, of God's creating matter with laws, which are but its attributes; but not of his creating these laws by themselves and afterwards.

2d. This theory supposes a creating act, and of course a Deity; but not such a Deity as we believe in, and such as his works seem everywhere to indicate. It supposes God to create, not matter, for that is eternal, but the laws of matter afterward. In some almost infinitely remote period, he added laws to matter, and then left them to work out their results by natural development. Is this, we ask, according to our ideas of God, as wise, good and continually active for his creatures? Does it agree with the discoveries of his paternal character—his design and benevolence as continually displayed in his works?

Nor is it, we may add, according to analogy. We have never known of God's creating any being, without some apparent view to a present good for that being. Palm trees, the race of mammalia and birds were created probably before man, with an ultimate view to the benefit of man, when he should be created. But the tree and the animal had a good of their own, and in their capacity may be said to have enjoyed it. But this theory supposes the creation of bare laws, with a design to further operation, indeed; but without any present beauty, life or appreciable enjoyment of their own, and only to wait for ages over the blind operation of their own forces! How much better, how much more conceivable, how much more in analogy, to think of God, as creating at once, by the word of his power, and with infinite benevolence and care in every part.

We conclude, therefore, that matter did not exist from eternity, either with laws or without them. Q. E. D.

But such are the idle theories which are now frequently avowed or half admitted. Writers—and some christian writers—seem half disposed to admit the eternity of matter, without proof or attempting to meet the logical objections, that lie against it; and still more, are disposed to rest on the absurd conclusions of an after-creation of laws, which we have now considered.

Thus the Nebular theory, of La Place, is now attempted to be revived, after we had supposed it was utterly exploded; and one late writer has been explaining the late Comet, as a patch of nebulous matter, some how left behind in the condensing process of a larger body!

One of the two things, it appears to me, ought to be done; either

stand firmly on Bible testimony alone, in this matter; or, not forsaking this, to insist plainly and openly on the philosophical argument. I have attempted the latter, after years of reflection on this one point.

R.

ALEX. CAMPBELL'S SACRIFICES AND REFORMS.

The reformer of the 19th century, our old friend Alex. Campbell, still writes and publishes in defence of his reformation; but he writes as one who feels dissatisfied; and he writes inconsistently. In the October number of his *Harbinger*, he has an article, beginning with his *sacrifice* for the pure gospel, complaining of unfair treatment on the part of divers editors, and displaying some of his discoveries in matters of religion.

He says—"We abandoned Presbyterianism in A. D. 1810, at a great sacrifice, and vowed allegiance unreserved to the Lord Jesus and his holy Apostles." We have read and heard much of Mr. Campbell's history; and yet we have to this day been unable to learn what was the "great sacrifice" he made in leaving Presbyterianism. He surely did not sacrifice *money*; for in this respect his reformation has been very far more lucrative, than any salary he would have received in the Presbyterian Church, even had he risen to eminence in it. Indeed he is the only *reformer*, so far as we are informed, who has become wealthy from the proceeds of his reformation. He opened his reformation by denouncing the ministers of the Gospel of the different denominations, as a set of *hirelings*; but by some happy tact he succeeded in making more money than any of them. Whether this was any part of his aim, in becoming a reformer, it is not for us to say.

Mr. Campbell, in leaving Presbyterianism, certainly did not sacrifice *fame*; for at that time he had no fame to sacrifice. And then he speedily acquired a far higher reputation amongst the Baptists, than he could ever have achieved in the Presbyterian Church. For amongst the Baptist ministers there were very much fewer learned men; and the Baptists had a *hobby* on which he could ride into great influence; whilst the Presbyterian church had no *hobby* at all. Dr. Jeter, an

eminent Baptist, says—"By his fearless and forcible defence of the distinctive sentiments of the Baptists, in his debates with Messrs. Walker and McCalla, he secured extensively the confidence and esteem of the denomination. They were proud to acknowledge him as the bold and puissant champion of their cause—and they made this acknowledgment with more pleasure, because he had risen up suddenly, and in a quarter least expected. They were, therefore, ready to pay not only a candid, but a confiding regard to any thing he might publish." Thus by two or three controversies, in which Mr. Campbell made considerable display of Greek, he secured a reputation and an influence which even years of study and toil would never have given him in the Presbyterian Church. And, then, as the reformer of the 19th century, his fame and his influence have been incomparably greater, than he could have secured otherwise. The pretensions he set up, as a radical reformer of the faith and polity of the Church of Christ, naturally drew attention to him. The agitations he produced in the Baptist Denomination increased his celebrity; and the bitter and yet plausible attacks he made upon Christian ministers and upon almost all the benevolent institutions of the age, together with doctrines suited to human nature, gathered around him a great multitude of admirers. Mr. Campbell is a man of far more than ordinary talents; and he is possessed of considerable learning, and is a fine popular speaker and debater. Still had he entered the Presbyterian Church in this country, and continued in it, he would never have attained the fame which, as a Reformer, he has enjoyed. He ought not, therefore, to speak of his *sacrifices* in leaving Presbyterianism. All his sacrifices have been but as the measures of a wise worldly man, seeking gains and honors.

But Mr. Campbell desires to get into another discussion. He says—"We have invited discussion—free, candid, fraternal discussion—on each and every item of difference worthy of it. And what has been the response? Is there a respectable periodical in the land—a weekly, a monthly, a quarterly—that will give us line for line, or page for page? If there be, we will certainly accept it with all courtesy; and will calmly, courteously and dispassionately hear, weigh, and respond with becoming candor and respect." Mr. Campbell, it is true, invited discussion; and he has not forgotten, that he was met in Lexington, Ky., for the space of sixteen days, in the presence of audiences of immense size and of great intelligence. He cannot have forgotten, that when we had spent the time agreed upon for the discussion of the first topic, we granted him, at his own request, nearly *two days* (seven

hours) more. He is aware, that that debate has been published; and some twelve thousand copies put in circulation. He knows, it embraces all the leading points of his reformation; and he is not ignorant, that that debate, so far as we are concerned, has been endorsed by the ablest papers and periodicals of the Presbyterian Church; and that the Methodist Book Concern, of Cincinnati, did publish two thousand copies on their own account. Has he gained any new light on the points then discussed? Can he defend them now more ably than he did in November, 1843? If not, why try to get into further debate or discussion? Why not exert all his influence to circulate the Lexington debate? It is very evident, that for some reason, he has never been satisfied with his performance on that memorable occasion. It evidently did not give to his reformation any new impulse. For some reasons, multitudes had not so favorable an opinion of it after that discussion; and HENRY CLAY, who was one of the Moderators, did afterwards unite himself to a Pedobaptist church, and was baptized by sprinkling, although he was the son of a Baptist minister. This fact does not speak well for the conclusiveness of Mr. Campbell's arguments.

Since that debate, a cloud has rested upon the fame of the great Reformer. He had great advantages of his opponent in age, in experience as a debater, in reputation; he was met on the very points which he had been discussing for between twenty or thirty years, and which are vital to his reformation; and he failed—signally failed. He desires to retrieve his character, before closing his labors. The desire is natural; but the thing is impossible. He does not stand with his own brethren as he stood before; and with others he has lost still more. He cannot regain what he has lost. If we believed that the defence of the truth required us to meet him once more in oral debate, we would most cheerfully do it; but he has done his best, and his defence of the doctrines of his reformation is stereotyped along side of the defence of the evangelical doctrines he has assailed. What need of further discussion? We are thankful that in the providence of God we were called to meet him. We are satisfied with our defence then made. We desire for the debate an extensive circulation.

Amongst the contributions which Mr. Campbell has made to Gospel truth, we may note the phrase—*the action of baptism* and the word *Christocracy*. He eschews the old fashioned phrase, *mode of baptism*. With him baptism is *an action*, a *specific action*; and there can be no such thing as different *modes* of performing such an action. Now, he set out in his reformation with insisting on using *Bible words* to express *Bible ideas*; but he seems to have forgotten that in the New

Testament we never read the phrase—*action of baptism*. Why, then, has he adopted it, and claimed the paternity of it?

But Mr. Campbell has discovered that “we actually and happily live under a *Christocracy*, and have a *Christology*; not under a *theocracy* nor a *theology*.” And with his characteristic fearlessness he says—“We challenge contradiction—and open our pages to receive it within the proper bounds and limits, and in such a diction and style as a theme so transcendently grave demands.” Now, if he means, that the words *Christocracy* and *Christology* are more proper, than the words *theocracy* and *theology*; it is not quite consistent in him to enter into such a discussion. For none of these words are found in the Bible; and we understand him to repudiate all the technical terms of theologians and uninspired men. Why, then, debate about such words? But if he means to discuss the question, whether Christ now reigns, “head over all things to the Church,” and whether his word is to be received and obeyed; we know not where amongst evangelical denominations he expects to find an opponent. We are not aware, that any of them deny the mediatorial reign of Christ, or refuse to acknowledge him as the great Prophet. We are accustomed to see, in all the systems of Theology, three offices ascribed to the Messiah—*Prophet, Priest, King*. What more does Mr. C. claim?

He says—“*Christocracy* is a contribution of my own, so far as I am informed. And it is controversially necessary in the present day, when so many of our Protestant communities are contending that both Jews and Gentiles, when converted, are placed under a *theology* and a *theocracy*.” Now, is it not remarkable, that our great reformer finds it “controversially necessary” to depart from his own cherished and boasted principle of rejecting uninspired, technical terms, and speaking of Bible things in Bible words, and to invent technical terms of his own? But which of “our Protestant communities” insist on placing converted Jews and Gentiles under a *theocracy* and a *theology*, as distinguished from a *Christocracy* and *Christology*? We know of none; and we venture the assertion that there are none. The word *theocracy* is commonly employed with reference to the Divine government over to the Church under the Old Dispensation. The word *Theology* is commonly and properly employed to signify the system of truth taught in the Scriptures; but it is not used as intimating that the word of God has not been communicated to the world by Jesus Christ.

Whilst Mr. Campbell is fearlessly challenging Protestant denominations to discuss his *new terms*, without any *new meaning*; he and his

brother Shannon are earnestly and learnedly discussing the question, whether the disciples of Christ were named *Christians* by Divine authority, and whether this is not "the new name" by which they ought now to be called. Mr. Shannon affirms; Mr. Campbell denies. Verily this great reformation is tapering down to a very small point.

JUDGE MAYES' REPLY.

Many of our readers will remember, that some months ago we reviewed a book on baptism, of which Judge Mayes, of Mississippi, is the author, called *The Tecnobaptist*. In this work the author professes to refute the doctrine of infant baptism on Pedobaptist principles. We took occasion to show—that the whole merit of the work consists in showing, what no one ever denied, that Baptist premises do not lead to Pedobaptist conclusions; or, in other words, that Judge Mayes has most unaccountably misrepresented the doctrines of Pedobaptists, making them utter Baptist doctrines instead of those they really hold. At the same time, we offered him the use of our columns to defend himself against the charges we felt constrained to make. After considerable delay, this offer was accepted; and in our August number, the introductory part of his reply appeared. This article closed with the following—"But it is time that I should come to the subject for which you tendered me the use of your columns; either to show that Pedobaptists hold the doctrines I ascribe to them, or explain how I came so glaringly to misrepresent them. My remarks having already attained a length far beyond my expectation, I will defer this part of my response until another number." Three numbers of the *Expositor* have since appeared; yet we have received nothing more from Judge Mayes. We are unable to account for his silence, after having accepted our offer, and after having begun his reply. We have thought it proper, however, to let our readers know why we have published nothing more from him.

REVIVAL IN SWEDEN.

It is a very cheering fact, that a great revival of religion is now in progress in Sweden. Rev. Dr. Baird, who has three times visited that country, describes the clergy of both Sweden and Norway, as well educated and gentlemanly in their manners, as men of the world, who love its pomps and vanities, who know but little of Christ and a spiritual religion. The King is opposed to the intolerant laws which are a disgrace to the government and to the national church, and has exerted his influence, though without success, to have them repealed. The great religious movement now in progress, Dr. Baird remarks, is not an affair of yesterday, nor of the last year or two. It commenced more than twenty years ago, in the distribution of the Scriptures and religious tracts, and in the great temperance reformation, which has been such a blessing to that country. In 1836, Dr. Baird further remarks, there was but a small band of converted and faithful ministers in the National Church of Sweden; last year the number was extended to between 300 and 400. Some of the bishops are evangelical and spiritual men. The commencement of this work, Dr. B. attributes to the labors of Rev. Geo. Scott, who labored in Stockholm as a Wesleyan minister and missionary, more than to those of any other man. The Baptists, too, have done a good work.

It is remarkable that this great work seems to be progressing in large part independently of the clergy. The preaching of the Gospel is the great means divinely appointed for the conversion of men; but God is not confined to any one instrumentality. The Holy Spirit can arrest the attention of men to the truths of his blessed word, whether those appointed to preach it are faithful or not. The religious state of Europe is becoming more deeply interesting every year, as we are approaching nearer to the great epoch which lies but a few years ahead of us. A revival there, especially one so extensive and so remarkable as that now in progress in Sweden, is a matter of very extraordinary interest. May God extend the good work, and impart to it irresistible power. We may hope, that ere long we may be permitted to record the rise and progress of genuine and extensive revivals in all parts of Europe.