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N. L. RICE, D. D., EDITOR.

VOL. II. JANUARY. NO. I.

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THE

# PRESBYTERIAN EXPOSITOR:

A MONTHLY PERIODICAL,

PUBLISHED IN CHICAGO.

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N. L. RICE, D. D., - - Editor.

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# PRESBYTERIAN EXPOSITOR:

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## OUR SECOND VOLUME.

With this number we commence the second volume of the **EXPOSITOR**. We entered upon our editorial labors in the midst of an unprecedented commercial crisis. The circulation of the **EXPOSITOR** has been much retarded by the pecuniary embarrassments of the country. Yet it has met with much favor. An unusually large proportion of our subscribers are ministers of the Gospel; and no publication of ours has ever brought us so many expressions of approbation and of deep interest, from different and distant parts of the country. We, therefore, feel greatly cheered in our labors. We venture a few suggestions to our friends:

1. If any desire to discontinue, they will signify their wishes by returning this number. Those who desire to continue subscribers, will please remit the subscription price at their earliest convenience.

2. Many of our friends have assured us that they will endeavor to extend the circulation of the **EXPOSITOR**. Will those who approve of its character, please to act promptly? Send your lists of subscribers; or place the matter in the hands of some active layman, who will attend to it. A few of our brethren have brought us under many obligations, by their interest in procuring subscribers. We hope to hear from many others in the same way.

3. We live in a peculiar age. We are on the eve of great events. A periodical, whose chief design is to discuss and defend the doctrines

of the Gospel, and to expose the different forms of error, will become more and more necessary every year. For in such an age, error and fanaticism, in numerous and very plausible forms, will rise, and the faith of multitudes be unsettled. Now is the time to instruct the people, and to prepare the Church for approaching events. Such is the design of the EXPOSITOR. It fills a place not filled by any other publication in our Church. We hope soon to see it on a permanent basis. We shall spare no pains to make it useful.

4. The back numbers can be furnished to those who desire them. Thus far almost all have called for them. We will send them without binding at the subscription price, or neatly bound for two dollars, free of postage.

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## REPLY OF JUDGE MAYES.

YAZOO CITY, November 1, 1858.

DEAR SIR: In your review of "The Tecnobaptist," in the May number of "The Presbyterian Expositor," you say that you will send your notice of the book to the author, and you add:

"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."

The alternative task before me, then, is either to show that Pedobaptists hold the doctrines ascribed to them, or to explain how I came to misrepresent them. The conflicting views expressed in their notices of the Tecnobaptist, convince me that it will not be easy to do the former; but I can show that some Pedobaptists of reputation hold those doctrines, and, in doing so, I will show how I was led to misrepresent the Pedobaptists in general, if I have done so.

When I decided to write my views in the form of a discourse between two Pedobaptists and an Anti-Pedobaptist, I adopted what I conceived "to be the best method of making the former two express accurately the doctrines which they respectively represent." (Preface, p. vii). That is, I quoted almost every position and argument from their own books, and frequently collated several, in order to give the clearest and strongest form of their argument. Notwithstanding this



conscientious precaution, you accuse me of misrepresentation, and set forth six specifications under this charge:

1. The first specification is, that Pedobaptists are represented as holding "*that the main argument for infant baptism is derived from the right of circumcision.*" The Calvinian Pedobaptist is made to say—"I regard that argument as perfectly unanswerable." (§ 14). This is borrowed from a letter, dated March 22d, 1856, from Charles Hodge, D. D., of Princeton, to J. L. Kilpatrick, D. D., in which, after some preliminary remarks, he says—"I regard, therefore, the argument from infant circumcision in favor of infant baptism as perfectly unanswerable." But you say—

"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."

To me this seems to be a distinction without a difference. It is merely giving another name to the same argument. What is "the argument derived from the right of circumcision?" It is that God made a spiritual covenant with Abraham, which is called the covenant of Grace; that the church, both before and after the advent of Messiah, was under that covenant, but under different dispensations of it; that circumcision, not as a *civil*, but a *religious rite*, was the seal of that covenant under the old dispensation, baptism under the new; that the former seal was, and therefore ought to be, applied to infants. Such being the argument, it matters not whether we name it an argument derived from the covenant, or from its seal.

But you complain that the Tecnobaptist contains no examination of the covenant. Pedobaptist polemics enter into such examination, merely to establish the propositions that the covenant with Abraham was the covenant of Grace; "that its promises contain the Gospel, and that upon it the true church was organized in the family of Abraham." In a work opposing infant baptism, it might be proper to enter into such examination, with a view to *controvert* these propositions; but if they be *admitted*, why review the grounds on which they have been established? As well might one who admits, in argument, that the earth revolves around the sun, be required to quote the whole process by which Galileo arrived at that conclusion. In the Tecnobaptist, Mr. C. affirms, without contradiction, that circumcision and baptism, as moral emblems, mean the same thing, "being the outward and visible signs of the same inward and spiritual grace: for circumcision was a seal, not merely of temporal promises, but of the

covenant of Grace." (§ 50). Subsequently, when this Calvinian supposes that the Anti-Pedobaptist is denying these views, the latter replies—"I am willing to concede to you all that you demand on that point,—that the carnal seed of Abraham, before Christ, were saved by faith in Christ as being to come, just as we are saved by faith in Christ as having come already; that every spiritual and eternal blessing was promised to them which is promised to the spiritual seed, and a thousand-fold more, if you will." (§ 92). But he proceeds to show that all this is "wholly irrelevant."

2. The next specification is, that Pedobaptists are represented as holding "*that the Abrahamic or Jewish church was organized at Sinai.*" This you pronounce "a most inexcusable misrepresentation of Pedobaptist views." Perhaps it may not seem so inexcusable, when you learn that the whole section (§ 18) from which you quote on this subject, is condensed from an essay in favor of infant baptism, by Rev. E. McMillan, a Presbyterian, but, I believe, of the New School; and that essay was published in the first volume of "*The True Baptist,*" which has heretofore been recognized very generally as an able champion of Pedobaptist doctrines. (See pp. 81–83, 87). Also, Macknight (on Romans xi. 16, note 3) has these words: "This is an allusion to Jer. xi. 16, where the Jewish nation, made the people or visible church of God, by virtue of the covenant of Sinai, are represented under the figure of a green olive tree," &c.

But, so far as it bears on the argument in the Tecnobaptist, it matters not whether the church was organized at Sinai or in Eden. The argument which you suggest as following from this representation, is not adopted or alluded to; namely, that if the Jewish church were organized on the Sinatic covenant, that covenant having passed away, the church, too, has passed away; or that the Jewish nation ceased at the death of Christ; the church and the nation were identical; therefore, the church was abrogated. All that was intended, in quoting from Rev. E. McMillan, was to establish, not the period at which, nor the covenant under which, the church was organized, but that the Jews constituted "*the kingdom of God.*" The words, "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," do not occur in connection with the statement concerning the vote at Sinai. They contain a substantive proposition, which is either true or false, independent of the question whether or not the descendants of Jacob became the kingdom of God, by a vote at Mount Sinai. That proposition is attributed to Calvinian Pedobaptists, because it is found,

substantially, in a treatise on Baptism, by Rev. James Wharey, and many other Calvinian Pedobaptists. He says:

"That Abraham and his descendants, in the line of Isaac and Jacob, and their posterity, the Israelites, to whom the promises were made, did constitute the visible church of God in the world, cannot be denied; unless it be denied that the church existed in a visible form at all, until after the coming of Christ. But surely no one will deny this. God did not leave himself without a witness. The Jewish nation was the visible church of God in the world, from Abraham down to the coming of Christ."—(*Wharey on Baptism*, pp. 4, 5).

After presenting the Pedobaptist doctrine in the language of Prof. Pond, you say, that "the same ground is taken" by several writers, and you specify the Theological Institutes of Rev. Richard Watson, whom you commend in another article as "an able Arminian writer." (*Expositor* for May, p. 285). Then, in enforcing the importance of the misrepresentation which you charge upon the Tecnobaptist, you say:

"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 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.' Is it possible that he is so little acquainted with the views of the Pedobaptists, as not to know—that, according to their faith, the church existed long before the state, and was entirely distinct from it?"

This point in the faith of Pedobaptists is not involved in the argument contained in the Tecnobaptist; and if the Arminian is made to use expressions which seem to contradict it, you will readily acquit me of intentional misrepresentation, when you find that what you quote from me as a misrepresentation of the views of Arminian Pedobaptists, I quote from the Theological Institutes of "Rev. Richard Watson, an able Arminian writer." \* I could scarcely have supposed I was mis-

\* That the readers of the "Expositor" may have the benefit of the context, I will give Watson's language more at large:

"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 benefitting other nations or bodies of people. Thus, the descendants of Abraham, the Jews, were chosen to receive special revelations of truth; and to be "the people of God," to be the visible church, and publicly to observe and uphold his worship. To understand the nature of this "election" as applied sometimes to particular bodies of Christians—and sometimes to the whole body of believers everywhere—and also the reason of the frequent use of the term election, and of the occurrence of allusions to the fact, it is to be remembered, that a great religious revolution, so to speak, had occurred in the age of the apostles; with the full import of which we cannot, without calling in the aid of a little reflection, be adequately impressed. This was no other than the abrogation of the CHURCH STATE of the Jews, which had continued for so many ages. They had been the only acknowledged people of God in all the nations of the earth; for whatever pious people might have existed in other nations, they were not, in the sight of men, and collectively, acknowledged as "the people of Jehovah." They had no written revelations, no appointed ministry, no forms of authorized initiation into his church and covenant, no appointed holy days, no sanctioned ritual. All these were peculiar to the Jews, who were, therefore, an elected and peculiar people. This distinguished honor they were about to lose. They might have retained it, had they, by believing the Gospel, admitted the believing Gentiles of all nations to share it with them; but the great reason of their peculiarity and election, as a nation, was terminated by the coming of the Messiah, who was to be "a light to lighten the Gentiles."—(*Watson's Institutes*, Part II, Ch. xxvi., Vol. 2, pp. 305, 306).

representing, when I attributed to them his sentiments, clothed in his language. I might have attributed the same notions to Calvinistic Pedobaptists, on the authority of Rev. Peter Edwards, who says:

“The taking of the kingdom from the Jews, and giving it to the Gentiles, denotes the ceasing of a regular church-state among the Jews,” &c.

3. The third specification of misrepresentation consists in ascribing to Pedobaptists the doctrine, “*that the Abrahamic or Jewish church was identical with the Jewish nation.*” The following quotations will afford some excuse for this representation :

“The nation, by their own voluntary act, became God’s kingdom.”—(*McMillan, in True Baptist, Vol. 1, p. 87.*)

“The Jewish nation [were] made the people, or visible church of God, by virtue of the covenant of Sinai.”—(*Macknight, on Romans xi, 16, note 3.*)

“The Jewish nation was the visible church of God in the world, from Abraham down to the coming of Christ.”—(*Wharey, on Baptism, p. 5.*)

“The descendants of Abraham, the Jews, were chosen to receive special revelations of truth, and to be “the people of God,” to be his visible church, and publicly to observe and uphold his worship.”—(*Watson’s Inst., Vol. 2, p. 308.*)

Numerous passages might be cited to the same effect; and some of those cited under other specifications, seem to justify the representation of which you complain.

4. The fourth specification consists in representing that Pedobaptists hold “*that the Jewish church-state was abrogated at the introduction of the new dispensation.*” The following quotations will show how I came to thus represent the views of Pedobaptists :

“The taking of the kingdom from the Jews, and giving it to the Gentiles, denotes the ceasing of a regular church-state among the Jews.”—(*Edwards, on Baptism, p. 61.*)

“That all the Gentiles might have the knowledge and means of salvation given them, it was necessary that the Jewish church should be removed, and the law of Moses abolished, that the Christian church might be erected,” &c. (*Macknight, on Romans xi. 11.*)

Watson says that “a great religious revolution” occurred in the age of the apostles, and adds, with great emphasis :

“This was no other than the abrogation of the CHURCH-STATE of the Jews, which had continued for so many ages.”—(*Watson’s Inst., Vol. 2, p. 309.*)

5. The fifth specification is that Pedobaptists are represented as holding “*that adult servants belonging to Jews were circumcised without regard to their faith.*” I took for granted that Pedobaptists hold this opinion, because I thought it was too clearly taught in the Bible, to be doubted by any one. The command reads thus :

“He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money

of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised."—(*Genesis* xvii, 12, 13).

Here nothing is said of faith; and I did not perceive that there was any limitation of the command to the period of infancy, as if its proper grammatical construction were, "every man *child* that is bought with thy money." I understood it to require that every male servant, bought with money, if eight days old, or however much over that age, "*must needs* be circumcised." Never having heard this view contradicted, I was not prepared with authorities, and my reply has been delayed in order that I might examine this point. Fortunately some references have been furnished me by Elder J. A. Kimball, of Bastrop, Texas. Trusting to his accuracy, I quote as follows :

"He accordingly permitted the Hebrews to possess foreigners, both male and female, in the character of slaves; but the owners of them were bound by the laws to circumcise them, if they had not previously been so, and to instruct them in the worship of the only true God."—(*Jahn: Biblical Archaeology*, Translated by Upham, § 169).

"Foreign slaves were also forced to submit to it [circumcision] on entering an Israelitish family."—(*Kitto: Cyclop. of Biblical Literature: voc. "Circumcision"*).

"Naturalization was effected by adoption of the Jewish religion, and, with males, by being circumcised. But Moses did not compel strangers to become Jews. He no where enjoins circumcision upon others than Israelites, except as a condition of eating the paschal lamb."—(*Bibliotheca Sacra: July, 1856, page 573*).

To the last of these extracts is appended this foot note, indicated by an asterisk at the word "Israelites," namely: "Michælis, c. 184: Slaves excepted." Some years ago I took very copious notes of the learned "Commentaries on the Laws of Moses, by the late Sir John David Michælis, K. P. S., F. R. S., Professor of Philosophy in the University of Gottingen. Translated from the German, by Alexander Smith, D. D., Minister of Chapel of Garioch, Aberdeenshire. London, 1815." Aided by the reference in the in the *Bibliotheca Sacra*, I turned to my notes, and find that, in Book 4, Chapter 3, Article 184, in Division II, Michælis teaches that all bond slaves among the Israelites were required to be circumcised; that no option was allowed them; and that it was not necessary that they should be convinced of the truth of the religion of the Israelites in order to qualify them for the rite.

But admit that these authorities are wrong, and that faith was a prerequisite to the circumcision of adult slaves among the Jews, it would detract nothing from the argument in the Teconobaptist. It would, on the one hand, deprive Mr. B. of the *reductio ad absurdum* found in sections 62–69; but he would still proceed to to "examine

the principle involved in the argument, by which" the Pedobaptists "attempt to support infant baptism," and that principle is not affected by the question whether adult slaves were circumcised without faith. On the other hand, Mr. B. would be saved the trouble of showing, as he does in sections 107-109, that the circumcision of slaves among the Israelites does not countervail his argument. If they were required to believe before they were circumcised, then they were in the same category with proselytes to the Jewish faith, and they might have been passed without notice in the Teonobaptist.

6. Under your charge of misrepresentation, the sixth and last specification is, that the doctrine is attributed to Pedobaptists "*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 regenerate persons.*" This doctrine is explicitly stated in Watson's Theological Institutes :

"The entrance into the Jewish church was by natural birth, and the entrance into the Christian church, properly so called, is by faith and spiriual birth."—(*Inst.*, Part II, Ch. xxvi, Vol. 2, p. 808).

"When Almighty God determined no longer to found his visible church upon natural descent from Abraham, in the line of Isaac and Jacob, nor in any line according to the flesh; but to make faith in his Son, Jesus Christ, the gate of admission into this privilege, he acted according to the same sovereign pleasure."—(*Id. Ib.*, p. 826).

To substantiate the charge of misrepresentation as to the law of membership, you quote two passages from the Tecnobaptists. The first is in the following words of the Calvinist :

"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."—(§ 86).

Into this error, if it be one, I was led by the language of Pedobaptist writers, of which I will give a few specimens :

"The Jewish nation was the visible church of God in the world, from Abraham down to the coming of Christ. The gospel church is the same church, only rendered more spiritual, and with some change of external rites."—(*Wharey, on Baptism*, p. 5).

"The plain meaning of this passage [Matt. xxi, 43] is, that as in times past, the church of God, which is his kingdom, was limited to Judea; so, in future, he would have a church in the Gentile world. The taking of the kingdom from the Jews, and giving it to the Gentiles, denotes the ceasing of a regular church-state among the Jews. And this actually took place, by the destruction of some, and the dispersion of others, who did not receive the Lord Jesus Christ," &c.—(*Edwards, on Baptism*, p. 61).

"Till the advent of Christ, the Lord selected one nation to which he would limit the covenant of his grace. But when the fullness of time was come, appointed for the restoration of all things, and the Reconciler of God and

men was manifested, the barrier was demolished, which had so long confined the Divine mercy within the limits of the Jewish church.”—(*Calvin's Institutes*, B. II, Ch. 11, § xi).

“By this observation the apostle insinuated, that the dispensation was now at an end, in which men were the sons or people of God, by virtue of their descent from Abraham. For, on that account alone, the Israelites as a nation were called *God's sons*, and his *first born*. All who believe the Gospel are the sons, that is, the people of God, and heirs of all the privileges which belong to the professed people of God.”—(*Macknight, on Galatians* iii, 26, note),

The second passage which you quote, is proof that Pedobaptists are represented as holding that the law of membership is changed, is as follows :

“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.”—(§ 41).

This section is condensed from the remarks of the Calvinist and the Arminian which immediately precede it. Those of the Calvinist were borrowed almost literally from Rev. E. McMillan, (*True Baptist*, Vol. 1, pp. 88, 89), and partly from Doddridge's *Family Expositor*. Those of the Arminian are taken chiefly from Watson's *Institutes*, (Vol. 2, pp. 71, 72, 308, 309, 326), and partly from Dr. Hales, Dr. Adam Clarke, and Bp. Beveridge. The concurrent view of both the Calvinist and the Arminian, expressed in section 41, is fully sustained, I think, in the foregoing and the following extracts :

“It is not enough that a new name be given us, or that a new profession be assumed ; it is not enough that we descend from the most pious ancestors, that we have been externally devoted to God by the early seal of his covenant, or that we openly have made a solemn and express profession, &c. There must be a new nature implanted, a new creation formed in our souls, by the Almighty energy of the eternal Spirit,” &c.—(*Doddridge's Family Expositor*, John iii, 8 : Improvement).

“Nicodemus, as the other Jews, valued himself, no doubt, very much by his first birth, and the dignities and privileges of that—his parentage, such as that which Paul could have gloried in. Therefore it is a great surprise to him to hear of being born again,” &c.—(*Henry : Commentaries* : John iii, 8).

“Whate'er may be your birth or blood,  
The sinner's boast is vain ;  
Thus saith the glorious Son of God,  
'Ye must be born again.'”

(*Presbyterian Hymn Book* : Hymn 75, St. 2).

“To show this, he [Paul] observed, that because persons are the seed of Abraham, according to the flesh, it does not follow that they are the children of Abraham, to whom the promises in their first and literal meaning made,” &c.—(*Macknight, on Romans* ix : View and Illustration).

Nothing can be more true than your assertion, that “if there is anything perfectly notorious in this whole controversy, it is that the Pedobaptists hold” that “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." But it is no less true, that they are represented in the Tecnobaptist as holding this doctrine. (§§ 57-61, 77, 78, 83, 87, &c., &c.). It was because they held this doctrine that their representatives are introduced in the Tecnobaptist, the object being to show that this doctrine is inconsistent with their own assertions, made when infant baptism is not pressing upon their minds and warping their judgments. In setting forth, in their own words, tenets of theirs which overthrow this false tenet, I do not represent them as not holding the false tenet also ; but only that in doing so they are inconsistent ; that they believe a doctrine which conflicts with their general view of scripture truth. This is done for the purpose of inducing them, if possible, to review their opinions, and remove this flaw from their system.

In showing my authority for the representations of which you complain, I have not always selected writers of the highest reputation, having preferred to select passages which, in fewest words, were most directly to the point. But the works from which I have quoted, are generally of good reputation. Watson's Institutes stand at the head of the Theological works of the Methodists. The Calvinistic writers from whose works I have extracted, except Macknight and McMillan, are standard works of the Presbyterian church, having been long endorsed as such by the Presbyterian Board of Publication, whose edition of Wharey and Edwards on Baptism, and of Calvin's Institutes I have used. The last, though it has received, cannot be supposed to need their endorsement, to entitle it to be regarded as a Pedobaptist work of high authority ; nor will the great learning and ability of Macknight be questioned, though his work on the Epistles has not been published by the Presbyterian Board of Publication.

I might proceed to show that in your "Reply to Judge Mayes" in the EXPOSITOR for August, you have not always correctly represented the views to which you there reply. But the matters involved have no bearing on the premises or argument of the Tecnobaptist ; and, moreover, I have already trespassed too far on your courtesy and kindness, in offering me the use of your columns.

Very respectfully yours,

R. B. MAYES.

## REPLY TO JUDGE MAYES.

---

Judge Mayes has at length sent us the concluding part of his reply to our strictures on his *Tecnobaptist*. That the differences between us may be understood, the following particulars must be remembered, viz: 1st. He undertook to refute the doctrine of infant baptism on Pedobaptist principles—to show, that even if *the premises* of Pedobaptists be admitted, their conclusions in favor of this doctrine do not legitimately follow. 2d. He chose to conduct his argument in the form of a dialogue between two Pedobaptists (a Calvinist and an Arminian) on the one side, and a Baptist on the other. The latter asks the former to select the one argument which they consider the most conclusive in favor of infant baptism; and he agrees to let that settle the question. They accept the proposition, and select “the argument derived from the rite of circumcision.”

In reviewing his book, we said—that its chief merit consists in proving, what no one ever disputed, that Baptist premises do not lead to Pedobaptist conclusions. That is to say—the Judge makes the Pedobaptists in his dialogue utter Baptist sentiments, instead of Pedobaptist, and thus gains the advantage. Our readers now have his defence, and they will be able to judge of the justice of our charge.

I. The Pedobaptists, as we have just stated, are made to select the argument from the rite of circumcision. Now, God made two covenants with his people in ancient times, both of which were sealed by the rite of circumcision. The first was made with Abraham and his seed; and the second was made with the Jews at Sinai, four hundred and thirty years later. The former, as Pedobaptists believe, was the covenant of grace, on which the church of Christ was organized, and may, therefore, be called an *ecclesiastical* covenant; the latter was a *national* covenant, which initiated the Theocracy, and was a temporary addition to the former, till the advent of Christ. Because circumcision was the seal of two covenants radically different in their character, we stated in our strictures on the *Tecnobaptist*, that Pedobaptists do not rely on *the rite* of circumcision, but on the covenant with Abraham, of which circumcision was the first seal.

The Judge thinks this is “making a distinction without a difference,” or “merely giving another name to the same argument.” And

in answer to the question—what is the argument from the rite of circumcision?—he states what he conceives to be the argument from the *Abrahamic covenant*, and then remarks—“Such being the argument, it matters not whether we name it an argument derived from the covenant or from its seal.” We now come to the radical error in Judge Mayes’ book, which pervades it from beginning to end; and it involves a difficulty which he entirely fails to explain. It is this: He makes the Pedobaptists select, as their strongest proof of infant baptism, the argument from the rite of circumcision. This argument, as he now acknowledges, is founded on the *Abrahamic covenant*; and yet he makes them found their argument on the *Sinatic covenant*, not at all on the *Abrahamic*. And after making his Calvinist quote the covenant made at Sinai, he makes him reason thus: “Here, by a unanimous vote, the nation acceded to the proposal, and thus, by their own voluntary act, became God’s kingdom.” (*Tecnobaptist*, pp. 7, 8, 9). Now, how came Judge Mayes to make the Pedobaptists select the argument from the *Abrahamic covenant*, and then immediately make them enter upon an argument from another covenant, of a different character, made four hundred and thirty years later? He must have known that Pedobaptists do uniformly appeal to the *Abrahamic covenant* in defence of infant baptism. He quotes Calvin’s *Institutes*. If he had read Calvin’s chapter on the subject, he must have seen that he argues from the *Abrahamic covenant*, not from the *Sinatic*. He quotes Watson’s *Theological Institutes*. If he read Watson’s chapter on the subject, he must have seen that he appeals to the *Abrahamic covenant*, and distinguishes between it and the *Sinatic*. And McNight, though he incorrectly refers to the covenant at Sinai, as constituting the Jews the visible church of God, appeals to the *Abrahamic covenant* in defence of infant baptism. See his note on Rom. 4: 11. This is the uniform course of argument adopted by Pedobaptists.

How, then, did Judge Mayes make the singular mistake of representing Pedobaptists as relying upon the *Sinatic covenant* in proof of infant baptism? Is it possible that he could regard these two covenants as identical, or that he understood Pedobaptists as so regarding them? Scott, the Commentator, would have told him—“This covenant (the *Abrahamic*) was essentially different from that made with Israel, as a nation, at Mount Sinai,”—that it was “in substance the same as the covenant of Grace, of which Christ is the Mediator and Surety, and which was ratified with Abraham, as the father of the faithful.” This able Pedobaptist writer would have told him, that the *Sinatic covenant* was “the *national covenant* with Israel”—“the out-

ward covenant, made with the nation, entitling them to outward advantages, upon the condition of outward national obedience. (*Comment on Gen. 17: 4, and Exod. 19: 5*).

By placing Pedobaptists in a false position, Judge Mayes rendered their arguments weak and inconclusive, and gave great advantage to the Baptist side of the question. In the first place, he makes the Pedobaptists attempt to determine the law of membership in the church of Christ, by appealing to a *national* covenant and a *civil* organization. He thus succeeds in confounding the Abrahamic church with the Jewish commonwealth, which confusion runs entirely through his book. In the second place, he makes them argue from a *temporary* covenant, instead of from the covenant of grace, which is *perpetual*. And, in the third place, he keeps out of view those clear and conclusive arguments which have satisfied many of the eminently learned and wise, that the doctrine of infant baptism is scriptural. We invite special attention to this point.

In our strictures on the *Tecnobaptist* we said—"It is perfectly apparent, that the strength or weakness of the argument (from the Abrahamic covenant) 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." Judge Mayes answers—"In a work opposing infant baptism it might be proper to enter into such examination, with a view to *controvert* these propositions; but if they be *admitted*, why review the grounds on which they have been established?" This answer does not meet the difficulty. In his dialogue he makes the Pedobaptists agree to rest their defence of infant baptism entirely on "the argument from the rite of circumcision," which he now admits to be the argument from the Abrahamic covenant. Now, how is it possible for his readers to judge of the strength or weakness of this argument, or of the conclusiveness of the answers to it, unless it were clearly and fully stated? The very first question, after they have selected the argument from the Abrahamic covenant, is—*What is the argument?* If he had made his Pedobaptists state the argument, then he might have taken either of two courses, viz: he might have *controverted* their positions in relation to the nature and provisions of the covenant; or he might have *admitted* their positions, and attempted to show, that their premises, if admitted, do not justify their *conclusion* in favor of infant baptism. If he had taken this latter course, as he seems to have intended, he must have entered into a careful examination of the positions he chose to admit, in order to show how far they go toward sustaining the

doctrine of infant baptism, and wherein they fail to sustain it. What we complain of, is—that the Judge makes the Pedobaptists select the argument from the Abrahamic covenant, and yet does not allow them to *state* the argument at all, but hurries them immediately to another covenant, of a radically different character. So that in truth, the argument is not stated, nor is there any answer to it in the book. True, there are occasional references through the book to Abraham and the covenant with him; and after belaboring the Pedobaptists through one hundred and thirty-six pages, and gaining a triumph over them, the Judge allows the Calvinist to say—“We ought to have distinctly stated in our premises, that God made two covenants with Abraham—the one national, the other spiritual;” that the church and the commonwealth ought not to be confounded; and that under the New Testament, the Theocracy was abolished, and the church continued to consist of true believers, etc. But he clings to the acknowledgment he has forced them to make, that only regenerated persons can enter the true church of God; so that this after-thought does not help them out of their difficulties. But why, if he intended to deal fairly, did he not make the Pedobaptists state fully and correctly their premises, at the outset? Why represent them as blunderers, stumbling upon their true position at the end of the discussion?

We will state the argument from the Abrahamic covenant; and we defy any one to admit the positions without admitting the doctrine of infant baptism, *as a logical necessity*. The argument is as follows:

1. The covenant with Abraham is the covenant of grace; therefore it did not belong to the Jewish dispensation, and did not pass away with it, but is yet in full force.

2. That covenant confessedly embraced professed believers, and their infant children; and since it remains unchanged, it embraces them still.

3. All who were embraced in the covenant had a right to its *seal*; and those now embraced in it have the same right. And since professed believers and their infant children did receive the seal of the covenant by express command of God; the same characters must receive it still.

4. As circumcision was the first seal, and was administered to professed believers and their infant children; so baptism is now the seal, and must be administered to the same characters.

Here we might stop; but we will state the argument in another form, thus:

1. The Abrahamic covenant was and is the covenant of grace; and the church of God, as a people in covenant with Him, was organized on this covenant.

2. As the church was organized on the covenant, it embraced in its membership all who were embraced in the covenant, viz: professed believers and their children.

3. The Christian church stands on the same covenant, and is, therefore, identical with the Abrahamic church, and embraces the same characters in its membership, viz: professed believers and their children.

4. All embraced in the covenant and in the church-membership are entitled to the initiatory rite; and since professed believers and their infant children did receive circumcision, which was the first initiatory rite; the same characters, being still embraced in the same covenant and in the same church, have the right to baptism, which is now the initiatory rite.

Such, in a few words, is the argument; and we venture boldly to affirm, that if the positions asserted, relative to the nature and provisions of the covenant, be admitted; the truth of the doctrine of infant baptism follows, as a logical necessity. This argument is not stated at all in the *Tecnobaptist*; and there is no attempt to refute it. It is true, the Judge allows his Calvinist to say—"Circumcision was a seal, not merely of temporal promises, but of the covenant of grace;" but he does not permit him to state the nature and provisions of that covenant, as ratified with Abraham; so that the argument is not seen at all. It is true, he makes his Baptist admit, what any Baptist would admit, that the carnal seed of Abraham, before Christ, were saved by faith in Christ," etc.; but still the real argument is kept out of view.

II. We objected, that Judge Mayes makes Pedobaptists hold, that the Abrahamic or Jewish church was organized at Sinai. We have not seen the essay of Mr. McMillan, to which he refers; and McNight, though a learned man, is not authority with Pedobaptists—especially against other great names. Watson, whose *Theological Institutes* the Judge quotes, says—"That they (infant children) were made members of God's church in the family of Abraham, and among the Jews, cannot be denied." Of course, he held that the church existed in Abraham's family long before the covenant at Sinai. President Edwards not only held the Abrahamic covenant to be the covenant of grace, but says—"The calling of Abraham may be looked upon as a kind of a new foundation laid for the visible church of God, in a more distinct and regular state, to be upheld and built up on this foundation from henceforward till Christ should actually come," etc. How could

Pedobaptists take any other position? They hold the Abrahamic covenant to be the covenant of grace, and that circumcision was its seal. They could scarcely be so inconsistent as to believe, that there was a people in covenant with God, separated from the world by an initiatory rite, with ordinances of Divine appointment, and yet no church till four hundred and thirty years after.

But the Judge says—"So far as it bears on the argument in the *Tecnobaptist*, it matters not whether the church was organized at Sinai or in Eden." True, the *place* is not important, nor the *time*; but the *nature of the covenant on which the church was organized*, is of fundamental importance; for the whole force of the argument depends upon it. A man who could make a conclusive argument for infant baptism from the Abrahamic covenant, and from the identity of the church organized in Abraham's family on that covenant with the Christian church, might utterly fail to sustain an argument from the Sinatic covenant. And, although the author of the *Tecnobaptist* does not draw the inferences which we suggested, as legitimately following from the supposition that the church was organized at Sinai, others, supposing his representations correct, will draw them.

The Abrahamic church, it is true, was composed mainly of the natural descendants of Abraham, in the line of Isaac and Jacob; and, therefore, it may be very properly said—that the Jews constituted the kingdom of God, or that the Jewish nation was the visible church of God; and so much Judge Mayes proves by his Pedobaptist authors. But when he makes Pedobaptists confound the nation and the church, as if they were *one and the same organization*; he misrepresents them. There were two distinct organizations, the ecclesiastical and the civil, each having its proper laws and officers. The *church* was organized in the days and in the family of Abraham; the *state* was organized at Mount Sinai in the days of Moses. Multitudes became members of the church, who were never citizens of the state, and *vice versa*. We must demur, therefore, when the Judge makes his Calvinist confound these two organizations, and say—"The church was formerly a separate nation; and the servant brought within that nation was thereby brought within the church." (*Tecnobaptist*, p. 28).

And now it is easy to see how the Judge misrepresented Watson, whilst quoting his precise language in regard to the abrogation of the *Jewish church-state*. He first made the Pedobaptists build the church on the Sinatic covenant, and attempt to prove infant baptism by that covenant; and then he makes the Arminian say, in the language of Watson, that that covenant which was designed to keep the Abrahamic



church separate from all nations, by organizing the Jews into a state, till Christ should come, was abrogated. Now, if the church had been founded on that covenant instead of the Abrahamic, it must have fallen with the abrogation of it. But the truth is, Watson held, as we have seen, that the church was organized in Abraham's family; and, therefore, he might consistently enough say that the peculiar organization at Sinai, which, to a certain extent, connected the church with the state, was abrogated, and the Jews, as a people, rejected because of their unbelief, and yet hold that the Abrahamic church continues to exist. And, therefore, he says—"The same church remains; for the olive-tree is not destroyed; the natural branches only are broken off, and the Gentiles grafted in," etc. (Part 2, chap. 3). Judge Mayes placed the Pedobaptists in a false position at the outset; and, consequently, his quotations of their language in the succeeding parts of his book misrepresent them; because the reader applies the language they use in relation to the Sinaitic covenant, to the covenant on which they hold that the church was organized. No one doubts, that after the crucifixion of Christ the Jewish civil polity was abolished, and that the entire ceremonial law passed away. Nor does any one doubt that the Jews then ceased to be the peculiar people of God. And this is all that the writers quoted by Judge Mayes meant by "the abrogation of the Jewish church-state"—a phrase, by the way, we do not admire. But all this does not affect the Abrahamic covenant and the Abrahamic church.

III. The Judge, after confounding the Jewish theocracy and the Abrahamic church, makes his Pedobaptists admit that adult servants of the Jews were circumcised without regard to faith; and from this admission he argues, conclusively, that Christians must now baptize their adult servants, or give up the baptism of infants. He says, he "took it for granted that Pedobaptists hold this opinion, because he thought it so clearly taught in the Bible;" and he quotes Gen. 17: 12, 13. Here, again, he confounds the church with the state. Abraham's family was organized *as the church*; and every member of his family was a member of the church. Therefore, God required that he should have no adult servant, who was not a fit subject of that circumcision which was a seal of the righteousness of faith. All his adult servants must be professed believers. But when the Jews were organized into a *nation*, they were permitted to buy servants of the heathen, but were not required to circumcise them. The only law on this point is in Exod. 12: 44. "But every man's servant, that is bought for money, when thou hast circumcised him, then shall he eat

thereof" (*i. e.* the passover). Scott, the commentator, says—"It does not appear that any servant or stranger was compelled to be circumcised; but till he was circumcised, he must not be allowed to eat the passover." It is strange that any one could admit the idea, that a human being, because under the control of another, could be compelled by Divine command, to submit to a religious rite, and thus to profess a religion which he had no faith in. The authors quoted by the Judge cannot be received as authority amongst Pedobaptists. Thus disappears one of his most plausible arguments against infant baptism.

IV. There is one more misrepresentation by which Judge Mayes gains the advantage of Pedobaptists in his book. He makes his Pedobaptists acknowledge that the law of membership in the Christian church is so changed as to admit none but regenerated persons, and thus to exclude infants. But he has been led into this error, he says, by Pedobaptist authors. It is true, that the language of Watson, which is very unguarded, if not positively erroneous, seems to justify him; but the language of the Calvinistic authors he quotes, will not at all bear the construction he puts on it. Wharey says, the Christian church is the same as the Jewish, "only rendered more spiritual, and with some change of external rites." Now, it is true that the church, being now under a dispensation of greater light and privileges, is more spiritual, perhaps, than formerly; and it is true, there has been some change in external ordinances. But it does not follow, that the law of membership has been changed; much less, that it has been *so changed*, as to exclude the children of professed believers. Peter Edwards says, the church formerly limited to Judea has been extended over the world, and that a regular church-state among the Jews has ceased. But how the Judge makes a change of the laws of membership out of such language, we cannot comprehend. Calvin says, that at the advent of Christ, the barrier which had so long confined the Divine mercy within the limits of the Jewish church, was demolished; but he does not intimate, that in extending the church among the Gentiles, God made any radical change in the law of membership, which is the precise thing the Judge tries to prove by him. The quotations from Doddridge and Henry, and from the Presbyterian Hymn Book, simply express the doctrine held by all evangelical Pedobaptists, that regeneration, or the new birth is necessary to salvation, and is a necessary qualification *in adults*, for church-membership; but they do not intimate that the conditions of membership in the church of Christ are different from those in the Abrahamic church, much less so different as to exclude the children of believers.

It is not true, that "entrance into the Abrahamic church was by natural birth." If it had been, none but the natural descendants of Abraham could have entered it. But the fact is notorious, that multitudes of proselytes from amongst the Gentiles did enter it on profession of faith, and by the rite of circumcision; and it is a fact, that no adult ever entered it except on such profession, and no child was circumcised but on the professed faith of its parents, or of those who stood related to it as parents. Therefore, entrance into the Abrahamic church was *by faith*; and confessedly the same is true of the Christian church. When, therefore, Calvinistic Pedobaptists assert, that *in adults* regeneration and the profession of faith are the scriptural qualifications for membership in the church of Christ; they are not to be understood as asserting that the law of membership in the church has been changed, so as to exclude the children of believers. Nor is there any inconsistency in holding, that adults must profess faith in order to enter the church of Christ, and that the children of believers should be baptized on the professed faith of their parents. The conditions of *salvation* are not the same to adults; nor are the conditions of membership in the visible church the same.

By the correction of these errors into which the Judge has fallen, we dispose of all his *mathematical* reasoning, the amount of which is thus stated: "Those persons are proper subjects of baptism, who stand toward the Christian church in the same relation in which the proper subjects of circumcision stood toward the Israelitish church." (*Tecno-baptist*, p. 31). The church being the same under both dispensations, and the law of membership the same, the children of believing parents sustain to the church the same relations, and are, therefore, entitled to the initiatory rite under the new dispensation, as they were entitled to it under the old. It is by making the Jewish church a *carnal organization*, and the Christian church a *spiritual organization*, that he makes the natural children of the Jews sustain the relation to the Jewish church, which spiritual children or regenerated persons sustain to the Christian church, and thus reaches the conclusion, that only regenerated persons are proper subjects of baptism. Thus, whilst apparently admitting the identity of the church under both dispensations, he really makes his Pedobaptists admit the Baptist idea, that the Christian church differs as radically from the Jewish, as *flesh* differs from *spirit*. Indeed, throughout this dialogue, one is constantly reminded by the ambiguous position of the Pedobaptists, of those descendants of the mixed marriages among the Jews, who "spake half in the speech of Ashdod, and could not speak in the Jews' language,

but according to the language of each people." They choose the Abrahamic covenant as the ground of their argument, like true Pedobaptists; and yet they argue from the Sinatic covenant, confounding the church and the commonwealth, like Baptists. They assert the identity of the church under both dispensations, like Pedobaptists; yet admit the Jewish church to be carnal, whilst the Christian church is spiritual, like Baptists. They hold, that circumcision was the seal of the covenant of grace, like Pedobaptists; yet admit that it was administered by compulsion to adult servants who had no interest in that covenant, like Baptists. They hold, that the children of believers are entitled to membership in the church, because it is the same church in which they were placed by Divine command, like Pedobaptists; yet assert, that the law of membership has been so changed as to exclude them, like Baptists.

We do not say, that Judge Mayes *designed* to misrepresent Pedobaptists; but we do say, that his representation of their views is something worse than a caricature.

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REV. DANIEL BAKER, D. D.

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Rev. Daniel Baker, D. D., must be regarded as one of the most remarkable men of the age. He did not possess extraordinary vigor or grasp of intellect; nor was he possessed of uncommon erudition. In both these respects it would not be difficult to find men in the Presbyterian Church superior to him. But he exhibited a very rare combination of natural amiability, warmth of affection, richness of true piety and indomitable energy, together with great fluency and earnestness, as a preacher, resulting in eminent usefulness in his high vocation. Few men have performed so large an amount of self-denying labor through a long series of years; and fewer still have been so greatly blest in winning souls to Christ. From the very commencement of his evangelical labors, even before his licensure, the manifest blessing of God attended him. As he became known to the churches, he received pressing invitations from all directions to preach the Gospel; and the impenitent of all classes, the aged and the young, the learned and the unlearned, felt and acknowledged the power of the truth under his

ministrations. It was his privilege to labor in a very large number of revivals; and great numbers traced their first serious impressions to his preaching. It is worth while to ascertain, the secret of his power—not forgetting, as he never forgot, that “the excellency of the power” was of God.

His biography, prepared by his son, Rev. Wm. M. Baker, of Austin, Texas, is now before us; and we have perused it with pleasure and advantage. It is the more interesting, because it is little more than a compilation. A considerable part of it is a *autobiography*, prepared for the use of his children, to which are added extracts from his diary and correspondence. The book, handsomely gotten up by the Martiens, of Philadelphia, fills 573 pages, and presents a very fair outline of the extraordinary labors of this eminent servant of God.

Dr. Baker, it is worth while to remark, was not only a child of the covenant, but was descended from a godly ancestry of several generations. Though in raising up men of great usefulness to the church, God acts as a sovereign; yet is it also true, that his richest blessings very commonly descend in the line of the covenant. Passing over the very interesting history which Dr. Baker has given of his early religious impressions and his conversion, we desire to call attention to his preparation for the ministry, and to discover, if possible, the secret of his extraordinary success, particularly in the conversion of the impenitent.

Dr. Baker, whose early opportunities had been poor, commenced his classical studies in Hamden Sidney College, then under the Presidency of Dr. Moses Hoge, in the the nineteenth year of his age. Two years later, he entered the Junior Class in Nassau Hall, of which Dr. Ashbel Green was President. He graduated in *four years* from the time when he took up the Latin Grammar, “which,” he remarks, “was certainly too short a period for me to be thorough in any of my studies.” It was during the period of his classical studies, that his usefulness as a christian commenced; and here we find one of the chief reasons of his success as a minister. When he entered upon his studies for the ministry, he commenced laboring for the salvation of men. At Hamden Sidney he united with other pious students in forming “a praying society” to be held every Sunday afternoon, for the benefit of the negroes. When he entered Princeton College, of one hundred and forty-four students only *six* were professors of religion; and only *four* of these seemed to be in earnest. With the *four* Mr. Baker immediately began to pray and labor for the conversion of others. He says—“Grieved to see the abounding iniquity in college, I proposed to my three associates, Price, Allen and Biggs, that we should establish a

weekly prayer meeting for the especial purpose of praying for a revival of religion in the college." This meeting was continued till the commencement of the third session, when on a fast-day Mr. Baker proposed to his associates to spend the whole day, as far as practicable, in visiting from room to room for the purpose of conversing with the students on the subject of religion. The day's labor was greatly blest, and a powerful revival began in the college. With characteristic ardor Dr. Baker exclaims—"O, it was a beautiful sight to see some seventy or eighty young men under the influence of deep, religious feeling, about forty-four of whom were rejoicing in Christ. It was worth an angel's visit from the skies, to see them walking arm in arm, or in groups, talking about the great things the Lord had done for them."

From these early labors for the salvation of others Dr. Baker realized two great advantages. In the first place, his own growth in grace was promoted. It is when our christian graces are kept in lively exercise by labors of love, that they maintain a healthy growth. Inactivity is likely to be followed by coldness or indifference, or by a morbid and unhealthy state of feeling. In the second place, by means of his conversations with persons in all states of mind he was forming that acquaintance with human nature, which is essential to the successful preaching of the Gospel; and he studied the Bible and human nature together. Unless we greatly err, it would be found on inquiry, that the great majority of eminently useful ministers began to labor for the conversion of the impenitent, before they were licensed to preach. And sure we are, that every minister who has had the precious privilege of participating in a revival in college, whilst pursuing his classical studies, looks back to that occasion as one of lasting spiritual advantage to him. Let every young man who is preparing for the ministry, at once begin to labor and pray for the conversion of the impenitent and for the growth of Christians; and all young Christians will find a rich blessing in adopting, as far as practicable, the same course.

Dr. Baker pursued his theological studies, not in a Seminary, but under the direction of the late Dr. Wm. Hill, of Winchester, Va. Here he continued his labors, though in a more public way. He says—"Immediately on taking up my residence in Winchester, Mr. Hill set me to exhorting at his Wednesday evening meetings; and in the course of a month or two, he went over the Blue Ridge on a visit to his friends, in Charlotte County, and left me in charge of his two congregations in Winchester, and Southfield fifteen miles distant." During the entire period of his theological studies, Dr. Baker continued

such labors, and enjoyed many evidences that his labors were not in vain. Indeed he can scarcely be said to have studied theology; for he says—"Mr. Hill had strangely neglected my theological studies, and, so far as I can now recollect, had put no book in my hand, save *Butler's Analogy*. I, however, made great use of the Shorter Catechism; I was told, it was an admirable 'summary,' and I studied that and my Bible." The Presbytery debated the question two days, whether he should be licensed; and finally it was resolved to license him, as his case was a peculiar one. One of the members who earnestly opposed his licensure, said, he "was born to trouble the church." So greatly do good men sometimes misjudge.

Much as Dr. Baker's theological studies were neglected by his teacher, he was under very excellent instruction in the Bible, the Shorter Catechism, his public labors and the teachings of the Holy Spirit; and we do not doubt, that the character of his preaching, plain, pointed, richly scriptural, adapted to human nature as it is, was owing in no small degree to his peculiar method of studying and laboring together. The history of the early studies and labors of Rev. Wm. Jay is very similar to that of Dr. Baker. The characters of the two men, were, in some respects, remarkably alike; and the labors of both were eminently owned of God. However useful theological seminaries may be, it is a fact, that many of the ablest and most successful ministers have pursued their studies privately with pastors.

Any one who ever heard Dr. Baker preach, would probably be surprised at his statement in regard to his labors in Washington City, that it was usual for him to write one sermon with care, and commit it to memory for Sabbath morning; "for other occasions I had only brief notes, and sometimes no notes at all." The fluency and feeling with which he spoke, had all the appearance of extemporaneous preaching. One who heard him through a protracted meeting, says of his discourses—"They were prepared with great labor and care, and the manner of uttering every sentence thoroughly studied. They were not exactly committed to memory, but every thought was so well fixed and arranged in his mind, that it was never omitted, nor introduced out of its proper place. His sermons had consequently all the order and compactness of written discourses, with the ease and freedom of extemporary appeals." The clearness, point and power of his sermons may be understood by the following remark of the same individual—"There is scarcely a sermon which he preached during the nearly three weeks he was with us, of which I cannot now recall, not only the matter, but even his gestures and tones of voice."



Dr. Baker was several times settled as a pastor, and filled some very responsible positions, in all which he was useful. But the pastoral office was not his proper sphere. He had eminent qualifications to do the work of an evangelist; and in this work he delighted. It was in this work that he was most eminently successful. He was not fitted to be a regular, close student, as a pastor must be, but for active labor, in the performance of which his power of endurance was amazing. During one of his preaching tours he wrote to his daughter, that he had preached *seventy* sermons, and yet felt as fresh as ever. At another time he wrote to his wife—"I have attended about twenty protracted meetings since I left home, and have preached every sermon save two—three sermons a day on an average, for nearly four months past. The number of converts in all may be about four hundred and fifty, and so many men, and some cases so interesting."

The church greatly needs a larger number of ministers like Dr. Baker—men of natural ardor, of earnest piety, of great fluency—men capable of presenting to the popular mind the great truths of the Gospel in a manner simple, clear, pointed, powerful—men whose souls are fired with the intense desire to win souls to Christ. Labors such as he performed call for much self-denial, especially if the preacher has a family; but they are attended with exalted happiness. We are not aware, that there is in the Presbyterian church, at this time, a single minister of that class.

Dr. Baker was a decided Presbyterian; but was the farthest possible from being a sectarian. Not only his own denomination, but all others delighted to hear his rich gospel sermons. Perhaps the most remarkable of all the protracted meetings he ever held, was that in Beaufort, South Carolina, where, there being no Presbyterian church, he preached alternately in the Episcopal and Baptist churches. Of this meeting, the editor of the *Beaufort Gazette* said—"The effect no one can conceive, who was not present. Politics were forgotten; business stood still; the shops and stores were shut; the schools closed; one subject only appeared to occupy all minds, and engross all hearts. The church was filled to overflowing; seats, galleries, aisles, exhibited a dense mass of human beings, from hoary age to childhood." A whist club, consisting of eleven persons, ridiculed the meeting, and resolved to attend and "prove the strength of their armor." Eight of them were converted; two of whom became Episcopal ministers. An Episcopal minister thus sums up the results of this revival: "The number of communicants was increased manifold. At the first visitation of Bp. Bowen after this meeting, seventy, chiefly of the young, the refined,

and the wealthy, presented themselves for confirmation, sincerely offering their hearts to God. About the same number of whites and very many blacks, also joined the Baptists. It is a singular fact, attesting the disinterestedness of the preacher, that out of two or three hundred conversions in Beaufort, under Mr. Baker's ministry, not one became a Presbyterian." The blessed effects continued to be manifest in the churches and in the community. As the fruits of this revival, some ten individuals entered the ministry!

But it is not our purpose to give anything like an outline of the life and labors of this eminent minister of Christ. We earnestly recommend our readers to purchase and read the book, and it will prove a blessing to them. The secret of Dr. Baker's success may be found in the following particulars:

1. Nature did much for him. He was not only amiable and very affectionate, but ardent and impulsive. He was one of those who could not be idle, and could not engage in any pursuit, without working with all his might. Grace gave the right direction to his affections and impulses.

2. He was a whole-hearted Christian. He consecrated himself unreservedly to his Savior, feeling, as did Paul, that the love of Christ constrained him. He, therefore, went forth denying himself daily, willing and anxious to spend and be spent in the cause of Christ. His worldly interests, his family and his work were committed to God; and a strong, child-like faith contributed to make him uniformly cheerful. He was one of the few men who could say—as he said in a letter to his wife—"I am always happy. You know my plan is to commit every thing to the Lord, and always look upon the bright side." His energies were never paralysed by corroding cares or melancholy depressions.

3. His delight was in the Bible and in preaching Christ crucified. He said—"If my preaching was crowned with a remarkable blessing, I believe one reason was this: Bearing in mind that the word of God, and not the word of man, is quick and powerful, I was a man of one book, and that book the Bible; and taking the hint from an inspired Apostle, I made Jesus Christ and him crucified my constant theme." And let all young ministers consider the following testimony of this man of large experience: "And here, my brother, permit me, as an old soldier of the cross, to say, that after long experience and close observation, I have come to the settled conclusion, that no doctrine has more power to soften the heart and subdue the soul than this. It is better than all the flowery and fine-spun theories in the world. Indeed, in my opinion, the sermon which does not present the blessed

Savior, is no better than a cloud without water, a shadow without the substance, a casket without a jewel, a body without the soul. Yes, it is Christ, and Christ crucified, which gives beauty and efficiency to everything; and I think it would be well for every minister to remember these words: 'Him that honoreth me will I honor; and he that despiseth me shall be lightly esteemed.' I have been preaching Christ for nearly forty years, and in the contemplation of him I am more and more filled with wonder, admiration and joy. Perhaps this may have given some more freshness, and power, and unction, and success to my preaching." His sermons abounded in Bible truths, with Christ and his cross always in the centre, expressed in or backed by Bible language. His style was very simple, and his illustrations exceedingly striking. The hearer saw not the preacher, but Christ. He was not pleased or amused with flowery sentences, but was convicted, melted, overpowered by the exhibition of great, soul-stirring truths, delivered with all the earnestness of an ambassador of God, and with tender concern for the souls of the impenitent.

4. He was a man of prayer. He never forgot, that his ability to preach was from the Holy Spirit, and the effect of his preaching on the hearts of his hearers from the same source. He not only believed that only God could give success; but he both preached and prayed in faith—expecting success from God. And then he preached with the intense earnestness of one who longed for success, and was confidently looking for it.

5. Dr. Baker knew the character of his talents, and entered his proper field of labor; and thus he understood and followed the leadings of Divine providence. As a permanently settled pastor, he would have enjoyed less success than many who do not possess his popular talents. But he delighted in the work for which God fitted him, and to which God called him; and thousands will bless God forever, that they were permitted to hear the Gospel from his lips. The usefulness of too many ministers is impaired, if not destroyed, either by their mistaking the character of their talents, or by their failing to follow the leadings of Divine providence: "The steps of a good man are ordered by the Lord."

## JUSTIFICATION OF LIFE.

There are some truths which lie at the foundation of religion, which neither require proof, nor admit of it. They are so distinctly impressed upon the mind and heart, that no one can seriously reject them. Amongst these truths are the following:

1. The distinction between the feelings and actions of men, expressed by the words *right* and *wrong*, is real. That is, there are certain affections which ought to be cherished, and others that ought not; and there are certain things that ought to be done, and others that ought not. It is just as natural to every mind to make the distinction between *right* and *wrong*, as the distinction between *true* and *false*. Every man in fact makes both these distinctions, and acts in the constant belief of their reality and importance.

2. Essentially connected with the distinction between *right* and *wrong*, is the conviction, which is equally universal, that doing right should be approved and rewarded, and doing wrong should be disapproved and punished. Upon this intuitive belief all men act, and all human laws are based.

3. Out of these truths arises the doctrine, that men are accountable to God for their moral conduct; and that the law of God written on the heart and recorded in the Scriptures, is the measure of human obligation. It defines our duties toward God and toward our fellow men.

4. Since it is perfectly apparent, that men are not rewarded and punished according to their works in the present state; it follows, that there is a future state of rewards and punishments. Accordingly the belief in this doctrine has been and is almost universal. Thus, we arrive, by steps either self-evident or clearly inferable from intuitive truths, at the Scripture doctrine, that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10); that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccl. 12: 14).

In view of these truths arises a question of infinite moment, viz: On what ground can men hope, when they shall meet God in judgment,

that they will be justified, and not condemned? This question has agitated, more or less deeply, every reflecting mind. Eternal interests depend upon the correct answer to it. This question Paul, in his Epistle to the Romans, answers thus: "Therefore we conclude, that a man is justified by faith without the deeds of the law." (Rom. 3: 28). The doctrine of justification is one of the fundamental doctrines of the Gospel. Let us try to get a clear view of it.

We first inquire, what is the meaning of the word *justify*, as it is used in the Scriptures. In its most general sense, it signifies to *approve*; as when it is said—"Wisdom is justified of her children." As applied to the accountability of men to law, it is a sentence of law in favor of one brought before the proper tribunal, and found not legally guilty. It stands as the antithesis to *condemnation*, which is a sentence of law against one tried and found guilty. In this sense these two words are used in the law of Moses: "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked." (Deut. 25: 1). In the same sense these words are used by the Apostle Paul with reference to the law of God: "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). Justification, then, is a sentence of the law of God in favor of the justified person, declaring him legally righteous, not subject to condemnation, but entitled to the protection of the Divine government. It is, therefore, "justification of life." (Rom. 5: 16).

There is a very important distinction between *justification* and *pardon*, which is sometimes overlooked or denied. In every case of simple pardon, the sentence of the law is set aside; whereas in every case of justification, the law speaks, and its sentence is executed. For example, if a man have committed murder, and have been convicted and condemned to die, the Governor of the State, by virtue of a power vested in him, may *pardon* the criminal; but he cannot *justify* him. That is, he cannot pronounce him legally righteous; but he can decide, that though legally guilty, he shall not suffer the legal penalty. He can set aside the sentence of the law in this particular case.

In the Divine government there can never be a case of simple pardon. There are two reasons why in human governments there should be a pardoning power. The first is, because human laws are imperfect; and, therefore, in some cases injustice may be done by the enforcement of them. The second is, that the administration of human law is imperfect. Prejudice and passion may influence those who

expound and apply it. But neither of these reasons can exist in the government of God; for the law, being perfect, can never bear hardly on any one; and the administration, being perfect, there can never be error in the interpretation and application of the law. Notwithstanding the imperfection of human law in itself, and in the administration of it, the effect of frequent pardons is to weaken the law, and encourage crime. The people, therefore, severely censure the Governor who grants frequent pardons. And much more injurious would be pardons under the Divine government. The Governor of the State may say—that he does not design to weaken the laws of the land, or to favor crime, but only to grant relief to those who have been hardly dealt with. But if the Governor of the universe grant a pardon, He can assign no such reason for the act. He sets aside the sentence of a perfect law, when that sentence is perfectly just. Such a pardon, therefore, could not but be understood as favoring sin, and encouraging rebellion. God will not deny himself, nor dishonor his name, nor give encouragement to sin. Therefore in his government there can be no case of mere pardon. Every accountable creature must be either *justified* or *condemned*. In every case the law must speak; and the sentence must be sustained.

The question, then, recurs with deeper interest—On what ground can any man hope, when he shall meet God in judgment, that a sentence of the Divine law will be pronounced in his favor and not against him? Let it be distinctly understood, that a sentence of justification can be given only in view of a perfect righteousness. The law knows nothing of compromise. He who would be justified before God, must present a righteousness which fully meets all the requirements of the law. Any defect in obedience would be a ground of condemnation. Where, then, shall we obtain such a righteousness? We answer:

1. No man will be justified, either wholly or partially, on the ground that he has obeyed the law. “Therefore 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). This is true of all men before they become Christians; for the obvious reason, that they perform no good works—that is, no works which meet the demands of the law of God. A work in obedience to that law must possess two qualities. In the first place, it must be, as to *the act*, in accordance with the law, or required by the law. In the second place, it must be prompted by the affections or motives required by the law. The law not only requires the performance of certain acts, but that those acts be prompted by 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 love is the very soul of true obedience. "Love is the fulfilling of the law." (Rom. 13: 10). Most impressively does Paul teach this great truth, in 1 Cor. 13: 1-3. "Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity (*agape*) is simply love to God and to men. Without this, the Apostle teaches, all gifts and all works are valueless; they lack the principle of obedience.

Now, the question is—do those who are not Christians, love God? That they do not love him *as the law requires*—with all their heart—even the most self-righteous will admit. But imperfect love, producing imperfect obedience, does not meet the claims of the law, and therefore cannot become a ground of justification. The condition of men is even more hopeless; for they are wholly destitute of love to God; and in their hearts is a positive enmity to him. This both their conduct and the Scriptures do prove. Their conduct proves it, for love to God would lead to habitual efforts to obey all his commandments, whereas they deliberately neglect many things which he requires, and do many things which he forbids. The Scriptures prove it; for they teach, that "the heart is deceitful above all things, and desperately wicked." (Jer. 17: 9). The Scriptures declare, that "there is none righteous, no, not one—there is none that understandeth, there is none that seeketh after God." "So then they that are in the flesh cannot please God." (Rom. 3: 10, 11, and 8: 8). The Scriptures teach that love is a fruit of the Spirit, and that all good works are the result of the new creation. "For we are his workmanship, created in Christ Jesus unto good works." (Eph. 2: 10). Human nature, in its fallen state, produces no true love to God, and no true obedience; but it does produce disobedience and death. (Gal. 5: 19-21).

The conclusion to which we are forced, therefore, is—that those who are not Christians, perform no work of obedience; and consequently they can not be justified either wholly or partially on the ground of such works. Nay, they are chargeable with innumerable works of disobedience; and, therefore, they lie under sentence of condemnation. "For all have sinned, and come short of the glory of God."



We go further, and maintain that even Christians will not be justified wholly or partially on the ground of their good works. They do perform works which are comparatively good; but these works can constitute no part of the legal ground of their justification. This is proved by two considerations, viz:

1. Their works are imperfect. Some of them are positively bad, as was Peter's denial of his Savior. Those called good, are but imperfectly so. Their love, which is the principle of obedience, is imperfect; and therefore the obedience flowing from it is equally imperfect. Their faith, by which they walk, is mixed with unbelief; and therefore their walk is imperfect. Every Christian understands by his own experience the language of the man who said to our Savior—"Lord, I believe; help thou mine unbelief." He was conscious of exercising faith; but he was as conscious of the presence of unbelief. "For 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). This conflict proves the presence of the spirit or holy principle in the heart; but it as clearly proves the presence of the flesh or the depraved principle. Every christian virtue is imperfect; and so, consequently, is every act of obedience. But imperfect obedience cannot secure justification; for the law, instead of rewarding the obedience rendered, must condemn the sin that mingles with it.

2. So far as the works of believers are good, *grace* makes them so. The true explanation of all our good works is found in the declaration of Paul—"For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2: 13). When speaking of his own abundant labors, he was careful to ascribe them all to divine grace: "But by the grace of God I am what I am: and his grace which was bestowed on me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me." (1 Cor. 15: 10). A strange paradox this. Paul labored; and yet it was not Paul, but grace. Every believer will adopt the language of Paul, and ascribe all his good works to the promptings of divine grace. But gracious works cannot become the ground of legal justification. We are either under law or under grace; we cannot be under both at the same time. Moreover, God is not a debtor to us for our imperfect works; but we are debtors to him for the grace which prompted and enabled us to perform works even partially good. And since the Christian's works are the fruits of grace; the fact that any one abounds in good

works, only proves that God has abounded to him in sanctifying grace. So that he above all others must sing:

“O to grace how great a debtor  
Daily I'm constrained to be.”

It is clear, then, that no one of Adam's race will be justified wholly or partially on the ground of his obedience to the law, or of good works done by him. On what ground, then, the question recurs, can we hope to be justified before God?

The Apostle answers—“We conclude, therefore, that a man is justified *by faith*.” Faith has respect sometimes to the whole word of God, sometimes specially to Jesus Christ. In the matter of justification it has respect to Christ—“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 remission of sins that are passed, through the forbearance of God: to declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus.” (Rom. 3: 24–26). Jesus Christ was “made under the law to redeem them that were under the law.” He became obedient unto death. He obeyed the law and endured its penalty for his people. We are justified, then, not on the ground that we have kept the law, but on the ground that he kept it for us—not on the ground of our righteousness, but of his; for he is “the Lord our righteousness.” Trusting in him, we are regarded and treated as if we had done what he did. His righteousness becomes legally ours. Paul, therefore, desired to “be found in him, not (said he) having mine 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: 9). “For Christ is the end of the law for righteousness to every one that believeth.” (Rom. 10: 4).

Here we have just what the Divine law requires—a perfect righteousness. Jesus Christ, being “holy, harmless, undefiled and separate from sinners,” did perfectly obey the precepts of the law; and being “made a curse for us,” he did fully endure its penalty. In view of such a righteousness God can justify the believer. “Even as David describeth the blessedness of the man, unto whom God imputeth righteousness without works.” (Rom. 4: 6). The righteousness, being that of One of infinite dignity, is sufficient to secure the justification of the chief of sinners.

Since justification is promised on condition of faith, it follows—that every believer is justified; and that every one is justified as soon as

he exercises faith. Therefore, saith the Apostle John—"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." (John 1: 12). Again—"He that believeth on him is not condemned." Again—"He that believeth on the Son hath everlasting life." (John 3: 18, 36). It is, therefore, a serious error to teach, as does the Church of Rome, that baptism is a prerequisite to justification; or as does Alex. Campbell, that no unimmersed person can be assured of the forgiveness of his sins. For if either of these views (which indeed are very nearly identical) be correct; how can it be true, that he that believes, is not condemned; since many believe who are not baptised or immersed? Paul declares, that we are "justified by faith." But how can this be, if faith does not always secure justification?—if any who exercise faith, are still not justified?

It may be objected, that this doctrine renders good works useless. We answer, good works, such as men on earth perform, are not only important, but essential; and yet they cannot purchase admission to heaven. It is said of the pious deed—"Their works do follow them." (Rev. 14: 13). Their works do not *precede* them, as if to secure them admission and a crown. Neither are they *taken* with them, as a price to purchase a place in heaven. But after the believer has been admitted to heaven on the ground of Christ's perfect righteousness; then his good works do *follow* him to secure a gracious reward, and to add to his happiness. It is eminently fitting that *works of grace* should receive a *gracious reward*. There is a sense, it is true, in which believers are justified by works. This will be explained in our next number, as also the perfect harmony between the teachings of the apostles Paul and James on this subject; but most certainly works do not constitute any part of the meritorious or legal ground of justification. Several important conclusions follow from the doctrine of justification, as now stated:

1. It is a humbling doctrine. There is no feature of human nature more universal or more prominent, than the disposition to think well of itself. There is scarcely anything that men give up more reluctantly, than their righteousness. All false religions and all corruptions of true religion exhibit this disposition to attribute merit to the performances of men. The doctrine we are considering strikes down human pride. Men have nothing which they can claim as their own, but their sin and their guilt. Believers are justified in view of a perfect righteousness; but it is not their own. Justly condemned to death, they trust in the perfect righteousness of Christ. Therefore

their justification is eminently of grace. "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 8: 24).

2. This doctrine exalts the grace of God. It not only provides a perfect righteousness for those who had no righteousness; but it covers the guilty, who are chargeable with innumerable sins of great aggravation, with a robe of perfect righteousness. Paul, who regarded himself as the chief of sinners, is clothed with that robe; and so is Mary Magdalene. Thus "the free gift is of many offences unto justification;" and "where sin abounded, grace did much more abound." (Rom. 5: 16, 20). This accords with the angelic song—"Glory to God in the highest, and on earth peace and good will to men."

3. This doctrine is encouraging to penitent sinners. If they turn in terror from the thunders of Sinai, they may safely venture to "the throne of grace." If they cannot perform meritorious works, they may *trust* in the meritorious works of Christ. Faith is the exercise of a guilty, helpless sinner, falling into the arms of One who is "able to save to the uttermost," and who came into the world to save *sinners*. Let the weary, heavy-laden come, and find rest.

4. This doctrine is adapted to fill the hearts of believers with gratitude. Though most guilty in the sight of God, they are justified by faith; and though deserving to perish forever, they have access by Jesus Christ "into this grace, wherein they stand and rejoice in hope of the glory of God." (Rom. 5: 1, 2). Well might the Apostle say—"The love of Christ constraineth us." And well might he say to believers—"Ye are not your own; ye are bought with a price." The song of grace shall be forever sung in heaven by hearts overflowing with gratitude.

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For the Presbyterian Expositor.

## THE RIGHT WAY; OR, THE WARNING VOICE.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30: 21).

These words were addressed to the Jewish church and nation. Just like modern sinners, the Jewish people were ever prone to forsake

God, and instead of relying upon his protection, entering into forbidden alliances with other nations. For this they are reprov'd.

Assyria threatened Israel; Israel sought an alliance with Egypt; but God said—The Egyptians shall help in vain and to no purpose. Judgments are denounced: Ye said, we will flee upon horses; therefore shall ye flee: and, we will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon, a tree bereft of branches,—a mast or pole—upon the top of a mountain, and as an ensign on a hill; so scattered and dispersed that no two shall stand together, but each alone. But God is merciful as well as just; he would not execute these judgements at once; he would allow them space for repentance; he would wait to be gracious and to show them compassion. And therefore—because of these threatenings, and lest they should be consumed—therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. God would hear, and answer, and deliver. But though delivered from their enemies and from persecution and oppression, they still might be poor—might have a famine of bread, but not a famine of the word of God; and the old Puritans used to say, “Brown bread and the Gospel are good fare.” So here: And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers—though afflicted outwardly, you shall not be deprived of spiritual privileges—you shall have religious guides and leaders; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Isa. 30: 1-26).

By this word, or voice, or one speaking, some understand conscience; but conscience is a voice within us, and not behind us—conscience is one speaking in our own souls. The Jewish Rabbins explain this word as the mysterious echo which conducts and warns the righteous. Some would call it the guardian angel which attends and ministers to every heir of salvation. We may regard it in a two-fold light: 1st, As the voice of the Holy Spirit, speaking directly to our hearts as our comforter and guide, or indirectly through the written word, or by our religious teachers, for when their instructions coincide with the word of God, God himself speaks through and by them. Hence, 2d, we may regard this word as the voice of our teachers. They speak; we

hear their word; but the word they speak is the word of God; it comes from him, though spoken by our religious teachers. The voice we hear is theirs; the word they utter is God's; this is the voice or word behind us. In one sense it is God's voice; in another, and as we hear it, it is the voice of our teachers, including every intimation of the will of God.

As to the direction of this word—behind us—some explain it as an allusion to the practice of shepherds going behind their flocks, or of nurses behind their children, to observe their motions and direct them in the right way. But the proper place of teachers is before the people, as it is said—Thine eyes shall see thy teachers—they shall be before you, leading you in the right way—and thine ears shall hear a word behind thee, saying—This is the way, walk ye in it, *when ye turn to the right hand, and when ye turn to the left.* Your teachers shall be before you, where you may see them; they will point out to you **THE RIGHT WAY**, and when you turn aside to the right or to the left, and thus *turn your back to your teachers*, then you shall hear their **WARNING VOICE** calling after you to return, and saying—This, this is the way, walk ye in it. “The voice is heard behind them because they have departed from the right way, with their backs to their teachers, and its meaning is—This is the way which you have left, come back to it.” (*See Alexander on Isaiah*).

Now by nature we are all out of the right way, we are all in the wrong way, with our backs turned to God and his messengers; and there is a *voice behind us*, crying after us, *warning us of danger*, pointing out the *right way*, and calling us to enter it. To every man who hears the Gospel, it may be said—And thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Go where he will, God's word is crying after him and saying—*This is the way, walk in it.* From infancy to old age, this word is in his ears, and he must hear it. No matter where he goes, he must hear *this word behind him*, following him through every lane of life—*This is the way, walk in it.*

Here two things claim attention; first, **THE WAY**; and second, **THE CALL TO WALK IN IT**:

I. First, *The Way*. This is the way; what is it? As here used, it means the right way, the way of duty. It has regard to practice, to obedience; and this way is the way of God's commandments—it is obedience to his requirements. And as all acceptable obedience must spring from a right state of heart, it of course implies faith as well as

practice, belief of the truth as well as obedience to it; for there can be no obedience where there is no faith. Hence, we may take the word in a very comprehensive sense, as not only the course of life, but as the way to heaven, the way to eternal life, the way to endless blessedness; and this, of necessity, includes the whole manner of life—the state of the heart as well as the outward conduct—how we believe and how we act—principles and operation—how to live, that we may live forever. It is the way of salvation—the way to life eternal. We are journeying to the grave; beyond it is an immortal state—heaven and hell—and this question comes to us all, and addresses every heart, *What is the way to heaven?* This is just what we want to know—the way to heaven, and what is it?

1. The way to heaven is *not by sincere obedience*. The Jews might render sincere obedience to the ceremonial law; and yet this would not save them without faith in the Messiah who was promised and typified in every sacrifice of that law. That law is now done away, and do any hope to be saved by sincere obedience? Sincere obedience to what? Not to the ceremonial law, for that is abolished; not to the moral law, for that requires perfection; not to the gospel, for that requires faith. What then? Do they say sincere obedience to the will of God? But that includes both the law and the gospel; and the fatal objection to this way to heaven is, that no one can tell just what it is—no one can tell just what is to be obeyed, nor just how much obedience is required. If it is left for each one to decide for himself, one will fix on one degree of obedience, and one on another, and there will be as many ways to heaven as there are individuals, and heaven will have as many different songs as it has inhabitants! But *sincere obedience* is not the way to heaven; they who would be saved by their obedience, must render a *perfect and constant* obedience as well as *sincere*; for he that offends in one point, no matter whether sincere or not, is guilty of all. (James 2: 10). One murder will hang a man; one sin will ruin the soul; for it is written: The soul that sinneth—sinneth once—shall die; and cursed is every one that continueth not in all things which are written in the book of the law to do them. (Eze. 18: 20. Gal. 3: 10).

2. Again, the way to heaven is *not by repentance alone*. True repentance is never alone; it is always accompanied by faith. Just so true faith is never alone; it is always accompanied by repentance. These always go together; faith first, and repentance as an evidence and fruit of it. But some have a notion that any and every kind of sorrow for sin is repentance; and that all that is required of them, in

order to forgiveness and salvation, is that they be sorry for what they have done. This, they think, will make amends and open to them the gate of heaven. But sorrow for the deed does not mend the broken pitcher, nor gather up the spilled water. Sorrow for murder does not restore the dead man to life, nor mend the broken law, nor deliver from the penalty. Neither does sorrow for sin make atonement for it, nor restore to the divine favor. It does not honor the violated law, nor satisfy offended justice. More is needed; there must be some other way to heaven, or its gates can never be open to sinners. There must be repentance, but there must be more; the way is not by repentance alone, for genuine repentance is never alone; and even if it were, or could be, the justice of God would forbid the forgiveness of sins on the ground of bare repentance. To build a hope of heaven on repentance alone, is to build on the sand. And that repentance on which many depend, is but the sorrow of the world which worketh death, or the sorrow of Judas which ends in despair.

3. Again, the way to heaven is *not by religious duties alone*. Here again we might say—though many things are required and should be done—yet there is and can be no *religious* duties, no duties rightly done, without faith in Jesus Christ. This is the first duty, and till this is done, all is wrong; what is not of faith is sin. (Rom. 14: 23. Titus 1: 15, 16). It may be right in form, as to the external act; but it is sinful in its nature, flowing from or tainted by the corruption within. From the abundance of the heart the mouth speaketh; our corrupt hearts render everything we do corrupt; so that they that are in the flesh, unrenewed, cannot please God. (Matt. 12: 34. Rom. 8: 8). What then is the value of religious duties, while the heart is wrong? How can such duties entitle us to heaven, or fit us for it? They may be required; they should be done; but there is and can be no merit in them. Yet some make the gospel a kind of *law*; we cannot be saved by the moral law, but the gospel is a kind of new law, and we must be saved by obedience to it. It requires faith and repentance, and a holy life; and we must obey it, and thus work out our salvation. It is true the gospel is to be obeyed; it is true that we are to work out our salvation with fear and trembling, and the reason is, because it is God who worketh in us to will and to do. (Phil. 2: 12, 13). We need his grace. Our hearts must be renewed, our natures changed, and those religious duties which are done in our own strength, are of no value as a ground of hope. We can place no reliance upon them. Jesus Christ will be everything to us, or he will be nothing; and these very duties which the gospel requires, are the fruits of his Spirit.



Faith is his gift, repentance is his gift, a holy life is the effects of his grace; and to make religious duties, or evangelical obedience, the condition of salvation, is to make that a condition which can have no existence without the preventing, the regenerating and sanctifying grace of God. Hence, Paul declares—By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. 2: 1–10. Titus 3: 4–8).

4. Hence, the way to heaven is *not by works*, but *by faith in Jesus Christ*. It is not by works in any sense. It is not by works as acts of obedience to the moral law; for by the deeds of the law shall no flesh be justified. (Róm. 3: 20). It is not by the works as acts of obedience to the gospel, for these acts are fruits of grace, and there is no merit in them. It is *not as our act*, nor as an act of obedience in any sense, that faith justifies. It is but the hand or instrument by which we receive Jesus Christ as he is offered to us in the gospel; and what merit is there in the hand which receives a gift? So neither is there any merit in our faith, nor in any of our acts of obedience. They are but the fruits of that grace which renews our hearts, unites us to Christ, and makes us new creatures in Christ Jesus. The merit is in him, not in us; all the merit is in him, and it is his righteousness which justifies us. Our help was laid on him; on him our sins were laid; he took our place, he obeyed the law in our stead, he endured its penalty, he made an atonement, satisfied the justice of God, wrought out an everlasting righteousness, and when we receive him as our Savior, he becomes the Lord our righteousness; our sins are forgiven, his righteousness is set to our account, and thus, as he was made sin for us, so we are made the righteousness of God in him; we are delivered from condemnation and made heirs of eternal glory. This is the way to heaven: Jesus Christ is the way—Christ crucified—Christ risen, ascended and glorified. This is the word, sinner, which you hear behind you, as you walk in the broad way to death; this is the word which cries, Behold the Lamb of God! This is the word which says, This is the way! Jesus Christ is the way, and you must walk in this way or perish in your sins!

II. Let us attend to *the call to walk in this way*—the way to heaven; and here we may notice three things:

1. *What the call is*, or what it is to walk in this way. It is not continuing in sin; it is not keeping our backs on our teachers and walking on in the broad way; it is not only striving to enter in at the straight

gate, but actually entering in, and walking in the straight and narrow way which leads unto life. (Matt. 7: 13, 14).

More particularly, to walk in this way is *not to work out a righteousness of our own*, for this we can never do. Some make the attempt, and refuse to submit unto the righteousness of God. (Rom. 10: 3-5) But the attempt is vain. All our righteousnesses are as filthy rags. (Isa. 64: 6). God accepts of sinners only on the ground of a perfect righteousness. That has been wrought out for us by Jesus Christ; and hence we are not called upon to work out a righteousness of our own. If we were, none could be saved—all must perish, for all have sinned.

Again, walking in this way is *not doing as well as we can, and trusting in Jesus Christ for the rest*. That is, mingling our works with Christ's righteousness; it is being our own savior as far as we can, and calling in Christ Jesus only to help out our deficiency. There is no such thing in the gospel. Jesus Christ is everything or nothing in the matter of salvation; to every one who is saved he is *all in all*. The language of every redeemed sinner is—None but Jesus, none but Jesus. The fact is, no man does as well as he can; every man feels that he might have done better in a thousand instances; and even if all men did just as well as they could, they would fall infinitely short of perfect obedience to God's holy law; and that failure—failure in one point—failure but once—would doom them to endless ruin. From that ruin none can deliver, but he who has in the sinner's stead rendered a perfect *obedience* to the law, and in his stead endured the *penalty*, when he *bore our sins* in his own body on the tree. (1 Pet. 2: 24). And this he did, not to make up for a deficient obedience on our part—for obedience we have none—but that he might bear the *whole weight of our salvation*. The whole weight of the curse fell on him, that he might deliver us wholly from the curse—that he alone might deliver us from the guilt, the power, and the pollution of sin. He exhausted the penalty, that he might save us from it, and so save us from our sins.

Hence, to walk in this way, implies *an entire renunciation of self*—a full and entire surrender of all self-reliance and self-confidence—a complete relinquishment of every other dependence, and a *hearty acceptance of*, and an *affectionate reliance upon Jesus Christ*, and upon him alone, for salvation. In a word, to walk in this way is to believe in Jesus Christ unto salvation; it is to have faith in him, to trust in him, to rely upon him; it is to have faith, to live by faith, and to walk by faith. "And faith is more than a mere assent to the word of God.

It takes in this, but it takes in more. It is described by coming to Jesus for help, looking to him for relief, flying to him for refuge, resting on him for support, and feeding on him as on heavenly bread. All this supposes not only credit given to his word by the understanding, but a full reliance of the heart upon him to fulfil his word. The exercise of faith lies chiefly in the heart—with the heart man believeth unto righteousness. (Rom. 10: 10). Thus faith is not a mere credit given to the word of Jesus, but a heart-trust reposed in him; it is the reliance of the heart upon Jesus Christ—the resting of the whole weight of our souls' affairs on him; and, therefore, called believing on him." (*Berridge*). "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." And this is the way to heaven; this is what is meant by this call as addressed to you, sinner: it is to believe in Jesus Christ, it is to come to him for life and rest your immortal interests upon him. Believe, and then obey. This is the way, walk ye in it.

2. The *reason of the call*, or *why* we should walk in this way. We have seen *what* it is; it is to believe in Jesus Christ and follow him. Now *why* should we walk in this way? Many reasons might be given; I can name only a few of them, nor can I dwell on these. You must think of them, and add such as your own heart suggests to you.

In the first place, *it is the only way*. There is just this one way to heaven, and no other. Ever since the fall of Adam there has been just this one way to heaven; and there never will be any other. Jesus Christ is the way; and his is the only name under heaven given among men whereby we must be saved. (Acts 4: 12). We *must* be saved by him, if saved at all. If you ever expect to go to heaven, you *must come to Christ*; if you ever expect to be saved, you *MUST* walk in this way. There is no other way to the celestial city; there never has been; there never will be. This is the only way—this is one reason.

And here is another reason: it is *a safe way*, perfectly safe. Every dangerous point in it is securely guarded, every crook and turn already marked out, a safe conduct from the Captain of salvation is furnished, sentinels are posted all along its course, crying—This is the way, this is the way, walk ye in it! So it is a safe way.

Hence, it is *a sure way*, just as sure as it is safe. No one ever walked in this way and perished at last. No one ever will. They who walk in this way shall certainly reach the end of their journey; they shall enter through the gate into the city. The way is sure. Jesus Christ will never let any one of those perish who believe in him.

He gives them eternal life, and they shall never perish. He will never leave nor forsake them. (John 10: 27-30. Heb. 13: 5).

Hence, the way is *pleasant*, as well as safe and sure. It leads to peace and happiness here, as well as to heaven and glory hereafter. For wisdom's ways are ways of pleasantness, and all her paths are peace. It is a pleasant, peaceful way. (Prov. 3: 17, and 24: 13, 14).

Besides, *every other way ends in death*; every other way is "dark and leads to hell!" There are many ways to the pit, and they who walk in them, are sure to reach it. There is only one way to heaven; it lies by the cross; it is by faith in the Son of God. This is the way, walk ye in it. You are in the way to death; you must turn or die! Come, look to Christ, and live. This is the way, walk ye in it.

3. Thus you see *why* you should walk in this way, as well as *what* it is to walk in it. Now, in the third place, look at *the call itself*, and you will see that it deserves your serious regard.

For it is *personal*; it comes to YOU—it enters *your ears*—it is for yourself; hence, you should regard it!

And it is *timely*; it comes just when you need it—just as you begin to go astray, just as you turn to the right hand or to the left; it cries after you; you hear it behind you, before you are beyond the reach of the voice. It enters your ears; it calls on you to turn before it is too late, Turn ye, turn ye, for why will ye die? It is a timely call, sinner, timely; listen to it, before it is too late! Turn and live. (Eze. 33: 11).

And it is *earnest*, as well as timely; it is earnest. It sounds aloud; your ears hear it; you have often heard it. To-day you hear it again. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. (Prov. 8: 4, 5).

And this call is *present and constant*. It is ever in our ears. Day after day our ears hear it; it follows us from the cradle to the grave. It is the first sound that falls on the infant's ear; it is the last that is heard by the dying sinner. It comes to us from the pulpit; it comes from our Bible; it is the language of every pain we feel, and of every groan we utter; it is the voice that comes from every sick-bed, from every coffin, and from every grave. The voice of Providence, as well as the voice of inspiration, utters the same significant language—words as full of admonition as they are of invitation and entreaty—This is the way, walk ye in it! A present, pressing and constant call.

But soon *the call shall cease!* The day is hastening, when the ear shall hear this sound no more! Death will close it to the word which now enters it; the grave will close over it, and all is silence then! All

is still—no calls to repentance—no invitations of mercy; there is no work, nor knowledge, nor wisdom in the grave, whither thou goest! (Eccl. 8 : 10). To-day, sinner, to-day listen to the heavenly call; to-day listen to the voice which points you to the cross, and says—This is the way, walk ye in it! To-day listen to the word of warning, to the voice of invitation and entreaty; to-day flee to Jesus and enter the path which leads to heaven!

God calls you now, and waits to be gracious. But soon he will say, Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. (Prov. 1 : 24–33). I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14 : 6. Heb. 10 : 19–22).

W. J. M.

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## OLD TIMES.

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The paper of Dr. Breckinridge on the proposed Commentary, and in reference to the part taken by Dr. Hodge on that subject, has revived the memory of old times. As to the merits of the parts which these two gentlemen have acted in the past history of the Presbyterian Church, there is not much of a balance to be struck on either side. When the whole field of past operations is surveyed, there is not the slightest ground for the one to speak twittingly of the other. Each one did his work in his own way, and according to his own idiosyncrasies and antecedents. The one was at home on the floor of ecclesiastical debates, and ever ready and determined in ecclesiastical action, while the other was equally prompt and equally able in those great

papers which issued in the pages of the *Biblical Repertory*. They prepared multitudes to take the stand which they afterwards did. Princeton, it is true, was then thought by many of her friends to lag too far in the rear—to be too slow and undeterminate in her action. The students of the present day know nothing of the stirring scenes of those ever memorable times. But the providence of God is ever wonderful and wise. While some of us were almost ready to charge her with want of fidelity to truth and righteousness, she was silently but surely preparing much of that artillery, by which the battle was ultimately fought and won. Her students were taught with all fidelity. The new divinity was exposed in all its errors, its egregious pretensions, and not less egregious misrepresentations, so that many a student who came to dispute, soon learned to hesitate, and then to adopt the truth.

There were two great powers in New England at that day, whose influence over theological students, and others no doubt, was well nigh without bounds. The one was Prof. Stuart, of Andover, and the other the *Christian Spectator*, of New Haven. Prof. S. had long deserved well of the friends of Hebrew literature. He had long been, as was supposed, the head of oriental learning in this country. He had gained renown in the Unitarian controversy, and was therefore regarded as a champion of orthodoxy. He was ardent, impulsive and positive. He had learning, abilities and prestige sufficient to render him, in the estimation of the student, the very Corypheus of all things Biblical and Theological. This gentleman was active and influential in spreading the fame of the New Divinity. But just about the time in which the Andover and New Haven camps were in the highest expectancy of success, Prof. Hodge, of Princeton, cast a few unanticipated broadsides into them, from which they never recovered. From that day, the name and fame of both Prof. Stuart and the *Christian Spectator*, as great theological authorities, began to wane. The masterly exposure which Prof. H. made of Prof. S.'s misrepresentations and ignorance of the true doctrines of Presbyterianism—his correction even of his false translations of Latin Theology—his clear putting of the doctrine of imputation, overthrowing at once and irrecoverably his dogmatic charges against Old School Theology, opened the eyes of many students of Divinity, and gained great strength for the Old School cause. From this time, it became clear to many that the might of the theological power was at Princeton, and not at Andover or New Haven. Theologically speaking, the *Spectator* now began its decline and fall, and even Prof. Stuart began to see that it was best to

know something of great and important subjects, before men begin to write about them. About this time, too, Dr. Cox undertook to face the fire of the *Repertory* at home, and upon its own ground. The students of that day will remember his marvelous letter to that journal. Of all the letters, sermons, *et omnia, et alia*, of Dr. Cox, published anterior to 1831, this letter was probably the most Dr. Coxy of them all. It was professedly upon the compact subject of theology, where logic close and clear, and where Scripture full and appropriate might have been expected to do the main service in the onset. But the Doctor leaped off at once from matters terrene and common to men, and went off into the skies, whizzing, flashing and exploding, like meteors rejoicing in the exuberance of their power. But though we look upon the soarings of Dr. Cox as altogether prodigious, inimitable, and even admirable in their way, and though done with a will, an ease, and a power which render even their untranslatable queerness as natural as the motions of a child, yet it is hardly fitting to attack substantial armies with troops of balloons. It is not wise to expose oneself to be shot upon the wing. Careering aloft, on pinions strong, proud and defiant, he fell by the hand of an archer who has often set escape at defiance.

But to drop these figures; when Hodge was done with the Doctor's letter, the rhetoric was still there, as the body is when the soul is gone. These were the times in which the *Repertory* showed its might. Its quarterly appearance was looked for with the greatest eagerness by the students at Princeton, and no doubt by many others. It contained great papers in those days, which not only served to settle some of the great questions then in dispute, but which will, in times to come, continue to be regarded as among the ablest and clearest statements of orthodoxy of the nineteenth century. Hence, Princeton became so odious among so many New School men of the East. Her theology was antiquated and ready to vanish away. It was worthy of the dark ages, and he who supported it knew nothing of the light and progress of the age then passing. But it was easier to ridicule Princeton than to meet her in argument; and so far as we remember the general and particular conflicts of those times, the victory came to be sought, after a while, not so much by any boasted argumentative superiority, as by the arms of ridicule and misrepresentation. Neither strength, courage nor promptitude was wanting at Princeton on this her own great and appropriate field of conflict. And now that the dust and smoke of the battle field have passed away, it may well be questioned whether the very mood in which Princeton remained for a time, and which

some of us then blamed, was not the very one which permitted her to do her own great work, in that warfare, in the most successful style. Had she leaped with ready haste into the earliest and hottest ecclesiastical conflicts of the times, she might have been totally unfitted to do that cool, that able, and essential work which fell to her honored lot. It is to be remembered and considered, that the public sentiment of our church was at that time, to a great extent, of a hesitative and undecided nature. To men in this condition, the very hesitancy and caution manifested at Princeton, prepared many, no doubt, the better to listen to her counsels, and to study her defences of truth and her exposures of error. It was Princeton especially, that shattered the ramparts and broke the prestige of some of New England's proudest leaders—that saved us many ministers, many churches, many students and many other things which went to make up the sum total of those advantages which inured to the Old School cause. That all persons and parties did their duties without fail or fault, would be to look for perfection where it is never found. We see now but through a glass darkly.

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### AM I A GROWING CHRISTIAN?—NO. 1.

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There are two questions of incalculable moment, which ought to engage the serious and prayerful consideration of every individual. The first is—"Am I a *Christian*?" The second is—"Am I a *growing* Christian?" The former we took occasion to discuss in five consecutive numbers of the first volume of the *EXPOSITOR*; to the latter we propose now to invite the attention of our readers.

I. We begin by remarking, that the Scripture view of the Christian life is—that it is *progressive*. Regeneration is the commencement of spiritual life; but the change from sinfulness to holiness, though radical, is not complete. It breaks the dominion of sin, but it does not destroy sin. It sheds light upon the mind; but it does not impart perfect illumination. Paul said to believers—"Sin shall not have dominion over you;" and yet he said of himself—"When I would do good, evil is present with me." (Rom. 6: 14, and 7: 21). He said—"Ye were sometime darkness, but now are ye light in the Lord;" and yet he said—"We see through a glass darkly." (Eph. 5: 8, and 1 Cor.



15: 12). James said—"In many things we offend all." (Ch. 3: 2). The unregenerate are blind and perverse; the regenerate are enlightened and obedient. But their illumination and their sanctification are imperfect; and so, consequently, are their knowledge and obedience. Therefore Peter exhorts—"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18). And again—"As new born babes desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 2). The Psalmist, describing the righteous, says—"They go from strength to strength;" and Paul says—"We are changed into the same image, from glory to glory." (Ps. 84: 7, and 2 Cor. 3: 18). The apostle complains of the Hebrew Christians, that they had made little progress in the spiritual life—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5: 12). The young Christian, though spiritually alive, is but a babe in Christ, very imperfect in his knowledge of Divine things, and in his Christian graces. He has received a life, which, like natural life, is to be protected, nourished and perfected by the use of means, by much pains-taking and by prayer.

II. Though Christian life is designed to be *progressive*, it is not in fact always, in all cases, *progressing*. It may, and often does become stationary, or sickly, gaining nothing, and even losing some of its strength; and in multitudes of instances the progress, though real, is far too slow. The views of Divine truth, which were clear and delightful, become obscure and comparatively uninteresting; and the zeal that was fervent, subsides almost into indifference. In the epistle directed by our Lord to the church at Ephesus, there are both commendation and reproof. The commendation is very high—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Few churches and few individual christians in our day, we fear, could justly receive commendation so high; and yet this commendation is accompanied with reproof—"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2: 1-5). The people here addressed were true Christians; but instead of progressing,

they had really retrograded—lost the tenderness and fervor of their first love—fallen from the elevation they had attained, and were now in danger of receiving chastisement. That true disciples may sadly backslide, is certain. How feeble spiritual life may become, or how long it may continue in a feeble, sickly condition, the Scriptures do not enable us to determine. Only we are assured, in regard to the truly regenerate, that “they shall never perish.” (John 10: 28).

III. There are many cogent reasons why every Christian should earnestly desire and seek to be a *growing* Christian. Let us consider a few of those reasons:

1. It is the duty of every human being, especially of every Christian, to be entirely free from sin. “But as he which hath called you is holy, so be ye holy in all manner of conversation.” (1 Pet. 1: 15). “Follow holiness.” (Heb. 12: 14). To be satisfied with imperfect sanctification and obedience, is to be willing to live in some degree of sin, which state of mind is sinful. Hence the exhortation of Paul—“Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” (2 Cor. 7: 1).

2. True religion, in its very nature, inspires the desire of perfect holiness. Therefore our Savior, giving the leading characteristics of the pious, said—“Blessed are they which do hunger and thirst after righteousness.” (Math. 5: 6). They desire righteousness—perfect conformity to the law of God, as one who is hungry or thirsty, desires food and drink. This desire was expressed by the Psalmist, when he prayed—“Create in me a clean heart, O God; and renew a right spirit within me.” (Ps. 51: 10). And again—“Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” (Ps. 139: 23, 24). If, then, a professing Christian is satisfied with his present attainments in holiness, he certainly lacks one of the most important evidences of regeneration. The earnest desire to grow in grace, is one of the safest and surest evidences of the new birth; and where this desire exists, there must be progress. For when our Lord pronounces those blessed, who hunger and thirst after righteousness; he appends the promise—“for they shall be filled”—their desire, which comes from the Holy Spirit, shall be gratified.

3. Our happiness depends very largely upon our being growing Christians. For, in the first place, the evidence that we are the children of God, is the conscious exercise of the Christian graces; and this consciousness is clear and distinct, in proportion to the strength

of those graces. There have been times, Christian reader, when, if the question had been asked by your Savior—"Lovest thou me?"—you could have answered unhesitatingly—"Lord, thou knowest that I love thee." And it is probable, there have been times, when you would have been obliged to answer doubtfully. It was when your love was fervent, that your answer would have been decided. Our graces are in lively exercise, when they are in a growing state; and then we can say with confidence—"Abba, Father." When not growing, they are feeble or sickly; and then it becomes difficult to distinguish them from other feelings, and our minds are filled with doubts. But nothing is calculated to impart sweeter peace or more exalted joy, than the undoubting assurance, that we are the children of God. For, "if children, then heirs—heirs of God and joint-heirs with Christ." If children, then may we indeed "rejoice in hope of the glory of God," and triumphantly adopt the language of the Apostle—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. (Rom. 8: 16-19).

In the second place, there is true happiness in the exercise of every Christian grace, and, of course, happiness in proportion to the strength of each grace. What Christian has not known the luxury of doing good under the promptings of love—love to God and to men? What Christian has not known the peace of mind, which flows from the exercise of strong faith? "Let not your heart be troubled: ye believe in God, believe also in me." Who ever, in the exercise of Christian meekness, returned good for evil, without an inward joy worth treasures of gold? What power there is in Christian hope to lighten the burdens and relieve the sorrows of life, and to fill the heart with "joy unspeakable and full of glory!" Then to grow in grace, is to grow in bliss; to retrograde is to lose the peace and joy in the Holy Ghost, which are fruits of piety.

In the third place, the growing Christian not only finds elevated enjoyment in the healthy exercise of all the Christian graces; but the strength of those graces enables him easily to resist temptation and overcome the world, and renders the discharge of every duty pleasant. It requires no argument to prove, that the struggle in temptation severe in proportion to the feebleness of the graces; and that it is when faith is weak and the heart cold, that professing Christians neglect duty and go astray. Peter would not have denied his Lord, if he had not first "followed him afar off." Hence the apostolic exhortation—"Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." But when duty is neglected,

or slightly performed, and when we fall into sin; then is our peace impaired or destroyed. And let it not be forgotten, that one sin, committed in a backslidden state, may mar the enjoyments of all our succeeding years. Therefore Peter exhorts Christians to grow in grace, lest being led away with the errors of the wicked, they fall from their steadfastness. (2 Pet. 3: 17, 18).

If, then, we would enjoy uninterrupted peace of mind, and be able to "rejoice evermore;" let us see to it that we are *growing* Christians. The backslidden Christian, never very happy, is always in danger of being very wretched. He has piety enough to prevent him from enjoying "the pleasures of sin;" not enough to prevent him from desiring them. He has too much piety to live comfortably in the neglect of duty; not enough to make the discharge of duty pleasant. He has too much piety to feel that this world is his home and his portion; not enough to assure him of a portion in God and a home in heaven. He has too much piety not to see the hand of God in his troubles; not enough to "rejoice in tribulation." He has too much piety to neglect prayer habitually; not enough to feel, that it is good to draw nigh to God, or to expect his prayers to be answered. And when troubles come, instead of the supports of religion, he has the lashings of conscience, and gloomy doubts and fears.

4. Our *usefulness*, no less than our happiness, depends upon our being growing Christians. He who does not earnestly desire to live to the glory of his Savior, and to advance his kingdom among men, ought not to pretend to be a Christian. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 14). "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." (2 Cor. 5: 15). "Ye are bought with a price," is the reason assigned why we should glorify God in body and spirit, which are God's. (1 Cor. 6: 20).

Now, the usefulness of every Christian depends on the performance of good works. "Ye are the light of the world—let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Math. 5: 14–16). In doing good works there are several things to be considered, viz:

1st. The avoidance of all evil works. Every wrong act performed by a professing Christian, if it be known, does injury to men, and is dishonoring to God. No one needs to be told to what extent impenitent persons are hardened by the sins of professors of religion. There is no cause which operates so effectually to turn the edge of the

sword of the Spirit, and to render the preaching of the Gospel of none-effect. To all inconsistent professors Paul's severe language to the Jews is applicable—"For the name of God is blasphemed among the Gentiles, through you." Hence the unspeakable importance of the exhortation of Paul—"That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." (Phil. 2 : 15, 16).

2d. We are to consider the amount of good works done. Most unconverted men, under the promptings of natural affection, conscience and other feelings, perform some works, which, as to the external acts, are good. The Christian should be distinguished by the *abundance* of his good works. "Herein is my Father glorified," said Jesus, "that ye bear much fruit, so shall ye be my disciples." (John 15 : 8). Dorcas was "full of good works and alms deeds which she did." (Acts 9 : 36). Cornelius "gave much alms to the people, and prayed to God always." (Acts 10 : 2). Paul would have Christians "ready to every good work." (Tit. 3 : 1). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." (Eph. 2 : 10). *Selfdenial* is one of the conditions on which we are acknowledged by Christ as his disciples—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9 : 23) The standard of good works is thus given by Paul: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." And again—"Always abounding in the work of the Lord" (1 Cor. 10 : 31, and 15 : 58). Christian usefulness, then, requires that the disciples of Christ not only do *some* good works, but that they be *distinguished* for the number and importance of their works—that it be seen, that they deny themselves in order to do good—that they be "rich in good works." Need we undertake to prove that our light can shine, and we can reach the Scriptural standard of usefulness in doing good works, only as we are growing Christians?

3d. Christian usefulness depends greatly on *the spirit* with which good works are done. "If any man have not the spirit of Christ, he is none of his." The effect of a parental reproof depends not only on the justness of it, and on the words uttered, but on the spirit with which it is given. The same is true of instructions and exhortations to children. We have heard many a reproof, which simply irritated and hardened the child. Many a truth is taught by parents, and many an exhortation given, which is powerless, because it evidently comes from

a cold heart, and is destitute of the unction of the christian spirit. The effect of a prayer or a sermon depends almost as much upon the tender earnestness of the speaker, as upon the sentiments uttered. "In meekness instructing those that oppose themselves"—not only instructing them, but doing it with the right spirit. (2 Tim. 2 : 25). Religion has its seat in the affections. Therefore religious duties must be performed with feeling—"fervent in spirit," is the inspired direction. We do not wonder that Paul's preaching was attended with great results, when we learn, that he was accustomed "to warn every one night and day with tears." (Acts 20 : 31). There was something peculiarly impressive in the spirit of our Lord, when the people "wondered at the gracious words which proceeded out of his mouth." (Luke 4 : 22).

Here we discover one great cause of the lack of success in doing good, both amongst ministers of the Gospel and amongst private Christians. The state of religion in their hearts is low. Their graces are weak and sickly. Their conversation, their prayers, their preaching, their exhortations, are powerless, because they are cold and formal,—demonstrating to those they address, that they are uttering sentiments they do not feel: or because they are harsh, censorious, denunciatory—proving that the Gospel has had but little effect in sanctifying their spirits. None but growing Christians can exhibit the spirit of Christ in the discharge of their duties—in the performance of good works.

But the right spirit is not only necessary, in order that men may feel its power, but that the blessing of God may attend our labors. "I would thou wert cold or hot." This is the language of Christ to the Laodiceans, and to all who are "lukewarm."

"For God abhors the sacrifice  
Where not the heart is found."

5. We are constantly drawing nearer to eternity; and, therefore, it is of the utmost importance that we be ripening for heaven. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light." (Rom. 13 : 11, 12). We know not how soon we are to be called hence. How important, then, that we heed the exhortation—"Be ye also ready." Reader, are you a *Christian*? Are you a *growing* Christian? What progress have you made, since you ventured to regard yourself as a child of God? Are your graces now in a healthy, growing state?

## VISIT TO THE CHURCH AT WILLOW CREEK.

We had the pleasure, a few weeks since, of officiating, in connection with other brethren, in installing Rev. Thos. H. Smith, as pastor of Willow Creek Church. The occasion was one of special interest to us, inasmuch as the pastor elect made a profession of religion under our ministry, whilst we were pastor of the Central Church, Cincinnati.

This church, situated a few miles from Belvidere, is composed almost exclusively of Scotch. There are perhaps, one hundred families connected with the congregation, forming a very prosperous community. They have recently enlarged their house of worship; and, if we may judge from the numbers in attendance on the occasion just mentioned, it is scarcely large enough now. We remained over the Sabbath, and preached with much pleasure to very attentive and solemn audiences. Twenty were admitted to full membership, on profession of faith, and ten by letter. This addition, including some ten at a preceding meeting, affords great encouragement of Bro. Smith, in the beginning of his labors in his new field.

There were some things about this church, that exceedingly interested us. In the first place, we observed, in the congregation, a fair proportion of aged people—a rare sight in the Northwest. Our population is composed almost exclusively of the middle-aged and the young, who have left the homes of their childhood, and pushed out into this new country to make their fortunes; whilst their parents, for the most part, have remained behind. But in this congregation we saw at once three generations—the grandfathers and grandmothers having come to the new world with their children and grandchildren.

We observed, too, that the people came to the house of God in *families*—showing that the young have been trained, after the manner of the old-fashioned Scotch Presbyterians, to habitual attendance upon the house of God. Whatever other instruction Scotch Presbyterians give their children, the Bible and the Shorter Catechism are never forgotten; and they grow up under this influence, which makes it a matter of course with them to attend upon the public ministrations of God's word. And the serious attention of the young, as well as the old, during public service, gave pleasing evidence, that there was

something more than form in their worship. We were particularly gratified to observe, that when the Lord's Supper was administered, not one person left the house; nor did we observe any signs of impatience at the length of the service.

We could not but observe, too, that none seemed to go to church to make a display. Almost all the families are "well to do in the world," and some of them wealthy; yet all came to church in their *farm wagons*; and their dress was plain and neat. No one seemed to have come to church to be seen. There appeared to be comparatively little concern about the *latest fashions*.

We have seldom preached the word with more pleasure, or with more confidence, that it was not preached in vain. We should rejoice to see, through our country, more of that family training, that reverence for the house of God, and that simplicity, which so much interested us in the Willow Creek Church.



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"YE MUST BE BORN AGAIN."—(JOHN 3: 7).

SUBSTANCE OF A SERMON.

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Two things it is of infinite importance for every man to know, viz: what he is by nature and practice, and what he must become by grace. The provisions of divine grace can never be appreciated, until the consequences of the fall of man are understood. Every man must know what sin *has made* him, that he may know what grace *must make* him.

These two important points are distinctly presented in the conversation between our Lord and Nicodemus. The word *flesh* indicates what we are; the word *spirit* teaches what we must be. By the natural birth we are flesh; by the new birth we become spirit. The words *flesh* and *spirit*, used as expressive of moral character, signify *depravity* and *holiness*. To walk after the flesh, is to be wicked; to walk after the Spirit, is to be righteous. (Rom. 8: 1). The works of the flesh and the fruits of the Spirit are placed in striking contrast by the apostle Paul. (Gal. 5: 16-26).

To be born again, then, is to be changed from flesh to spirit—from sinfulness to holiness. This is indicated by the use of *water*, as explanatory of it. Nicodemus did not understand what our Lord meant by being born again. He explains by referring to the religious

use of water, as the emblem of purification. "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," &c. (Ezek. 36: 25). To be born of water and the Spirit, is to experience that change by the influence of the Holy Spirit, of which water is the appropriate emblem. There is no sufficient reason to suppose, that our Lord referred particularly to Christian baptism, which at that time was not instituted. He was explaining to a Jewish teacher the nature of the new birth; and he illustrated it by reference to the well known religious use of water.

That such is the nature of the new birth, is perfectly clear from the effects which follow. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (1 John 3: 9). Again—"Whosoever is born of God overcometh the world." (1 John 5: 4). The new birth delivers from sin, and leads to holy living; therefore it is a change from sinfulness to holiness.

This change is everywhere ascribed to the efficient agency of the Holy Spirit, and is effected ordinarily, though not uniformly, *through the truth*. "Of his own will begat he us with his word of truth." (James 1: 18). God begat us, but he did it with his truth. Our Savior prayed—"Sanctify them through thy truth; thy word is truth." (John 17: 17). But there are many cases in which the instrumentality of the truth cannot be employed, as in the cases of those dying in infancy. God works by means, where means are accessible; but he has not confined himself to means. His general law is, that men shall gain their bread by the sweat of the face; but when he led his people into the wilderness, where they could not obtain food in the ordinary way, he fed them with manna. So does he sanctify men through the truth, when the truth is accessible; but if he calls an infant from this world, before it is capable of understanding the truth, he can sanctify it without means. John Baptist was regenerated in early infancy.

With these explanations we proceed to consider *the necessity of being born again*. In the most impressive manner our Lord asserts the necessity. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The necessity is absolute; and the change is of infinite moment. Without it no one can be a true subject of God's kingdom, discharging the duties and enjoying the blessings thereof, either here or hereafter. Several considerations exhibit the necessity in a clear light.



1. God claims and will enforce obedience to his law. The obedience he requires is neither merely *external*, nor at all *servile*. It is the obedience of the affections, as well of the intellect and the conscience. “Love is the fulfilling of the law”—love supreme to God, and equal love to men. “Solomon, my son,” said David, when resigning the kingdom into his son’s hands, “know thou the God of thy fathers, and serve him with a perfect heart and a willing mind.” “If there be first a willing mind, it is accepted according to what a man hath,” &c. Such is the nature and such the requirements of that law, which is “holy, and just, and good.” Well might the Psalmist say—“Thy commandment is exceeding broad.” In many ways God presses the claims of his law upon us, and shows his purpose to enforce them.

“Verily I say unto you,” said Jesus Christ, “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). The law is more firmly established, than the heavens and the earth; and, therefore, its claims will most assuredly be enforced.

God renews his claims by the preaching of the gospel, as often as we hear it. The gospel calls men to repentance, because they have broken the law; and it calls on them to cease breaking it, and to return to obedience. It comes not to abolish the law, or to abate its claims, but to offer forgiveness for past sins, and grace to enable us to obey—“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Rom. 8: 4). The gospel goes forth as a witness for God—“And the gospel of the kingdom shall be preached in all the world for a witness unto all nations.” And when the disciples went through the towns and cities of Judea, preaching the kingdom of God, they were directed to shake the dust from their feet as a witness against those who would not receive them. Whenever we hear the gospel, we hear the renewed assertion of the claims of the Divine law, and of God’s immutable purpose to enforce them. What more impressive proof of this can we have, than the fact that God’s own Son has borne the curse of that law, that the way might be opened for the pardon of penitent believers?

The providential mercies of God and his righteous judgments constantly assert the claims of his law. “Nevertheless,” said Paul to certain pagans, “he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.” Every shower of rain is a witness for God; and so is every providential blessing. Every one asserts his claims to our love and obedience; and calls us to repentance for our

transgressions of his law. "The goodness of God leadeth thee to repentance." When God gave to the Jews his perfect law, he prefaced it by saying—"I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage." Ten thousand blessings from his hand still assert the claims of that law, that says, "Thou shalt love the Lord thy God with all thine heart." The *judgments* of God assert most impressively the claims of his law, and his purpose to enforce them. They are the beginnings of his wrath against sin, which is "the transgression of the law." They are the foreshadowings of the second death.

Every visit of the Holy Spirit to our hearts impresses upon us the same truth. He comes to reprove us of sin in having transgressed the law, and to point us to the final judgment, when God "will judge the world in righteousness." He comes to regenerate the soul, and bring it to conformity to that law. Thus does the Holy Spirit plead the cause of God against the sinner, and make him feel the weight of his transgressions.

It is, then, awfully certain that God does claim and will enforce obedience to his law. "As I live," saith the Lord, "every knee shall bow to me, and every tongue shall confess to God." Because he could swear by no greater, he swears by himself. Now, when we compare the state of our hearts and the course of our lives with the claims of this law; we are constrained to feel the force of the Savior's declaration—"Ye must be born again." The contrast between what we are by nature and practice, and what we ought to be, is as that between darkness and light. Even our efforts to feel and act rightly, constrain us more deeply to feel, that *we must be born again*.

2. Conscience enforces the claims of God's law, and will enforce them more strongly hereafter; and thus it asserts the necessity of being born again. The conscience is the inward witness and judge, which speaks for God. When the claims of the law are presented to the mind, the conscience responds. It asserts the justice of those claims, urges obedience, and fastens upon the transgressor a sense of demerit, which awakens fears and forebodings. "For if our heart condemn us, God is greater than our heart, and knoweth all things." Terrible is the remorse which conscience sometimes inflicts upon the transgressors of God's law, filling them with dread of the future, and even driving them to suicide.

Conscience may be perverted, or seared; or its voice may be drowned in the noise of business and pleasure. Still there are times of reflection, when it will make itself heard; and the day is not distant, when,

relieved from the delusions of error and from the busy pursuits and pleasures of life, it will utter its decisions more distinctly, and will plead the right with a voice of thunder.

Conscience can never be fully satisfied with anything short of perfect obedience. When, therefore, the natural man is brought before the tribunal of conscience, which asserts the duty of perfect love, the the judgment is most distinctly—“You must be born again.”

3. The heart itself proclaims the necessity of being born again. This it does in several ways.

1st. By its unholy affections and dispositions, which destroy its own peace, and often that of others, even of dearest friends. Selfishness renders men blind to the rights of others, and thus produces unhappy conflicts. Impatience under even trivial trials drives peace from the mind, and often wounds the feelings of friends whom we love. A hasty temper agitates the soul, as a tempest heaves the ocean; and then words and actions more befitting insanity than reason, are the result. Wretchedness under the excitement, and sorrow on reflection are the bitter fruits, together with wounded affections and broken friendships. How large a portion of the misery of this miserable world is produced by the ungoverned tongue, itself impelled by the unsanctified heart. No wonder the apostle James said—“The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” How are these unhappy passions to be subdued, these depraved affections to be sanctified? Resolutions of amendment are constantly made and broken. Faults are sorrowfully acknowledged and again committed. What shall we do? The answer from the heart itself is—“Ye must be born again.”

2d. The heart proclaims the same great truth by its ceaseless searchings after a satisfying portion, ever ending in disappointment. The Psalmist described human nature, when he said—“There be many that say, who will show us any good?” You meet the multitudes in our thronged streets and crowded thoroughfares, all in haste to gain something not yet possessed, in the enjoyment of which satisfaction is to be found; but none have yet gained the prize; or if they have, it is not what in the distance it seemed. Still the impatient cry is—“Who will show us any good?” Solomon, rich in resources, tested all nature in his search after happiness. Whatever could please the eye, charm the ear, gratify the taste, or flatter vanity and ambition, was tried. The result is stated by himself—“Vanity of vanities! all is vanity and vexation of spirit.”



What is the cause of all this disappointment and wretchedness? Has the infinitely wise and good Creator brought into existence rational creatures, with legitimate wants for which he has made no provision? Must man, formed in his own image, be the most wretched of all his creatures? Is it really necessary, that the very nobility of his nature shall prove a curse? No—no—God has made rich and abundant provisions for the happiness of men. With ten thousand minor blessings He has provided a satisfying portion, which is within the reach of the poorest. Why, then, this endless, disappointed search after a portion? God has given the true answer. "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that will hold no water." (Jer. 2 : 13). The depraved heart has turned from the only satisfying portion, and fastened its affections upon unworthy objects. Under the delusive impression, that the difficulty arises from the smallness of the quantity possessed, not from misplaced affection, the feverish excitement is kept up, and the impatient cry is—"Give, give!"

What is the remedy for all this trouble? You might as well hope to make the drunkard happy by furnishing large supplies of intoxicating drinks, as to do the same thing for men by increasing their earthly possessions, or by assigning them a more conspicuous position. All this has been tried over and over again with the same painful results. "Ye must be born again." The depraved affections must be sanctified, and placed on things in heaven. God must become the portion, and heaven the home. Faith in Christ must be the shield, and communion with God the source of joy. Then may we say to our soul—"Return unto thy rest; for the Lord hath dealt bountifully with thee."

4. The *hopes* of the soul proclaim the necessity of being born again. Heaven or hell must be the future abode of every one of us. It is absolutely certain, that we cannot enter heaven without having attained perfect holiness. The infinite purity of God forbids our entrance there in our depravity; and we all know, that no place in the universe can make us happy, unless our dispositions, affections and tastes are adapted to the place and its surroundings. This is specially true in regard to the moral feelings. We can conceive of a difference in *tastes*, in regard to natural or artificial beauty or harmony, even in perfect beings; but we cannot conceive that a perfectly holy being should not hate sinful dispositions and affections in other beings. Nor can we conceive that any one, depraved in heart, could be happy in the presence and in the society of those who abhor his moral char-

acter; or could unite in the worship and songs of heaven. "Follow—holiness, without which no man shall see the Lord." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The sinner cannot, therefore, cherish the hope of heaven without feeling in his inmost soul the truth of our Lord's declaration—"Ye must be born again."

5. The experience of the wise and good proclaims the necessity of being born again. They were once depraved, blind, alienated from God; but a great change has passed upon them. "Old things are passed away; behold, all things have become new." Do you ask them how the change occurred? The answer is—"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." "Come, all ye that fear the Lord, and I will tell you what he hath done for my soul." The experience of all the wise and good proclaims—"Ye must be born again."

From the hasty view now presented of the necessity of being born again, several conclusions legitimately follow :

1. The evidence that any one is born again, is simply the degree of conformity in his heart and life to the law of God. That law is the measure of human obligation. Holiness is conformity to it. Regeneration is a change from sinfulness to holiness, or to conformity to the law of God. The greater the degree of conformity, the clearer the evidence, that the change has taken place. The Psalmist expresses the experience of every renewed heart, when he says—"The statutes of the Lord are right, rejoicing the heart." Paul expresses the same thing, when he says—"I delight in the law of the Lord after the inner man." John expresses the same experience, when he says: "His commandments are not grievous." The most advanced christian is imperfect; and in the feeblest christian there is a degree of conformity to the Divine law. The extent of that conformity is the degree of evidence of the new birth.

2. True religion is as really necessary to happiness here, as hereafter. A guilty conscience, dissatisfied affections and disturbing tempers can never consist with true happiness. Sin deranges the whole nature, and turns even our blessings into curses. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Righteousness first, then peace and joy, as fruits of righteousness. Even for the sake of happiness in the present life, "ye must be born again."

3. The same reasons which prove the necessity of the new birth, which is the beginning of holiness in the soul, prove equally the necessity of going on to perfection. Sin degrades the soul, and renders it wretched. So long, therefore, as we have any sin, we must have some of its bitter fruits; and so long we are unprepared for heaven. Therefore Paul pressed toward the mark—holiness—or the prize—eternal life. (Phil. 3:). Let Christians “grow in grace.”

4. Let those who would enter the kingdom of God, place themselves under the influence of God’s word, through which he regenerates the soul. Try to understand the truth; and “consider your ways.” Men do not feel on the subject of religion, because they do not think. “Israel doth not know; my people do not consider.” Stop and think.

5. Be careful how you trifle with serious impressions. They come from God’s word and Spirit—the only influences by which you will ever be truly changed. Those serious impressions are the beginnings of good. God calls you. Listen! He urges you to turn from sin. Turn immediately. He urges you to prayer. Pray! He calls you to him. Come! The Spirit may not linger long about the door of the heart. Receive him. Cherish convictions; seek to deepen serious impressions. God works in you to will and to do. Resolve—“I will arise and go to my father!”

6. The eternal ruin of the unregenerate is an absolute necessity. How can they who are dead in sin, live with God? How can they who have no heart to worship and serve him here, join in the worship and service of heaven? What communion hath light with darkness? How can they be happy, who refuse the only satisfying portion of the soul? “*Ye must be born again.*”

7. Let believers pray for the unconverted. They must be born of the Spirit; and the Spirit is given in answer to prayer. Then pray, that your impenitent friends may be born again.

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## JUSTIFICATION AND ITS CAUSES.

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In the Scriptures justification is ascribed to several causes. Men are said to be justified by *knowledge*. Isaiah said—“He shall see of the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many.” (Ch. 53: 11). They are justified by *faith*. “We conclude, therefore, that a man is justified by faith

without the deeds of the law." (Rom. 3: 28). They are justified by *Christ*. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 39). They are justified by *works*. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2: 21). They are justified by *grace*. "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3: 24).

In these passages justification is attributed to *five* causes. Of course, it cannot be attributed to all, or to any two of them in the same sense. On examination we shall discover a beautiful harmony in the entire teaching of the Scriptures on this great subject. Let us consider each of these causes.

1. Men are justified by the *knowledge* of Christ, inasmuch as the truth received into the mind, thus becoming knowledge, leads men to Christ. The Scriptures contain an extensive system of truth, embracing all that men need to know in order to justification and salvation; and of this system Christ crucified is the center and the soul. Therefore, Paul, whilst he shunned not to declare "the whole counsel of God," said to the Corinthian Christians—"I determined not to know anything among you, save Jesus Christ and him crucified." (1 Cor. 2: 2). And our Lord said—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3). And Peter exhorts believers to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18). Knowledge, then, is the light that guides us to Christ; and through it we are made to feel our need of him, and are persuaded to receive him. Therefore "the preaching of the cross," which is simply teaching the knowledge of Christ, "is the power of God and the wisdom of God" to salvation. (1 Cor. 1: 18-24).

2. Men are justified by *faith*, inasmuch as faith is the receiving of Christ, as he is offered in the Scriptures. We may know the truth concerning Christ, his character and his work, and may still delay or refuse to accept of him as our Savior, on the terms of the gospel. We read of the servant who knew his lord's will and did it not.

Even if we understand the word *knowledge*, in Isaiah 53: 11, in the spiritual sense, which Paul calls "spiritual understanding," still knowing Christ and believing on Christ, are different exercises of the renewed mind. The former is the perception or apprehension of the true character and work of Christ; and the latter is receiving and resting upon Christ as our Saviour. "He came unto his own, and his

own received him not. 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." (John 1: 11, 12). This faith embraces the intellectual knowledge of Christ, the heart's approbation of him and the plan of salvation through him, and the soul's simple trust in him as the only Savior from sin and its consequences. Faith, then, may be termed the *instrumental* cause of justification. It is the exercise of a guilty and helpless being casting himself on him who is "able to save to the uttermost," and thus accepting a gracious justification.

"A guilty, weak and helpless worm,  
On thy kind arms I fall,  
Be thou my strength and righteousness,  
My Jesus and my all."

3. Men are justified by *the name of Christ*, or, (which is the same thing), by Christ, inasmuch as his obedience unto death constitutes the legal or meritorious ground of the sinner's justification. Justification, as we saw in a preceding number, is a sentence of the Divine law in favor of the believer, declaring him, as to his legal responsibilities, righteous. But such a sentence could be pronounced only in view of a righteousness commensurate to the claims of the law. Such a righteousness no human being possesses. "For all have sinned, and come short of the glory of God." Jesus Christ was "made under the law," that he might work out such a righteousness, and thus "redeem them that were under the law." His active and passive obedience was such a righteousness; and, therefore, the apostle says—"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10: 4). Hence he is "the Lord our righteousness." But this point was fully presented in the preceding number of the EXPOSITOR.

4. Men are justified by *works*, inasmuch as works are the effects of faith, and thus the proper evidence of its genuineness. Indeed it is true, that faith itself is a work. It is the first act of obedience, and the cause of all other obedience. Therefore, when the Jews asked our Lord—"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: 28, 29). To believe on Christ, is emphatically *the work of God*, as it is the first act of obedience, and as it prompts to all other acts of obedience. Therefore, the apostle says—"We walk by faith"—that is, our lives are governed by faith. For the same reason, John says—"This is the victory that overcometh the world, even our faith." (John 5: 4). Not only is it

true, that faith prompts to good works, but our works, imperfect in in themselves, are accepted of God through our faith in Christ. Therefore our Lord said—"No man cometh unto the Father, but by me." And the apostle says—"Your labor is not in vain in the Lord." (1 Cor. 15: 58).

We can now see with perfect clearness the harmony between the apostles Paul and James, in regard to which so much has been written. In the first place, there are two kinds of works performed by accountable creatures, the one of which is called "the deeds of the law," (Rom. 8: 20, 28); the other is called "good works." (Eph. 2: 10). The former constitutes the righteousness of angels, who are under the moral law, and have always perfectly obeyed it; and Paul teaches us, that men would be justified by the deeds of the law, if they obeyed the law, as angels do. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." (Rom. 10: 5). *Good works*, as distinguished from "the deeds of the law," are works of obedience performed by believers under the promptings and by the aid of Divine grace. They are, therefore, declared to be the fruits of the new creation or regeneration. (Eph. 2: 10). Hence Paul says of his works: "I labored more abundantly than they all: yet not I, but the grace of God which was with me." (1 Cor. 15: 10). These works are performed by believers, who "are not under the law, but under grace." (Rom. 6: 14). Now, the deeds of the law have no connection whatever with justification. Men are justified by faith "*without the deeds of the law.*" Good works do have an important connection with justification.

In the second place, justification by faith does not differ materially from justification by good works; since faith itself is a work, and prompts to all other good works. Men, therefore, may be said to be justified by faith, or by faith and those works which are the effects or fruits of faith and the evidences of its genuineness. Neither the faith nor its fruits possess any legal merit, or form any ground on which we can claim any blessing, since both are the effects of Divine grace.

In the third place, it is to be observed, that Paul was addressing a class of persons who had fallen into one error; and James was addressing a class who had run into an error of precisely the opposite character. Paul was addressing the self-righteous Jews, who held that they did not need to have faith in the merits of another, because their own works possessed merit enough to save them. They thought they

could go to heaven on the ground of their good works. Paul says: "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 3). He proves that no human being, Jew or Gentile, can be justified on the ground of his legal obedience, because all have sinned and are sinners, and, therefore, all are under the curse or penalty of the law. "For as many as are of the works of the law, are under the curse." (Gal. 3: 10).

James, on the other hand, was addressing a class of persons who held, that they could be saved *by faith without good works*; and he proves this to be impossible, because true faith always and necessarily produces good works. "Thou believest that there is one God: thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" A faith unproductive of good works, is declared to be no better than that of the devils; it is lifeless, and, therefore, cannot secure eternal life. It is like the body, after the spirit has left it. "For as the body without the spirit is dead, so faith without works is dead also." Faith without works is no more true faith, than the dead body of a man is the real man. Works are as much a part of faith, as the spirit is part of the man. Therefore James, speaking of Abraham's obedience in offering up Isaac, says—"Seest thou how faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness." The same thing was proved by the obedience of Rahab. The conclusion is thus stated: "Ye see, then, how that by works a man is justified, and not by faith only"—i. e. not by a faith which produces no good works. Works, then, as part and parcel of faith, and as distinguishing a living, from a dead faith, are essential to justification. It by no means follows, however, that the works of faith possess any legal merit, so as to constitute, either wholly or partially, the ground of justification. This is impossible, since they are imperfect, like the faith from which they flow; and since they are performed by those who "are not under the law, but under grace."

So far, then, as Paul and James are concerned, their teaching is perfectly harmonious. Paul teaches, that men cannot be justified, wholly or partially, by their obedience to the law, or by legal works; because their works are not such as the law requires. James teaches, that men cannot be justified by faith without good works; because true faith, which is itself a work, necessarily produces good works. The fact, therefore, that a man does not perform good works, is proof

conclusive, that he has not a true faith. Paul teaches, that men are justified without *legal works* or "deeds of the law;" but he does not say, that any are justified without *good works*. James teaches, that men are justified by a faith which finds its perfection in the works it produces, or by works—embracing faith and its fruits. There are serious objections to the explanation sometimes given—that men are justified by *faith* in the sight of *God*; by *WORKS* in the sight of *men*. For God only can justify or condemn; and men have no part in the sentence pronounced by the eternal Judge.

5. Men are justified by *grace*, for the following reasons:

1st. The mission and work of Christ, which constitute the meritorious ground of justification, are wholly of grace. "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." (2 Cor. 8: 9.) He was under no obligation to undertake to save lost men. On the contrary, if justice had taken its natural course, all must have perished. It was the amazing love of God and the infinite grace and compassion of the Son of God, that brought him to our world, and led him to the death of the cross. (John 3: 16).

2d. It is the grace of God, which disposes and enables sinful men to exercise that faith by which they are justified. Saving faith is the exercise of the renewed heart, and regeneration is the gracious work of the Holy Spirit. "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)." (2 Eph. 2: 4, 5). And all Paul's works of faith he ascribed to the grace of God. (1 Cor. 15: 10).

3d. The act of God in justifying the believer, who is personally most unworthy, is an act of grace. Therefore David, when pleading for justification from his sins, appeals to the multitude of God's tender mercies. (Ps. 51: 1).

If any further illustration of this subject be necessary, it may be made perfectly clear thus: Mr. A. was suffering with scrofula, and had received no benefit from the prescriptions of physicians. Mr. B., hearing of his affliction, wrote him a letter, informing him of a remedy which he knew to have proved efficacious in curing this disease. Mr. A. used the remedy, and recovered his health. Telling one of his friends of the occurrence, he said, he was cured by *the knowledge* imparted in the letter. In conversation with another, he said, he was cured by his *faith* in Mr. B.'s statements. To a third he said, he was cured by Mr. B. To a fourth he said, he was cured by his own.



works—taking the medicine mentioned by Mr. B. To a fifth he said, he was cured by the kindness (grace) of his friend, Mr. B. Now, here are *five* different statements respecting the same case—attributing the cure to five different causes; and yet manifestly they are perfectly consistent with each other. For, but for the *knowledge* gained by the letter he would not have become acquainted with the remedy; but for his *faith* in his friend he would not have taken the medicine, even though informed of it; but for the *works of his friend*, writing the letter, he could not have known or believed; but for *his own acts* in taking it, his faith would have been of no avail—it would have been a dead or inactive faith; and but for *the kindness* of his friend, he would not have been cured.

The whole subject suggests several instructive reflections:

1. The Gospel doctrine of justification perfectly harmonizes the justice and the grace of God—the law and the gospel. The claims of the law are fully met, and the law itself is magnified; but grace provides the legal substitute, and leads the sinner to him. Through the death of Christ the law is made to deliver a sentence which is both just and gracious—“that God might be just and the justifier of him that believeth”—that is, both just and gracious. Therefore Paul asks and answers the question—“Do we make void the law through faith? God forbid: yea, we establish the law.” (Rom. 3: 31). And he declares—“I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” (Gal. 2: 21). In the sinner's justification both justice and grace shine forth gloriously.

2. This doctrine both humbles and exalts the sinner. It humbles him, because it excludes all his merits, and clothes him with a righteousness not his own. Therefore Paul asks—“Where is boasting then? It is excluded. By what law? Of Works? Nay; but by the law of faith.” (Rom. 3: 27). It *exalts* him; for it places him in the family of God, as a child. “For ye are all the children of God by faith in Jesus Christ.” (Gal. 3: 26). There is, therefore, a strange and beautiful connection between *grace*, which humbles man in the dust, and *glory*, which crowns him in heaven. (Ps: 84: 11).

3. This doctrine allows no merit to the works of men in securing justification, and yet does not allow them to hope for justification without works. The faith which receives Christ as a complete Savior, and clothes the sinner with the robe of his righteousness, prompts him to follow Christ, and obey his commandments. If faith receives a perfect righteousness, it shows its ability to receive, by prompting to righteous works; and grace produces both the faith and the works.

4. The best evidence of a living faith in Christ, is active obedience to him; and the strength of the faith which unites to Christ, is best evinced by abundant works for the cause of Christ. If we would be sure that we are justified, let us be sure that we are obedient.

## AM I A GROWING CHRISTIAN?—NO. 2.

### MEANS OF GROWTH.

As spiritual life is designed to be progressive, God has provided the means of progress. These means, selected by infinite wisdom, cannot fail to accomplish the end, if properly used. Let us briefly consider what are called "the means of grace."

I. As the commencement of religion in the soul is ordinarily through the truth; so is its progress. Revealed truth is the proper nourishment of vital piety. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." The simpler truths of the Gospel, Paul represents as *milk* for babes in Christ; and the more difficult truths, as *meat* for those more advanced. One of God's precious promises to his Church, was of pastors "which shall feed you with knowledge and understanding." (Jer. 8: 15). And Paul charged the bishops of Ephesus—"to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28). As God has provided different kinds of food to nourish the body; so has he given a variety of truths for the growth of piety in the heart, that all the virtues may be strengthened and matured, and the whole character symmetrically formed—"till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is worthy of special notice, how constantly the inspired writers connect the knowledge of revealed truth and growth in holiness. Thus Paul prayed for the Phillipian Christians, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve the things that are excellent; that ye may be sincere and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ," &c. Peter exhorts—"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Since, then, truth is the nutriment of spiritual life; several important conclusions necessarily follow:

1. The Christian's growth may be retarded by his *ignorance* of Scripture truth. The Apostle complained of the Hebrew Christians, that "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5: 12). They were babes in knowledge, and, therefore, babes in spiritual growth.

2. The growth of the Christian may be injured by the *superficial* character of his knowledge. There are very many, who have some knowledge of almost all the doctrines of the Gospel, and of its precepts and promises; but their views are indistinct and superficial. They are *smatterers* in the heavenly science, never having carefully and thoroughly studied any part of it. The consequence is, their piety is of feeble, sickly growth. They do not disgrace their profession, but neither do they honor it. You can say little against them; but you can say little for them. If they do not injure the cause, they do little to promote it. Their religious sorrows are not deep, nor their joys high. In times of revival they are stirred up, and show some zeal; but their goodness is as the morning cloud, and as the early dew it passeth away. They need richer diet, though they have not much relish for it. They are equally edified under all kinds of preaching, provided the style and manner be good, and the sermons eloquent and short. But vigorous spiritual growth is attained by means of discriminating, thorough acquaintance with the doctrines, as well as with the precepts and promises, of the Gospel; all of which are "profitable—that the man of God may be perfect."

3. The growth of Christians may be injured by a *partial* knowledge of the Scriptures. There are some who are well acquainted with some of the doctrines of the Gospel, but wholly ignorant of others; or perhaps through prejudice they reject them. The result is—that some of their Christian graces are largely developed; and others, very feebly. The character is, therefore, not symmetrical, but distorted. The good which the virtues they possess, prompt them to do, is largely counteracted by their defects. Every careful observer has been struck with the difference between the members of different denominations of professing Christians. What a contrast, for example, between the characters formed by the Romish faith and the Unitarian faith. Both are distorted, but in different directions. Amongst evangelical denominations the characters are observed to agree in their prominent features, as if they all belonged to the same family connection; but still a

Presbyterian, a Methodist and a Baptist will, each of them, exhibit traits of character not possessed by the others—traits easily traceable to their particular creeds. Which is the more symmetrical and scriptural, we need not now decide. The idea we wish to present, is this—that each Christian should earnestly desire and pray to understand all the doctrines and truths of the Scriptures, and to understand the relation which each sustains to the system. Thus a symmetrical faith will form a symmetrical character.

The effect of the *partial* knowledge of the Scriptures, is more distinctly seen oftentimes in the different reforms of the day. Ardent minds become excited by some one evil, which they desire to remove, or against some one sin which is doing great harm; and in their zeal for the accomplishment of one object, they almost lose sight of many others equally or more important. Their minds dwell upon the one theme; their feelings are excited by the one evil; their energies are directed toward the one reform; until all other evils and reforms sink into comparative insignificance. Then they become censorious against those who cannot sympathize with them, and finally conclude that the Church is fearfully corrupt; and thus they become fanatics and schismatics.

Such persons may be true Christians; but the undue prominence given to some one doctrine or reform, has destroyed the symmetry of their faith, and consequently the symmetry of their character. The result is, they become moral monsters. Every careful student of the Bible must be struck with the beautiful proportions of the entire system of truth it teaches. The prominence of each doctrine is in precise proportion to its relative importance; and whilst every sin is condemned, and every evil removed, no disproportionate importance is assigned to any one evil or sin. The preaching of the wise and faithful minister will be of the same character; and thus he will be “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” And thus his people, “speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

4. The growth of Christians may be injured by the undue mixture of mere human wisdom with divine truth. There is no class of truths that can injure the Christian, if kept in their proper place; but even that which is true, may do great injury, if to any extent substituted for the truths of God’s word. A minister whose sermons should be, in large part, philosophical disquisitions, would find the piety of his people declining, and would see few conversions, even though all he

uttered were valuable truth. The same result would even more certainly occur, if he should deliver political discourses. Moreover, all the opinions we may adopt, which are unscriptural, counteract the effects of the truths we do hold; just as anything poisonous or unwholesome mixed with our food, would counteract the proper effects of it.

There is, then, much force in the exhortation of Peter—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby,"—the *sincere*, that is, the *pure, unadulterated* milk of the word. Let us be careful, that we receive only the truth, and careful to gain as much of the truth as possible. Thus shall we be *growing* Christians.

But let it not be forgotten, that the effects of revealed truth on the human heart, depend much upon the clear perception of their true nature. There may be an intellectual perception of the different truths of the Scriptures, without any adequate discovery of their excellency. We may know that God exists, and that he is infinitely perfect, without perceiving what the Psalmist calls "the beauty of the Lord." We may be convinced that the things which God has forbidden, are wrong, without perceiving that they are hateful. There is such a thing as what Paul calls "spiritual understanding." (Col. 1: 9). There is a sense in which "he that is spiritual judgeth all things." The truths of God's word have their proper effect, when, like the seed that fell on good ground, they are received into "an honest and good heart." Whilst, therefore, we hear or read, let us not forget to pray.

II. *Reflection* and *meditation* are almost, if not quite, as important to growth in grace, as is the knowledge of revealed truth. Our food does not nourish our bodies, unless it is digested. Reflection upon the truths we have learned, enables us to make the proper application of them; and meditation upon them awakens corresponding feelings. It is possible, and it is common for persons both to remember and to forget the same gospel truths. Those truths do not so pass from the mind, that we cannot recall them; but they do lie in the mind without being called up for practical use. To know how to apply the truths and principles of the Scriptures to our duties, temptations and trials, is to be truly wise. Many persons have much knowledge of the Bible, and yet but little wisdom. Reading, hearing and reasoning may secure knowledge; reflection upon what we know, may impart wisdom. The word *consider* is used in the Scriptures in the sense of *reflection*. Let the reader take his Concordance, and see how often and in how many ways this word is used; and then he will understand

how necessary is reflection to growth in grace. One example must suffice for the present. David says—"I thought on my ways; and I turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Reflection led to reformation, and to growth in grace.

*Meditation* is less an exercise of the intellect, than of the heart. Its use is not so much to ascertain duty, as to quicken the affections and emotions. It is when the mind excludes other objects, and fixes its thoughts intensely upon some one theme, that the feelings are quickened. "While I was musing, the fire burned." Devout meditation has ever constituted a delightful and extremely advantageous part of the religious exercises of the godly. When David describes the blessed man, he says—"But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. And he thus gives his own experience—"O how love I thy law! it is my meditation all the day."

The word of God presents for our meditation many distinct classes of truths, each adapted to call into exercise some one or more classes of the affections. At one time the cross of Christ may be our theme; and another, the glories of heaven. Sometimes we may think sweetly of the promises of God, "great and precious;" sometimes we may dwell on his merciful dealings with us. The devout reader of the Bible can be at no loss for subjects for meditation.

There are times, when meditation is easy and delightful, when the warm affections give wings to thought, and direct its flight; and thought returns laden with sweet refreshment for the heart. There are other times, when the mind has been distracted by cares and business, or when the religious affections have become chilled by the atmosphere of the world. At such times, meditation becomes difficult; the thoughts wander to earthly objects, and refuse to rise toward heaven. At such times the Christian needs assistance. This he may obtain by reading a few pages in some such book as Baxter's *Saints' Rest*, or the *Pilgrim's Progress*, or Matthew Henry's practical works. Or he may find it in the singing of a Psalm or Hymn. "Thy statutes have been my songs in the house of my pilgrimage." (Ps. 119: 54). Many a time have we been much refreshed by singing some simple melody, when no human being was there to hear. Music has great power over the affections and emotions.

III. The third thing necessary to growth in grace, is *prayer*. The offering up of prayer to God calls into exercise a number of the Christian graces, and thus tends to growth in grace. But besides this advantage, prayer is *answered*. It calls down from heaven the sanctifying power of the Holy Spirit. "If ye, being evil, know how to give good gifts to your children; how much more will your Heavenly Father give the Holy Spirit to them that ask him." Still further, the Holy Spirit, as "the Spirit of grace and supplications," leads to communion with God. The praying Christian cherishes the presence of the Spirit; whilst by the neglect of prayer He is grieved. "Men ought always to pray, and not to faint." Let us never forget, that whatever means of grace we may enjoy, the Holy Spirit is the efficient agent in the work of sanctification; and without His influence means are unavailing. Therefore "grieve not the Holy Spirit."

The duty and the importance of praying *in secret* are abundantly taught in the Scriptures. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." The Scriptures nowhere prescribe the number of times the Christian should pray in a day; but we have some eminent examples. Of Daniel it is recorded, that "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God." (Danl. 6: 10). David said—"Seven times a day do I praise thee, because of thy righteous judgments." (Ps. 119: 164). Often, too, during the hours of night, his heart rose to God in prayer and praise. "I prevented (or anticipated) the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word." Devout meditation and prayer are very happily associated in the experience of many Christians, as in that of the Psalmist.

Every one should have regular times for retiring for prayer, and should not allow himself to be interrupted, if he can avoid it. He who has no fixed times for secret prayer, will be exceedingly likely to pray but little in secret; and then it is very certain, he will not be a growing Christian. "They that wait on the Lord shall renew their strength." But besides his fixed times for prayer, the child of God will often engage in what has been called *ejaculatory* prayer. Whilst walking the streets, or when engaged in his ordinary business, he will send up his silent petitions and thanksgiving, and thus will hold communion with God in the midst of the thoughtless multitude, as well as in his solitary walks.

It is scarcely necessary to say—that those who delight in secret prayer, will not willingly absent themselves from the prayer-meeting, where pious hearts mingle their supplications and praises; for there is special promise of answer to *united* prayer. The attendance on the prayer-meetings has always been regarded as one of the surest indices of the state of religion in any church. In every church there are some members who are seldom absent from these meetings; and in most churches, we are sorry to say, there are many whose faces are seldom seen in the praying circle, who yet have no good reason for their absence. These last are never very spiritual or very active Christians. In times of revival, when the graces of Christians are in lively exercise, the numbers who find time to attend the meetings for prayer, are greatly increased. This fact is sufficient proof, if proof were needed, that the growing Christian is always a praying Christian.

IV. Attendance upon *the Sacraments* is another means of growth in grace. Baptism is to be received but once; whilst the Lord's Supper is to be received many times. Yet baptism, as well as the Lord's Supper, may and should be a means of sanctification through life.

1. The two leading doctrines of the Gospel are symbolically taught and impressed on the mind by baptism and the Lord's Supper, viz.: the doctrine of sanctification by the Holy Spirit, and the doctrine of the atonement by the Son of God. In these all the other principal doctrines of the gospel are implied. How could God teach us more impressively that human nature is depraved, and must be sanctified by the Holy Spirit, than by requiring an ablution, in the name of the Holy Trinity, in order to entrance into His church? Or how could he so deeply impress upon our minds the truth, that we are in constant need of the atonement of Christ, as by requiring us, from time to time through life, to partake of the emblems of his sufferings? How could he more impressively commend his love to us, than by thus exhibiting in the ordinances of his church the rich and abundant provision he has made for the salvation of sinners? In what way could christians be made more deeply sensible of their obligations, than by witnessing the administration of these ordinances, and by solemnly partaking of them? Thus we are sanctified through the truth impressively taught by the Sacraments.

2. The sacraments not only impress truth upon the minds of believers, and make them sensible of their obligations, but also remind them of *promises* they have made. These sacraments stand intimately connected with the covenant of grace. Our baptism was a most solemn covenanting with God—an unreserved consecration of ourselves



to the service of the Father, the Son, and the Holy Spirit. If we were baptized in infancy, we have recognized the act of our parents, and thus have a kind of *double consecration*. As often as we witness the administration of this sacred ordinance, we are reminded of our covenant promises. And as often as we approach the Lord's Supper, we renew our consecration in a manner the most solemn and affecting. No other part of the public service of God is so adapted to recall the backslider from his wanderings, and to stimulate the desires of the believer for higher attainments in holiness. No other part is so adapted to melt the heart unto tenderness and love, and to encourage the desponding. For in this ordinance we behold not only the infinite love of God, but the rich provisions of Divine grace in Christ Jesus.

3. The preparations we are required to make, in order to an acceptable approach to the Lord's table, have a strong tendency to promote growth in grace. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The bread and wine are not changed in their substance; but they do represent the body and blood of Christ; and, therefore, no one can treat the emblems with indignity, without being chargeable with treating the body and blood of Christ in the same way. The renewed consecration of one's self to the service of God, especially by the use of such emblems, is a very solemn transaction; and, therefore, it should not be done without a careful examination of our feelings, motives and purposes. He who ventures to partake of this ordinance without correct views of its nature and design—not discerning the Lord's body therein represented—or without corresponding feelings and purposes, eats and drinks his own condemnation. The word *damnation*, as here used, does not mean eternal condemnation, but simply condemnation in consequence of sin committed. The meaning is—that those who partake of the Lord's Supper unworthily, incur God's displeasure instead of receiving his blessing. There is, however, a very broad distinction between eating and drinking *unworthily*, and *feeling unworthy to eat and drink*. The latter is true of the best Christians; the former is true only of those who approach the Lord's table without understanding the nature and design of the ordinance; or who do not heartily trust in Christ; or who are indulging in sins which they do

not penitently confess and forsake. There is nothing in the ordinance to deter weak believers, or those deeply sensible of their unworthiness, from partaking of it. On the contrary, the more sensible we are of our unworthiness and weakness, the better; for in this state of mind we have a higher appreciation of the grace of God in Christ, and are more inclined to sing—

“Oh to grace, how great a debtor,  
Daily I'm constrained to be.”

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## ELEVATIONS AND DEPRESSIONS.

Some sixteen years ago, while laboring in Paris, Ky., we received a letter from the late Dr. Potts, pastor of the Second Presbyterian church, St. Louis, earnestly requesting us to come to his aid, stating that a delightful work of grace was in progress in his church, and he was worn out with constant labor. We immediately set out on our journey, took a boat at Louisville, and after being detained two days at Cairo, succeeded in reaching St. Louis. We arrived on Tuesday; and on Tuesday evening the services were held in the basement of the church, which was pretty well filled. There appeared to be a good degree of religious interest. On Wednesday evening, the body of the church was occupied; and curiosity brought out a number who had not been in regular attendance on the services. The church was large; and as it was not lighted with *gas*, but with some kind of burning fluid, we could not distinctly see the countenances of the people. Consequently we could not judge of the pitch and compass of voice necessary to be distinctly heard. We preached with some difficulty, and with very little satisfaction. We received an unfavorable impression respecting the state of feeling. On Thursday evening we preached again, commencing under a degree of depression. We were more dissatisfied with this discourse, than with the first; and we began to be pretty fully confident in the opinion, that the revival was over, and that we had arrived too late to be of any service. We thought we discovered, too, that Dr. Potts felt disappointed. He preached on Friday evening; and on Saturday our depression was complete. We would have been willing to pay any reasonable sum, to have been suddenly translated back to Kentucky; and we told Dr. Potts, that we were satisfied we could be of no service to him or to his people, and, therefore, we had determined to leave on the following Monday.

But the Sabbath was at hand ; and the matter of immediate trouble was preaching on the next morning. How could we preach ? We had not the slightest confidence that we could do any good. Our mind would take hold of no subject. We were as one bound hand and foot. There was a crushing weight on our spirits ; and a deep gloom spread over the mind. It seemed almost impossible even to pray for help.

Sabbath morning came, but it brought no relief. The second bell was tolling, and into the pulpit we walked, as if under the weight of a thousand pounds. The house was crowded to its utmost capacity. After the preliminary services, in which we had but little enjoyment, we arose and read the text—"By grace are ye saved, through faith ; and that not of yourselves : it is the gift of God." (Eph. 2 : 8). We at once discovered, that a conversational tone of voice could be distinctly heard in every part of the house. We began by giving a very simple explanation of the word *grace* ; and then stated, in a few words, what is comprehended in the word *saved*. The single point in the sermon was to prove, that the salvation offered in the Gospel, is wholly of grace. As we proceeded, we wholly forgot our depression. Our mind warmed with the subject ; and the manifest interest in the crowded audience, imparted greater intensity to our own feelings. Before we closed, the whole congregation seemed to be melted down. We never preached with greater freedom, with more pleasure, or with greater effect. At the close of the sermon, Dr. Potts, who had agreed to relieve us by preaching in the afternoon, urged that we should preach both in the afternoon and at night. Three times on that day, we preached to crowded, and intensely interested audiences ; and for ten days afterwards, we continued to preach with great freedom and pleasure ; and the Holy Spirit made the preached word the power of God unto salvation.

The great depression under which we labored, was caused partly by the fatigue of travel, but chiefly by an erroneous impression respecting the state of feeling in the congregation. The wrong impression was caused partly, perhaps mainly, by the opening of the body of the church, and the influx of those who were not in harmony with the real state of feeling.

We have stated these facts for two or three purposes. There are some ministers and Christians who can say, as Dr. Daniel Baker said, "I am always happy ;" but there are many others, who have seasons of depression of shorter or longer continuance, and of greater or less intensity. They are sometimes caused by some slight bodily indisposition, affecting the nervous system ; sometimes by nervous exhaustion from loss of sleep or too long continued mental exertion ; sometimes by

disappointed hopes; and often by erroneous views as to prospects of usefulness, &c. They seem to be of the nature of melancholy, only they do not so generally create doubts of one's piety; and, the causes being slight or transient, the mind soon recovers its cheerfulness. But whatever cause or causes produce these depressions, they are not only very distressing, but for the time being they unfit the mind for the discharge of any duty. We cannot read; for the mind takes no interest in any book, and wanders from what we are reading to its own gloomy imaginings. We cannot prepare a sermon; for the mind will not take hold of any subject. We feel, as we wander from text to text, that there is not a text in the Bible on which we could preach. We lose hours in the vain effort to choose a text, and then utterly fail to satisfy ourselves. We feel disinclined to visit; we do not wish to converse with any one, unless we can talk gloomily to some bosom friend. The pastor feels as if his usefulness were at an end in his present field, and half resolves to resign his pastoral charge. To those who are troubled with such depressions, as we have often been, we venture a few suggestions:

1. If it can be avoided, it is better not to attempt any mental labor, whilst the depression continues. Whatever may be the cause, the fact is—the nervous system is *out of tune*. There is exhaustion and an irritable condition; and any attempt to force the mind to work, will increase the difficulty; and the work, whilst doubly difficult, will not be as well done. Walk or ride out; breathe the fresh air, and converse with Nature. Vigorous muscular exercise, especially if at the same time the mind is amused, will often allay nervous irritation and depression. Or if there is general prostration of the system, and a feeling of weariness, take half an hour's sleep; and you will be surprised at the virtue that is in "tired nature's sweet restorer, balmy sleep." Then a cup of good coffee will often make one feel like a new man. Often, when worn out with continuous preaching, we have found surprising relief from this source. All might not find the same benefit from it.

2. If it is absolutely necessary to preach under such depressions, two suggestions will be found important, *viz*: 1st. Select a subject which demands, at the outset, *intellectual effort*. Depressions, such as we are considering, interfere far more with the *emotions*, than with the *intellectual perceptions*; and if the intellect can get fairly to work in the effort to prove some proposition, or to explain some point of doctrine or duty; the emotions will gradually rise, in the progress of the discussion, and the painful depression will entirely disappear. 2d.

Commence the discourse with the explanation of a word, or the statement of a fact or principle, and let the mind pass without special effort from thought to thought; and it will, in a few minutes, work both vigorously and pleasantly. To select a subject which, from the beginning, appeals to the emotions, or is hortatory, or to commence at a point above one's own state of feeling, are both unsafe; for in either case the mind, instead of rising, sinks into deeper depression, and the preacher retires from the pulpit with the distressing feeling, that he has made a failure.

8. It is unsafe to come to any new conclusions, or materially to change one's plans, whilst laboring under such depressions. At such times, nothing appears in its true light. We are likely to err in regard to the state of feeling in our congregations; and difficulties which, at other times, would produce no discouragement, appear insurmountable. In our own experience, once and again, an hour's sleep, a ride to the country or a good cup of coffee, has removed mountains of difficulty, and driven away dark clouds that seemed to threaten ruin to all our plans of usefulness. The forming of important plans, which are to give direction to our labors for life, or at least for years, requires a clear intellect and a manly vigor. It is often difficult, though it is most important, to avoid talking and acting unwisely in these fits of despondency.

4. There is little use in attempting to reason persons out of these gloomy moods. The effort to reason away a head-ache, would be about as successful. The trouble is *physical*; the body is affecting the animal spirits, and thus obscuring the views and paralyzing the energies of the mind. It is generally even more unwise to ridicule the unreasonable conceits of persons who are low-spirited. Despondency is something strangely contradictory. It is very distressing; yet the mind nurses it, as though it were a most delicious feeling. Ridicule appears unfeeling and cruel, and only fixes the mind more firmly in its gloomy state. If it can be diverted to some agreeable subject, the advantage will be very great; and a hearty laugh sometimes drives away all the demons of melancholy.

Some years ago, a minister from Virginia was lying sick at our house in Cincinnati. He had nearly recovered; but, as it often happens, he had become very desponding, and seriously concluded, that he should not live to reach home. Just whilst he was talking thus gloomily, our family physician came in. Discovering the desponding state of the invalid, he gradually turned the conversation into a more pleasant channel; and in half an hour he had the sick preacher laughing

heartily. When the doctor left, he dressed himself, and walked about the house; and on the next day went on his journey.

Others, as well as ministers of the Gospel, are afflicted with what is jestingly called *the blues*; and the suggestions already made may be of some advantage to them. A little timely rest and diversion will throw sunshine over the affairs of a man, which in hours of gloom seem desperate; and the Christian who is just ready to give up his class in the Sabbath-School, will resume his labors with cheerfulness.

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"OF SUCH IS THE KINGDOM OF HEAVEN."

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One of the most interesting occurrences in the life of our Saviour on earth, was that of his blessing the little children that on a certain occasion were brought to him. Perhaps no sentence he ever uttered, has been oftener repeated, than that in reply to his disciples who forbade the children to approach him—"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." This language, expressive of so much tender interest in little children, has cheered the heart of many a bereaved parent. Still there has been much discussion and much difference of opinion respecting its meaning. We propose to endeavor, by applying the admitted principles of language, to interpret it.

1. It is agreed generally by all parties, that the phrase—"kingdom of heaven"—means the church of Christ under the new dispensation, rather than the kingdom of glory.

2. It is perfectly clear, that the children brought to Jesus were *infants*, incapable of receiving instruction; for Luke called them *brephes*—infants.

3. It is certain, that they were brought, not to be healed of diseases, but that our Lord might bless them. Matthew says, they were brought, "that he should put his hands on them and pray." Mark and Luke say, they were brought, "that he should touch them." Matthew says, "he laid his hands on them." Mark says, "he took them up in his arms, put his hands on them and blessed them."

4. It is true, that in connection with the presentation of these children our Lord took occasion to teach his disciples a lesson of humility and teachableness. For he said—"Verily I say unto you,

whosever, shall not receive the kingdom of God as a little child, he shall not enter therein" The same lesson he also taught on another occasion. (Math. 18: 1-8).

These points are clear; but there is a very important question, in regard to which there is much difference of opinion, viz.: Does our Lord here indicate the relation which the children of professed believers are to sustain to his church under the new dispensation? The answer to this question turns upon the meaning of the words "*of such*," which are the translation of the Greek word *toiouton*. What, then, does the Savior mean by saying—"OF SUCH is the kingdom of heaven,"—or of such is the church under the new dispensation? Two different answers are given to this question, founded on two different interpretations of the word *toiouton*—*of such*. Some say, the meaning is—that the kingdom of heaven or church is composed of persons of *child-like dispositions*. Dr. Gill, the Baptist commentator, interprets the language to mean, that "they (children) are lively emblems of the proper subjects of a gospel church-state, and of such that shall enter into the kingdom of heaven." Carson, a zealous Baptist writer, insists that the phrase *of such*, means, that "that the heirs of the kingdom are *such as children*,—not that they are children." Barnes takes the same view—"Of such as these—that is, of persons with such tempers as these is the church to be composed." Olshausen adopts the same interpretation, and very positively decides, that, "Of that reference to infant baptism which it is so common to seek in this narrative, there is clearly not the slightest trace to be found."

On the other hand, there are able writers who understand the word *toiouton*—*of such*—to mean either exclusively *children such as these*, or *both little children, and believers who resemble them*. The learned Poole interprets it—"horum et similium"—*of these and those who are like them*. And he adds, by way of explanation—"Non excludit pueros, a quibus facit initium, sed includit adultos eis similes"—*He does not exclude children, from whom he makes a beginning, but includes adults who are like them*. Whitby says—"From the reason why Christ would have them suffered to come to him, viz. : 'for of such is the kingdom of God;' it appears there is something in little children why they should not be hindered from coming to him, besides their being emblems of humility; for this they are as much when they come not, as when they come; now what can that be, but the fitness of them to be early dedicated to the service of God, and to enter into covenant with him by rites appointed by him for that end." Dr. Clarke, the Methodist commentator, understands our Savior to say, "The

kingdom of heaven is composed of such—i. e. such children." The excellent Matthew Henry interprets the language thus: "Of such, not only of such *in disposition and affections*, (that might have served as a reason why doves or lambs should be brought to him,) but of such, *in age*, is the kingdom of heaven; to them pertain the privileges of visible church-membership, as among the Jews of old." Scott says—"The expression, 'Of such is the kingdom of heaven,' seems to mean, that little children are admissible into the visible church, under the New Testament dispensation, as they had been under that of Moses." Dr. Woods, late Professor of Theology in Andover Seminary, thus renders the language of Christ—"Suffer little children, and forbid them not to come unto me; for to such the kingdom of heaven belongs. They are entitled to its privileges and blessings."

Now, since both the interpretations we have mentioned, are supported by able writers, how shall we reach a safe and satisfactory conclusion respecting the meaning of this important passage? It evidently has an important bearing upon the question of infant baptism; for if the expression, *of such*, means little children themselves, then the Savior teaches, that they are still to occupy the place in his church, which they occupied in the Abrahamic church; and, consequently, they must receive the initiatory ordinance—baptism. There are two ways of settling the meaning of words and phrases. The one is by ascertaining their *usage*—that is, the sense generally given them by correct writers. The other is, by the connection in which they occur in the passage we propose to interpret.

What, then, is the ordinary meaning of the word *τοιουτον*, translated *of such*? The uniform use of the word, in the New Testament, justifies Dr. Woods in his statement, that like *talis* in Latin, it "properly signifies the nature or quality of the thing to which it is applied, and not the resemblance which something else bears to it." Of this the English reader can easily satisfy himself, if he can turn to the passages in the New Testament, where the word in question is used. We will give a few examples. "The multitude glorified God, who had given *such* power to men"—*τοιαυτην*—power of precisely *this kind*. (Matt. 9: 8). "With many *such* parables (*τοιαυταις*) spake he unto them." (Mark 4: 33). "That *such* (*τοιαυταις*) mighty works are wrought by his hands." (Mark 6: 2). "For the father seeketh *such* (*τοιουτους*) to worship him." (John 4: 23). "Moses commanded that *such* (*τοιουτας*) should be stoned." (John 8: 5). "Who having received *such* (*τοιαυτην*) a charge, thrust them," &c. (Acts 16: 24). See also Acts 26: 29. If there is any word in the



New Testament, the meaning of which is perfectly uniform and clear, it is the word *toioton* translated *of such*; and its constant meaning is *sameness of nature or kind, not resemblance*.\*

We conclude, therefore, that when our Lord, speaking of little children, said—"Of such is the kingdom of heaven," he meant, that his kingdom or church consists, in part, of such children, not of adults who, in two or three respects, *resemble* them. The word translated *of such*, as we have seen, signifies *sameness of kind*; yet Anti-Pedobaptists and others insist on departing, in the passage in question, from this uniform meaning, and making it signify merely a *distant resemblance*; for it is not pretended, that the resemblance between little children and believers is a *moral one*, but only that believers should have *moral* dispositions, to which certain *natural* dispositions in children have a resemblance. What good reason can be given for assigning to the word in this particular instance, a meaning so widely different from that it so uniformly has throughout the New Testament?

But there is another very conclusive reason in favor of the interpretation for which we are contending, and against that which Anti-Pedobaptists give, viz: the latter entirely destroys the force of the Savior's reasoning, and is inconsistent with the context; whilst the former is liable to no such objection. Children were brought to Christ, that he might bless them. His disciples forbade the bringing of them. He said, let them come, *because of such is the kingdom of heaven*; that is, (according to the Baptist view), let little children come to Christ to receive his blessing, because they are emblems of true believers. Would their being emblems constitute a reason why they should be brought to Christ? For, as Whitby justly remarks, "this they are as much when they come not, as when they come;" and as Henry says, "that might have served as a reason why doves and lambs should be brought to him." But if we understand the passage as we have explained it, all is natural. Then the Savior said in substance—"Suffer little children to come to me to receive a blessing, because to them belong the privileges and blessings of my kingdom." The reason for allowing them to come, is forcible and conclusive. Anti-Pedobaptists have seen the difficulty which attends their interpretation of our Lord's language; and, therefore, they have been obliged to look

\* Let the reader examine the following passages, in all which the word in question occurs: Luke 9: 9, and 18: 2. John 9: 16. Acts 22: 22. Rom. 16: 18. 1 Cor. 5: 1, and 7: 15, 28, and 11: 18, and 15: 48, and 16: 16, 18. 2 Cor. 3: 4, 12 and 10: 11, and 11: 18. Gal. 5: 28. Eph. 5: 27. Phil. 2: 29. 2 Thess. 3: 12. 1 Tim. 6: 5. Tit. 3: 11. Heb. 7: 26, and 12: 8, and 13: 16. James 4: 16.

for other reasons why children were brought to him. Dr. Gill conjectured, contrary to all the evidence in the case, that some of them were diseased; or that they were old enough to receive instruction. But our Lord does not say, suffer them to come, that they may be *healed* or *instructed*; nor did he heal or instruct them, but simply laid his hands on them and blessed them. Carson says—"That children are capable of being brought to Christ and blessed by him, is clearly established by this passage; and in this light it is of inestimable value." True; and this fact would be a very valid reason for bringing them. But if the Baptist interpretation is correct, our Lord gave, as the reason for bringing them, not that they were capable of being blessed by him, *but that they were emblems of his people!*—which, so far as we can see, is no reason at all.

To sum up the argument in a few words, we understand our Savior to have said, in substance, "Suffer the little children to come to me, and forbid them not; because they constitute, in part, my church on earth;" or "because to them belong the privileges and blessings of my church." This interpretation of his language is sustained by two conclusive arguments, viz.: 1. It is confirmed by the uniform meaning of the word translated *of such*; whilst the other interpretation is wholly inconsistent with that meaning. 2. This interpretation is in precise accordance with the reason assigned by our Lord for permitting little children to be brought to him; while the other interpretation is wholly inconsistent with that reason.

If this is the true interpretation of the passage, it is conclusive in favor of infant membership in the church, and consequently of infant baptism. The children brought were those of parents who were professed believers; and only such have the right to a place in the church, and, therefore, to the initiatory ordinance.

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## SLAVERY—CONFLICTING TESTIMONY.

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Never, perhaps, do the infirmities of good men more distinctly manifest themselves, than when their denominational interests are concerned. In the spirit which is frequently manifested, and in the course pursued, under such circumstances, one is painfully struck with the resemblance between Christian ministers and party politicians. The same lack of candor, the same bitterness of spirit, the same recklessness of statement, are but too apparent in the two classes of persons.

Thus, whatever may be the effect upon denominational interests, religion is wounded and dishonored.

To no part of the religious discussions of the day do these remarks apply with so much force, as to that on Slavery. As it exists in our country, it presents, as every thinking man knows, the most complicated and difficult question in morals; yet on no question has there been so little calm, discriminating discussion, and so much offensive declamation. It is a well known fact, which ought to cause every man of any prudence to pause and reflect, that after thirty years of earnest discussion, religious men are much further apart in their views, than when the discussion commenced. This is true, not only as to the differences between northern and southern men, but between religious men in the North. Look at the terrible agitation at the last annual meeting of the American Tract Society; and look at the men on either side. Look at the prodigious excitement in the Boston Tract Society, which a venerable Congregational minister likened to the surging of the ocean in a storm. Look at the conflicting opinions of leading ministers in New England. Never in the history of the Church of God was it known before, that thirty years of discussion of a great question in morals, left wise and good men radically differing from each other. The man who can indulge in declamation on such a subject, with such results before his eyes, is insane. It is high time for men who fear God, to inquire most seriously, whether in the modes of handling this subject there has not been some great error.

In the mean time, the Presbyterian Church is called to bear a double share of reproach from those who occupy the two extreme positions, and whose denominational interests may be promoted by assailing her. And strangely enough, precisely opposite statements are confidently made concerning the position she occupies on this subject, and made by intelligent men and ministers of the Gospel! By certain men in the North she is reproached as eminently *pro-slavery*; and on this ground Congregational bodies have ceased to hold correspondence with her. By certain men in the South she is reproached as decidedly *abolitionist*; and on this ground efforts are made to draw members from her. The editor of the EXPOSITOR, too, has the honor to be identified by both these parties with the Church. Northern abolitionists affirm, that our position is that which the Church occupies, and that we are *pro-slavery*. Southern *pro-slavery* men assert, that our position is that of the Church, and that we are *abolitionist*. Strangely enough these opposite and contradictory charges both come from New School Presbyterian ministers!

The following extract from an article in the *New York Evangelist*, gives the one side:

“Since the days of Gideon at least—if not before—the world has had repeated evidence of the fallacy of trust in mere numbers. A single earnest utterance has often proved like the blast of a trumpet, which carries dismay into marshalled ranks. A thousand have been waiting the word of one, to catch its tones and multiply its echoes. If the word has been the right one, it has proved perhaps more than half the battle.

Can it be that the seemingly studied silence of our Old School brethren, as the Ross-and-Armstrong doctrine has been propounded among them, is to be accounted for on this ground—that no one could be found to give the loud, clear, distinct signal for protest? However this may be, the fact is, that while old concessions in regard to slavery have been withdrawn, it has been laboriously defended as a system, by Biblical argument and Scripture warrant, and in the Old School ranks, the treatises of Ross, Bledsoe, Stringfellow and Armstrong, except in some rare instances, have been left unrebuked. The southern periodicals of course applaud. The *Southern Presbyterian Review* cheers on the innovators upon the old views, and seems to consider it its especial calling to set slavery upon a Scripture basis. Meanwhile Princeton is ominously silent. The *Presbyterian*, of Philadelphia, has nothing to say. The *New York Observer* keeps true to the old chosen latitude of Mason and Dixon’s line, looking both ways. The *Banner and Advocate* goes a little farther South, to extend its kindly greeting to the *Southern Review*. Dr. Rice, with the gallant bearing of an old chevalier, careless of all odds, proclaims himself ready in his *Expositor*, to take good care of Dr. Monfort, the *Presbyterian of the West*, and the Western Synods, keeping down all discordant notes; while from various quarters tender-hearted conservatives, glorying over the general harmony of a body not yet rent by slavery agitation, utter in response to the general silence a quiet *Amen*.

It may be rather rude for any one man to disturb a sense of harmony like this; but such a rash assailant has appeared in the person of Rev. Dr. Van Rensselaer, who speaks out in a tone and with a vigor which remind us of the bugle horn of Rhoderick Dhu, one blast on which

“Were worth five hundred men.”

The following extract from a letter from a friend in the South, gives the other side:

“Rev. A. Newton, of Jackson, Miss., and Rev. Robert McLain, of Enterprise, Miss., are publishing in the secular papers what they call the Old School General Assembly’s position on Slavery. They have, or do profess to take it from the Baird Digest, and very strongly insinuate, that it is an abolition body. They take the action of 1787, of 1818, ’98 and ’95, and mix all these acts and deliverances in such a way, as to mislead and deceive the reader. Their publications are in the *Weekly News*, published by O. S. Holand, Enterprise, Miss. They insinuate that you and Dr. R. J. Breckenridge are in the abolition list; that you teach that slavery is an evil of immense magnitude; that you were the chairman of the committee that drew up the report on slavery in 1845, and said, that there is not one expression in the paper adopted in ’45, that wears a pro-slavery appearance, or that will bear any such interpretation, &c.; and refer to your editorials in the *St. Louis Presbyterian* of ’56 and ’57.”

Here we have a humiliating spectacle. We have before us the testimony of some *four* New School Presbyterian ministers, who profess to be well informed, respecting the position of the Presbyterian Church on a great moral question, and respecting the position of individual ministers. Two of them testify, that it is a decidedly abolitionist body,

and that the ministers named are abolitionists. The others, editors of the *Evangelist*, testify, that it is a decidedly pro-slavery body, under the influence of "an extreme pro-slavery radicalism;" so much so, that a series of articles from the pen of "a staid conservative," is as the alarm note of a war trumpet! Two of these ministers testify, that *we*, the editor of the EXPOSITOR, are an abolitionist; the others assign us a position in the extreme pro-slavery ranks, and give us credit for great boldness in the defence of slavery! What shall we say of this flatly contradictory testimony? From the most unscrupulous political editors, in the midst of the excitement of a pending election, we have seen nothing that exceeds it. The difference between pro-slaveryism and abolitionism is palpable as that between day and night; and it is not pretended, that the language used by the Assemblies, or that used by *us*, is at all ambiguous. How, then, shall we account for these contradictory testimonies? We are willing to make large allowances for the influence of prejudice and envy. We can see how the fragment of the New School body in the South, denied admission into our General Assembly, and on the point of extinction, might desire to divide our Church, in the hope of getting into a southern organization, which might be formed. We can see how editors belonging to the fragment of the New School Church in the North, might feel a little envious at seeing our Church resisting all the fanaticisms of the day, and harmoniously moving forward on her great mission; and how they might desire to divide us, that they may get into a northern organization of more respectable size; or how they may desire to excite prejudice, in order to draw members to their own churches, and to prevent the frequent transfers of ecclesiastical connection, which do take place. But making all due allowance for envy and prejudice, we still feel great difficulty in accounting for this contradictory testimony.

It is gratifying, however, to know—that between the conflicting charges of these ecclesiastical demagogues, (we are sorry we can find no more appropriate word) the truth is elicited, and the Presbyterian Church vindicated. The testimony of the southern men proves, that she is not a *pro-slavery body*. They are pro-slavery men; they know what pro-slaveryism is; they are looking for those who agree with them; and they would be only too glad to be able to say, that the Presbyterian Church is pro-slavery. Their testimony, therefore, is conclusive on this point; and thus the editors of the *Evangelist* are proved false accusers, by their New School brethren in the South. The testimony of the *Evangelist* and of divers other papers proves, that the Presbyterian Church is not an *abolitionist body*. They know

what abolitionism is; they are looking for abolitionists, and are quick to discover their allies in any church. They would rejoice to be able to say, that the Presbyterian Church is an abolitionist body. Their testimony, therefore, is conclusive on this point; and the southern men are proved false accusers by their New School brethren of the North. By the same testimony the editor of the EXPOSITOR is proved to be neither pro-slavery nor abolitionist; and both his southern and northern assailants are proved by each other to have grossly misrepresented him.

Now, we get at the simple truth in the case. Pro-slaveryism teaches, that slavery is not an evil, but a blessing, and ought, therefore, to be perpetuated. Neither the General Assembly nor the editor of the EXPOSITOR ever uttered such a sentiment. Abolitionism teaches, that slaveholding is sinful in itself; or, at least, that it is *prima facie* evidence of sin, requiring the slaveholder to prove himself innocent. Neither the General Assembly nor the editor of the EXPOSITOR ever uttered such a sentiment. These are the two extremes, equally false, equally mischievous. The General Assembly has spoken of slavery in this country as wrong in its origin, and as a complicated evil, the removal of which should be desired and sought as the providence of God opens the way; but that body has denied, that slaveholding is necessarily sinful, or that the bare fact of slaveholding should be made a bar to Christian fellowship. The editor of the EXPOSITOR has stated and defended the same doctrine, over and over, in the slaveholding and in the free States, for twenty-five years.

Now, we have a word to say to these New School ministers, North and South. Gentlemen, more than twenty years ago, you and others of the same body undertook to enlighten and rebuke the Presbyterian Church on matters theological and ecclesiastical. You informed us and the world—that we were behind the age—that our church was a sort of *petrification*, holding to a dead orthodoxy and an intolerable ecclesiasticism—that you and your church had made great progress—were the representatives of the spirit of the age—were the friends of revivals, &c., &c. With full sails you went on your voyage of discovery; but you have returned with your vessel shattered, with the loss of many of your officers and passengers. Not a few have come to get aboard the old ship; and you have been trying to rig yours up after the same fashion. Now, gentlemen, it seems to us, that those who have committed so great blunders in matters of so vast importance, ought to be a little modest in their criticisms and instructions. Certainly you cannot expect the Presbyterian Church to sit at your feet to learn her duty on any subject.

But, gentlemen, you, who were so enlightened on theological questions, some twenty years ago, now glory in your superior illumination on the question of slavery. Well, you have discussed it for twenty years, and taken action upon action. What have you accomplished? One of the best tests of truth is its fruits. Have you effected any thing toward the removal of slavery from our country or from the church? Nothing. What, then, have you accomplished? In the first place, you have succeeded in dividing your church. In the slaveholding States, the fragments are floating in all directions, and in the free States you are not at all united. In the second place, a portion of you have discovered, that slavery is a blessing to be coveted, and that to call it *an evil*, is an error to be condemned. In the third place, the northern portion of your church has lost all its influence in the slaveholding States, both as regards slavery, and as regards the propagation of the Gospel there. In the fourth place, you are weakened and crippled in all your evangelical labors. Now, gentlemen, he is the worst kind of a doctor, who not only fails to cure his patients, but aggravates the diseases they have, and gives them other diseases which they had not. You come now, as progressive Presbyterians, to teach us; and one set of you teach us, that slavery is a blessing to be desired; the other, that it is an immorality under all circumstances, calling for the discipline of the church; and yet our kind teachers are so blinded by envy, prejudice or something else, that they not only are incapable of discovering our true position, but make flatly contradictory statements in regard to it. Those of you who desire us to be pro-slavery, declare that we are abolitionists; and those of you who would have us abolitionists, declare that we are pro-slavery. Now, gentlemen, we place your doctrines and their fruits together, and lay your conflicting testimonies side by side; and then we draw our inferences. What they are, you can easily conjecture.

But the Presbyterian Church bears reproach not wholly from men in other denominations. Dr. Monfort, one of her own sons, endorses "*in the main,*" the gross misrepresentations of the *Evangelist*. He is constrained, however, to complain of the prominence given by that paper to Dr. Van Rensselaer. He informs the editors, that HE was the man who had the courage, before Dr. V. commenced writing, to disturb the pro-slavery harmony of the Presbyterian Church. "Our paper," saith he, "has suffered the odium, and now claims the honor, of having been the first to disturb a harmony like this." In the same paper, there is an artful attempt to make the impression, that the southern Presbyterians are losing confidence in Princeton Seminary,

and that Dr. Hodge has changed his ground on the question of slavery. He likewise informs the *Evangelist*, that the editor of the EXPOSITOR "makes no further opposition to the views of the Western Synods on slavery;" that "in accordance with Dr. Ross' prophecy of him, he is progressing in a northern direction. He would lose his reputation for shrewdness, if it were otherwise." We make no reply to such statements. We simply record them, that our readers may be aware of the aims of the editor of the *Presbyter*.

It has been the glory of the Presbyterian Church, that she is never turned from her course, either by the winds of fanaticism, or by the reproaches of opponents. She has been hitherto as free from tendencies toward the false reforms of the day, as toward the false doctrines which stand so intimately related to them. Her extraordinary prosperity for the last twenty years, is the best demonstration of the wisdom of her course. During that period, the Methodist Church has been divided; and one part of it is drifting toward extreme pro-slaveryism; the other to the opposite extreme. The New School body has likewise been divided, and with the same result. The Congregationalist churches, though not extending at all into the slaveholding States, are now agitated by the same question, and by others of graver import; whilst their people are seeking refuge in other bodies, and error in its various phases is gaining upon them. Meanwhile, the great evil about which there has been so much agitation, is untouched, or rather, is greatly aggravated.

There is nothing in all this to cause the Presbyterian Church to change her course. In spite of reproaches from without and some intrigues within, she will still cling to the great truth—that the Gospel is the great remedy for all the evils in human society. She never has been, never will be *pro-slavery*; she never has been, never will be *abolitionist*.

The *Evangelist* is greatly mistaken in supposing, that the articles published by Dr. Van Rensselaer, are going to raise a tempest in our church. The discussion between Drs. Armstrong and Van Rensselaer is a model for imitation. On both sides, there is apparent a reverence for God's word, and a desire rightly to interpret it. Both writers exhibit the spirit of Christians, and the courtesy and candor becoming Christian gentlemen and ministers of Christ. There is no appeal to prejudice and passion—no *ad captandum* thrusts, no declamation and denunciation. Such a discussion cannot but elicit truth and do good. Let it be read.



For the Presbyterian Expositor

## BISHOP JOSEPH HALL.

This learned divine and godly man—among whose writings we find some of the brightest gems of religious instruction, in that aphorismic style in which Lord Bacon affirms the seeds of truths ever lie—was born July 1st, 1574, as he himself tells us, “at five of the clock in the morning, in Bristow Park, within the parish of Ashby de la Zouch, a town in Leicestershire, of honest and well allowed parentage.” From the “Specialities,” written by his own hand, and published six years after his death, we get a brief account of his life; which is singularly interesting, from its sincere and modest tone, and a constant recognition of Divine Providence, which the old Greek poets would account divinely beautiful.

His father was an officer under Henry, Earl of Huntingdon; and his mother, of the House of Bainbridges, was a woman of so rare sanctity, that the Bishop says, “none of those pious matrons anciently famous for devotion, need to disdain her admittance to comparison.” “How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth! What day did she pass without a large task of private devotion, whence she would still come forth with a countenance of undissembled mortification! Never any lips have read to me such feeling lectures of piety; neither have I known any soul that more accurately practised them than her own.”

From infancy such parents had devoted Joseph to the ministry of Christ, unto which God in due time did call him. His parents were covenant keeping, for having devoted their son to the ministry, they took care to educate him to that holy calling. In the Leicester school he remained a worthy student until he was nearly prepared for the university. And now was a very critical time; for some were for a private course, and argued much for it as less expensive. This was in his fifteenth year, and the father was so well persuaded concerning this change that the indentures were preparing, and the time was set, and the preparations going on for the journey. And here we have a passage in the “Specialities” full of pathos. In his old age, referring

to this period of his youth, he writes: "There, and now, were all the hopes of my future life, upon blasting." "What was the issue? O God, thy providence made and found it. Thou knowest how sincerely and heartily in those, my young years, I did cast myself upon thy hands; with what faithful resolution I did on this particular occasion resign myself over to thy disposition, earnestly begging of thee in my fervent prayers to order all things to the best, and confidently waiting upon thy will for the event!" "Certainly, never did I, in all my life, more clearly roll myself upon divine providence, than I did in this business." And Providence interposed for him. A kind friend hearing of the new plan did most importunately dissuade from it. And a brother, hearing the words of this Mr. Gilby, of Emanuel College, returning home, fell upon his knees before his father, and besought him to alter so prejudicial a resolution; adding, also, in the zeal of his love, that if the expense were the hindrance, he would have some part of the land, that would fall to him, sold, rather than Joseph should be deprived of going to the university.

The father heard this importunity, and much moved by it, vehemently protested, that cost what it would—God willing—Joseph should be sent to the university. The words of this decision being scarcely spoken, a messenger was at the door to call him away to the aforesaid tutor. With thanks to the messenger, the father replied, he was some minutes too late, as he had now otherwise determined. Joseph the while was filled with tears of joys at this change. And to show how well God cares for a praying youth; there is a like providence in his university career. When the heavy expense of successive years was about to make it needful that he should leave and become master of the Leicester school, a Mr. Sleigh volunteered to bear one-half of the annual expense, until he should receive his Master of Arts degree. So he was re-turned from home, whither the dark prospect had sent him, to resume study again. A similar providence was shown him yet again, when by the removal of a Fellow, a place was vacated by the planning of a Mr. Cholmly, so that he was chosen, by a "cheerful unanimity," Fellow of the College.

He thus went on, led and blessed by a kind Providence, and took his Master's degree, at Cambridge, Eng., in 1596. Biographers have said that he passed all his degrees with applause. During the years 1597-99, he published his Satires, which obtained him a good fame as a poet, and won him the title of the first legitimate English Satirist. For two years he gave lectures on rhetoric, at the university; but though well applauded, he gave up that position and set about

those studies immediately preparatory to his chosen calling. He was resident at college about thirteen years; and he informs us that in his studies for the ministry he was no niggard of his talents.

Having been ordained, (he was an Episcopalian), we again observe his faith and submission, awaiting "where and how it would please God to employ him." Shortly, after preaching as opportunity offered, at the university and in country villages, Lady Drury, of Suffolk, tendering the rectory of Halsted, secured his services in her chapel. Here he had to encounter a "witty and bold" atheist, who by every means stood in the way as a detractor and opposer. The prayers of this God-fearing child, youth and man went up to God, that this hindrance might, in some way, be removed. And in a little time this blasphemer was carried off by pestilence, while visiting in London. Following this deliverance, he gained in good report and esteem among his people. Repairing his ruinous house, and finding the affairs of house-keeping go on but ill, after two years, he tell us, "he did condescend to the necessity of a married estate," and married Miss Winniff, of Bretenham, in whom he found a meet help for the space of forty-nine years. By the invitation of a noble friend, Sir Edmund Bacon, and the assent of his people and friends, he undertook in 1605 a tour to the Spa in Ardena. It was on this tour that he had some encounter with the Jesuits, and during his stay at the Spadone waters, composed his second century of Meditations, which indicate the industry of the man, while they bespeak for him the largest share of common sense commingled with an abiding Christian faith. How many among the troops of dyspeptic boarders and recreators at Saratoga and Niagara, at Baden Baden and in the waters of the *Ægean*, can be found so employed? Bishop Hall was one who carried Christ in his heart as well in traveling, as in going to his pulpit ministrations. Philip as he journeyed, read the book of Isaiah, the prophet, and was blessed and converted while he was kept from evil. Cicero and the old philosophers knew the value of time, and the preservation of virtuous mental habits, and chose books affording pabulum (food) for their support, so that their influence and dignity was no whit the less while abroad. In company with the grandson of Lord Chancellor Bacon, and on a pleasure trip too; the observations of so wholesome an employment, as this one to which Hall allotted a just portion of time, brings a sweet satisfaction to the Christian. How sound is such faith! and how beautiful such love and remembrance of ordination vows! He rejoices in this "good leisure" for so pleasant a work.

By these meditations, a good fame was earned for him at the Prince's court; Prince Henry, the eldest son of James, being much devoted to religion and a lover of good men. Visiting London, Mr. Hall was prevailed upon to stay over a Sabbath, and preach to his Highness, the Prince, at Richmond. After much importunity and many bashful fears, this assent was given; and as he also tells us, "the sermon was not so well given as taken, *insomuch as that sweet Prince signified his desire to hear me again the Tuesday following.*" Pursuant to these providences, good offers of eligible situations were made him, and the offer of a preferment by the Prince among them. A door being open at Waltham, he deferred the most generous offer of the Prince, and labored in that place a long time, preaching three sermons a week in course, as formerly at Halsted. Of his fidelity in his pulpit preparations, we get some appreciation from his own words—"Never durst I climb into the pulpit to preach any sermon, whereof I had not before, in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it; although in the expression, I listed not to be a slave to syllables."

In 1611 Mr. Hall was collated to the Archdeaconry of Nottingham; and in the year following he took the degree of Doctor of Divinity. In 1616 the deanery of Worcester was conferred upon him; and we are sorry to find him summoned by the King about this time, on a mission to Scotland, to defend Episcopacy against Presbyterianism. Yet a better man could not have been chosen to so bootless a task. And the trueness of his Christian heart is manifest in "the great love and respect that he found both for ministers and people in that country." This was a time of great interest to the Presbyterian Church in Scotland; an attempt being made to secure uniformity with the English Church. Five points were urged upon the Kirk, as a step toward this uniformity. These were: 1. That the holy sacraments should be received kneeling. 2. That ministers should administer the sacraments in private houses to the sick when desired. 3. That ministers were to baptise children privately at home, in cases of necessity. 4. That ministers should bring such children of their parishes as could say the Catechism, the Lord's Prayer, the Creed and the Ten Commandments to the Bishop, to be confirmed. 5. That the festivals of Christmas, Easter, Whitsunday and the Ascension should be observed in the Kirk of Scotland.

Rev. William Struthers, a learned divine of Edinburgh, was chosen by the Presbyterians to maintain the position of the Kirk against these points. He delivered his discourse in the principal church of

Edinburgh, thoroughly condemning the rites and ceremonies of the English Church, and praying God to save Scotland from a uniformity with that Church. A letter was likewise dispatched to Bishop Hall on this business, which the King urged the Bishop to reply to at length. A transcript of the reply was read publicly, at the University, by order of his Majesty.

Following this mission was another, by order of the King, to the Netherlands, to settle their affairs, which were in an unhappy state. He preached the Latin sermon before the Synod, and sat with them in their sessions for some two months. Sickness compelling him to leave, he received from the President (Moderator) and an appointed delegation of the members of the Synod of Dort an affectionate farewell; and the deputies of the States afterwards sent him a gold medal, the portraiture of the Synod, as a monument of respect to him and a memorial of his endeavors against the encroachments of Popery. He afterwards was grieved by its aggressions in England, seeing the churches "sicken of the same disease." He was afterwards involved in great difficulty, growing out of intrigue and duplicity among his Jesuitical opponents, but ably acquitted himself in argument, and by moderation silenced both parties engaged in the quarrel. He was made Bishop of Exeter, by order of his Majesty, after these timely successes, in 1627. His stay at Waltham was protracted for about twenty-two years, during which he was called away on three successive missions, of which we have given a brief notice. Some uneasy and factious spirits among the clergy, envious of the success attending Dr. Hall, set about making complaints against him. And the persecution which he suffered by reason of these ill-disposed persons ceased not, till with eleven other prelates he was sent to the tower on a charge of high treason. The accusations brought against this good man were disgraceful in the extreme. Because he encouraged such as were laborious in their charges, and gave way to orthodox lectures in some portions of his diocese, there wanted not those who opened their mouths against him, indirectly in the pulpit, and pointedly at the court. In his own forcible language, he says—"The billows went so high, that I was three several times upon my knee to his Majesty, to answer these great criminations." These troubles bore so heavily upon him, that he plainly told Archbishop Loud, "rather than be obnoxious to those slanderous tongues of misinformers, he would cast up his rocket" (surplice). Maintaining a good conscience, he became weary of contumely and the ever active tongue of slander, sharpened by envy. From these tribulations he came off well, but with yet others before him.

"Returning to Westminster," he relates in his Specialities, "I was called by his Majesty to a remove to Norwich; but how I took the tower in my way, and how I have been dealt with since my repair hither, I could be lavish in the sad report. Ever desiring my good God to enlarge my heart in thankfulness to him for the sensible experience I have had of his fatherly hand over me, in the deepest of all my afflictions, and to strengthen me for whatsoever other trials he shall be pleased to call me to, that being found faithful unto death, I may obtain that crown of life which he hath ordained for all those that overcome."

Bishop Hall was confined in the tower nearly four months, but there he ceased not to preach the gospel of Christ. The remainder of his days, after his release, were spent at Norwich, where he preached to crowded audiences, and continued his pulpit ministrations until his eightieth year; and after that he "was as diligent a hearer as he had been a preacher." He died September 8, 1656, aged eighty-two. This short sketch will not permit a notice of his abuses and privations; how he was defrauded of his small stipend; how his dwelling was entered by violence and ransacked, his furniture, library and family portraits being scarcely spared to him; how he was nigh being compelled to lie in the street, but for the providence of "his good God," in ordering it so that a "neighbor did void his house for him." \*

The excellencies of this amiable man commend him as in many ways worthy of imitation. In style, he<sup>1</sup> is allowed to be one of the best English writers; terse, complete and vigorous. As a learned man, full of modesty and unceasing industry. As a godly man, his life and words breathe of a divine faith, and bear living witness of an holy walk with God. A spirit of such gentleness and moderation in executing the will of King James, on the several missions on which he was sent, is, under such opportunity of power, a rare thing among men. The secret is, he began his life right—walking with God. And it pleased God "with tribulations" to fulfill his most holy covenant in mercy and loving kindness, honor and peace. EPSILON.

\* Hall's Works, 12 vols. 8vo., may be had of Smith, English & Co., Phila., for nett \$25,00: Devotions for \$1,75; Selections from his writings for 50c.

## UNIVERSALISM.

“Are there few that be saved?” This question was propounded to our Savior; and his answer seems very distinctly to imply—that earnest exertion is absolutely necessary to salvation—“Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.” A very different answer has been given to this question in our day, viz: *All will be saved*. They who answer it thus, are called Universalists. They are divided into two classes, viz: those who believe in a future punishment of limited duration, and those who deny all future punishment. The very great majority of Universalists in this country belong to the latter class; and to these mainly we confine our remarks for the present.

In examining this system of belief, we find it possessing some very remarkable peculiarities, the most singular of which is—that whilst it claims to be eminently Christian, it teaches—that Christianity has nothing to do in affecting the future salvation of man: but those who are ignorant of it, and even those who reject and oppose it, are as sure of salvation, as those who embrace it. The advantages to be derived from the Christian religion, therefore, according to Universalism, belongs exclusively to the present life. It is not only true, according to this system of belief, that the believers and the rejecters of Christianity are equally sure of eternal life: but their salvation is absolutely independant of all that Jesus Christ suffered or taught in this world. Our readers may be surprised at these statements, and perhaps may be somewhat incredulous; but a brief examination will demonstrate, that they are literally true. Universalism, as set forth by its leading advocates, embraces the following principles or doctrines, viz:

1. That man is a *mere material organism*—the soul being material and mortal, as well as the body. Dr. Priestly, though he had not advanced as far as more modern Universalists, says—“When Moses described the formation of man, he represents him as made wholly, and not in part only, of the *dust of the ground* ;” and he contends earnestly against the existence of a soul which survives the body. Consequently he denies a conscious existence between death and the resurrection. (*Lectures on Revealed Religion*, v. 1: pp. 206–212). Walter Balfour, addressing the late Prof. Stewart, says—“But we ask Mr.

Stewart—where do the Scriptures speak about an *immaterial, immortal soul*? Nowhere. Why then does he do it?—Until he proves, man has an *immaterial, and immortal soul*, it is premature to speak of its being buried in any place. If he can prove this, he can do more than we have ever seen done by any man, and hope he will do it without delay." (*Inquiry*, p. 140). In accordance with this doctrine, E. M. Pingree, in our debate with him, some years ago, maintained—that "in the resurrection, all men are so changed, as to be introduced into a state of holiness, happiness and immortality." (p. 85). He denied, that there is any punishment after death, and held, that holiness and happiness are to be attained at the resurrection, not before. Consequently he held, that men have no conscious existence between death and the resurrection—that the whole man, soul and body, dies.

2. The second doctrine of Universalism is—that man was created not only a material organism, *but an imperfect being*—that the doctrine of the fall of man is not true. In a discourse on Rom. 8: 20, Hosea Ballou, who may be justly regarded as the father of modern Universalism, says—"The hearer will easily perceive that there is no other way to account for the first transgression, than by admitting a constitutional imperfection in the agent; he will furthermore see that a sinful being can have no power to lead one who is perfect in holiness into transgression; all beings, therefore, who are sinful must have been made subject to vanity, which is the state in which man stood, when formed of the dust of the ground, and according to the Apostle's testimony in our text." Eve, he tells us, was tempted just as all other people are, by the "contentious, sensual wisdom of the flesh."  
\* \* \* Flesh and blood was the same in the beginning as it is now, its powers were the same, its lusts were the same, and it is to the powers and appetites of the flesh that every sin we commit may be traced. "Walter Balfour, in his *Second Inquiry*, maintains at considerable length the same doctrine. "Eve was overcome by the lust of the flesh and the lust of the eye." (pp. 27-27).

3. The third doctrine of Universalism is—that man *is not a free agent, but moves by necessity*. This follows necessarily from the two preceding doctrines. For if the mind is *natural*, it is, of course, controlled by the laws of matter; and free agency is an impossibility. "Man" says Hosea Ballou, "is dependant in all his volitions, and moves by necessity. And he does not shrink from the legitimate consequences flowing from this doctrine—that God is the cause or author of all sin. He says—"If it should be granted, that sin will finally terminate for good, in the moral system, it will then be necessary to



admit, that God is its first cause, or we cannot say that God is the author of all good." (*Treatise on Atonements*, pp. 38-64). As this writer insists, that man was created an imperfect being and a necessary agent; no wonder that he teaches—that he was created mortal—"Men die a natural death, because they were naturally mortal; but they are not mortal because of sin, for man was mortal before he sinned." (*Ibid*, p. 59).

4. The fourth doctrine of Universalism is—that every man is fully rewarded for all his good deeds, and fully punished for all his bad ones, *in this life*; and therefore, there will be no suffering and no reward in the future state. Hosea Ballou says—"I wish to have it understood, as I before remarked, that we believe God judges men in *this world*, according to their deeds; and that he rewards or punishes them in *this world*, according as their deeds are good or evil." (*Nine Sermons*, p. 53). Abel C. Thomas, a prominent Universalist preacher, maintains the same doctrine. (*Theo. Discussion*, p. 25). "The Scriptures give us no intimation that the reward of our good deeds here will be conferred upon us in another world. The Scriptures declare that God wants judgment *in the earth*—that here the righteous are recompensed, and the wicked punished." (*Universalist Belief*, pp. 189, 193). It follows, of course, from this doctrine—that the conduct of men in this life, can have no influence on their future state.

5. The fifth doctrine of Universalism is—that, since all will have been fully rewarded and punished in this life, and since men will have no conscious existence between death and the resurrection, that God will, by his almighty power, raise up or new-create them at the resurrection, in perfect holiness and happiness. That all will be made holy and happy by the resurrection, is the proposition which, as we have stated, was maintained by E. M. Pingree, in our Debate with him, in 1845.

Such being the leading features of Universalism, it is perfectly apparent—that Christianity, if correctly understood by Universalists, has nothing to do with securing to men the future life which, as it teaches, all men will enjoy; and that there is no possible sense in which Christ is the *Savior* of men. For, if every individual suffers all that he deserves to suffer, in this life; of course, Jesus Christ does not save any one from any suffering to which he is justly exposed, either here or hereafter. Hosea Ballou says—"Neither under the law, nor under the Gospel dispensation, is there any provision made for man to avoid the punishment of sin." (*Nine Sermons*, p. 107). The same writer says—"The common doctrine, which teaches us, that

Christ Jesus came into *this world* to save us in *another world*, is contrary to all the representations which are found in the Scriptures." Again—"We are not informed in the Scriptures, that Christ Jesus came into the world to procure for man a state of life and immortality," &c. (*Lecture Sermons*, p. 74). Now, if Jesus Christ saves us from no punishment to which we are exposed in this world; and if he does not save us in another world; in what possible sense is he our Savior? In answering this question, Ballou says—"The salvation designed for man, is a salvation from all desire to commit sin. So long as men commit sin, so long they will be punished. But the moment they are saved *from sin*, they are saved from the death of sin. And this is the salvation of the Redeemer. Look to Jesus as your Savior from sin. But how will he save you? I answer—by commending his Father's love to you." (*Nine Sermons*, p. 110). So it appears, that Christ saves men *only by prevailing on them to turn from a wrong course*. But if Isaiah, Jeremiah, Daniel, Paul and Peter persuaded men to turn from sinning; were they not *saviors* just in the same sense in which Christ is a Savior? For let it be remembered, that Universalists regard Christ only as a *man*, possessed of extraordinary gifts. Why, then, were the prophets and apostles never called *saviors*? But again—Jesus Christ has saved comparatively a very small portion of the human race from *sinning*. For, in the first place, none who had lived during the period of four thousand years before his birth, were thus saved by him; and, then, since his ministry began, the great majority of the human race have lived and died in sin. And even if he had prevailed on all men to turn from sin, this salvation, as Universalists affirm, is confined to this life. What, then, do they mean, when they declaim so fluently about his *saving all men*. For example, they quote, with an air of triumph, Rom. 5: 18, 19. In these passages we are taught, that in consequence of Adam's sin, all his posterity are brought into condemnation; and that through Christ's righteousness all connected with him receive justification of life, are made righteous. Now Universalists deny the doctrine, that Adam's sin brought his posterity into condemnation; and they deny that the obedience or righteousness of Christ secures justification or eternal life to any human being. How, then, can such passages of Scripture sustain Universalism? If they prove, that all men will be eternally saved; they prove that they obtain eternal salvation by means of the obedience of Christ. But, as we have seen, Hosea Ballou utterly rejects the doctrine, that Christ saves us in *another world*, or procures for us eternal life; and he correctly represents the creed of his sect. In quoting

such passages, then, they either deceive themselves, or seek to deceive others. With great confidence they appeal to 1 Cor. 15: 22. "For as in Adam all die, even so in Christ shall all be made alive." But if this passage proves the happy resurrection of all men, it proves—that this resurrection will be secured to them *by Jesus Christ*, and thus he will save them *in another world*. But this Universalists deny. How, then, can this passage support their faith? With equal inconsistency they appeal to Rom. 8: 20–22. But if this passage teaches the doctrine, that all men will be saved, it teaches just as distinctly, that Christ will save them. (See verses 33–39). But this Universalists deny. What, then, have they to do with this passage? Thus their most plausible proofs disappear, so soon as their real doctrines are understood. For, what, according to them, has Jesus Christ to do with the eternal life of men? He came to make known to them, that they *will be saved*, not to *save them*. *This is all*. But suppose he had not come into the world at all; if Universalism is true, his not coming would not, in the slightest degree, have affected the future prospects of mankind; and, therefore, Universalists tell us, that those who reject him, even Judas who betrayed him, will be just as happy through eternity, as his faithful apostles!

If, then, the doctrines of modern Universalists are true, Jesus Christ saves not one of Adam's race, in the sense of securing eternal life; and Christianity confers on men no advantage beyond the present life. The great doctrines of the atonement, of justification by faith, of the sanctifying influences of the Holy Spirit, are, of course, utterly rejected.

What, then, is the peculiar excellency of Universalism? What is its mission to the human family? It is not to comfort the righteous by assuring them of a glorious future; for evangelical denominations, whom Universalists denounce, do this. It is not to teach, that those dying in infancy will be saved; for others hold this doctrine, as strongly as Universalists do. It is not to secure the future happiness of any that might be lost; for they admit, that even those who despise Universalism—nay, those who despise every other religious belief, are as safe for eternity, as themselves. It is not to turn men from sin to righteousness; for in this respect others not only preach quite as earnestly, but with quite as happy results, to say the very least, as they. Universalists have never yet attracted attention, as excelling others in the purity of their morals, or the abundance of their good works. Indeed their failures in these regards are very unfavorable to the claims of their faith. Nor has it ever been known, that the preaching of Universalists was remarkably successful in reforming bad men.

What, then, is the peculiar mission of Universalism? It is to *comfort the wicked in their wickedness*. It offers to such two sources of consolation, viz: 1st. It teaches them, not only that God made man imperfect, but that they are not free agents; and consequently they are not very ill-deserving on account of their wrong doings. It is a great comfort to a sinner to be able to charge his sins upon his creator. 2d. It assures them, that their eternal future is just as bright as that of the Apostles themselves. They may abound in iniquity to the end of life; but the power of God will make them perfectly holy and perfectly happy in the resurrection. To comfort the wicked, then, is the peculiar mission of Universalism.

But in the accomplishment of this mission, it discourages the righteous as truly as it comforts the wicked; for it assures them, that their self-denying labors to promote truth and righteousness can receive no reward beyond this life. True, a righteous life has its peculiar rewards even here; but in multitudes of instances it is subjected to great reproach and persecution. What a situation, for example, is that in which Universalism places the Christian martyr. He is dying for the cause of truth and righteousness. He can receive no reward in this life; and, if Universalism is true, he can receive none hereafter. What encouragement, then, have good men to hazard their lives for the purity of the Christian faith?

It is not our purpose, in this article, to enter into any extended argument against Universalism. The bare statement of its leading principles, so grossly inconsistent with the whole current of the teaching of the Bible, and so manifestly demoralizing, will prove to multitudes its falsity. It gains converts amongst moral men, if it gains them at all, by making the impression—that its faith is, that Jesus Christ will save all men. Few, we are persuaded, could be induced to believe, what it really teaches—that *Christ will save no one*—that the future prospects of mankind would have been just as bright, if Christ had never visited our world.

In our next, we may have something further to say on this subject.

## THE JEWISH BOY AND THE POPE.

It must be regarded as one of the most significant of "the signs of the times," that the whole civilized world is agitated by an act of cruel injustice toward a Jewish family in Italy, on the part of the Romish clergy. A Romish girl was nurse in a Jewish family at Bologna. Without the knowledge of the parents, she carried the child to a priest, and had it baptized, or baptized it herself. Recently the child has been seized by the priests, and taken from its parents, under the pretence that having been baptized in to the Christian faith, it is subject to the laws of the Church; and the Church not only has the right, but is under obligations to have it trained up in her faith, without regard to the wishes of its parents. In past ages, such an occurrence would scarcely have been heard of beyond the limits of the family connection. Now it is not only published the world over, but calls forth indignant comments from both the religious and secular press. Still more it arrests the attention of civil governments, and it is stated, that the Romish powers of Europe, even Austria, have addressed remonstrances to the Pope. Was there ever a time before, when the civilized world could have been aroused to defend the religious rights of a single Jewish family? This single fact shows an appreciation of such rights, and an intensity of feeling in regard to them, which cannot but speedily result in great changes. The Pope and his clergy may turn a deaf ear to the voice of peoples and nations; they may go on with these encroachments upon the sacred rights of men; but the day is at hand, when that voice will be loud enough to compel them to hear it; when those rights will be indicated to their dismay and final overthrow.

But why do men blame the Pope for refusing to give up the Jewish boy? He is but showing his faith by his works. He is simply carrying out consistently the decrees of the *infallible* Council of Trent. That Council adopted the following canon: "Whosoever shall affirm that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of own accord: let him

be accursed." If there is any ambiguity in this canon, there certainly is none in the following: "Whosoever shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be compelled (*cogendos*) in the mean time to lead a Christian life, by any other punishment, (*alia poena*), than exclusion from the eucharist and the other sacraments, until they repent: let him be accursed." Here, observe, it is not simply asserted, that baptized children are under *moral* obligations to obey the church at Rome; but the man is anathematized, who dares deny the right and the duty of the church *to force* them, whether willing or unwilling, to yield obedience. If the church derives from God such a right, and has such a duty imposed on her; how can unbelieving, Jewish or heretical, parents have the right to interfere? The clergy of Bologna, in seizing the Jewish child, have but acted out the faith of their infallible church; and Pius IX may say truly, that he cannot listen to any remonstrances. If the canons we have just given, were found in the Bible, the Pope could set them aside, just as he dissolves the marriage tie, concerning which Christ said—"What God hath joined together, let not man put asunder." But these are canons of a general Council, confirmed by the Pope; and, therefore, the Pope cannot set them aside.

This detestable doctrine has a wide sweep; and but for the protection afforded by the laws of this Protestant country, thousands of families might soon feel its force. For, in the first place, it can scarcely be doubted, that multitudes of the children of non-professing and of Protestant parents have been baptized secretly, at the instance of Romish nurses, just as the child at Bologna; and the names of those children are enrolled as members of the church of Rome. But this is not all, nor the worst. That church admits the validity of baptism administered by heretics, as the following canon of the Council of Trent shows: "Whoever shall affirm that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the church does, is not true baptism: let him be accursed." Now, since baptism administered by heretics, whether to infants or adults, is declared to be true Christian baptism, identical with that administered by the Church of Rome; persons baptised by heretics or Protestants, are brought under the same obligations as those baptized by the priests; and that Church has the same right *to force* them to obey her laws and receive her faith.

The facts in the case justify the following strong language of Rev. J. Blanco White, once a distinguished priest in that Church:

“Thus the Council has converted the sacrament of baptism into an indelible brand of slavery: whoever has received the waters of regeneration, is in the thrall of her who declares that there is no other church of Christ. She claims her slaves, wherever they may be found, declares them subject to her laws, both written and traditional, and, by her infallible sanction, dooms them to indefinite punishment, till they shall acknowledge her authority, and bend their necks to her yoke. *Such is, has been, and will ever be,* the doctrine of the Roman Catholic Church; such is the belief of her true and sincere members; such the spirit that actuates her views, and which by every possible means she has always spread among her children. Him that denies this doctrine, Rome devotes to perdition. The principle of religious tyranny, supported by persecution, is a necessary condition of Roman Catholicism; he who revolts at the idea of compelling belief by punishment, is severed at once from the communion of Rome.”

Protestants in these United States have, therefore, very grave reasons for opposing the progress of Popery in this country. It ever seeks the union of Church and State, and seeks to enforce its faith and its laws by the power of the civil arm. And that sacred ordinance, which is the emblem of spiritual purification, and which consecrated us and our children to the service of Christ, is held by Rome to have burnt into our very souls the mark of the Beast. Let Popery once gain the ascendancy here; and the Pope will claim us and ours, just as he has claimed the Jewish boy of Bologna, and will *force* us to submission or to death. Every step of progress made by this persecuting system, is an increase of a power that aims to overthrow our liberties, and rob us of our dearest rights.

Rome now stands before the world, the sworn enemy of religious liberty—the very thing which is now agitating all Europe. China and Japan are open to the Gospel; and in those benighted countries the rights of conscience are now to be respected. Even the Sultan, professing a religion essentially persecuting, has been obliged to yield to the growing sentiment of the age; but Rome stands up, breathing the very spirit of the dark ages, trampling beneath her feet the rights of conscience, and carrying her persecutions as far as she has power. Even the horrid Inquisition, banished from every other country, finds still an asylum in Rome, and charms the ears of the Inquisitors with the music of groans and piercing cries. One of two things must soon occur, viz: Rome must push the world back into the night of the dark ages; or the world, in its onward progress, must annihilate Rome. The principles of Christian liberty and of spiritual despotism have met for the decisive conflict. Rome cannot yield; for the seal of infallibility has been fixed on her persecuting dogmas, and to yield, would be to commit suicide. The enlightened friends of Christian

liberty, whose number is daily multiplying, cannot and will not yield. The struggle has fairly begun; and one party or the other must soon triumph. When the seizure of a Jewish boy in Italy agitates the world, well may Rome tremble. There is significance in the language of a French writer, addressed to Rome—"The only sword in your hands is the sword of France, without which, far from being able to tear a poor Jewish child from his parents, you could not defend yourselves against your own Christian people." The sword of France will not long avail.

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## THE MARTYRED MISSIONARIES.

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The mutiny in India will long be remembered, as one of the most fearful and mysterious events in this eventful age. The deep designs of Infinite Wisdom in permitting it, and in allowing a number of his devoted children, engaged in most self-denying labors, to be cruelly murdered, are as yet but imperfectly understood by the Church. That the wrath of man will be made to praise God in this instance, as in many others in the history of his Church, we cannot doubt. Indeed already the light begins to dawn; and there are evidences that the evangelization of India will be hastened thereby.

We have before us "*A memorial of the Futtegurh Mission and the Martyred Missionaries: with some remarks on the Mutiny in India. By the Rev. J. Johnston Walsh, sole surviving member of the Futtegurh Mission, of the Board of Foreign Missions of the Presbyterian Church.*" It is a book of 338 pages, gotten up in very handsome style by Joseph M. Wilson, of Philadelphia. The book is rendered far more interesting, than it would otherwise have been, by the very fine engraved likenesses of the murdered missionaries and of the author. The likenesses, we are assured by those who knew them, are excellent.

It is matter for thankfulness, that we have a narrative so particular of the last days of suspense and suffering of those devoted men and women, and that we are permitted to read the last letters addressed to their friends, whilst surrounded by fearful perils. One cannot read this book, especially the latter part of it, without emotions which language is too poor to express. No wonder, that "there has been,"



as the author states, "a strong desire expressed by many, of having some commemoration of the lives and deaths of those who fell victims to the ruthless spirit of the mutiny, and surrendered their lives for the testimony of Jesus." And he has judged rightly, that such a memorial "was required and needed by the Church, to a right improvement of the painful dispensation of providence, which God, in love as well as in anger, saw fit to inflict."

In the true spirit of a missionary of Jesus, Mr. Walsh has returned to resume his labors in the field where he was associated with the beloved ones whose memorial he has written, leaving six children to be educated in this country.

We are glad, this book has been published; and we can most heartily recommend it to our readers. Let us learn what others have suffered for Christ, that we may be willing to endure greater self-denial, and to make greater exertions to promote the glorious cause. In other ages it was said, the blood of the martyrs was the seed of the Church; and we hope and believe, that the spirit of missions, which is but the true spirit of Christianity, will be greatly extended and strengthened in the churches by means of the late troubles in India.

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REGENERATION.

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There are two great difficulties in the way of the salvation of men. The one is—that they have sinned, and have thus incurred the penalty of the Divine law; the other is, that they have become sinful, and are, therefore, incapable of serving God acceptably, and averse to serving him at all, and equally incapable of enjoying the bliss of heaven. Justification by faith in Christ removes the first difficulty; sanctification by the Holy Spirit, through Christ, removes the second. The commencement of sanctification is called *regeneration* or the *new birth*. Let us consider the nature of regeneration.

I. We begin by remarking, that the human soul possesses a moral nature, as well as an intellectual nature. It makes the distinction between *right* and *wrong*, as naturally as between *true* and *false*; and it exercises moral affections, loving and hating, as naturally as it believes and disbelieves. Some metaphysicians discover nothing in the mind of a moral character, but its volitions or choices; but the uniform character of its choices, in a state of nature, even in the midst of varying circumstances, and in spite of strong motives to contrary choices, compels us to believe that there is a *permanent cause* producing such choices. Moreover, when we detect a man in a deliberate falsehood, or in a deliberate act of dishonesty, we cannot but refer the act to an abiding disposition. The same may be said of

every deliberate act of sinning. This disposition the Scriptures call *the heart*, and our Savior illustrates it by reference to a tree and its fruit. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by its fruit, &c. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6: 43-45). Two trees may grow in the same soil, in the same climate, by the same stream, with all their surroundings alike; and yet the one may bear good fruit, the other bad. The difference in the fruit must be traced to something in the trees, which we call *their nature*. So is it with men. The fruit of a tree is the surest indication of its nature, as a bearer of fruit; and the acts of a man are the most infallible indications of his moral nature or disposition.

II. Now, it is *the heart*—the moral nature—that suffered directly and fatally by the fall of man. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 10). The absolute necessity of a radical and thorough change was most solemnly declared by our Lord, in his conversation with Nicodemus, (John 3), and is everywhere taught in the Scriptures. Two or three considerations are sufficient to illustrate this absolute necessity:

1. Sin is to the mind what disease is to the body. It deranges its faculties, rendering the discharge of duty impossible, and necessarily producing wretchedness in the degree that it controls the mind. Depraved affections of the mind, like morbid appetites of the body, seize upon forbidden objects, and are insatiable. Hence the impatient cry, which we hear at every turn—"Who will show us any good?" Nothing but the sanctification of the soul can possibly restore it to health, to the discharge of its duties, and to the enjoyment of peace. The troubled sea is the truest emblem of the human soul in its depravity. (Isaiah 57: 20).

2. The infinite holiness of God must result in his infinite hatred of sin; and as this hatred must be manifested, it is impossible for a sinner to stand in the presence of God. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Ps. 1: 5). "Follow—holiness, without which no man shall see the Lord." (Heb. 12: 14).

3. The enjoyments of heaven are adapted only to the pure in heart. Happiness is nothing but gratified affections; but there are in the depraved heart no affections that can be gratified by the pure



worship and service in heaven. God would frown upon the depraved; angels would shun them; and they would find in heaven nothing but that which would be most distasteful to them. "Blessed are the pure in heart; for they shall see God."

III. Since it is *the heart* that is defiled, it is the heart that must be purified. Therefore God said—"I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them." (Ezek. 11: 19, 20). David prayed—"Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 51: 10). The change wrought in the heart in regeneration is *radical*, though not *perfect*. That the change is very great, is evident from the figures employed with regard to it. A change from *stone* to *flesh*, must be very great. It is life from the dead. "Even when we were dead in sins, hath quickened us together with Christ." (Eph. 2: 5). It is a *new creation*. "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). Such language could not be employed to express any thing less, than a *radical* change. Yet it is certain, that regeneration falls far short of entire sanctification; for regenerated persons are called *babes*, and are represented as still comparatively carnal. (1 Cor. 3: 1, 2). James, the Apostle, says—"For in many things we offend all." (James 3: 2). Indeed the view constantly given of spiritual life in the Scriptures, is that of a *growth*, a gradual change "from glory to glory"—a progressive work.

IV. The efficient agent in regeneration is the Holy Spirit; though ordinarily various instrumentalities are employed in connection with the Divine agency. It is amazing that any candid reader of the Bible should ever have denied, that it teaches that there is in regeneration and sanctification a powerful influence of the Holy Spirit, distinct from, or additional to all instrumentalities. Alexander Campbell taught, and, we presume, still teaches, that all the sanctifying power of the Holy Spirit is in the Scriptures; that is, the Holy Spirit dictated the Scriptures, and confirmed their truth by sufficient evidences; and now the truths taught in the Scriptures effect sanctification. The advocates of the New Divinity taught, and, we presume, still teach what has been called the doctrine of *moral suasion*; that is, that the Holy Spirit, instead of renewing the sinner's heart, persuades the sinner to renew his own heart, by awakening his attention, exciting his energies, and the like. This doctrine was very boldly taught by the celebrated Mr. Finney, who contended, that the sinner can change

his own heart, or, (which he said was the same thing), he can change *his governing purpose*; and God never does for men what they can do for themselves. But there is no ambiguity in the language of the Scriptures on this subject. The different modes of expression and the different views given of the doctrine, leave no room for doubt. Let us examine some of these modes of expression:

1. In the first place, regeneration is everywhere in the Bible declared to be the work of God, not at all of man. "I will take away the stony heart." "We are his workmanship, created in Christ Jesus unto good works." "You hath he quickened." The apostle John is very particular in excluding all human influence or agency, and ascribing the change wholly to God—"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 13).

2. If it be asserted, that God may be said to do that which is done by his word; and, therefore, such passages of Scripture as those just cited, do not prove a Divine influence distinct from the word; the answer is—that there are other passages which are perfectly clear on this point. Paul teaches, "that according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." (Titus 3: 5, 6). Men are not renewed simply or chiefly by the word of God; but the Holy Spirit is *shed on them*. If such language does not express an influence of the Spirit on the heart; by what language could this idea be expressed? It is very similar to that used in reference to the miraculous descent of the Holy Spirit upon the family of Cornelius, (Acts 10: 44), which all admit to have been an immediate influence. Still further, the Holy Spirit is said to *dwell in* the people of God. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" (1 Cor. 6: 19). Many passages of similar import might be quoted.

3. But the conclusive proof that regeneration and sanctification is the result of the direct influence of the Holy Spirit, is the fact that we are taught to pray for such an influence. Paul said—"Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." (Rom. 10: 1). But why pray for the salvation of the unconverted, if such prayers cannot be answered? The Apostles said—"But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6: 4). They evidently regarded prayer as quite as necessary to their success, as the preaching of the word; but why, unless a Divine influence is exerted on the minds of men in



answer to prayer? David prayed—"Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51: 10). What can be the meaning of such a prayer, if no Divine influence is exerted on the heart?

V. As regeneration is the commencement of holiness in the soul, it is not preceded by evangelical repentance and faith. On this point we differ from our Methodist brethren, who regard regeneration as a blessing granted to penitent believers. Now, it is cheerfully admitted, that a certain kind of faith ordinarily precedes regeneration. There is an intellectual conviction of the truth, which has its proper effect oftentimes in exciting the conscience and awakening fears. But this is not saving faith. It does not "work by love." We cheerfully admit, that a certain kind of repentance often precedes regeneration—a repentance caused by an awakened conscience and fears of being lost. But this repentance is not a hatred of sin, nor does it lead to thorough reformation. The question may be settled thus: 1st. Are true repentance and true faith, as exercises of the heart, morally good or evil, holy or unholy? That they are acceptable to God, and, therefore, morally good, there can be no question; for they are the terms or conditions of salvation. Faith is declared to be emphatically "the work of God." (John 6: 29). And "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51: 17). 2d. Is regeneration the commencement of holiness in the soul? On this point there is no dispute, we believe, amongst evangelical Christians. If the unregenerate are "dead in trespasses and sins," they can possess no holiness; or, as Paul expresses the idea, they are "free from righteousness." (Rom. 6: 20). Since, then, true faith and true repentance are holy exercises, they cannot precede regeneration, which is the beginning of holiness in the soul. Regeneration is, therefore, pre-eminently a *gracious work*. "Not by works of righteousness which we have done," says Paul, "but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Well might he say, when speaking of the quickening of dead souls—"By grace are ye saved." (Eph. 2: 5).

VI. Regeneration is an *instantaneous work*, to which the sinner contributes nothing. His mind may be agitated on the subject of religion; his conscience may disquiet him, and his fears may be awakened. Still "the carnal mind is enmity to God." Under the deepest convictions which precede regeneration, the sinner continues rebellious. The renewing of the heart is emphatically God's work. That it is instantaneous, is evident from the nature of it. There can be no period, when the heart is neither holy nor unholy; when the

sinner is spiritually neither alive nor dead; when he neither loves nor hates God. Life, in its beginnings, may be feeble; but the commencement of it must be instantaneous.

VII. The principal means ordinarily employed in regeneration, is God's revealed truth. "Of his own will," says James, "begat he us with the word of truth." (ch. 1: 18). The preaching of the cross is "the power of God and the wisdom of God." (1 Cor. 1: 24). Whatever power there can be in a system of truth, is found in the Gospel of Christ; but because of the deep depravity of the human heart, the truth itself, unattended by the Holy Spirit, must prove inefficacious. Nevertheless, God's general plan is, to work by means. The providence of God, as well as his word, is often employed in the conversion of men. There are two ways in which it contributes to this result. The one is by bringing men under the influence of the truth; the other is by arresting their attention to the truth, and causing them to feel their need of it. For example, the providence of God brought Lydia to Phillippi, where she heard Paul preach; and the Holy Spirit opened her heart to receive the word of truth. So the providence of God placed a copy of Wilberforce's Practical View in the hands of Leigh Richmond; and the result was his conversion. John Newton was awakened to a sense of his lost condition by a storm on the ocean. In many ways, the steps of men are ordered by the Lord; and their attention is arrested to the truth. So that there is a constant co-working of Divine providence and Divine grace in effecting the conversion of men.

VIII. Human instrumentality is, for the most part, employed in regeneration, especially the preaching of the Gospel. On this point we need not now enlarge.

IX. Let it not be forgotten, that although ordinarily God works by means and instrumentalities; he has not limited himself to this mode of working. The general law of the natural world is—that men shall get their bread by the sweat of their face; yet there was a period of forty years, during which the Jews could not thus provide for themselves. Whilst they were in the wilderness, therefore, God fed them miraculously. So will he give the bread of life to those, for example, who die in infancy, without any means or instrumentalities. The Holy Spirit can work with or without means. This truth is one of intense interest, in view of the multitudes of the human family, who die before they can understand the Gospel or exercise faith.

In our next, we may examine the different views presented in the Scriptures, of the effects of regeneration.

## ROME'S DECLINE AND FALL.

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No Protestant doubts, that Popery is destined to be overthrown and annihilated. Many wise men and judicious expounders of prophecy, believe that the time of its overthrow draws nigh. Its past history, especially since the beginning of the Reformation of the 16th century, and its present condition, favor this view. We propose to state a few facts.

I. The general council of Lateran assembled in Rome, A. D. 1215. This council excommunicated all heretics, and 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 uttermost power, from the land subject to their jurisdiction, all heretics devoted by the church." Princes refusing or neglecting to comply with this bloody decree were to be excommunicated, and their subjects absolved from their oath of allegiance. The issuing of such a decree proves, that at that time the Pope regarded his power as universal and irresistible. About the beginning of the 16th century, Alexander VI. granted to the kings of Spain and Portugal the right "to hold all the territory which they might gain possession of in the new world, with a view of propagating the Christian religion among the savages, by the ministry of the Gospel." Reeve, the Romish historian, says—"They knew the papal grant would be respected, and would give them a colored title which would not be disputed." This popish grant shows the extent of the impious claims of the Popes, at the opening of the Reformation, and the prevalence of that superstition which recognized such claims. "About the commencement of this (16th) century," says Mosheim, "the Roman pontiffs lived in the utmost tranquillity; nor had they, as things appeared to be situated, the least reason to apprehend any opposition to their pretensions, or rebellion against their authority." The Waldenses, almost exterminated by long continued and most cruel persecution, seemed likely to give little trouble to a church established by the laws of every State, controlling all the literary institutions, possessed of unbounded wealth, regarded by all as the infallible interpreter of God's word, and its head as clothed with divine authority.

Contrast the state of Rome then with its present state, and you may be able to form some just estimate of its immense losses. Look into its history since the opening of the Reformation; and you can discover its gradual, but steady decline. Look at the powers which now sustain it, and the forces bearing against it; and you may form some correct judgment respecting its future prospects.

II. The power of Charles V. was broken by his efforts to suppress the Reformation. "As no prince," says Russel, "ever governed so extensive an empire, including his American dominions, none seems ever to have been endowed with a superior capacity for sway." It seemed only necessary for such an emperor to issue the decree, to destroy the Reformation in its feeble beginnings; yet it defied both emperor and pope. Decrees and anathemas were powerless; and at the end of a long and disastrous war, the treaty of Passau was concluded, A. D. 1552, which secured to Protestants the rights they demanded. "Such," says Russel, "was the memorable treaty of Passau, which set limits to the authority of Charles V., overturned the vast fabric which he had employed so many years in erecting, and established the Protestant church in Germany, upon a firm and secure basis." Charles, mortified and dispirited, soon resigned his crown, in the 56th year of his age, to his son, Philip II. Meanwhile the Reformation, having taken from the Pope, one-half of Germany, successfully asserted its claims in England and Scotland, and became powerful in France. It is truly an instructive fact, that Charles V. lost his power and his glory in the effort to maintain the claims of the church of Rome, and to destroy the Reformation; whilst Protestantism gained strength in the conflict.

III. Spain was forever ruined by the efforts of Philip II. to exterminate Protestantism from his dominions. His marriage to Mary, queen of England, so justly styled "*bloody Mary*," promised a great triumph to Popery. The Reformation in England, commenced under the reign of Henry VIII., and fostered during the short reign of Edward VI., seemed about to be quenched in blood; whilst the horrors of the Inquisition and the increased power and resources of Philip left little hope for it in his dominions. For a time the doctrines of the Reformation spread with amazing rapidity in Spain, in the Low Countries, and in Italy; and one of the ablest Spanish writers of our day is not ashamed to confess, that there was no moral power in the church of Rome, adequate to arrest it—that but for the Inquisition it would have been triumphant. "We do not fear to assert," says Rev. J. Balmes, "that the introduction of Protestantism into that country

(Spain) was imminent and inevitable without the system which he pursued, (the Inquisition): It appears from the proceedings of the Inquisition at this time, that Protestantism began to spread in an incredible manner in Spain; eminent ecclesiastics, monks, nuns, seculars of distinction, in a word individuals of the most influential classes, were attached to the new errors." What a confession of the imbecility of Popery and of the power of Protestantism!

But in the Low Countries Protestantism was too strong for the Inquisition. Armies were sent to suppress it. The result was a tedious, exhausting civil war, resulting most disastrously to Spain. At the commencement of this war against Protestants, Spain was the mightiest monarchy in the world, insomuch that its threatened invasion of England filled the nation with terror. The Provinces against which this war was waged, sought and obtained the aid of Elizabeth, queen of England; in consequence of which interference Philip resolved on the subjugation of England. Immense preparations were made for the invasion; and the fleet fitted out for the purpose was styled *The Invincible Armada*. Its success was regarded as unquestionable. It was defeated; and, encountering a severe storm in passing the Orkneys, it was so shattered, that not one-half of the vessels or of the men ever returned. Meanwhile the Protestants defended themselves so successfully, that Spain, after a most expensive and exhausting war of long years, was fain to make peace, with the loss of seven Provinces; and in the end she found by her side the flourishing republic of Holland. Macaulay, referring to different countries in which Popery and Protestantism respectively prevail, as showing the vast superiority of the latter, says—"The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson." It was in her effort to exterminate Protestantism, that Spain received the fatal blow under which she has continued to sink, till her degradation and ruin are complete. If, with the exception of the lost provinces, she succeeded, by the horrors of the Inquisition, in excluding Protestantism from her territories, she has inherited as a consequence a priestly domination, on the one hand, and an infidelity on the other, that have taken from her wealth, peace and prosperity, and made her a prey to ceaseless wars and robberies. Poor Spain! her zeal for Popery has been rewarded by hopeless degradation.

IV. Mary, queen of Scotland, lost her life, and James II., king of England, lost his crown, in the attempt to re-instate Popery in its

former power. Mary was a bigoted Papist, and was found intriguing with Philip II. "Their plan was, that the duke of Alva should land ten thousand men in the neighborhood of London; that the duke of Norfolk, whom they had drawn into their measure, and who had renewed his engagements with the queen of Scots, notwithstanding his solemn promise to hold no correspondence with her, should join the Spaniards with all his friends, together with the English Catholics and malcontents; that they should march in a body to the capitol, and oblige Elizabeth to submit to what conditions they should think fit to impose." (*Russel*). The plot failed, and Mary was beheaded. James II. ascended the throne of England a professed Protestant. He soon avowed himself a zealous Papist. In the insane attempt to re-establish Popery in England he was compelled to fly from the kingdom; and the reign of William and Mary settled the great question, so long and so fiercely agitated, whether England should be a Protestant country. "Then came a desperate struggle for a tremendous stake. Everything dear to nations was wagered on both sides—the contest was terrible, but short. The weaker went down. His fate was cruel, and yet for the cruelty with which he was treated there was, not indeed a defense, but an excuse; for though he suffered all that tyranny could inflict, he suffered nothing that he himself would not have inflicted." (*Macaulay*).

V. Protestantism was powerful in France. There was no Inquisition there to "wear out the saints of the Most High." But the St. Bartholomew massacre, in which multitudes of Protestants were basely murdered, and the revocation of the Edict of Nantz, followed by an exterminating persecution, well nigh destroyed it. "All they that take the sword shall perish with the sword." The corruption and the persecutions of the Romish clergy did more to destroy the faith of men in Popery, than all the arguments of Protestants would have done. The latter might have admitted of plausible answers; the former admitted of no answer. The sensational philosophy spread with great rapidity, first amongst the higher classes, then amongst the masses. The nation became atheistic. They not only disbelieved Christianity, as they had seen it, but they detested it. The French revolution was the result. Many of the Romish clergy were amongst its first victims. It swept like a tornado over Papal Europe; and the same infidelity, though checked in its outward manifestations, still prevails in France, Spain and Italy. France is now nominally Popish, really infidel in its faith; and Protestantism is rapidly gaining ground. Rome has paid dearly for the St. Bartholomew massacre and the revocation of the Edict of Nantz; and the end is not yet. The French, Spaniards and Italians

have seen nothing in the morals and the spirit of Rome, since the revolution, to cure them of their infidelity; and they are not cured of it.

Speaking of the degrading influence of Popery upon the nations over which it has exerted a controlling influence, Macaulay says—“The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.” Even now the French emperor and his government uphold Popery, not because they love it, but purely for political reasons. There is, moreover, no stability in the present government of France, and the next revolution will leave Popery in a more helpless condition than at any preceding time.

VI. “Arrogant Austria,” said an able writer about the first of the present century, “is forever sunk and repressed.” Austria still exists as a nation; but, like every other nation ruled by Popery, it is enfeebled and degraded. Ten years ago, the emperor fled in terror from his palace to escape the wrath of his down-trodden subjects; and but for the forcible interference of despotic Russia, Protestant Hungary would have been free. A few years ago, the emperor, by the famous Concordat, threw himself and his country at the feet of the Papal power, to which it is indebted for its present degradation, and which will sink it still lower. There is no redeeming power in Austria.

VII. The petty governments of Italy, which still seemingly adhere to the Pope's interest, poor, ignorant, degraded, agitated by constant popular rebellions, are but a broken reed. Not one of them rises above contempt. In the scale of nations they weigh nothing. In the counsels of nations they have no voice. In the commercial world they are unknown. They produce nothing; they buy nothing.

The Pope himself sits on his tottering chair by permission and aid of an infidel power. In 1848 he fled in disguise from his own people; and he returned only because the French army was strong enough to subdue them. French bayonets still guard him in his palace. What does all this mean? Are the people of the papal states Roman Catholics? Can any one believe, that a true Roman Catholic people would have driven the “Vicar of Christ” from amongst them? Impossible. The people of the papal states have ceased, in a large part, to hold the faith of Rome. They are infidels or Protestants. Neither is there in Italy any Popish power able to protect “His Holiness” against the wrath of his subjects! “How art thou fallen from heaven, O Lucifer,

son of the morning!" He whose anathema, three centuries ago, made the mightiest monarchs tremble on their thrones, trembles on his own throne, and is guarded by an infidel power! It is not foreign invasion that he fears, but the wrath of his own people, driven to infidelity and to desperation by the corruption and oppression of him and his Cardinals.

VIII. Meanwhile, in the providence of God, there has risen up in Italy, a power which, in spite of the Pope's anathemas, protects Protestants in the enjoyment of the rights of conscience. Sardinia, small as it is, is strong enough to sustain itself against Rome, and under the shadow of its protection the long-persecuted Waldenses breathe the air of freedom, build churches, and send forth colporteurs and preachers.

IX. If Popery has gained in England by the defection of a portion of the established church, it has also lost much. The famine in Ireland, a few years since, fell chiefly on that part of Ireland occupied by Papists. The kindness of Protestants, in the time of their distress, won the confidence and the hearts of many. The desolated districts are being rapidly filled up by a Protestant population; and the missions inaugurated by several Protestant denominations, have accomplished great things. Ireland, like every other country where Popery has prevailed, has withered under its fatal influence; but Ireland will be redeemed from its degradation by a pure Gospel.

X. If we look to Mexico and South America, we see the same withering, degrading influence everywhere manifest. Protestantism has made these United States, in a few years, one of the greatest, freest nations of the world. Popery has had uncontrolled sway in Mexico, since the country was discovered by Columbus; and now, impoverished, distracted by endless revolutions and counter revolutions, and overrun by hordes of banditti, it is on the point of extinction. No one expects it to rise by means of any influence, or energy, or resource it has. The other South American States are in a condition but little better. The Pope cannot look to the continent of America for support. True, Romanism has gained much in the United States by emigration; but the overwhelming majority of the Romish emigrants, far from commending their religion to the American people, furnish by their ignorance, immorality and degradation the most conclusive arguments against it. And then multitudes of them, especially of the young, when they breathe the free air, and see the elevating influence of a pure gospel in our country, cease to be Papists. If, then, something, has been gained by the Popish schools and colleges in our country, and by conversions from High-Church Episcopalians;



much has likewise been lost. Certainly the prospect of a triumph of Popery in our country cannot be very cheering to the priesthood.

XI. It is an instructive fact, that since the Reformation *the missions of Rome* have proved an almost entire failure. Balme, one of the ablest defenders of Popery, makes the acknowledgement. He says—“Christianity [*i. e.* Popery] in modern times has been in possession of the exclusive empire of Europe; and yet she has not been able to succeed in introducing herself again on the coasts of Africa and Asia, which lie under her eye—Turn towards the West, where European arms have not obtained a decided preponderance; see what takes place there: the nations are still under the yoke of false religion. Christianity has not been able to enlighten them; although the Catholic missions have obtained the means of founding a few establishments more or less considerable, the precious seed has not been able to take sufficient root in the soil, in order to bear the fruits which ardent charity hoped for, and heroic zeal labored to produce. From time to time the rays of divine light have penetrated to the heart of the great empires of Japan and China; at certain moments flattering hopes might be conceived; but these hopes have been dissipated, these rays of light have disappeared like a brilliant meteor amidst the darkness of midnight.”

How shall we account for the failure of Popish missions, during the last three hundred years? The Pope has had wealth enough at his command. Rome glories in a priesthood unencumbered with families. The order of Jesuits was instituted to stop the progress of the Reformation, and to propagate Popery. That order have been most industrious in their work, and most unscrupulous in the means of accomplishing it. Missionaries have gone forth in all directions; but they have accomplished little. Missions have been planted; but they have proved a failure. Evidently God has not favored them. He has not gone with them.

Such, in a few words, is the condition of Rome. Since the Reformation her influence has steadily declined. Now, what are the opposing forces?

I. The nations which by their intelligence, wealth and power, rule the world, are those under Protestant influence. The only apparent exception is France, which is more infidel than Popish, and in which there is a strong and growing Protestant influence. It is in these nations that science in every department is making rapid progress, education becoming generally diffused, useful inventions multiplying, and all the elements of true greatness increasing. Protestant nations are rapidly rising; Popish nations are sinking.

II. Popery stands before the world the sworn enemy of freedom of conscience, freedom of inquiry, and of the dearest rights of man. But the spirit of inquiry has gone abroad amongst the nations, and is pressing Rome on every side. Popery must crush this spirit—which is emphatically *the spirit of the age*; or it will annihilate Popery. The contest will be fierce; but it cannot continue long, nor is the result doubtful. Rome cannot push the nations back into the night of the dark ages; nor can she exclude the increasing light from her dark dominions.

III. There is no country where Rome now governs a united people. Even in Italy and Spain, as well as in France, infidelity so far prevails, that her power is broken; nay, even her very existence is threatened by people who have ceased to hold her faith, and who abhor her oppressions and cruelties; and Protestantism is making its way silently, but surely, in spite of persecuting laws and a watchful priesthood. The day is at hand, when Mexico and South America will be fully open to Protestant missions.

Look, then, at what Rome was, three centuries ago. Look at her decline, since the opening of the Reformation, and the causes of it. Look at her present condition, and the condition of all papal countries. Look at the opposing forces of Protestantism. Look at the attitude of Rome with reference to the prevailing spirit of the age. After taking this survey, answer two questions, viz: Can Rome rise again? Can Rome sustain herself for any length of time against the opposing forces? The times and the seasons God reserves for himself; but “the signs of the times” we may read and understand.

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## UNIVERSALISM.—NO. 2.

In our last number we stated the leading principles of Universalism, and noticed some of the glaringly unscriptural conclusions to which it forces us. Now, if the fundamental principles of the Universalist belief are false, the conclusion deduced from those principles cannot be true. False premises never lead to true conclusions.

1. The first principle of Universalism is—that man is a mere material organism—the soul being material and mortal, as well as the body. Now, all the conclusive proofs, derived from the nature of the

soul and from the Scriptures, that it is not material, disprove the Universalist belief. For if the soul is immaterial and immortal, it is not true, as Universalists assert, that between death and the resurrection it has no conscious existence; and it is not true, as they also teach, that the resurrection, which has respect only to the body, will make men holy and happy. The truth, that man was created in the image of God, is proof conclusive that his soul is not material, unless the abhorrent and absurd doctrine be admitted—that God is a material Being; for it is absurd to say—that a material being is in the image of one who is a *spirit*. Moreover, the consciousness of freedom of choice, which every man feels, is evidence demonstrative, that the soul is not matter; since if it were, it must be governed by the immutable laws of matter; and could have no freedom of choice. Consequently men would possess no moral character.

2. The second principle of Universalism, viz: that man was created an *imperfect being*, is proved false by the clear testimony of the Bible. When God had finished the work of creation, that of man being the last and most important, he pronounced it "*very good*;" and Solomon testifies, that "God hath made man upright." (Eccl. 7: 29). Now, how can it be said, that a rational, accountable creature, who is imperfect, is *very good*, or that he is unqualifiedly *upright*? But if God made man upright, then the doctrine of the fall of man, denied by Universalists, is true; and it is further true, that the sins of men possess greater demerit than Universalists allow. Consequently the sufferings endured in this life, may not be all that sinful men deserve.

3. If the soul is spiritual, not material, it is not true, as Universalists teach, that man is not a free agent, but "*moves by necessity*." So that the third principle of Universalist belief is proved false. Indeed we need no further evidence on this point, than the conscious freedom of every individual. Every man *knows*, that he sins *freely*, not by *compulsion*, and consequently that God is not at all the author or cause of his sins. And this consciousness of freedom and of guilt doubtless presents one of the most serious obstacles in the way of the progress of Universalist doctrines.

4. The fourth principle of Universalism is—that every man is fully rewarded for all his good deeds and punished for all his bad deeds, *in the present life*; and, consequently, the conduct of men in this world can have no influence whatever upon their happiness in the future state. In refutation of this doctrine, we are met with clear evidence in every part of the Scriptures. There are two classes of Scripture passages, which demonstrate its falsity.

The first consists of those passages which exhort men to lay up treasure in heaven, or encourage them to good works by the promise of future rewards. Take, for example, the following exhortation of our Savior: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21). Now, if men are fully rewarded in this life, and if their conduct in this life cannot affect their future state; how can they lay up treasure in heaven? The Savior exhorts us not to lay up treasure on earth, which is the only place, if Universalism is true, where we can lay up treasure; and he exhorts us to lay up treasure in heaven, which, if Universalism is true, is an impossibility.

Again—a young ruler came to Jesus, and said—"Good master, what shall I do, to inherit eternal life?" Our Lord's direction was—"Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me." (Mark 10: 17). How are we to reconcile this language with Universalism? The young ruler asked how he might secure eternal life? If Christ had been a teacher of Universalism, he would have told him plainly, that so far as eternal life was concerned, he need not trouble himself; since he would be forever holy and happy, no matter what course of conduct he might pursue. But he taught him a very different doctrine, viz: that works of benevolence and self-denial were absolutely necessary. "And he was sad at that saying, and went away grieved." But if Universalism is true, his sadness and grief were entirely causeless; and our Lord sent him away under a great mistake.

Again—Jesus Christ taught his disciples, when they made a feast, to invite the poor, the maimed, the lame, the blind; "and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14: 12-14). Here an important duty is urged in view of a reward, not in this life, but at the resurrection of the just; and there is a distinct promise, that they who discharge the duty, shall be rewarded. But if Universalism is true, *all* will be equally *just* at the resurrection; and no one will *then* receive any reward for duties done in this life. Thus the teaching of Christ and that of Universalists, is in direct conflict.

Again—the Apostle, in the Epistle to the Hebrews, says—"For, ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better

and an enduring substance." (Heb. 10: 84). But why should the fact that they had a treasure in heaven, cause them, in their faithfulness to Christ, to take joyfully the spoiling of their goods; since they would, according to Universalism, just as certainly have enjoyed that heavenly treasure, if they had held to their goods and forsaken Christ? In the same Epistle, we read of those who "were tortured, not accepting deliverance; that they might obtain a better resurrection." (Heb. 11: 35). But Universalists maintain that *all* will obtain the same resurrection, and consequently there will be no *better* resurrection; and they teach us, moreover, that all will obtain the happy resurrection, whether they prove faithful or apostatize. Those eminent saints, whose faith the Apostle endorses, and whose example he highly commends, believed no such thing. They refused deliverance from persecution in order that they might obtain the better resurrection, which they could not do, if they apostatized. And precisely this doctrine our Lord taught the church at Smyrna, when he said—"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10). But if Universalism is true, they would just as certainly have received the crown of life, if they had not been faithful unto death; whereas our Lord holds up the crown as an inducement to faithfulness, plainly intimating, that the unfaithful would not receive it.

How deeply interesting and instructive the language of Paul in his second Epistle to Timothy—"For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto me at that day: and not to me only, but unto all them also that love his appearing." (Tim. 4: 6-8). Here we see, in the first place, the intimate connection between Paul's faithfulness in his ministry, and the crown of righteousness he expected to receive. He stood on the borders of time, and took the solemn retrospect; and because he had been faithful in the Christian warfare, thus proving himself a true believer in Christ, he was sure of receiving the crown. And, in the second place, he teaches that *all who love the appearing of Christ*, will receive a similar crown. But Universalism teaches—that Paul would have been as sure of the crown of righteousness, if he had acted the part of Judas Iscariot, and that all others will receive it, whether they love the appearing of Christ, or not.

In a word, it is certain beyond all cavil, that Christ and the Apostles taught men to act habitually under the influence of motives drawn from the future state; and that all good men did thus constantly feel "the

powers of the world to come." The doctrine of future rewards and punishments was constantly held up as a powerful motive to fidelity, and as affording to the righteous consolation in the midst of trials. And John the Apostle heard the Holy Spirit, in a loud voice from heaven, bid him write—"Blessed are the dead, which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 13: 14). But Universalism comes boldly forward to say—"Equally blessed are the dead that *do not* die in the Lord; for they rest just as sweetly; and the works of men *do not* follow them beyond death!"

Two truths, then, are perfectly clear. The first is—that the righteous are not fully rewarded in this life, but are to expect their chief reward in the future state; and it must be equally clear, that the wicked are not fully punished in this life, but are to expect their chief punishment in the world to come. The second is—that the Savior and the Apostles inculcated faithfulness unto death, as necessary in order to secure eternal life; and, therefore, they who are not faithful cannot secure that life. Universalism is thus demonstrated to be false.

But there is another class of Scriptures which overthrow the Universalist doctrine, that all men are fully rewarded and punished in this life, viz: those which teach, that the sins of penitent believers are forgiven, not punished. Our Lord instructed his Apostles—"that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 47). On the day of Pentecost, Peter preached to inquirers, saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38). Our Lord also taught his disciples to pray—"Forgive us our debts, as we forgive our debtors." If there is a single truth which is taught with the greatest possible clearness, throughout the Scriptures, it is—that God does freely forgive the sins of every penitent believer. Yet Universalism boldly declares, that every man is fully punished, and therefore, there is no forgiveness of sins at all! E. M. Pingree, in our debate with him, when pressed with the Bible doctrine of forgiveness of sins, answered thus: "When sinners are forgiven, then sin is *put away*; 'the Lamb of God taketh away the sin of the world,' said John the Baptist. Men in sin are represented as *unclean*; but when forgiven, they are said to be *cleansed*. So sin is a *moral disease*, requiring a *physician*. . The *cure* is equivalent to *forgiveness*." (*Debate*, p. 289). Thus he confounded two things which are perfectly distinct, viz: the *legal responsibilities* of men and their *moral state*. But our Lord teaches us to pray—

"Forgive us our debts as we forgive our debtors." He represents our sins as *debts*. Now every one knows, that when a man is forgiven a *debt*, he does not pay it; he is released from a legal obligation. The forgiveness of sin, therefore, must mean the releasing of the sinner from a legal obligation, that is, from punishment which he deserves. What perfect nonsense would the Universalist interpretation of the word *forgiveness* make of that petition in our Lord's prayer. We must understand it thus—"Cleanse us from our debts, as we cleanse those who are indebted to us!" But the dire necessities of Universalism demand, that all lexicons and commentaries be laid aside, and that our Lord himself shall utter nonsense! For if it be admitted, that God does truly forgive the sins of penitent believers, the great principle of Universalism must be abandoned, which is—that every individual is fully punished for all his sins, and fully rewarded for all his good works in this life.

This same principle has rendered it necessary for Universalists to reject the great doctrines of *atonement* and *justification by faith*. For, if every individual suffers as much as his sins deserve, it cannot be true, that Christ suffered for us. "Christians," says Hosea Ballou, "have, for a long time, believed that the *temporal death* of Christ made an atonement for sin, and that the *literal blood* of the man who was crucified, has efficacy to cleanse from guilt; but surely this is carnality, and carnal mindedness, if we have any knowledge of the Apostle's meaning, when he says—'To be carnally minded is death.'" Again—"To believe in any other atonement, than the putting off the *old man* with his deeds, and the putting on the new man, is carnal mindedness and is death." (*Treatise on Atonement*, pp. 122, 123). This is the doctrine of Universalists generally. And since they deny, that Christ saved his people from any punishment to which they are exposed here or hereafter, and consequently hold that they no longer need a real Savior; they likewise reject the doctrine of the Divinity of Christ, and regard him as a mere man. In a book entitled "Exposition of Universalism," by J. D. Williamson, we read as follows: "He (Christ) claimed no higher title than the humble one, '*the son of man*,' and if he claimed no more for himself, it is a misguided disciple that claims it for him. Instead, therefore, of giving the glory of God to another, we (Universalists) maintain, that Jesus of Nazareth was a created, and a dependent being, deriving all his wonderful powers from God." (p. 13). Abner Kneeland, whilst a Universalist, professed his belief "*in the simple humanity of Christ*." (*Lectures*, p. 127).

Now, all those passages of Scriptures which teach the Divinity of Christ, disprove Universalism; and so do all those which teach that he made an atonement for the sins of men. The former are sufficiently numerous; the latter embrace, directly or indirectly, a large part of the Bible. The bloody sacrifices of the Old Dispensation shadowed forth the sufferings of Christ. (Heb. 9th and 10th chapters.) And the great central truth of the Gospel is the crucifixion of Christ for the sins of men; insomuch that Paul said—"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). And men are justified, not because they have obeyed the law, nor because they have suffered as much as their sins deserve, but by faith in Christ. (Rom. 3: 28 and 5: 1). Most evident it is—that Universalism rejects the most important doctrines of the Gospel, and those which, because of their unspeakable importance, are most clearly and repeatedly taught.

5. The fifth principle of Universalism is—that all men will be made holy and happy *by the resurrection, not before*. This principle is disproved by several classes of Scripture passages:

1st. The Scriptures clearly teach, that the soul is not in an unconscious state between death and the resurrection, but is either holy and happy, or unholy and unhappy, immediately after death. Solomon, speaking of death, says—"Then shall the dust return to the earth as it was: and the spirit shall return unto God, who gave it." (Ecl. 12: 7). A clear distinction is here made between the body, which was made of the earth, and returns to it, and the spirit, which God gave; and we are distinctly taught, that the spirit does not die with the body. The body of the penitent thief died and returned to dust; yet Jesus Christ said to him—"To-day shalt thou be with me in Paradise." (Luke 23: 43). It is certain, therefore, that the thief was holy and happy immediately after death, and was not in an unconscious state, till the resurrection. Elijah was translated, and Moses died; yet Moses, as well as Elijah, appeared with Christ on the mount of transfiguration. (Matt. 17: 2). When Stephen was stoned to death, he prayed—"Lord Jesus, receive my spirit. (Acts 7: 59). He did not believe, that his spirit would die with his body, till the resurrection, but expected to go immediately to Jesus. Paul expressed the desire "to be absent from the body, and to be present with the Lord." (2 Cor. 5: 8). He was "in a strait betwixt two, having a desire to depart and to be with Christ; which is far better." (Phil. 1: 23). Beyond a doubt, he believed, that the righteous are with Christ, holy and happy, immediately after death; and, therefore, he did not believe,



that none will be holy and happy, till the resurrection; or that the resurrection will make any who die in sin, holy and happy.

2d. What the Scriptures teach respecting the death of the righteous and of the wicked is utterly subversive of Universalism. Solomon says—"The wicked is driven away in his wickedness; but the righteous hath hope in his death." (Prov. 14: 32). Now, if Universalism is true, the wicked has just the same hope in death, that the righteous has; and yet Solomon places the death of the two in strong contrast—clearly teaching, that the wicked is driven away without hope, and, therefore, driven into eternal punishment. Our Lord said to the Jews—"I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." (John 8: 21). Observe, he does not say, they could not come *immediately*, but simply, absolutely, "ye cannot come,"—cutting off all hope for the future. But, as we have just seen, the righteous do go to him immediately after death.

3d. What the Scriptures teach respecting the resurrection, is subversive of Universalism. Daniel speaks of the resurrection thus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2). Most assuredly no one would conclude from this passage, that at the resurrection all will be made holy and happy. Language of precisely the same import is used by our Lord. After speaking of the *spiritual resurrection*, or regeneration, he says—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29). Instead of *all* being made holy and happy by the resurrection, as Universalists affirm, we are here taught—that all will rise in the same character in which they died, and will be treated accordingly. The only way of escape from this clear passage, is to make it figurative—relating to the moral condition of men. But, in the first place, our Lord had just spoken of the spiritual resurrection in the verses immediately preceding; and it is ridiculous to make him say—"Marvel not at this"—and then immediately to repeat the same idea. Besides, if the language is figurative, it must relate the elevation of men from moral degradation and wretchedness; but this cannot be the meaning, for it would be perfectly absurd to speak of those "*that have done good*" in their moral degradation. And then the coming forth out of the grave, if this language is figurative, must signify *moral elevation*. How would the language read, if thus interpreted? It would read thus: "They

who have done good in their moral degradation or depravity, shall be reformed and elevated to life; and they who have done evil in their degradation and depravity, shall be reformed and elevated to damnation!" But the terrible necessities of Universalism demand, that all principles of language shall be disregarded, and that our Lord shall be made to utter the greatest absurdities.

We are aware that Universalists appeal, in support of their doctrine, to the 15th chapter of 1 Corinthians. But it is clear beyond a question, that in that chapter the Apostle treats only of the resurrection of the righteous. Adam and Jesus Christ are placed in contrast. As the transgression of the former brought death upon all connected with him; so the obedience unto death of the latter secures a blessed resurrection to all connected with him. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Observe, only "they that are Christ's at his coming" will partake of the blessed resurrection. This interpretation is confirmed by the language of Paul on the same subject, in 1 Thess. 4: 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Only those who "*sleep in Jesus,*" have the promise of this resurrection; and no one can doubt, that true believers are those who "fall asleep in Christ." (1 Cor. 15: 18).

In a word, there can be no doubt in the mind of any unprejudiced reader of God's word, "that there shall be a resurrection of the dead, *both of the just and the unjust.*" (Acts 24: 15). And, therefore, it is clear—that at the resurrection all will not be just; and even Universalists generally do not pretend, that *after* the resurrection there will be any radical change in the moral character of any of Adam's race.

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## THE INTERCESSOR.

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There is something beautiful and touching in the following lines, which have been handed us, the author of which we do not know :

"Father, I bring this worthless child to thee,  
 To claim thy pardon once; yet once again,  
 Receive him at my hands—for he is mine.  
 He is a worthless child; he owns his guilt;  
 Look not on him, he cannot bear thy glance;  
 Look thou on me; his vileness I will hide;

He pleads not for himself—he dares not plead;  
 His cause is mine—I am his advocate.  
 By each pure drop of blood I lost for him,  
 By all the sorrows graven on my soul,  
 By every wound I bear—I claim it due.  
 Father Divine! I cannot have him lost;  
 He is a worthless soul, but—*he is mine.*  
 Sin hath destroyed him; sin hath died in me,  
 Satan hath bound him; Satan is my slave;  
 Death hath pursued him, I have conquered death.  
 My Father! hear him now, not him, but me;  
 I would not have him lost, for all the worlds  
 Thou for my glory hast ordained and made,  
 Because he is a poor and contrite child,  
 And all—his every hope on me reclines.  
 I know my children, and I know him mine;  
 By all the tears he weeps upon my bosom;  
 By his full heart that beateth against mine,  
 I know him, by his sighing and his prayers,  
 By his deep trusting love which clings to me;  
 I could not bear to see him cast away  
 Weak as he is, the weakest of my flock,  
 The one that grieves me most, that loves me least,  
 I measure not my love by his returns;  
 And though the stripes I send to speed him home,  
 Drive him upon the instant from my breast;  
 Still he is mine, I drew him from the world,  
 He has no right, no home but in my love.  
 Though earth and hell against his soul conspire,  
 I shield him, keep him, save him—*we are one.*

\* \* \* \* \*

O, sinner! what an advocate hast thou;  
 Methinks I see him lead the culprit in,  
 Poor, sorrowing, shamed, all tremulous with fear,  
 Prostrate behind his Lord, weak self-condemned,  
 Clad with his Savior's spotless righteousness  
 Himself to hide; and hear the Father's words;  
 My son, his cause is thine, and thine is mine,  
 Take up thy poor lost one—he is forgiven."

For the Presbyterian Expositor.

## IS THE POWER OF THE PULPIT WANING?

In these days of religious excitement, when laymen have turned exhorters, and ministers, in some places, have become little else than humble subordinates to these newly-made preachers in the promotion of revival movements, it may not be amiss to attempt an answer to the above inquiry, inasmuch as minds of a skeptical cast have been free to say, that the Power of the pulpit was waning.

This we, however, most unhesitatingly deny. For, since the days of the apostles, there has not been a period, when more of the real elements of power met in the pulpit, than now.

Denominations that once openly and zealously contemned all College culture in the ministry, have suffered their views of late to undergo a radical change for the better. Individuals, too, who once scoffed at the idea of candidates for holy orders, spending years in scholastic pursuits, to secure the necessary intellectual furniture to fit them for the responsible stations of Divine ambassadors, are now loudest in their approval of the most rigid mental discipline, and the most thorough test and development of the powers of the mind possible, prior to licensure. They have found that *knowledge* in the pulpit, is power.

It is a hopeful feature of the times, that railers and revilers of Colleges and Calvin, are daily diminishing. The number of such was once great. Their moral power then for good in the pulpit, was, indeed, a meagre modicum. The efficiency of the ministry was rather crippled than promoted by such men. Now, however, having become the fast friends of both sound learning and sound doctrine, their influence has largely increased over all men of thoughtful and intelligent minds.

It cannot be doubted by any readers of church history, that so far as there is power in intellect of the first order, in profound erudition, polished elocution, general information, experience, and talent of every shade and kind, the pulpit of the present day is far in advance of that of former years. The style and manner of many of the leading writers and speakers of times gone by, would scarcely now be tolerated by even the pious and devout. *Refinement* has power. The *morals*, too, of many who were once church members and ministers, would now be censured by those among us, whom we do not regard as over

conscientious. This may be denied; it is nevertheless true, as a reference to the ecclesiastical records of those times will clearly attest.

The revolting accounts given there of the trials of both ministers and members for intemperance, licentiousness, dishonesty, falsehood, deception, quarrels, revenge, hatred, spite, envy, profanity, vulgarity, and, indeed, of sin of almost every kind, certainly go to prove that the pulpit is more powerful for good over men *now*, than it was *then*. If this was not so, the counter-agencies of a special kind, brought by Satan to bear against the church of the present day, would soon overcome it, and the gates of hell would prevail against Zion. But that precious promise, "*According to thy day, thy strength shall be,*" is made to the Church collectively, as well as to each christian individually.

Far be it from us to deny, that in the moral heavens of the past, there shone stars of the first magnitude, both lay and clerical; but the view thus taken of the church as it once appeared, is in its *general*, and not in its *individual* aspect. And from this we learn, that much as wickedness and scandal pervade the lower walks of society in these modern times, yet open sin is by no means as common among professors of religion and church-going people generally, as it once was. It is not so common now as formerly, blessed be God, for Sessions, Presbyteries, Synods and Assemblies to be called on to spend wearisome days and weeks in the investigation of judicial cases, evincing immoralities of the most revolting character, originating, too, perhaps, in some trifling matter that the pulpit then lacked the power to control.

The time has been, when such business engaged most of the sittings of our Church-courts. Now, such time, as a general thing, is occupied in the more pleasing and profitable duty of receiving members into the church—in considering reports of committees, and in devising ways and means to increase the strength and efficiency of all our Boards, arms and organs of the Church.

That there is much evil in the pew, and feebleness in the pulpit, yet, is not denied: but that *piety* is gradually growing in the one, and *power* increasing in the other, is fearlessly affirmed. We cannot believe that the peculiar troubles of the past will ever trouble the Church-courts of the future. The pulpit now can crush to death, in a moment, under the heel of its power, an evil, as it first creeps, young and tender, from the snake-nest of some *serpent* in the congregation, which if left to wind its way to the General Assembly, would have assumed the horrid coil and terror of a huge boa-constrictor, and become too formidable for the most intrepid of ecclesiastics to conquer.

Ministers, now, know this; and, hence, by wise watchfulness and judicious movements of the pulpit, awful conflagrations, such as often a mere spark enkindles, are easily prevented or easily extinguished, which if allowed, as once they were, to spread, would carry moral destruction and death through many a fair portion of Zion. The pulpit having this power ought judiciously to exercise it. Stubborn neutrality at such a crisis is the most culpable criminality. A handful of soil, may prevent a *crevasse*, that once made, ten thousand bags of sand would fail to fill.

Mourn, we ministers may, over the evils that beset us; still let the thought cheer us, that our moral power, as the Commissioners of God to a revolted world, is rapidly on the increase. The pulpit in which we stand belongs to the House of David; and its power must wax stronger and stronger, till all nations of the earth are brought into willing subjection to the Prince of Peace. The pulpit is the sceptre of God. With it he will so control individuals, kings, and governments, that Christ, his Son, will, ere long, receive the heathen for his inheritance, and the uttermost parts of the earth for a possession. (Ps. 2: 8).

This increasing power of the pulpit, has a cause—one relating as immediately to those who feel it, as to those who wield it. Whilst our schools, classical and theological, with their augmenting excellencies, give additional power to the minister's intellectual qualifications, the Religious Press, with its books, tracts, journals, and periodical publications, is fitting the mind of the masses for receiving and retaining the impress of this power. So that faithful and zealous Professors, conscientious and religious Editors, and wise and pious Authors, are the subordinate agents that God has chosen to give to the pulpit much of its present influence. These are God's plowmen. They do much to turn over the fallow ground of the heart. Their labors remove the rocks and rubbish that *nature* leaves in the wide field of the world, that the minister has to sow. Truly, they are a needful class of workmen, and are worthy of their hire.

Every good book, religious pamphlet and paper, that gains a reading in any family, in any congregation, adds efficiency to the ministry. And every pastor, who is not urgently solicitous for the general circulation of such helps, among the people of his charge, is really blind to his own interest, as well as that of his Master. For, a family in the Church who never reads books and journals of this order, is like a thorn-thicket in the midst of a wheat-field, or a miasmatic swamp in the midst of a lawn, or black spots on the disk of the sun, or a deformity in the face of beauty. And a whole congregation

without such issues of the religious Press, is nothing but a cold, dark, black, moral desert. Woe, woe, to the poor son of Levi, who may be unfortunate enough to be called to preach in such a place! He may thunder, he may lighten he may labor for years, and see no fruit of his toil, for the people will sleep on, and on, and on in ignorance and inaction. Let ministers, then, pray for a rich blessing on our pious and self-denying Colporteurs, Authors, Editors and Professors, for they greatly promote the pulpit's power.

If the pulpit of the present day, were re-baptized from above, it would become omnipotent, and, therefore, all-sufficient for the end of its institution. Humanly speaking, it has now within it all that is beautiful in poetry, profound in philosophy, powerful in logic, rich in history, sublime in eloquence, grand in imagination, persuasive in love, and pure in truth. All learning, ancient and modern, secular and sacred; all nature, with her rich kingdoms and storehouses of wealth; and all heaven, with its grace, light and glory, stand ready to bring their combined powers to bear on the minds of men, through the pulpit. A minister *ought* to be eloquent—far more than the statesman or mere politician. His aim is more grand and glorious, and his theme more varied and exalted. How commanding is his position before the world, as he stands in the sacred desk, holding in one hand the charter of salvation, and in the other the key of knowledge, wisdom and power! The richest blessings of Heaven attend his faithful ministrations, and the two leaved-gates of glory open at his behest.

Why, then, it may be asked, is the power of the pulpit so feeble in some communities? For, it must be conceded, that there are many places in which the ministry exerts but little influence for good on the masses. Let it be remembered that special exceptions do not invalidate the force of general rules. Where a minister of God fails, there is a wrong somewhere. This may be in a willful neglect of pastoral or pulpit duty, or it may arise from a shameful pandering on the part of the minister to false views and vitiated tastes of his people. It is no uncommon thing, for a congregation to fancy itself possessed of no ordinary degree of intellectual and social refinement, and that to get sermons to their tastes, they must call a nice preacher of the *bon ton* order. When they call such, and he comes, they look for graceful manners in the man, rather than for the doctrines of grace in his message. A short, jingling, generalizing, meaningless essay on some fantastic topic of the day, is mis-named a *beautiful sermon*, and a highly refined decoction of rose-leaf and lavender, is mistaken for the waters of life. In such places it would be as vain to look for power

in the pulpit as for piety in the pew. Such *sermons* may please, but they fail to reach the heart. Such a pulpit will have no saving power over the people. Dreadful are the responsibilities of such a man—sad the moral condition of such a church.

Again: The pulpit's power is crippled when either minister or people become *formalized*—viewing Christianity as a dry code of outward morals, or a bald system of didactic truths, or the punctillious observance of empty rites. Bigotry, superstition and prejudice—the three great giants of natural depravity—have done much to enfeeble the ministry of the Church and eclipse its glory. These make us forget that the soul needs nourishment, and that the GOSPEL is the bread that God has sent down from heaven for its food. Pure religion enlightens, warms, comforts, nourishes and strengthens the soul. What a pity that so noble an instrumentality for man's temporal and eternal elevation, as is the pulpit, should be prostituted to aims so ignoble, as we know it is, in some localities! It is often made the stump on which the vilest of political demagogues harrangue, as well as the stage on which clerical mountebanks read comedies that cause the people to be contented in their sin! It is often made the reflector of a cold, speculative light that chills the heart-blood of any one as soon as it touches it. How many love the pulpit only because it tickles their ears, rather than improves their heart! They would rather see it wreathed with garlands made from the flowers of Rhetoric, than see it crowned with the Rose of Sharon and the Lily of the Valley.

We will name but another class with whom the pulpit seems to have no power. They style themselves *Free-thinkers*. They consider religion, scripture, worship, sin, the soul and immortality, nothing. These are such as a vain philosophy has spoiled. Their creed is abominable. It is a singular compound of the licentiousness of the Epicureans, the *snappishness* of the Cynics, and the stupidity of the Stoics. The "reasoning faculty," they say, is preferable to divine grace, and Reason itself a better guide than Revelation! Kent to them is better than Moses, and Hegel than Paul.

Such foes the pulpit may pity, but never fear. The sword of the Spirit has conquered greater giants than they. And a greater than David's sling, is now in the hands of the weakest stripling found in the ranks of the Israel of God. Let ministers only have full faith in the efficiency of this Spiritual weapon, and *strike every form of error* with a bold stroke, a strong arm and a dauntless heart, and soon they will see the leagued hosts of darkness fleeing before the waxing glories of the pulpit's power.

W. M. F.



## AM I A GROWING CHRISTIAN?—NO. 3.

## MEANS OF GROWTH.

There are two classes of means of growth in grace, which, it is to be feared, are much undervalued, viz: *Christian activity* and *the providences of God*. Let us consider these.

1. Christian activity is one of the most important and effective means of securing the continued and healthy growth of the new man. It is so, in the first place, because it is in accordance with the promptings of the Holy Spirit. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do, of his good pleasure."\* The design and tendency of God's working in you, are to cause you to purpose and to work; and therefore work out your salvation. In working, you are but walking in the Spirit. "If we live in the Spirit, let us walk in the Spirit."† So far, then, as the Christian fails to discharge those duties and to perform those works to which the Holy Spirit urges him, he resists and grieves the Spirit, and is likely to be left to walk in darkness. As the Spirit withdraws, the work of sanctification ceases. Therefore "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."‡ On the contrary, so far as we are led by the Spirit, and thus "abound in the work of the Lord," we cherish his presence, and the work of sanctification progresses. If you would not be abandoned by the Comforter, *work*.

In the second place, such is the nature of the human mind, that every affection is strengthened by its active exercise, and weakened by the opposite course. The human body loses its health and vigor without constant exercise in the open air; and it gains strength by energetic exertion. The human intellect requires habitual thinking, reasoning, planning and executing, fully to develop and strengthen its powers; and it sinks into comparative imbecility, when idle. The social affections wither, if not called into frequent exercise. Some persons seclude themselves from society, until they become averse to intercourse with their fellow-men; others live in society so constantly, that the pleasures of home become insipid. Some men make gain their constant aim, till "the love of money" becomes the ruling passion,

\* Phil. 2: 13, 14.

† Gal. 5: 25.

‡ Eph. 5: 30.

and smothers every nobler principle. Others indulge their temper, till it overmasters every amiable feeling. The same law runs through our entire nature, including the moral affections. Hence the terrible power of evil habits, which are simply the effect of the frequent exercise of bad affections. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Pure affections are governed by the same law; and it is possible to form *habits of good doing*. Blessed is he, who has formed, and is constantly strengthening such habits. Every gracious affection of the Christian's heart seeks to embody itself in corresponding words and works. Therefore our Savior said—"Out of the fullness of the heart the mouth speaketh;" and "He that loveth me will keep my commandments." Therefore Paul attributed his abundant labors to the grace of God that was with him.\*

If, then, you would be a *growing* Christian, you must be a *working* Christian. "To him that hath, shall be given." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." We are never so sure of receiving a blessing, as when imparting a benefit. "It is more blessed to give, than to receive." Still, to do good habitually, requires a fixed resolution, strengthened in prayer. "The flesh lusteth against the spirit." And then there are many obstacles in the way of Christian activity, and many plausible excuses to be made for neglect of duty. Obstacles must be overcome, and excuses thrown aside; or our spiritual growth must be retarded, and back-sliding will commence. Multitudes of professing Christians seem to have been stationary for years, if they have not positively retrograded, mainly because they have made little or no efforts to do good to others. Great numbers are constantly troubled with doubts, as often as they think very seriously, because their graces, long inactive, are too feeble to be distinguished.

Indeed, the entire labors of every Christian ought to be of the nature of Christian activity. Many, even *most*, of them may be of a secular character, in themselves considered; but, if performed in obedience to God, and with sincere desire, by means of them, to glorify God and promote the cause of Christ, they are Christian works, which constantly call the Christian graces into vigorous exercise, and thus strengthen them. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." † This is the true secret of making the labors and trials of each day contribute to one's growth in grace.

\* 1 Cor. 15: 10.

† 1 Cor. 14: 31.

2. The providences of God are adapted and designed to be a means of the Christian's growth in grace. To worldly men the events of the past and the occurrences of the present are little more than the operation of natural causes producing their legitimate effects, exhibitions of human nature, or mere accidents. The enlightened Christian sees the hand of God in all. Nature with her ten thousand tongues teaches him the being and the perfections of God; and Divine Providence, in the records of the past and in passing events, teaches him practical wisdom, and calls him to holy living. Every blessing of life, as a gracious gift of God, strengthens his faith in the Divine promises, appeals to his gratitude, and exhorts to repentance and to good works. Every affliction and disappointment admonishes him of his sins, and calls him nearer to God. The whole of these truths are embraced in the two first verses of the 19th Psalm—"The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge."

But there are special providences in the life of every believer, which have special significancy to him, and demand a special application to himself. The providences of God toward others illustrate the truths of his word; but the providence of God toward *me*, do more than this. They have reference to *my* peculiar state; they are the prescriptions of the great Physician for *my* particular case.

In the first place, God has given to each individual his own peculiar talents, and assigns to him, in his providence, just the work to which he is best adapted. The Spirit of God comes to make him willing to do that work, as the providence of God leads the way. Therefore let every Christian carefully watch the leadings of Providence, and pray that he may rightly interpret them. There is meaning in that language of our Lord—"And to every man his work." (Mark 13: 34). The proper inquiry for every Christian, every day, is—"Lord, what wilt thou have me to do?" And the proper prayer is—"Order my steps in thy word; and let not any iniquity have dominion over me."

In the second place, God gives to every believer his peculiar blessings and deliverances—thus calling for special acknowledgements and praises. Each Christian, on careful examination, would find in the inventory of his blessings some things which others have not; and in his special deliverances from peril, he would find interpositions which others have not experienced—showing that the eye of God is on him as an individual, and that the Divine goodness has extended specially to him. But every blessing and every deliverance, whether strictly individual, or whether common to others, speaks to us of God's love, calls for

gratitude, and exhorts to a wise improvement. "In everything give thanks." There is something very instructive in that which is recorded of Hezekiah, king of Judah—"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."\* A whole-hearted consecration to the service of God led to prosperity, spiritual as well as temporal.

But if there is in every cup some peculiar sweetness; so is there in every cup some peculiar bitterness. Unmingled bliss does not consist with imperfect sanctification. And as no two countenances are precisely alike, and no two minds cast in the same mould; so are there no two Christians whose spiritual life is in just the same state. Some have made high attainments in knowledge and in grace; others are just learning the first principles of the heavenly service, and making the first steps in the heavenly journey. Some have one grace, or one class of graces more developed; others excel in other graces. One has one weakness or fault; another, a different one. The variety in the states of believers is very great, whilst all have the same spiritual life. Undoubtedly God's dealings with his people have special and constant reference to the actual state of each individual; just as a skillful physician varies his prescription according to the symptoms in each case. We are taught that the afflictions God sends upon his people, are "for their profit, that they might be partakers of his holiness."† They are designed as a means of growth in grace. But different believers are afflicted in very different ways and degrees, and the same individual is afflicted in different ways at different times. One is suddenly reduced from wealth to poverty; another is laid on a sick bed; a third suffers bereavement; a fourth has trouble in his family, &c., &c. The variety is endless; but no part is accidental. The peculiar afflictions of each individual are intended to call into exercise some grace or graces that are comparatively too feeble; or to subdue some wrong feeling that is gaining strength; or to enable him to glorify his Savior, as he could not do it otherwise. Some afflictions exercise the faith, more than the other graces; others call for patience. Some try our meekness; others, our humility. The better we know ourselves, the better we shall understand God's dealings with us; and the more wisely we can improve his providential dispensations toward us. But whatever may be the nature of our troubles, and however difficult for us to understand their particular design; they are surely intended for our spiritual good, and should lead us directly and earnestly to the throne of grace. For

\* 2 Chron. 31: 21.

† Heb. 12: 10.

though "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Thousands of believers have been able to say, with the Psalmist—"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." And again—"Before I was afflicted, I went astray: but now have I kept thy word." Still again—"It is good for me that I have been afflicted; that I might learn thy statutes." Afflictions tend to make God's people both wiser and better, and thus are amongst their richest blessings.

Nevertheless it is possible, and it is common for both blessings and afflictions to become curses. Every blessing becomes a curse, when it has the effect to excite carnal feelings, instead of calling into exercise the Christian graces; when it tempts us from God, instead of drawing us to him. Thus the increase of wealth often fosters pride, and tempts to indulge "the lust of the flesh, the lust of the eye, and the pride of life." Every affliction becomes a curse, when it passes unheeded, or excites to murmuring or despondency. Therefore God says—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12: 5, 6). There are those who strive, as soon as possible, to forget their afflictions, not acknowledging the hand of God in them. Others murmur and despond, seeing in their troubles nothing but evil. To both these classes, afflictions are converted into a curse.

Indeed, we need much grace to prevent our blessings from doing us great harm, and to prevent our trials from calling down God's displeasure upon us. The providence and the grace of God co-work in the salvation of the Church, and in the salvation of every believer. The providences of God will fail of their desired effect, unless the grace of God accompany them; and the grace of God works not independently of his providence.

Surely no Christian can take a survey of all the means of growth in grace, which God has provided, without realizing, that "the divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue." God designs the life of the believer to be one of constant progress "from glory to glory;" and he has furnished abundant means of growth. Reader, the question comes with deepening interest—*Am I a growing Christian?*

In our next, we may say something respecting *the evidences of growth in grace.*

NORTH-WESTERN THEOLOGICAL SEMINARY.

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It seems to be generally conceded, that one of the most important matters to be brought before the next General Assembly, will be the founding of a Theological Seminary in the North-West. Since the determination on the part of the Synods to place the Seminary wholly under the control of the Assembly, we have chosen to say very little on the subject; but in view of its great importance, and as other editors have freely expressed their views, we deem it proper to say a few things.

1. In the first place, it is a matter of great importance that the Assembly take charge of the Institution. Whatever may be thought or said of the number of Seminaries in our Church, it is certain that there will be one in the North-West at an early day. It is well known, that in years past, we earnestly urged the importance of uniting the N. Albany and Allegheny Seminaries at some central point in the West; and it is as well known, that when the Assembly of 1853 was asked to found a Seminary for the West, we urged the importance of a location on which the entire West would unite. If either of these views had been adopted, our Church would now have had one large Seminary, amply endowed. But other counsels prevailed; and now there are some eight or nine Synods, to which others will soon be added, which are not likely to take any special interest in either of the existing Seminaries. These Synods cover a region of immense extent and of extraordinary fertility, the population of which is increasing with unprecedented rapidity. Now and prospectively it forms one of the most interesting and promising fields of evangelical labor in the world. Beyond a doubt, there will be a Theological Seminary in this region at an early day; and if the General Assembly should decline to take charge of such an Institution, now that the Synods make the tender, it is not probable that a similar effort will be made again. And the difficulties which have heretofore and very recently attended efforts to found a Seminary, should admonish us of the great importance of having the Assembly pursue the only course which is likely to insure harmony.

It is true, we fear, that it will be found—that the Synods have little to offer to the Assembly in the way of funds. Nevertheless the interests

involved are too great to be periled by any ordinary difficulty. The prompt, kind and wise action of that body will secure confidence; and all difficulties will soon disappear.

2. It is absolutely essential to the success of the Institution and to the permanent peace of the Church, that it be free from all taint of *sectionalism*. It will be designed to train ministers, not for the North-West only, but for the entire Church—men who can go and preach the Gospel in every part of our country. The divisions and distractions of other Denominations, in this day of agitation, cause wise men to give thanks to God for the peace our Church enjoys, and admonishes us to guard against the rocks upon which others have split. With regard to the agitating questions of the day the Presbyterian Church has deliberately taken her stand; and *Ichabod* will be written upon her, if by clamor or intrigue she should be induced to move from her scriptural position. If it were suspected, that there was a purpose, by means of this Seminary, to effect any change in the position of the Church, or of any portion of it, the Institution would be crippled from the outset.

3. It seems to us exceedingly important, that the Assembly proceed *wisely*, as well as *promptly*, in founding this Seminary. We might move too slowly; but we might also move too rapidly. A large amount of money is necessary to put such an Institution upon a basis to command an able Faculty, and secure the attendance of any considerable number of students. Time was, when a Theological Seminary might make a successful beginning with one or two Professors, and without library and buildings; but that day has passed. Theological investigation has taken a wider range, in connection with the progress of science, and with the progress of error—demanding a larger number of Professors and larger libraries. And then the facilities of travel have brought us, as it were, into the vicinity of Seminaries with large libraries and a full chair of able Professors. What adequate inducements could be offered to candidates for the ministry to study in a Seminary unfurnished with books, and with only one or two Professors, when a few hours of travel would take them to Seminaries far better furnished? We can readily see why, other things being equal, young men who expect to labor in the West, might prefer a western Seminary; but there are no inducements which would compensate for the lack of the necessary facilities for pursuing their studies.

If, then, a Seminary in the North-West is to be successful, it must be placed at the outset upon something like an equal footing with the other Seminaries of the Church. The lingering existence and unceasing struggles of the Allegheny Seminary, during a quarter of a century,

before it was placed on a firm basis, and the still more lingering existence and final failure of the N. Albany Seminary, warn us against the attempt to build up another on an inadequate foundation. At least three Professorships should be fully endowed, before the Institution is opened; and to effect this, would require from \$75,000 to \$90,000. Danville Seminary opened with some \$60,000, and had but two Professors the first year, together with an assistant teacher of Hebrew; and yet within three years, one of the Professors announced, that a crisis had arrived in its history, threatening its existence, unless special efforts were made to sustain it. And so far as we are informed, but little has since been accomplished toward its endowment, apart from the legacies it has received.

It is well worth while, before the Assembly shall meet, to turn our attention to the sources whence the funds to endow Professorships, erect buildings, and purchase a library, are to be obtained. In casting about, we are at once struck with several embarrassing difficulties. In the first place, the Synods of Cincinnati, Indiana and Northern Indiana have been repeatedly called on for contributions to the N. Albany Seminary, for many years past. Those repeated calls without any satisfactory results, will undoubtedly somewhat cool the zeal of the giving men in the churches. Still the fact, that the Seminary is to be under the control of the General Assembly, will doubtless inspire the churches with new confidence.

In the second place, the two Synods of Indiana are now struggling to put their college on its feet; and if we are rightly informed respecting its condition, some considerable time and liberal contributions will be necessary to relieve it. Whilst, then, we may hope that the churches of Indiana will do something for the Seminary; it is not to be expected, that they will do what they would have done, if their college were unembarrassed. The Synods of Missouri are not in a better condition to give. Both Westminster and Richmond Colleges are in their infancy, to say nothing of the young Institution in St. Louis; and some Presbyteries in Missouri, it is to be expected will favor Danville Seminary.

In the third place, all the North-Western Synods are laboring under such embarrassments, as to preclude the hope of large contributions from them at an early day. A large proportion of the churches are either in debt, more or less, for their church edifices, or have them yet to build. Some of them are very seriously embarrassed. Then a number of Academies have been founded under the auspices of different Presbyteries; and most, if not all; of these are much embarrassed.



And then each of the Synods is struggling to build up a college; all these colleges are in their infancy, and not one of them has yet secured an endowment. Years of persevering toil will be necessary to put them on a permanent basis.

Besides all this, the country is just coming out of one of the most general and disastrous commercial crisis, through which it has ever passed. Large numbers of men who, two years since, would have given liberally to such an Institution, have little or nothing to give now; and others, who have suffered less, are called to bear heavier burdens in order to meet the current expenses of particular churches, and to sustain our Boards in their great work.

Whence, then, shall we obtain the means necessary to establish a Theological Seminary in the North-West? If the money is to be gotten from the churches within the bounds of these Synods, some time must elapse, before Professors can be chosen, and the Institution opened. All ecclesiastical beggars, it is true, turn their eyes eastward; "and the gold of that land is good." And we may hope, that our eastern brethren will listen favorably to an appeal from *the great North-West*; yet let us not deceive ourselves; for the larger part of the funds must be raised amongst our own churches. We conclude, therefore, that considerable time must elapse, before the Seminary can be advantageously opened, and a much longer time before it can be fully endowed; unless some few individuals can be induced to give very largely. Whether such can be found, remains to be seen.

It is possible that individuals might be found, who would guarantee the salaries of some two Professors for a limited period; but such an arrangement would only exhaust the means which ought to aid in the permanent endowment; and at the expiration of the time, the Institution would become seriously embarrassed, and its success would be imperiled. The troubles, embarrassments and failures of past years should admonish us to proceed only as a permanent basis can be secured.

We entertain the hope, that the Assembly will take charge of the Seminary, will appoint a Board of Directors, and require them to proceed as energetically as possible in securing an endowment. At the same time, we hope that body will not be induced to take any steps in advance of the means actually secured. Let us never have another little Seminary, with an inadequate chair of Professors, without books, and with agents constantly visiting the churches for means to perpetuate its lingering, yet miserable existence. When the Seminary shall open, under the auspices of the General Assembly, let it be

worthy of the Presbyterian Church, and adapted to meet the wants of the North-West. Then it will not have to beg for students.

P. S.—Since the above was written, we have read an article in the *Cincinnati Presbyterian*, from the pen of Rev. Dr. Stanton, which demands a passing notice. This article and some others from the same quarter, exhibit very prominently two things, viz: an extreme anxiety on the part of some who were so prominent in the recent troubles of the Seminary, to press the Assembly into the immediate election of Professors; and an extreme itching to make themselves very prominent in what may yet be done. Both of these things look badly, in view of the past history of this affair, and are calculated to confirm the belief, that they still have their own ends in view, more than the interests of the Seminary and the Church.

By a singular perversion of an incidental expression of ours, Dr. Stanton makes us make the statement "that we ought to wait two or three years longer," calls in question our consistency, and then calls on us and others to tell "openly, plainly, frankly" why we are in favor of delay—to "state to the Church openly and fairly *the reason* for this pre-determined delay—the why and the wherefore of an advised postponement for two or three years longer." And he intimates, that we may have "certain schemes to accomplish which we prefer not to proclaim." To all which we answer—

1. In the article referred to by Dr. Stanton, we did not advise delay, did not make the statement "that we ought to wait two or three years longer," did not say anything that he has chosen to make us say. His call upon us, therefore, offensive in the manner and spirit, is entirely impertinent.

2. If experience gives weight to advice, Dr. Stanton's appeal to us to deal "*openly, plainly, frankly*" in this matter, should have great weight; for we know no man who has had sadder experience of the consequences of an opposite course, than he and some who have acted with him. They surely ought to know well the evils resulting from having "schemes to accomplish" in connection with public Institutions, which are not only not proclaimed, but are denied! It must *have* required an effort on his part, one would think, standing as he does before the Church, to exhort any one to "openness and fairness." There is an old proverb, which says—"Physician, heal thyself." There is a saying of still higher authority—"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye," &c.

3. We are at a loss to know by what right Dr. Stanton calls on us to "*state to the Church*" our reasons for any course we may choose to pursue in this matter. Even if we had given advice to the General Assembly, (which we have not presumed to do,) we see not what right *he* has to demand our reasons, and to talk of "openness, frankness, fairness," concealment, and the like. It will be of advantage to the Doctor and a few others, who seem to regard themselves as the *majority* of eight Synods, to remember—that they are not *the Church*.

4. But does not the urgency of Dr. Stanton and others for the immediate appointment of Professors, look strangely, in view of the past history of this Institution? In the opinion of many in these Synods, the failure of the enterprise and the great evils attending it, are attributable to their hot haste in electing Professors. Of this they are aware. What opinion do they expect their brethren to form, when they find them again urging the same thing, without reference to the means of supporting Professors? For on this last point Dr. S. says nothing.

Still further, it will be time enough for these gentlemen to urge the election of Professors, and to throw out insinuations against others, *when the debts they have contracted shall have been paid*. They have loudly boasted not only that in the Board of Directors they are in the majority, but that in the Synods they are very largely so. Now, how has it happened, that the agent appointed by them to raise funds for the Seminary, was obliged to come before the Synods, at their late meetings, and ask them to tax the churches to pay his salary? Such an occurrence we never before witnessed. And how is it, that the architect employed to draft plans for Seminary buildings, is yet unpaid? Did the agent exercise his agency amongst *the majority*? And are we to consider their past liberality an earnest of what they propose to do hereafter? Really it seems to us, that until the debts they have contracted, are paid, these gentlemen ought to be very modest in urging the election of Professors. Were we to judge from what they have *published*, we should suppose their zeal for the Seminary unbounded; but if we judge by their *donations*, we should say, they are perfectly indifferent.

Now, as to the election of Professors, *let us have the endowment, and then let them be chosen*. One chief cause of the failure of past enterprises, has been the hurry to open the Institutions without adequate means to support them. There is no emergency now, which demands any such step. There are Seminaries where all our young men can be trained, till we have the means of supporting Professors;

and the very best evidence that the churches feel the need of the Seminary immediately, will be the immediate raising of the endowment.

Dr. Stanton is concerned about *union*. "What can be done," he asks, "to secure harmony of view and action upon this important matter among the friends of the enterprise in the North-West?" And he submits the following plan:

"I have a proposition to submit to all whom it may concern, and it may pass for what it is worth. In the resolutions of transfer adopted by the several Synods, it was ordered that their action be 'communicated to' the several Presbyteries, in order that they may have the subject before them at their Spring meetings, and be prepared to send Commissioners to the General Assembly ready to express their wishes before that body in the whole matter.'

By 'the several Presbyteries' is meant those embraced within the eight Synods now having control of the Seminary. They will undoubtedly canvass 'the whole matter' at their 'Spring meetings,' now soon to occur. My proposition is this—that the Commissioners to the Assembly from the Presbyteries of the said eight Synods, together with the Commissioners from the Presbyteries of the Synods of Missouri, Upper Missouri, and any other in the North-West who may desire to join with them, assemble in Indianapolis as early as Tuesday evening, if possible, immediately preceding the third Thursday in May, (the day for the meeting of the Assembly), in Convention, for the purpose of fully and freely canvassing the subject of establishing a Seminary for the North-West, and all needful matters connected therewith, that they may exhibit to the General Assembly the full and, if possible, united sentiment of the North-West upon 'the whole matter.'"

We enter our protest against this proposition. One reason for transferring the Institution to the Assembly, was the fact, that there was not, and could not be agreement among ourselves; whilst it was believed, that all, or nearly all, would acquiesce in what the Assembly, in its wisdom, might do. Now, the proposition is, to have a convention, and agree amongst ourselves in order to control the action of the Assembly; and this proposition comes from one who has been a prominent partisan heretofore! Such a convention would be more likely to defeat, than to promote the object we ought to aim at. We go for *Assembly control, not for controlling the Assembly*. There was such a convention, when Danville Seminary was founded; and the fact that we are now trying to found a Seminary in the North-West, shows how unsatisfactory were the results of that convention to these Synods.

As Dr. Stanton has proposed his plan for securing union, we venture to suggest what we are fully persuaded is the very best measure to secure the object. Let the brethren who have been prominent in the doings of the Board heretofore, which have caused so much dissatisfaction, hand over the Institution to the Assembly, as the Synods have directed them to do, and leave the whole matter in the hands of that body. Let them consent to retire from the public gaze, a little while, and cease to propose plans. All the Presbyteries in these

Synods will be represented in the Assembly; and their representatives can throw what light they have on the subject, without the aid of these brethren. Their present course only confirms the opinions previously formed respecting their aims, and satisfies their brethren, that they still have "sohemes" which they prefer not to proclaim. If they have not, they are certainly doing themselves great injustice, and are throwing obstacles in the way of this great enterprize.

We trust, our brethren will refuse to pay any attention to any plans or propositions, and will leave this whole matter to the unbiassed action of the Assembly, praying that that body may be Divinely guided.

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For the Presbyterian Expositor.

## ANCIENT EGYPT.

To the scholar, the christian, and the traveling antiquary—to the student of the Bible, of the classics, or of nature and art, Egypt is a land around which clusters a more than ordinary interest. It is the land of the Pharaohs—the land of Alexandria; the land of pilgrim philosophers—the land of the pyramids and the Nile. The multiplication of books on Egypt, both ancient and modern Egypt, which marks the present time, bears testimony to the sustained and increasing interest which is felt in that land of wonders and impressive memories. It is to ancient Egypt—the Egypt of Aphophis and Sesostriis—that the reader's attention is now solicited. And there are four points upon which it is the design of this article to offer a few brief remarks: Egyptian character—Status in the arts and sciences—Religion—Moses and Egypt.

1. The first point, then, to be considered, is the character of the ancient Egyptian. That the ancient inhabitants of Egypt were intolerably *vain*, stands out prominently in all the interpreted hieroglyphics which have been published, and in what has been gleaned from the classic historians. A strong desire for posthumous glory prevailed amongst them, which gave rise to that abundance of monuments, and of monumental history, by which Egypt is so signally distinguished. Wherever, in the hieroglyphic lines, their intercourse with another people is mentioned, in forming treaties, or otherwise, even when they themselves are the dependant, needy party, the other party are represented as oringing at the feet of the Egyptian Pharaoh, meanly suing

for the favor of his most lofty and dreaded majesty. This, indeed, is so common a feature, as to make it oftentimes a positive task to trace the disgusting record. Those very peculiarities which have made Egypt an object of such intense curiosity, and which impart to her at this day a solitary grandeur—her monumental structures, and hieroglyphic records—are the silent but powerful memorials of that vanity in which, in far distant ages, she was without a rival. Her present distinction is largely owing to her ancient pride.

An indomitable *perseverance* is also a marked feature in the character of the ancient Egyptian. Of this, the same evidence may be produced as of the former fact; with the addition of those wonderful works of engineering, which might have appalled the stoutest heart. In her massive pyramids, which are the wonder of the world—in the laborious tracery of her sculpture—in her canals and water works, and the number, magnitude and success of her bold national enterprises, we perceive the dauntless, indomitable spirit which distinguished the inhabitants of ancient Egypt. If, as Heroditus declared, Egypt was “the gift of the Nile,” the Nile, it is equally true, was the mighty slave of Egypt. They turned her about, by means of stupendous canals and fortifications, and bade her flow whithersoever they would have her go. There was a bold, obstinate spirit of enterprise, which no difficulties could appal; a dogged persistency that never tired. As other features of Egyptian character will come into view in the sequel, we proceed to the next subject of remark proposed, namely :

2. Her status in the arts and sciences. Her position, in this respect, is probably by some overestimated. The state of ancient Egypt in this particular, all things considered, cannot but excite a degree of astonishment and admiration. But, to one surrounded with the lights of this age, and whose expectations have been very elevated, the study of her history with special reference to the aforementioned point may result in a feeling of disappointment. Egypt was much indebted to Chaldea and Phœnicia. A source of great interest in reading her history is the light which incidentally it reflects upon the civilization of other lands. Many of her great artists were from abroad. Not only her host of toiling slaves, but much of the high genius and cultivation which won her name were doubtless imported. Her high reputation is much owing to her indomitable perseverance and enterprise. In the arts of oratory, poetry and music, there is, for ought that appears, an utter poverty. In architecture and sculpture there is not a little to admire, as also in painting and in agriculture.

But Egyptian genius is perhaps more remarkably shown in engineering, statesmanship and the hieroglyphics. Perhaps, too, in the very order in which they are here stated, this genius is displayed in an ascending scale, and that which is regarded by many as a mark of great simplicity and crudeness of knowledge—the hieroglyphic system—may betoken an amazing degree of mental energy and discipline. It is not possible to regard with other than sentiments of high admiration and surprise the very skillful and gigantic enterprises of engineering by which reluctant nature became the servant of man, ministering to his comfort and safety, and still less the comprehensive, far-sighted statesmanship which so wonderfully controlled popular tumults, and in defiance alike of the caprice and obstinacy of the human will, and of physical impediments, raised Egypt to such an envied eminence of national power and glory. But let us advance to another point.

3. Her religion. The temper of the Egyptian was deeply religious. This, as it was often a difficulty to surmount, so, as in modern history, it was often of service, through a skillful statesmanship, to political ambition. Anything consecrated by the rights of religion became thereby unalterable, so that the hand was deemed sacrilegious that should undertake to modify or destroy. When this became necessary to political purposes, that the religious sentiment of the people might not be outraged, nor a tumult created, the desired object it appears had to be attempted through artifice and treachery. A further evidence of religious feeling we have in the honey-combed hill sides around Abydos, “the centre of the necrology of ancient Egypt.” After the remains of Osiris the reputed god of the resurrection were removed to Abydos, multitudes of the dead, it is supposed, were henceforth transported thither and deposited in vaults around, so that the surrounding hill sides are said to be, as it were, honey-combed, and simply because they all wished to be laid near the remains of Osiris, as the pledge of a future resurrection with him. Religion, too, in some way was the cause of their bitterest sectional feuds; and a large proportion of the hieroglyphics, so far as it is understood, seems to be a record of certain religious rites which transpired in honor of some great event. There is interesting evidence in the monumental history of Egypt that the worship of the sun was the earliest form of idolatry. There are curious figures of the sun handing down gifts to men, and it even seems to be esteemed the highest compliment to a king to call him the child of the sun. But, in this connection we are reminded of what remains to be considered.

4. Moses and Egypt. Let us introduce this subject by the following piece of dialogue which once under solemn circumstances actually occurred:

Mr. — (to N.) "Well, I see your meaning; but how is it that there is no account in heathen writings of the miracles of Moses?"

Dr. G. had now somewhat revived, and though his eyes continued closed, he had evidently overheard the objection, for he said in a whisper, "Do you understand the hieroglyphics?"

Mr. —. "No."

Dr. G. "Do they contain no account of them?"

Mr. —. "I should think not."

Dr. G. "But you said just now that you did not understand them, therefore you cannot know."

The above fragment of a dialogue is taken from that truly interesting and useful little volume, "The Christian Philosopher triumphing over death: or a narrative of the closing scenes of the life of the late William Gordon, M. D. F. L. S." The question here propounded and answered is one of a class to which the curiosity of many must be directed in this age of travel and antiquarian research. But it does not devolve upon the advocates of Christianity to remove imaginary difficulties; and until the entire absence of Moses and his miracles from the monumental records of Egypt has been established, or some thing is gathered from the ruins of Babylon or Ninevah to contradict the bible story, it is premature to challenge them to the field. To decypher the hieroglyphic records of Egypt is a work to which much learning and industry have been devoted; but, very much yet remains to be done, and new discoveries are continually modifying theories which have been extensively adopted. So far as scholars have succeeded in getting at the import of the hieroglyphics, there seems to be a want of direct and clearly ascertained allusions to Moses or his miracles. But there are two reasons why such a state of things may be expected, which should forcibly strike the mind of the student of Egyptian antiquities. These are the intolerable vanity of the ancient Egyptians, and the scarcity of monumental records in the Delta.

That the inhabitants of ancient Egypt were a vain people has already been shown. It is not probable beforehand that such a people would be at any trouble to perpetuate the memory of their defeats, or anything whatever that might be mortifying to their pride. Accordingly, the absence of monumental record, or the mutilation of it, is said to be the common index to something not flattering to Egyptian vanity. This negative evidence is what interpreters have to



go upon, in getting at those things of which they were not disposed to boast. Now, this appears to be a fact deserving attention, as it relates to the search for the miracles of Moses. How can we expect *such facts* to be fully recorded by *such a people!*

It should be observed, moreover, that there is a great scarcity of monumental records in the Delta, where, it is most probable, the Israelites sojourned. They seem to have perished from the action of the weather. The circumstances so favorable to the preservation of monuments—the dry, sunny climate, and the singular absence of rain, which distinguish other parts of that remarkable land—do not hold in the Delta. “This, however,” says an eminent authority, (alluding to the fertility of Egypt not being dependent upon rain), “scarcely applies to the moist and often rain-charged atmosphere of the coast, or to the swampy flats of the Delta, of whose once flourishing and populous cities scarcely anything noticeable remains.”

These two facts should certainly go a great way in silencing cavils—the intolerable vanity running through those monumental records, and the absence of such records where they are chiefly to be sought. There are, however, not a few indirect traces of some of those great facts of Bible history among the discoveries which are thought to have been made, but which are still the subject of controversy. And there must be a peculiar satisfaction arising to the Christian mind from all evidence of this kind—indirect, incidental evidence—since it implies the absence of fraud, and bears an aspect of artless honesty on its very face.

So imperfect are the rules of interpretation which are applied to the hieroglyphics, that we must yet wait for their secrets, and, perhaps, they may never be fully and certainly disclosed. Admirable as is the scholarship and the indefatigable perseverance devoted to the work by a Champollion, Lepsius, Birch, Osborn, and others, and valuable as are their contributions to the stores of human knowledge, there is yet much to rebuke the pride of man and suppress all hasty conclusions. Much embarrassment arises from the want of a fixed standard of interpretation. The homophons—the different phonetic value of the same figure—the initial and determinative characters—the inverted and transposed order—some fact of this kind is being continually discovered to modify the received canons of interpretation. Therefore, let us wait in the patience of faith. What, though Egypt be filled with scholars? What, though Babylon and Nineveh should yield their secrets to antiquarian research? What, though men should run to and fro, and knowledge be increased?—though from South

Africa to the regions of the North Pole everything be laid open by the hardy sons of adventure, and the plodding students of science? As in the past, so in the future, it is but to set new jewels in the crown of Christian Revelation, and to silence the gainsaying adversary. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, BUT THE WORD OF THE LORD ENDURETH FOREVER."

The Bible has not been given to teach us Egyptian antiquities, nor astronomy, nor geology, but for more important ends. And because we cannot find as much of Egypt as we would choose in the Bible history, or as much of the Bible history as we would choose in Egypt, we must not refuse to make that use of it for which it has been given—namely, as a divine guide for lost men, in the way of eternal life and peace. But the question is—Can it be convicted of inconsistency with ascertained facts? This has never been done; and to any reflecting and reasonable person, that fact must appear marvelous upon any other supposition than that it be indeed the very Word of the Living God.

It also seems to be the Divine will, that men should earnestly seek for the truth. He delights to honor the humble and honest inquirer. Our Lord taught in parables, that those who might seek it, should know the truth, and those who would not, should be left to a chosen ignorance. And often have we thought of that remark of Josephus, concerning Jesus, that he was "a teacher of such as loved the truth"—which seems to imply that this was a marked feature in his conduct as a public Teacher. As Bishop Butler has shown, this weighing of evidence, this earnest inquiry after truth, "the love-making and wooing of it." To use Bacon's phrase, may enter largely as an element into human probation. Let us not wonder, therefore, if God, in his providence, has not recorded the miracles of Moses on the monuments of Egypt, to subdue the unbelief of these far-distant days. We are left in a condition to try our love of the truth. These observations were suggested to the writer by the reading of that instructive work, *The Monumental History of Egypt*, as recorded on the ruins of her temples, palaces, and tombs, by William Osborn, R. S. L., Author of the "Antiquities of Egypt," &c. These elegant volumes will be found to be full of interest, especially to those who may relish that kind of learning. The author manifests great reverence for the sacred volume—and it is the constant connection of his work throughout with the inspired history, and the light thus mutuall reflected, which makes it so interesting to the Christian reader. The following are some of the points likely to arrest the reader's attention: A land-tax in Egypt for

educational purposes—the early eminence of Phœnicia and Chaldea in the arts and commerce of civilization—the worship of the Sun, the earliest idolatry—the resemblance of certain names to those of the Bible, Athom (Adam) a parent-god, Nuh (Noah) god of the Nile—the trade in slaves between Egypt and Canaan, showing how Joseph came to be disposed of as he was—the comparative poverty of the hieroglyphics, when interpreted—Osborn's theory of Egypt's settlement by the dispersed at Babel, and their forming the hieroglyphic system. The work is written in a pleasing style, abounds in interesting plates, and gives a very clear and full account of the hieroglyphic writing. We commend the work to every individual who feels an interest in old Egypt; and what scholar does not?

NORTH CAROLINA.

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For the Presbyterian Expositor.

### RICHARD BAXTER.

Richard Baxter was born at Rowton, in Shropshire, November 12, 1615. His father was a freeholder of moderate estate, but in his youthful excesses, was so addicted to gaming that by it his property became considerably embarrassed. In later years, he became a devout and godly man, by the blessing of God upon the reading of the Scriptures alone. The state of society in which he lived was Sodomitish; a great destitution of ministers tended to increase the ungodliness, and those that they had in the vicinity were ignorant readers merely, and, for the most part, led scandalous lives. A large part of the Sabbath was spent in dancing, around a May pole, to the taber and pipe; so that Baxter says, he could not read the Scriptures without this continual annoyance. They were very bitter against the Puritans, and belched out their malice against all godliness, which, it seems, providentially had a salutary effect upon young Richard.

Richard Baxter dated his more serious and deep impressions of the religion of God at the age of fifteen. His conscience charged him with guilt, and many boyish crimes rose up against him. The reading of an old, torn book ("Bunny's Resolution") which he picked up, was blessed to him in showing him the folly of sinning and the misery of the wicked. Still, he had yet but little sense of the love of God in

Christ, though he knew Jesus to be the only Mediator. A peddler coming to the door, his father bought "Sibbs' Bruised Reed," which most marvelously opened to him the excellency and perfection of the Divine redemption, and laid before him his exceeding great obligations to so good a Savior. Thus he says, "without any means but books, was God pleased to resolve me for himself."

After a year and a half spent at Ludlow Castle, he returned home, which he again left, after some changes in the town, and put himself under the care of Mr. Francis Gorbet, minister at Wroxeter, devoting himself to the study of metaphysical branches. Being now about eighteen, by some friends he was persuaded to quit his idea of preaching, and go to London, in hope of getting some place about the court. He stayed there with Sir Henry Whitehall about a month, and in that time saw enough of the court. For seeing that they had a stage play on the Sabbath afternoon, instead of a sermon, he was glad to be gone. After this, he pursued his studies for the ministry without any interruption, except such as came by infirmity of constitution and frequent attacks of disease. His whole life was thus marked, and cannot be well understood without a knowledge of his great bodily pains and weakness, which held him ever near the gate of death, and so had the greatest power in determining his study and labor. This continual nearness of death wrought powerfully upon his character. "It destroyed," he says, "the ambitious desires after literary fame which were the sin of his childhood," "and did drive away the thoughts of academical degrees and literary reputation as fooleries and children's plays." "It set me upon that method of my studies which, since then, I have found the benefit of, though at the time I was not satisfied with myself. It caused me first to seek God's kingdom and his righteousness. Therefore, divinity was not only carried on with the rest of my studies with an equal hand, but always had the first and chiefest place. And it caused me to study practical divinity first, and in the most practical books, in a practical order, doing all purposely for the informing and reforming of my own soul." From the age of twenty-one to twenty-three he had no expectation of living a year, but he was making very great attainments in grace; and the nearness of the eternal world took away the fears excited in his mind by the want of academical honors, which stood much in his way in entering the ministry. He was ordained by the Bishop of Worcester at the age of twenty-three, according to Episcopal form. It is worthy of notice, however, that he afterwards served as chaplain in Cromwell's army, and did strongly sympathize with the Presbyterians; for he

never wore a surplice in his life, and considered the cross in Baptism unlawful.

Mr. Baxter was stationed for nine months at Dudley, and labored among a drinking and drunken people with some success. From this place he was removed to Bridgenorth, where he had a good colleague and full congregation. He was popular as a preacher, and some were converted through his labors; but here, too, was the baneful practice of tippling, which, together with the evil communications and stupidity of the people, made the Word of none effect, though he says he never preached with more fervor or ardent desires for the conversion of his hearers.

The ecclesiastical controversy and political despotism that was rife at this time wrought important changes. Not least was the sailing of the Pilgrims, with whom, in after years, Baxter felt a strong sympathy. In a letter to Increase Mather, of Boston, written a few months before his death, he wrote: "I am as zealous a lover of the New England churches, according to the Synod's model, as any man." These disturbances, which drove the Pilgrims from England, made a change for Baxter.

On the 9th of March, 1641, he was called to Kidderminster. "My mind," he says, "was much to the place as soon as it was described to me, because it was a full congregation and most convenient temple, and 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 teacher; but above all, because they had hardly ever had any lively, serious preaching among them; for *Bridgenorth had made me resolve that I would never more go among a people that had been hardened in unprofitableness under an awakening ministry.*"

The story of Baxter's heaven-blessed labors at Kidderminster is a pleasant epic in modern church history. Commencing his labors here, he is again found suffering much under bodily infirmity, which he found (1) "Greatly weakened temptations; (2) "Kept him in a great contempt of the world; (3) and "Taught him highly to esteem time; (4) "It did make him study to preach things necessary, and a little stirred up this sluggish heart to speak to sinners with some compassion, as a dying man to dying men." After enumerating these benefits, Baxter adds: "I humbly bless his gracious providence, who gave me his treasure in an earthen vessel, and trained me up in the school of affliction, and taught me the cross of Christ so soon."

After his settlement at Kidderminster, Baxter passed a severe ordeal, by which his faith became much strengthened, he having been called to examine the whole groundwork of Christianity. It was to him a painful but blessed passage in his journey heavenward; for never did man come out of the clouds and darkness of scepticism upon the mountain-top of revelation more joyfully and clearly than did he. Still, he said, "It is my daily prayer that God would increase my faith, and give my soul a clear sight of the evidences of his truth, and of himself, and of the invisible world."

The stormy times of Oliver Cromwell and Charles I. did not leave Baxter unscathed among the multitude. So violent did rioters become, that Baxter had to flee the town and take refuge for a time in Gloucester. But after the cry of "down with the round heads," had subsided a little, Mr. Baxter was recalled. On his return he found the people "like tied mastiffs newly loosed." "They flew in the face of all that was religious or civil that came in their way." After the Lord's day, when they heard the sermon, they would awhile be calmed till they came to the ale house again, or heard a rabble cry—"down with the round heads." The war being carried on in the immediate vicinity, Baxter found it impossible to go on with his peaceful work at Kidderminster; therefore, he retired to Coventry, where he had a judicious auditory. It will be remembered this was a time of general disturbance, in church as well as in state; one of those formation periods out of which grew the Assembly's catechism and the venerable Synod of Dort in due time, both of which have been a blessing wherever the Anglo Saxons have gone. After two years at Coventry, Baxter became a chaplain in Cromwell's army, but Cromwell gave him a cold reception. During these revolutionary times Baxter chiefly sympathized with the Presbyterian army. The war between the king and the parliament being at an end, after some delay and severe bodily afflictions he returned, upon solicitation, to Kidderminster.

Having noticed the life of this eminent minister of Christ thus far, let us now observe him as a pastor, and note his life and labor in that sphere. He has given us his own record of it—"Before the wars I preached twice each Lord's day, but after the war but once, and once every Thursday, besides occasional sermons. Every Thursday evening my neighbors who were most desirous, and had opportunity, met at my house, and there one of them repeated the sermon; afterwards they proposed what doubts any of them had about the sermon, or any other case of conscience, and I resolved their doubts; last of all I caused some one and sometimes another of them to pray, to exercise

them; and sometimes I prayed with them myself, which, besides singing a psalm, was all they did. And once a week, also, some of the younger sort, who were not fit to pray in so large a company, met among a few more, privately, where they spent three hours in prayer together. Every Saturday night they met at some of their houses to repeat the sermon of the last Lord's day, and to pray and prepare themselves for the following day. Once in a few weeks we had a day of humiliation on one occasion or other. Two days every week my assistant and myself took fourteen families between us for private catechising and conference; he going through the parish and the town coming to me. I first heard them recite the words of the catechism, and then examined them about the sense, and lastly urged them with all possible engaging reason and vehemency to answerable affection and practice. If any of them were stalled through ignorance or bashfulness I forebore to press them any farther to answers, but made them hearers, and either examined others, or turned all into instruction and exhortation. I spent about an hour with each family, and admitted no others to be present, lest bashfulness should make it burdensome, or any should talk of the weaknesses of others, so that all the afternoons of Mondays and Tuesdays I spent in this, and my assistant spent he morning of the same day in the same employment."

In connection with this it is proper to append a quotation illustrative of the success with which Mr. Baxter's labors at Kiddminster were crowned. He says:

"My public preaching met with an attentive, diligent auditory. Having broke over the brunt of the opposition of the rabble before the wars, I found them afterwards tractable and unprejudiced. Before I entered into the ministry God blessed my private conference to the conversion of some, who remain firm and eminent in holiness to this day; but then, and in the beginning of my ministry, I was wont to number them as jewels, but since then I could not keep any number of them. The congregation was usually full, so that we were fain to build five galleries after my coming thither; the church itself being very capacious, and the most commodious and convenient that I ever was in. Our private meetings, also, were full. On the Lord's days there was no disorder to be seen in the streets, but you might hear a hundred families singing psalms and repeating sermons as you passed through the streets. In a word, when I came thither first, there was about one family in a street that worshipped God and called on his name, and when I came away, there were some streets where there was

not past one family in the side that did not do so; and did not, by professing serious godliness, give us hopes of their sincerity. And in those families which were the worst, being inns and ale-houses, usually some persons in each house did seem to be religious. Some of the poor men did competently understand the body of divinity, and were able to judge in difficult controversies. Some of them were so able in prayer that very few ministers did match them in order, and fullness, and apt expressions, and holy oratory, with fervency. Abundance of them were able to pray very laudably with their families, or with others. The temper of their minds, and the innocency of their lives were much more laudable than their parts. The professors of serious godliness were generally of very humble minds and carriage, of meek and quiet behavior unto others, and of blamelessness and innocency in their conversation."

"God was also pleased to give me abundant encouragement in the lectures I preached about in other places, as at Worcester, Chesburg, &c., but especially at Dudley and Sheffual. At the former of which, being the first place that ever I preached in, the poor nailers and other laborers would not only crowd the church as full as I ever saw any in London, but also hang upon the windows and leads without."

In view of all this, the lovely spirit which Baxter shows is very precious; he exclaims, "I must here, to the praise of my dear Redeemer, set up this pillar of remembrance, even to his praise who hath employed me so many years in so comfortable a work with such encouraging success. O what am I, a worthless worm, not only wanting academical honors, but much of that furniture which is needful to so high a work, that God should so encourage me, when the reverend instructors of my youth did labor fifty years together in one place, and could scarcely say they had converted one or two in their parishes! The greater was this mercy, because I was naturally of a discouraged spirit."

His enumeration of advantages enjoyed in his ministry, is most profitable, but too long to give in this place. No one who loves Christ can read after Baxter without benefit. His works were many: in the whole, counting large and small, they number one hundred and forty. His *Saints' Everlasting Rest* was written at Worcestershire during a tedious illness of near half a year, when he lived in constant expectation of changing worlds. It was published in 1650. Baxter's *Call to the Unconverted*, and *Dying Thoughts*, are full of richness, and singularly indicate a heart full of grace and truth. These three will long preserve the precious memory of Richard Baxter. They are, and will be unsurpassed among religious classics. Such gospel purity and gospel fullness



is in them, that they will be loved by Christ's children just as long as any book other than the Bible.

As a writer, Mr. Baxter is very clear, and as a theologian he is sound and practical. We do not know where among human writings to seek for a treasure of knowledge out of which the Christian can get more knowledge of the Christian; and what work grace performs, how strong the power of Christian doctrine, and the practical work of regeneration. Mr. Baxter gives this both in his ministry, in his life, in his works. And, combined, they form a three-fold cord which is not easily broken. They all say, "Stand up for Jesus." Nor is his witness that of ignorance. Alas! he was never a Doctor of Divinity, but he practised it successfully above his titled fellows, and his Reformed Pastor tells how to make Doctors of Divinity. Through all his learned works and endeavors for Christ's kingdom we see a powerful logic which seems ever to repeat the call and press the appeal, "O, taste and see that the Lord is good." Like Bishop Hall, he went not to glory save by taking the jail in his way that the Scripture in him might be fulfilled—"All these things ye shall have with tribulations." He kept on in his ministry till in his seventy-second year, and when disabled from public labor, he would throw open his house night and morn for all that would worship with him in his family. And he even did write and publish after he had ceased all his other labors. In his final illness he suffered much, but with patience endured; his supplications to God were full of fervor. "He expired on Tuesday morning, about four o'clock, Dec. 8, 1691. The Lord raise up others like him.

EPSILON.

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## SHORT EDITORIALS.

**ERRATA.**—We regret that in the correction of the proof-sheets of the article on the North-Western Theological Seminary, several errors were not corrected. On the first page, in the seventh line from the bottom, instead of *effort*, read *offer*. On the second and fourth pages, instead of "a full *chair* of Professors, read "a full *corps*," &c. On the third page, instead of "some *Presbyteries* in Missouri," read "some *Presbyterians*," &c.

**REVIVALS.**—We rejoice to observe, that quite a number of powerful revivals of religion are now in progress in churches in almost every part of our country.

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We have time now only to say, that we regard this as the most interesting and valuable work of the kind, that we have seen. We can most freely recommend it to our readers. A fuller notice will be given hereafter.

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## REGENERATION IN ITS DIFFERENT PHASES.

The careful reader of the Bible will not fail to observe, that the change wrought in the hearts of men by the Holy Spirit, commonly called regeneration, is expressed by several different terms and phrases. On careful examination, he will discover, that these different terms and phrases, though they all agree in their reference to that change, are not synonymous, but are intended to present the same change in different lights. Let us examine several of these expressions.

I. Regeneration is a *new creation*. "For," said Paul, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."\* Again—"Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away: behold, all things are become new."† This language is evidently designed to teach us, first, that in regeneration a new moral nature is imparted; and consequently, that the change is *radical*; that the subject of it is not, morally and religiously, the man he was; and thirdly, that God is the author of the change. In regard to the first point, it is not only true, that the renewed man has, under pressure of motives, changed his course of conduct; but in his moral nature he is a new man—having new dispositions and affections, and,

\* Eph. 2: 10.

† 2 Cor. 5: 17.

therefore, new purposes and aims. Nor, secondly, is the change a slight one; it is *radical*, though not *perfect*. It is so great that it uniformly results in *conversion*, that is, turning from the course he was pursuing to the opposite course. "For ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls."\* The prodigal, "when he came to himself," returned to his father. This great change is wrought, not by man, nor simply by the Gospel, (though both human instrumentality and Divine truth are employed), but by the power of the Holy Spirit. Only God can *create*.

II. Regeneration is the giving of a *new heart*. "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."† This language is designed to teach us, that depravity is not in the body, nor in the intellect, but in the *affections*. "The heart is deceitful above all things and desperately wicked." "Love is the fulfilling of the law;" indifference or hatred is the breaking of the law. As in the body the heart is the seat of natural life; so in the soul the affections are the seat of spiritual life. Therefore the affections are called *the heart*; and as they control the operations of the mind, the giving of a new heart is followed by a new course of action. "And 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."‡ The word *create* indicates the greatness and the permanency of the change; the phrase—a *new heart*—indicates what part of the soul, so to speak, is changed. Both expressions, taken in their connection, make God the author of the change.

III. Regeneration is called a *quicken*ing. "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."|| This language is designed to teach, that depravity or sin is the death of the soul, and holiness its life. He who lives in sin, is really dead to all the duties of a rational, immortal being, and dead to all that pure and exalted happiness which such a being may and should enjoy. "But she that liveth in pleasure, is dead while she liveth."§ The pleasures of sin are a kind of living death; and "the second death" is but God's abandonment of the sinner to his corruption, and the woe that must follow. A change from sinfulness to holiness, then, is a passing from death to life. The regenerated man is "alive unto God," and is, therefore, alive both to duty and to happiness. The beginning of

\* 1 Pet. 2: 25. † Ezek. 36: 26, 27. ‡ Jer. 32: 39. || Eph. 2: 4, 5. § 1 Tim. 5: 6.

holiness in the soul is really the commencement of "everlasting life;" it is the first pulsations of a life that shall never end.\* The progress of sanctification is the increase of this life as from infancy to manhood.

IV. Regeneration is *the new birth*. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."† This language is designed to teach us two precious truths, viz: that regeneration makes us *like God*; and that it constitutes a *new relation* between the soul and God—that of *Father and child*. The first of these ideas is distinctly expressed by our Lord, in his conversation with Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."‡ By the natural birth we are like our parents, sinful; by the new birth we are like the Spirit, holy. The progress of sanctification is a gradual approximation to the perfect moral image of God—"from glory to glory."|| But if we are born of God, then he is our Father. Both these ideas are expressed by the Apostle John, when he says—"Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest."§ The regenerated person is holy, like God; and he is a child of God. Hence the Holy Spirit not only renews the heart, but bears witness with our spirit, that we are the children of God. Under this influence we cry—"Abba, Father." Thus, having *the dispositions* of children, we are assured that we likewise have *the privileges* of children. Therefore the Holy Spirit is "the Spirit of adoption,"¶ "which is the earnest of our inheritance, until the redemption of the purchased possession."\*\*

V. Regeneration is *illumination*. Paul was sent to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God."†† And Peter speaks of God as having "called you out of darkness into his marvellous light."‡‡ This language is designed to teach us, that depravity so darkens and perverts the understanding, that the mind sees nothing of a moral and spiritual nature in its true light. The unregenerate do make the distinction between *right* and *wrong*; but in two respects they constantly show the darkening influence of depravity. In the first place, they often "call evil good, and good evil." The history of the world abounds with examples of this kind. In the second place, even when the distinction is correctly made, there is no distinct perception of the evil

\* John 8: 36. † John 1: 13. ‡ John 8: 6. || 2 Cor. 8: 18. § 1 John 3: 9, 10.

¶ Rom. 8: 14-16. \*\* Eph. 1: 14. †† Acts 26: 18. ‡‡ 1 Peter 2: 9.



and hatefulness of sin, or the beauty and excellence of holiness. The sinner may know that God exists, and that he is infinitely holy; but "the beauty of the Lord" he does not see. Hence he has no sympathy with 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." The sinner may be satisfied that Christ is the only-begotten Son of God, "holy, and harmless, and undefiled and separate from sinners;" but his perceptions would never lead him to say, with the poet—

"All human beauties, all Divine  
In my Beloved meet and shine."

The sinner may know, that his whole life is sinful—a habitual violation of the strongest obligations; but he has no such views of sin, as would make him say with Job, "Wherefore I abhor myself, and repent in dust and ashes." The sinner may be convinced, that there is a heaven, where the people of God rest forever; and he may desire to go to heaven, when he can no longer remain on earth; but he has no such perceptions of the glory of heaven, as to set his affections on it, and feel that his treasure is there.

Regeneration, then, is the opening of the eyes. "Open thou mine eyes, that I may behold wondrous things out of thy law."\* It is a shining into the heart. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."† It is the removal of the veil from the face, that "with open face," or unveiled face, we may "behold, as in a glass, the glory of the Lord."‡ It is imparting a "spiritual understanding."|| It is Divine teaching. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."§

One cannot carefully consider the different terms employed in the Scriptures with reference to the renewing of the heart, without admiring at once the riches of Divine grace, and the beauty and fullness of the Divine teaching. When we contemplate this work as a *new creation*, we admire the greatness of the change and the excellency of it, for it is a *creation unto good works*. When we think of the change as imparting a *new heart*, we see how the grace of God strikes at the root of all our troubles, and purifies the fountain of life. For we know that our troubles flow from misplaced affections, and from turbulent passions, which make us like the troubled sea, whose waters cannot rest. Other religions have filled the intellect with speculations,

\* Ps. 119: 18. † 2 Cor. 4: 2. ‡ 2 Cor. 3: 15-18. || Col. 1: 9. § Isal. 54: 13.

or sought to save men by outward forms; but the religion of Christ *purifies the heart*. "Blessed are the pure in heart; for they shall see God." When we contemplate regeneration as a *quickenings*, we see in what the true life of man consists, how deplorable is our condition by nature, and how great things God has done for us in imparting the highest life, and making it eternal; and we see the unspeakable importance of striving "to walk in newness of life." The calling of Lazarus out of the grave was a trifling work, compared with calling a dead soul into life. When we think of regeneration as *the new birth*, we rejoice in being permitted to bear the image of God, and in sustaining to him the endearing relation of children. With hearts filled with gratitude we can read—"Like as a father pitieth his children; even so the Lord pitieth them that fear him." And with great joy we can repeat, with the apostle—"If children, then heirs; heirs of God, and joint heirs with Christ." "Behold what manner of love the the Father hath bestowed on us, that we should be called the sons of God." When we contemplate regeneration as an *illumination*, we are led to reflect on the pitiable condition in which sin places the immortal soul. It is like a blind man from whom all the beauties of nature and art, and even the faces of his dearest friends, are concealed; and like such a man walking along a path filled with dangers of which he is unaware. Blind Bartimeus, if only blind as to the natural eyes, was happy in comparison with the sin-blinded soul. And the worst of it is—that the poor sinner imagines that he has very clear vision. The Pharisees said to our Lord indignantly—"Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." They were not laboring under a blindness that excused them, but under a delusion that enhanced their condemnation. Great things, then, hath God done for that man whose eyes he has opened; whom he both called out of darkness, into his marvellous light.

In this view of the work of the Holy Spirit well may we admire the exceeding riches of Divine grace.

For the Presbyterian Expositor.

## THE MAN OF SORROWS REJOICING.

THOUGHTS ON LUKE 10 : 21.

It was foretold of our Lord that he should be "a man of sorrows and acquainted with grief." His extreme lot was a hard one, for "the foxes had holes and the birds of the air had nests, but He had not where to lay his head." But he had meat and consolation "that the world knew not of." "For the joy that was set before him he bore the cross and despised the shame." His great reward and highest enjoyment were reserved for the future. "He came not to be ministered unto, but to minister, and give his life a ransom for many." But on one occasion we read that "he rejoiced in spirit." And it is of particular note that this rejoicing was in view of the wise and righteous, though inscrutable government of God. Many of the wise and prudent of this world, unwilling to receive the gospel with its soul-humblng truths and holy consolation, were left in their chosen and cherished blindness. The Father permissively and judiciously "hid these things from them" on account of their sin. On the other hand he had mercifully "revealed them to babes." Those of small intellectual attainments, and of little worldly consequence, were savingly enlightened. They received, loved and obeyed the gospel, and were saved. God opened their hearts and inclined them by his grace to believe in Christ. Thus made willing, they were effectually drawn by the Father. Thus God "revealed these things to babes." In this He acted as a sovereign, doing as he pleased with his own. Though man may not fully understand the reasons of the divine proceeding, yet is he taught by the Perfect Pattern to rejoice in God's wise and righteous government, saying—"Even so, Father, for so it seemed good in thy sight." If it is good in God's sight, then it is indeed good, whether men understand it or not. We are taught to rest in the divine will. When we cannot see the reasons of things, it is enough to know that they are in accordance with the Father's will. "Even so, Father, for so it seemed good in thy sight." That is enough. No better reason can be given; nothing more satisfactory to the pious heart than that the God of infinite wisdom and love so orders.

There are many things under the wise and righteous control of our Father that, to our infinite minds, are profoundly mysterious and inexplicable. We know not why they should be so, but we can rest in the divine wisdom and goodness, and say, "Even so, Father." His ways are a great deep, his works of providence and grace inscrutable by finite minds. Shall we then stop, and dispute and cavil, and ask the reason why? Can we not trust God to manage his own affairs? If we do not rejoice in his absolute sovereignty, it must be because we doubt either his power, his wisdom or his goodness. We have no right to enquire, "What dost thou?" We are not appointed to superintend his affairs. He is fully competent to govern and direct all things aright. There may be—there are, mysteries in God's works and in his word—things too deep for the human mind to fathom. In view of them, the affectionate child of God sweetly acquiesces in his will and says, "Even so, Father." Having obtained the spirit, and been instructed by the example of Jesus, he rests in his Father's will with sweet and assured confidence, knowing that all is right.

There are many things that we cannot comprehend in God's providential government, in the revelation he has given us and in the operations of his grace.

In the allotments of providence God acts as a sovereign. One is born rich, another poor. Dives fares sumptuously every day, while Lazarus lies at his gate full of sores. One has a feeble, sickly physical organization; another has a healthy, vigorous constitution. One pines and groans from the cradle to the grave, while his neighbor scarcely knows the meaning of sickness and pain. One is but little more than an idiot, and with little intellect is scarcely able to put two ideas together and knows not the meaning of philosophy; while his brother, endowed with mental vigor and intellectual power, revels in the vast fields of knowledge and science. One is by circumstances shut out to a great extent from the fountain of knowledge, and denied the opportunities and advantages of mental improvement and intellectual development. He may sigh for knowledge, but seems doomed to comparative ignorance. His fellow enjoys from infancy all the means of mental improvement and culture. The fountains of knowledge are thrown open to him and he is solicited to quaff at will. One, from the circumstances of his birth and early surroundings, lives in obscurity, and neglect, if not in actual disgrace. Another is born to distinction; almost from the cradle honors are showered thick upon him, and his name is heralded in the high places of earth. Such are some of the contrasts among men such the diversity of Providential allotments.

Shall we enquire for the reasons of such differences? It were a vain enquiry, and we must be satisfied that it is so ordered or permitted by infinite wisdom and goodness. "The judge of all the earth will do right." "Even so, Father, for so it seemeth good in thy sight." Can any tell us why one is born in a heathen land, and another in the full blaze of gospel light? So it seemed good in the sight of our Father, and that is enough for us to know. Each one is to give an account of his own stewardship, whether little or much has been committed to him. None will be wronged—none dealt with hardly. Why more is committed to one than to another, we cannot tell. We might as well enquire why some creatures are made angels and others men. Let us be wise and say, "Even so, Father."

Not only is there sovereign and righteous distinction in placing some men amid heathen darkness, and bestowing gospel light upon others, but also in that a Savior has been provided for man and his benefits offered to our guilty and ruined race, while other fellow creatures are unredeemed are unvisited by mercy's offers. Christ assumed not angelic, but human nature—"brother of our souls became." Men are saved—devils hopelessly perish without an offer of pardon. Shall we enquire why? What can we creatures know beyond the bare facts revealed to us? If it seem good in the sight of God who cannot do wrong, it is enough. As there is an entire absence of merit in both races, the reason cannot be found in the creature. There is discriminating grace, but no injustice. The sovereign may "do as he will with his own." Even so, Father. O the riches of his grace to man!

Again, the gospel offer, made to man while fallen angels are passed by, published to some men while others have not heard the royal proclamation, is not accepted by all to whom it is made. Nay, all are in themselves disinclined to accept the offered pardon. "With one consent they make excuses." And yet the God of grace does not leave them all to perish. By his free and sovereign grace he saves some, "revealing these things" to their hearts, and "drawing them to Christ" and "making them willing" to receive him. The Spirit takes the things that are Christ's and shows them to men, and "works in them to will and to do of his good pleasure." He saves some, and permits others to reject Christ, continue in sin and perish. God saves some and permits others to ruin themselves. The hearts of unbelievers, like Pharaoh's, are hardened, but not without their own fault—their active and guilty agency. The hearts of others, like Lydia's, are "opened"—softened—subdued—changed; not against their consent, but without any merit on their part. They are saved by grace. Can

any find fault? All glory to the God of grace! He is not partial, which implies injustice to some; he is not a respecter of persons, rejecting an applicant for Christ because he is a Gentile, and saving an unbeliever because he is a Jew; but he is a holy and righteous sovereign, who does not give to his creatures an account of all his acts and reasons for them. These things are hid from the wise and prudent and revealed, so far as they are of practical use, to babes. Even so, Father, for so it seemeth good in thy sight. God has his wise and holy purpose. Those who love God, do so "because he has first loved them and called them according to his purpose." Others not so called according to the eternal purpose of mercy, voluntarily and wickedly refuse to receive Christ and love God. This they are suffered to do, while voluntary and guilty in doing so, and are therefore their own destroyers. In respect to both, God has a plan or purpose; in the one case active and efficient, so that "salvation is of the Lord;" in the other, passive and permissive, so that the sinner's damnation is of himself. Though God does not make known to mortals the reason of his purposes and plans, yet he acts not, he decrees not, without reason. These reasons were all before his infinite mind from all eternity. So were all the circumstances, connected with these purposes, all the difficulties and hindrances. His purposes then were themselves eternal. The inspired Apostle speaks of "the eternal purpose which he purposed in Christ Jesus."

Now here is the very essence, the whole sum and substance of the doctrine of election—of Pauline and Calvinistic predestination. It is just this: *What God does, he always intended to do, and what he permits, he always intended to permit.* (Intention and decree mean the same thing.) Or in other and stronger terms, "He worketh all things according to the counsel of his own will." And "according to the purpose" of Him who thus worketh, believers were "predestinated to the adoption of children," or to become by adoption members of his spiritual family. "They were chosen to salvation," but "through sanctification of the Spirit and belief of the truth." They were "chosen in Christ before the foundation of the world, that they should be holy"—not because God foresaw that they *would* be holy, but they were chosen that they might be made holy. Even so, Father. Rejoice evermore, ye redeemed, in God's eternal love, sovereign choice, distinguishing grace! Thrice holy is the Lord God of our salvation. Impenitent men and devils will blaspheme and fight against God, but can find no excuse for their wickedness and rebellion.

God, then, is a sovereign, no less in the operations of his glorious grace, than in his holy providential government. Fallen angels are passed by, while the Deliverer took upon him the form of man, and redeemed men. Some of the the human race have the gospel light, and others are still in the ignorance of nature and of sin. Of those who have the gospel with its free and full offers, all are not saved. God by his Holy Spirit graciously "reveals these things," pertaining to salvation, to all the saved. God saves men by his grace, while he suffers others to choose death. He saves men on purpose. He *always intended* to do as he does. In all this we are taught not only cheerfully to acquiesce because it so seemed good to our heavenly Father; but to *rejoice* in the sovereign purposes and works and grace of God. "Jesus *rejoiced* in spirit and said, 'I *thank* thee, O Father, Lord of heaven and earth.'" "The Lord reigneth, let the earth *rejoice*."

In the revelation God has given us, we find many things too high for our finite minds to comprehend. We may be unable to reconcile plain statements of the Bible with our previous notions, and in some cases with each other. What then? Shall we cavil and dispute? "Secret things belong unto the Lord our God, but things that are revealed to us." We have abundant and irrefragable evidence that the Bible is the word of God, a God of infinite wisdom and benevolence, who cannot be mistaken and will not deceive.

When He speaks, it is our duty and our wisdom to receive his declarations in their true import. What though we cannot comprehend Infinity nor all the truths that he has revealed to us? What can we comprehend? Is it not infinitely wiser and safer to ascertain, first, whether God has spoken in the Bible, and, secondly, what he has said, and then submit to his judgment and receive undoubtingly all his teachings? It is not ours to stop and enquire *how* God can be one and yet manifest himself in three distinct persons. Nor *how* can God work mightily in man by his grace, to renew and sanctify his soul, to renovate his will and change his affections; and yet not destroy man's freedom nor force his will. Nor *how* can God be a sovereign, "working all things according to the counsel of his own will," and yet man be free and accountable. When God commands us to "work out our salvation," we are not to ask why should we, when "God works in us both to will and to do?" We may find in our blindness, or imagine in our self-conceit, great difficulties and apparent contradictions. But let the declarations of infinite wisdom be decisive. Even so, Father. It must be so. God says so. Thus our all-wise Father has taught us. Do we believe

what he says? He will "reveal these things" to our hearts, when as teachable babes we sit at his feet and learn of him. But if "wise and prudent," in our own esteem, we stop to comprehend and cavil, and refuse to believe God's plain statement, until all our difficulties are removed, these things will be forever hidden from us, and we shall never come to the knowledge of the truth. The humble spirit of the child acquiesces in God's teachings, and says, "Even so, Father, for so it seemeth good in thy sight." To this sweet, humble acquiescence "the Son reveals the Father." This humble, docile spirit is not only a preparation for rejoicing in spirit, but it is the beginning of wisdom. To be fully aware that God knows more than we, is a great attainment and affords great peace. To be heartily willing that God should rule, and to rejoice in his reign; this is the spirit of a child of God, a follower of Christ, possessed of his spirit. How sweet the assurance then that our Father reigns supreme! Then, come sickness, poverty, reproach, affliction, persecution; all shall be well. Even so, Father, for so it seems good in thy sight.

O that we may learn of the great Teacher, imitate his example and possess his spirit!

If these things are hidden from men, so that they are left to perish in moral darkness, let it be remembered that God only hides them *permissively*. He affords the means of instruction, but men shut their own eyes, "because they love darkness rather than light." They esteem themselves wise and refuse instruction, "having pleasure in all unrighteousness," and are "given over to believe a lie," judicial blindness being thus sent as a just punishment for sin. Let us beware how we indulge a proud spirit of caviling. Seeking the mind that was in Christ and being renewed into his image, may we humbly receive all the divine teachings, and sweetly acquiesce and adore and rejoice in the HOLY GOVERNMENT OF THE ALL-WISE GOD!

DELTA.

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For the Presbyterian Expositor.

## PASTORAL RECOLLECTIONS—NO. 1.

### THE INSTALLATION.

It was a bright October day, in 1816, that a young candidate for the pastoral office, approached the consummation of his long cherished desire. He had struggled through many weary years of difficulty, to reach the goal, and such difficulties as are not now known to poor



young men seeking the gospel ministry. God had sustained him and the desire of his heart was about to be realized. The sun shone brightly; the circumstances were favorable, and all smiled around him. Yet was he sad, for the time, and it did seem as if I could go no farther. Such views of the responsibilities and difficulties of the office as I had seldom entertained before, as well as of my own entire unworthiness, oppressed me almost to sinking, and I do not know but I should have actually drawn back and delayed the Installation, had I not providentially fallen in with an excellent old Deacon, from Vermont, to whom I opened my mind, and who greatly strengthened and encouraged me. He went aside with me to the woods. I remember now the tree and the log where we prayed together; he gave me good advice; I was re-invigorated; we went back, and the ceremony proceeded.

The eloquent Hooper Cumming, then of Schenectady, preached the sermon; (with that name come sad and awful remembrances, but I do not choose to write them now,) the venerable Dr. Nott charged the candidate, giving "his son" much excellent and affectionate advice; dear Brother, H. Wood, who has slept for more than thirty years in his early grave at Amsterdam, N. Y., gave the charge to the people, and the solemn ceremony proceeded. Kneeling down before that old pulpit, with vows, and prayers, and laying on of the hands of the Presbytery, I was set apart to that high office, which, however it has oppressed, and at times almost overwhelmed me, I have never since regretted, or desired to lay aside.

There was now a cordial joining of hands between me and a beloved people, and many a congratulation passed as on a glad occasion.

Still I was in a measure sad, and could not at once regain my equanimity. But my good old father, who had come some eighty miles to be present on the occasion, seemed to enter, more than others, into the true nature of my feelings, and another friend, W. J——, of Albany, who is still among the living, was as a sympathizing brother with me that evening, and so as we sung,

"Let me hear my Savior say,  
Strength shall be equal to thy day,"

and bowed again in special prayer, I became composed, retired to rest, and arose next morning to begin a ministry, which is not yet ended.

Most of those my coevals have long since gone to their account; "the scene is afar;" but it is not dim, and I derive some of my most pleasing meditations, and helps to confidence from the recollection of "all the way in which the Lord hath led me."

I have passed since through many trials, (which I shall not now write about,) but one case of difficulty, which I was early led to act upon, I will here state, as it may be instructive to others. M. S.— was the first young person I ever conversed with, as a christian minister on account of the anxious state as a sinner. She sent for me, even before my Installation, and while yet preaching in a neighboring town. She had heard me preach, I believe, and was, at all events, in a deeply convicted state of mind. I found her walking the floor and wringing her hands. She disclosed to me an intelligent, deep, and truly distressing state of conviction. She knew she was a sinner—deeply felt it—confessed her undone and guilty case, and had been vainly striving for some time, to find the true relief. All her efforts seemed powerless; she could not obtain what she desired; (as she thought) and she knew not what next to do; she was more and more alarmed, and had sent for me.

I further conversed with her, and gave her the best directions I could. But it all did not seem to help her difficulties. She knew it all before, for she had been well instructed. She knew she ought to repent, and to love Christ; she knew that He had died to take away the sins of the world, and that all these benefits were fully offered to her in the proclamation of the gospel. But she could not get hold of it; she could not exercise faith; she could not change her feelings, and what should she do? She tried to pray, but this did not do it. She thought she was willing to give up the world. She knew all about it, but she could not feel aright, and she feared she must perish though as it were, in the very sight of heaven.

I began to see that this, though perhaps a common case, was a very difficult one, and while I paused to consider what I should next say, I discovered to my satisfaction, that this amiable young girl *was nervously diseased*. I was persuaded that it was a case for the physician, and that there was little opportunity for doing her mind good, until certain physical difficulties were removed. So I ventured for the first time, and with great fears for the responsibility, to advise her to seek a restoration of her health. I was convinced that she needed recreation, and I advised her (without laying aside her convictions, by any means), to moderate them in some measure and to take a journey.

It was a fearful responsibility, but I ventured on it. She took my advice; she traveled in a private carriage into the interior of New York, some hundred miles, and was gone for two or three months.

The measure was blessed. The season was pleasant. Everything diverted, without dismissing her anxieties, her mind was strengthened;

she returned in fine health, and I found on visiting her, that her feelings were tranquil, and settled down on a firm religious life.

This female afterwards connected with the church, and has long adorned her religious profession, though subject at times to depression from excessive natural nervousness.

Such cases, I believe, are not uncommon, and they are certainly very difficult. I cannot say with some, however, that I think they are hopeless. It is indeed a fearful thing to advise diversion, lest you finally dissipate all seriousness. *But when you are sure that it is connected with physical disease*, you can do little else, and it frequently does well, if such cases are judiciously and prayerfully conducted.

Accept, Mr. Editor, my first Pastoral Recollection, and believe me, as ever,

Your friend and fellow laborer.

R. S.

## AM I A GROWING CHRISTIAN?—NO. 4.

### EVIDENCES OF GROWTH.

Am I a growing Christian? How shall I determine? It not unfrequently happens, that Christians, when growing rapidly, suppose themselves retrograding, and become much discouraged. The reverse likewise often occurs. Let us compare ourselves carefully with the standard God has given us; and we shall not be deceived. Spiritual life manifests itself in many ways; and in all those ways its growth may be discovered.

I. As regeneration is the illumination of the mind, growth in grace will manifest itself by *increasing illumination*. Regeneration calls us "out of darkness into God's marvellous light;"\* and in the progress of sanctification, "the path of the just shineth more and more unto the perfect day."† When the heart is renewed, we gain the first true views of Divine things; and with increasing holiness, our views become more and more clear. "Open thou mine eyes," the Psalmist prayed, "that I may behold wondrous things out of thy law."‡ His eyes had been partially opened; and he had seen something of

\* 1 Peter 2: 9.

† Prov. 4: 18.

‡ Ps. 119: 18.

the beauty and excellency of the truths of God's word; but he earnestly desired greater illumination, that he might have fuller and clearer views of those truths. Every earnest Christian is conscious of a great discrepancy between his intellectual convictions respecting the great doctrines of the Gospel, and his spiritual perceptions of them. The character of Christ, we know, is surpassingly beautiful and lovely; yet we are comparatively blind to his loveliness. Heaven, as it is revealed to us, is ineffably glorious; and we are exhorted to set our affection on things above;\* yet how dimly its glories shine into our souls; and how faintly they stir our affections. To a perfectly pure mind, the plan of salvation, in all its leading features, would be perfectly clear; and the inspired Volume would be radiant with beautiful and sublime truth. Depravity conceals these beauties from the mind; and the progress of sanctification is indicated by the fuller perception of the excellency of those truths. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."† One of the best evidences, then, that we are growing Christians, would be the fact, that we have increasingly clear views of Divine truth; and one of the saddest proofs of spiritual decline, would be a diminution of interest and pleasure in reading and hearing the truths of the Gospel. The backsliding Christian becomes more neglectful of his Bible, and is more easily kept from the house of God, or is less interested in its services. The Psalmist never had better evidence that his piety was in a growing state, than when he could say—"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."‡

II. Growth in grace is indicated by the Christin's having *humble views of himself*. One of the uniform effects of depravity, is to cause men to over-estimate both their wisdom and their virtues; and one of the effects of Divine grace is to teach them humility in both of these respects. The more depraved men are, the more pride they have; the more grace, the more humility. This would result from growing illumination; for the clearer our views of God's word, the more distinctly we shall see how far we come short of its requirements. And the more we see of the beauties of holiness, the more we shall discover of the hatefulness of our sin. It was when Isaiah saw the glory of God, and heard the seraphim crying, "Holy, holy, holy, is the Lord of hosts," that he exclaimed—"Woe is me! for I am undone, because I am a

\* Col. 3: 2.

† Isai. 54: 18.

‡ Ps. 27: 4.

man of unclean lips."\* It was when Job had more distinct views of the Divine character, than ever before, that he said—"I abhor myself, and repent in dust and ashes."†

"The more thy glories strike mine eyes,  
The humbler I shall lie."

In the department of human learning, the superficial are wise in their own conceit, and the truly learned are most sensible of the imperfection of their knowledge. So it is in the knowledge of Divine things; he who has made the highest attainments, is most truly a *disciple*, sitting at the feet of the great Teacher. Therefore Paul says—"If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."‡ It is when men profess themselves wise, that they become fools.¶ In every age the church of Christ, has been cursed with self-conceited men. The more the Christian progresses in holiness and in true knowledge, the more he feels the propriety of the admonition—"Lean not unto thine own understanding—Be not wise in thine own eyes;"§ and the more he magnifies the grace of God. There is, then, no better evidence of growth in grace, than increase in humility. "Learn of me," said our Lord, "for I am meek and lowly in heart."

And now we can see why it is, that the growing Christian sometimes supposes himself retrograding. He has clearer views of his imperfections; and, therefore, notwithstanding his progress, his remaining depravity appears to him greater than it was several years ago. He consequently mistakes real growth for a retrograde movement.

III. A third evidence of growth in grace, is found in the increase of *meekness*. There is no disposition of depraved human nature more universal or stronger, than to retaliate when an inquiry is received; and there was no trait in the character of our Lord, which was more prominent or more lovely, than his meekness. This he makes a test of the piety of his people. He teaches them to pray—"Forgive us our debts, as we forgive our debtors:" and he adds an emphatic comment on this petition—"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 spirit of the Gospel is to return good for evil, blessing for cursing—"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

\* Isai. 6: 2, 5.    † Job 42: 5, 6.    ‡ 1 Cor. 8: 2.    ¶ Rom. 1: 22.  
§ Prov. 3: 5, 7.    ¶ Matt. 6: 12-15.

persecute you; that ye may be the children of your Father which is in heaven."\* Now, as one of the clearest evidences that we are the children of God, is our disposition to return good for evil; so one of the surest evidences of the increase of our piety, is the greater ease and pleasure with which we do this. Depravity calls for revenge; grace prays—"Lord, lay not this sin to their charge."† There is no feature in regard to which the imperfection of Christians is so manifest as in regard to meekness; and, therefore, there is no better evidence of increasing holiness, than the increase of meekness.

IV. A growing *conscientiousness* is another infallible evidence of growth in grace. In the unconverted mind, if it be enlightened by the truth, there is a perpetual conflict between the dictates of the conscience and the inclinations of the heart; and the latter are constantly too strong for the former. Regeneration, whilst it enlightens and quickens the conscience, turns the affections in the right direction. Thus there comes to be peace in the soul—there being a good degree of harmony between the understanding, the conscience and the heart. Still, however, some Christians often carry about a guilty conscience—the flesh lusting against the spirit, and sometimes prevailing, so that duty is neglected, even if positive sin is not committed. "In many things we offend all."‡

True conscientiousness consists not only in promptly refusing to do what we know to be sinful, and doing what we know to be duty; but in prayerfully seeking the information that will enable us to decide and act correctly. It is expressed in the prayer of David—"Who can understand his errors? cleanse thou me from secret faults."|| And in another prayer—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."§ An increasing carefulness to ascertain and do that which is right, even in small things, is one of the best evidences of increasing holiness. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."¶

V. A growing *confidence in Christ and in the promises of God in him*, is a sure evidence of growth in grace. There is in every one by nature "an evil heart of unbelief."\*\* The faith that works by love, is one of the most prominent fruits of the Spirit—not only the faith

\* Matt. 5: 44, 45. † Acts 7: 60. ‡ James 3: 2. || Ps. 19: 12.

§ Ps. 189: 23, 24.

¶ 1 Tim. 1: 5.

\*\* Heb. 3: 12.

that relies on specific promises, but which implicitly trusts the infinite wisdom, goodness and power of God, and makes the child of God say—

“Through floods and flames, if Jesus lead,  
I’ll follow, where he goes.”

Every true Christian walks by faith, not by sight; yet every one is enabled by his own experience to sympathize with the man who said—“Lord, I believe; help thou my unbelief.”\* It is in the time of danger or of the pressure of worldly influence, or of disappointment and affliction, that Christians are most sensible of the imperfection of their faith. And God, in his infinite wisdom, sometimes causes his people to be “in heaviness through manifold temptations; that the trial of their faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.”† Now, the more we can look within the veil, and “feel the powers of the world to come,” and the more calmly, submissively and joyfully we can commit ourselves and our own interests into the hands of our Savior; the better the evidence of our growth in grace. “This is the victory which overcometh the world, even our faith.”‡ Faith is the shield with which we are able “to quench all the fiery darts of the wicked.”|| Faith is the great antidote to trouble—“Let not your heart be troubled; ye believe in God; believe also in me.”§

VI. Increasing *weanedness from the world* is a very satisfactory evidence of growth in grace. Depravity fastens the affections upon earthly objects, and induces men to seek in them a satisfying portion. Grace lifts up the affections to God and heavenly things, and enables the Christian to derive from them his most prized enjoyments. There is, indeed, a kind of weanedness from the world, which affords no evidence of sanctification. It is that of the man of disappointed aspirations and blasted hopes, to whom the world has become a blank, because its pleasures are beyond his reach; or to whom life has become a burden, because of the weight of guilt on his conscience. Such states of mind do not indicate the weanedness of the affections from the world, but the despair of being able to enjoy it. Widely different is that state of mind, in which the world ceases to be a portion, because the mind has found a better portion; in which the believer esteems “the reproach of Christ greater riches, than the treasures of Egypt,” and chooses “rather to suffer affliction with the people of God, than to enjoy the pleasures of

\* Mark 9: 24.

† 1 Peter 1: 6, 7.

‡ 1 John 5: 4.

|| Eph. 6: 16.

§ John 14: 1.

sin for a season;”\* in which the language of the heart is—“One day in thy courts is better than a thousand.”† Undue attachment to the world, in some of its forms, is one of the constant evidences of the imperfection of Christians. This is sadly manifested oftentimes in the disposition they show to imitate the vain world in their dress and furniture, to run after the vain amusements of the world, or to do business on worldly principles, instead of the principles of the Gospel; and in the exceeding difficulty of persuading them, that “it is more blessed to give, than to receive.” Alas! that in this day, when the great conflict between the powers of darkness and of light is becoming more and more fierce, and when the providence of God calls so loudly for complete consecration, the church should be, to so great extent, conformed to the world. The growing Christian finds it easier to overcome temptation, because the world and the tempter find in him less depravity to appeal to; and because his purified affections find sweeter enjoyments in the worship and service of God, and in the hope of heaven. Growth in grace brings him more and more into sympathy with the language of the sacred poet—

“Rise, my soul, and stretch thy wings;  
Thy better portion trace:  
Rise from transitory things,  
Toward heaven, thy native place.”

Other evidences of growth will be noticed in our next number.

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## CAMPBELLITE BAPTISM.

Is baptism, administered by the Campbellites, valid? The Presbytery of Transylvania, had occasion recently to decide this question. A lady of intelligence and piety, who had been connected with a Campbellite church, applied for admission into a Presbyterian church; and, professing to be satisfied with her baptism, was admitted by the Session “without other or further baptism.” The committee appointed by Presbytery to examine the Records of that church, took exception to the action of the Session in the premises, on the ground that baptism administered by Campbellites is not Christian baptism. This decision

\* Heb. 11: 25, 26.

† Ps. 84: 10.



seems to have caused some sensation amongst those of that sect. We have before us a pamphlet addressed to Rev. Dr. Robinson, chairman of the committee, by P. S. Fall—a Campbellite preacher of Nashville, Tenn. Alexander Campbell notices and strongly recommends this pamphlet under the caption—“*The Assumptions of the Presbyterian Hierarchy.*” Leaving Dr. Robinson to answer it, if it requires an answer, we propose to present some views of our own on this important subject.

I. We begin by remarking, that the Campbellites, who unchurch Presbyterians and all denominations, and refuse to acknowledge the validity of their baptism, have no right to complain of this decision. When Ishmael’s hand was against every man, it was to be expected that every man’s hand would be against him. It may seem a little awkward to those who claim to be *the church*, to have it denied that they are even *a church*; but they only receive what they mete out to others. The assumptions of “the Presbyterian Hierarchy” may very well stand up in the presence of the assumptions of Alexander Campbell.

II. The validity of baptism depends upon the Scriptural character of the subject and the Scriptural authority of the administrator. Jesus Christ either authorized the administration of baptism indiscriminately to all who might desire it; or he designated the character to whom it ought to be administered. The latter is, without a question, the true alternative. It is clear, that a scriptural faith is the only scriptural ground on which baptism is to be administered. In the case of adults, they must profess to exercise faith. Philip said to the eunuch, who desired to be baptized—“If thou believest with all thine heart, thou mayest.” In the case of infants, the parents who act for them must profess faith. Abraham received circumcision, “a seal of the righteousness of the faith which he had, yet being uncircumcised;” and Isaac, though incapable of believing, was likewise circumcised. It will not be denied, that the profession of a scriptural faith is a prerequisite to baptism. Baptism administered to an avowed disbeliever, therefore, or to one professing an unscriptural faith, would not be valid. Consequently if the lady in question, on uniting with a Campbellite church, professed a faith fundamentally unscriptural, her baptism was a nullity.

III. The validity of baptism depends upon the Scriptural qualifications of the administrator. Either Jesus Christ authorized *all* persons to administer baptism; or he conferred the right to baptize on persons possessing certain qualifications. The church of Rome, holding baptism to be essential to salvation, extends the right to administer

the ordinance, in cases of necessity, "to all, even the laity, men and women, to whatever sect they may belong—even to Jews, infidels, and heretics; provided, however, they intend to do what the Catholic Church does in that act of her ministry. (*Catechism of Trent*, p. 120). Rome makes the validity and the efficacy of baptism depend simply on *the intention* of the administrator; and since it is impossible to know certainly the intention in any case, there must be a dreadful uncertainty whether the ordinance has been received.

Alexander Campbell, who differs but slightly from Rome in regard to the necessity of baptism, extends the right to baptize to *every Christian*. "A christian," says he, "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." (*Chrts. Sys.* p. 85). The pamphlet before us takes the same ground. Mr. Fall says—"We do not 'deny a Gospel ministry,' as you charge; but we do deny *the exclusive claims* of any body of men, distinct from the body of the people, to the sole right of teaching the people, of preaching the Gospel, and of administering ordinances. We consider this the quintessence of Popery." (p. 42).

For argument's sake, let us admit that every Christian is authorized to baptize; and even then it does not follow, that baptism administered by Campbellites is valid. If Mr. Campbell means, that baptism is not valid, unless administered by a *true Christian*; he runs into the same absurdity in which Rome is involved; for it would be about as easy to ascertain the *intention* of the administrator in any particular case, as to discover the true state of his heart. But by a Christian we presume he means, one who makes a credible profession of Christianity; or whose position in the church of Christ is such, that it is proper to recognize him as a Christian.

How, then, shall we determine whether the administrator of baptism, in any particular case, was a Christian. We must take one of the following courses, viz: 1. We may proceed upon the principle, that all who profess to be Christians, are to be recognized as such. 2. We may inquire of the individual by whom the baptism was administered, respecting his faith and life. 3. We may try to ascertain what is the faith of the particular church with which he is connected—presuming that he agrees with his church. 4. We may try to ascertain the faith of the Denomination of professing Christians with which he is connected—presuming that his faith is in harmony with that of his Denomination. Our Campbellite friends will probably

agree with us in rejecting the first of these courses. For we are charged not to believe every spirit, but to try the spirits whether they are of God: because many false prophets are gone out into the world."\* And we are warned, that there will be false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways."† We read also of "false apostles, deceitful workers, transforming themselves into the apostles of Christ," and of Satan's ministers being "transformed as the ministers of righteousness."‡ The second method might, and would often be wholly impracticable, even if we were to admit, that an individual might be properly recognized as a Christian on his own profession, irrespective of his ecclesiastical connection. For the individual may have died, or may reside at a great distance, or may refuse to be catechised respecting his faith.

Shall we, then, adopt the third method? But in the case of a church of the Campbellite order there are two insuperable difficulties. In the first place, no one of those churches has published its creed; and, therefore, there is no way of ascertaining their faith; and, secondly, there would be no certainty, even if we knew the belief of a majority of a particular church, that any individual belonging to that church, agreed with the majority.

Shall we try to ascertain the creed of the Denomination to which the administrator of the baptism in question belongs? But the Campbellite sect has published no creed, but repudiates all creeds. In what way, then, shall we ascertain its faith? And if we knew the faith of the majority of the sect, this knowledge would give us no clue to the faith of any individual connected with it, since no profession of any definite faith is required in order to such connection.

How then can we determine, whether baptism administered by a Campbellite, is true baptism—even if we admit, that every *Christian* is authorized to baptize? We cannot catechise the administrator respecting his faith; and neither the particular church to which he belongs, nor the Denomination, can vouch for him. Mr. Campbell would remove the difficulty by asserting, that every individual is to be recognized as a Christian, who professes to believe, "*that Jesus the Nazarene is the Messiah,*" and is *immersed*. "Every such person," he says, "is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted

\* John 4: 1.

† 2 Peter 2: 12.

‡ Cor. 11: 13-15.

to the above mentioned institution; and whether he believes the five points condemned, or the five points approved by the Synod of Dort, is not so much as to be asked of him; whether he holds any of the views of the Calvinists or Arminians, Presbyterians, Episcopalians, Methodists, Baptists, or Quakers, is not once to be asked of such persons, in order to admission into the Christian community, called the church." (*Chris. Sys.* pp. 126, 127). This view of the subject affords us no relief in the matter in hand. The profession of faith required by Mr. Campbell, is—"that Jesus the Nazarene is the *Messiah*." But it is too clear to admit of a doubt, that *words* are of no worth, except as they communicate *ideas*; and faith is not the belief of *words*, but of *truths*. Now, it is notorious, that the language employed by Mr. Campbell, is adopted with equal readiness by persons holding the most opposite views of the cardinal doctrines of Christianity. It is adopted by Unitarians and Trinitarians, by Arians and Socinians—by those who believe Jesus Christ to be truly Divine, by those who regard him as a superangelic creature, and by those who hold that he is a mere man. It is adopted by those who believe, that he endured the penalty of the Divine law for his people—thus making an atonement without which none can be saved—and by those who reject the doctrine of the atonement altogether.

Now, in the name of reason, what is the use of requiring the adoption of a certain form of words in order to baptism, when it gives no information respecting the real faith of the candidate. Is it the agreeing to use *certain words and phrases*, that makes one a Christian? Or is it the cordial reception of *certain truths*, no matter how expressed? "Ye shall know THE TRUTH; and THE TRUTH shall make you free." Mr. Campbell's platform is broad enough to admit errorists of every type and shade; and he himself testifies, that "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." No wonder; for the banners of this reformation are quite broad enough to protect every sort of doctrine, and all sorts of preachers. Moreover, errorists are far more likely to place themselves under such banners, than the advocates of the truth.

There are in the Campbellite body, then, men of almost all sorts, preaching all sorts of doctrine, administering baptism to those who receive their doctrines. Now, either there are certain doctrines fundamental to the Christian system, the belief of which is essential to constitute men Christians; or there are not. If there are not, why require a candidate for baptism to profess any belief whatever? If there are,

(and no man in his senses will deny that there are), then we are not required or allowed to recognize any man as a Christian, until he solemnly professes his belief of those essential doctrines; and we cannot recognize any church or denomination as Christians, until that church or denomination have professed their belief of those doctrines. Whatever those essential doctrines may be, there is no evidence, that the Campbellite sect, or any one connected with it, who has not published his belief, has received them; therefore we cannot recognize them as Christians, nor admit their baptism to be Christian baptism. Nay—the father of this sect has long been accustomed to publish and defend doctrines which Presbyterians regard as fundamentally erroneous; and it is not probable, that his sect is more orthodox than its founder.

Mr. Fall, indeed, states in regard to the churches of this sect, that they “hold the faith once delivered to the saints;” but he likewise informs us, that they exist “in different churches and congregations” as separate from each other as the several families composing the State of Kentucky, and that “no one congregation is responsible for the acts or for the errors of another, any more than for its orthodoxy.” (p. 10). Now, how he has ascertained the faith of all these different churches, (no one of which has any published creed), so as to be able to testify—that they hold “the faith once delivered to the saints,” we cannot imagine. Certainly he has furnished no evidence on which Presbyterians can rely.

If, then, we were to admit the doctrine, that every *Christian*, male and female, has the right to administer baptism; we still could not admit the validity of Campbellite baptism. For we have no evidence, that the sect, or any of its churches or members, hold the fundamental doctrines of Christianity; and we have much evidence of a contrary character. It is certain, that in that sect, the enemies of Christ do find as cordial a welcome, as his friends.

But what evidence have we, that it is the right of every Christian to administer baptism? Mr. Campbell glories in the profession, that for every thing he believes, he has a “*thus saith the Lord.*” In what part of the New Testament does he find authority given to lay members of the church to baptize? When Jesus Christ instituted the ordinance of Christian baptism, he commanded the Apostles to go, teach and baptize. But in the New Testament there is no authority given to unordained persons to administer this ordinance; nor is there a solitary example of baptism administered by a layman. Where, then, do the Campbellites find authority for allowing all members of the church, male and female, to baptize? There is no such authority,

and therefore all such baptisms are not only invalid, but are profanations of the sacred ordinance.

There are, then, two grounds on which Presbyterians must refuse to recognize the validity of baptism administered by Campbellites. The first, is—they have no evidence that the sect, or any of the churches or individuals composing it, hold the fundamental doctrines of Christianity; whilst there is much evidence of a contrary character. The second is—that they admit of lay baptism, which is wholly unauthorized, and therefore invalid.

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For the Presbyterian Expositor.

### THE NORTH-WESTERN THEOLOGICAL SEMINARY.

It is a serious question, Who are to be the peace-makers for our North-Western Synods? We have certainly heard enough of strife; whether we can allay it by new asperities of a personal nature, or by investigating who has been most in fault in the past, should certainly be easily decided. I confess to the fear that peace cannot come; but let me notice some of our points of agreement, and urge our coming together to the Assembly in the spirit of brethren.

1. We are now agreed to the Assembly's control. I, indeed, prefer Synodical; and would so have said in the Synod to which I belong, but I was casually out of the house when the vote was taken. But as a year ago, in discussing this very point, I expressed my confidence in the Seminaries under the Assembly, I can say the same now.

2. We are agreed that it should not be *sectional*. This point is now placed out of the question, by the very fact of the Assembly's control. For, if one party has uniformly denied the charge of sectionalism made against it; so the other has urged that the control of the Assembly was a protection against the danger. If it is even alleged that the recent offer on the part of those claiming the majority, is not cordial, still the fact of putting the whole under the care of the Assembly, settles the sectional question.

3. We are agreed that the enterprise is *important*, and that action should be both wise and prompt. Nobody wishes to see another failure, and certainly it would not be wise to choose a location and elect Professors, unless the Assembly is assured that at least \$60,000 has been secured to make the enterprise successful. But it is premature to

decide that this amount will not be ready by May. All that the EXPOSITOR says of the financial embarrassments will be forcible to urge delay, if this amount is not ready; but it will be a sufficient reply to every point, if the funds for establishing the Institution reach this amount when the Assembly is called to act.

4. It is likely we can further agree to say that full harmony upon the matter, will not be secured during the present generation. If the Assembly waits to see this, their action will indeed be delayed. Personal feeling mingles too much with our discussions; jaundices the eyes of brethren as they write or read concerning each other; and brings forth strife even from efforts to produce peace.

Could such a Convention be held as that proposed by Dr. Stanton, it would certainly tend to harmony; provided the way is open for wise and immediate action at that time. In no just sense could this be called "controlling the Assembly." It is now the policy of the church to place the control of these Institutions *virtually* in the hands of their friends: the influence of a convention would depend entirely upon its wisdom and harmony; and if harmonious action was had in this way, the Assembly would feel relieved rather than trammelled. The convention held with reference to Danville is not a parallel case; for that convention was called without public notice. No Presbytery gave any instruction to its Commissioners to attend it; and the entire church almost was taken by surprise. Complaint has been made heretofore that the movements for the present enterprise were not sufficiently public. Public notice of a convention seems then a step in the right direction. The time and place proposed make it wholly feasible. It is within the bounds of the field the Seminary is to occupy: the Presbyteries would have time to act; and by appointing the Commissioners to the Assembly, no serious expense would be incurred.

If it seems desirable that persons, heretofore prominent, should stand back, the mind of the Synods could be known by a convention. It would bring together, not a few leaders, but the representatives of the churches, elders and ministers. This, it is true, the Assembly will do. But a convention would have several advantages. The elders would be more felt in a smaller and more familiar body. I believe they have a greater interest in this matter than is generally thought; and as few of them sympathize with the existing strifes, their influence would be peaceful. And because the influence of a body like this, depends solely upon the harmonious action, this would tend to secure peace.

These views strike me as forcible. The call of a convention seems reasonable, and is itself an offer of peace. Yet since the offer has

been rejected and for other reasons, including our ability to reach the same result by means without objection, I judge the convention should not be held. A partial representation would defeat the object; and a want of proper preparation to go on with the Seminary, would make such a meeting useless. Of this preparation, the Presbyteries could scarcely have sufficient intelligence at their meetings in the Spring.

These two things however can be done. If the Presbyteries will take action; if they will resolve *that* we need the Seminary; *that* prompt action is best as far forward as the way is clear; and, *that* with \$60,000 secured by May, we ought to go on immediately; their harmonious action on these points is greatly desirable. Then just before the Assembly meets, let the Board of Directors come together and transact all the necessary business, preparatory to presenting the case to the Assembly. Every advantage belongs to this body. It is lawfully constituted; it has this very business on hand; it must meet at all events; it is composed of ministers and elders—one from each Presbytery—and, therefore, is half as large as a convention should be; while equally at least representative in its character; and its wise and harmonious action would have quite as much influence as that of any convention.

I may add, that I agree with the Editor of the EXPOSITOR in saying that neither Convention nor Board should say any thing of the Professors. Let the whole matter be ready in the Assembly before even a nomination.

Allow me to give the impression of one member of these Synods in regard to the debts due by the Directors. The bill by the architect was exorbitant. The debt was contracted, doubtless, in good faith on their part; and, perhaps, with power from the Board, by the brethren in Chicago, who have acted since with the "minority" in the Synods, and who had personal interests in Hyde Park. A portion of it was for splendid lithographs, to aid in selling the lots around the Institution; and the Board and the Synods were all taken by surprise to find a bill of \$1,600 for the plan of the building. It was in *justice to their constituents* that the Synods allowed such a bill to lie over till the propriety of such charges could be investigated. J. M. L.

REMARKS BY THE EDITOR.—We cheerfully give a place in our columns to the communication of J. M. L., on the North-Western Theological Seminary—accompanying it with a few remarks:

1. As to the question—"who has been most in fault in the past," we have no disposition, as we believe there is no necessity, now to in-



investigate it. The facts and documents are before the church, and it would be difficult to misinterpret them.

2. We are prepared, as we have always been, to confer kindly, freely and candidly with any of our brethren in regard to this, or any other interest of our church. We have taken no step hitherto, from personal feeling or passion. Calmly, deliberately, prayerfully we have taken our stand, after a careful survey of all the facts in the case. We have gone not one step further, than faithfulness to the Presbyterian Church, and to the cause of Christ, seemed to us imperatively to demand. We are far from claiming any extraordinary wisdom or holiness; but on the most careful review of the past, we see not how we could have pursued a different course. Still we are prepared to compare views and consider plans for harmonious action.

3. We cannot see how such a convention as Dr. Stanton proposes, could "tend to harmony." If harmony could have been secured by a convention, the measure ought to have been proposed much sooner. We do not know how nearly the views of the brethren in these Synods may now be harmonious; but we can see how a few individuals, having favorite schemes in view, might involve a convention in such a discussion, and produce such a state of feeling, as would render it unwise for the Assembly to have anything to do with the Seminary. Whilst we can see little good that could result from such a convention, we do see dangers which should not be incurred. Besides, the Seminary belongs to the Synods; and they have definitely signified what they wish to have done with it. Any departure from the course indicated by the Synods, would be likely, as things now are, to prove disastrous. True, "the convention held with reference to Danville is not a parallel case;" though the difference in the two cases is not, as we think, that suggested by our correspondent. For although public notice of that convention was not given, yet the Presbyteries were fully informed as to the form in which the matter would come before the Assembly, and therefore their commissioners might be supposed to know what were the wishes of the Presbyteries. But there are peculiar difficulties in the way of the proposed convention—arising from the late differences and discussions. It seems to us a singular procedure, after the Synods have referred the whole matter to the Assembly, *in order to produce harmony*; for individuals or Presbyteries before the meeting of that body, virtually to take it out of their hands.

4. We cannot agree with our correspondent, that \$60,000, secured by the time of the Assembly's meeting, would form a sufficient basis on which "to go on immediately." Ten or twenty thousand dollars

of this sum must be expended for a site for that Institution, and then not less than \$25,000 would be required for buildings, and fifteen or twenty thousand, at least, for a library. So that we might have \$60,000, and yet little or nothing in the way of endowment. How, then, would Professors be supported? The Congregational Seminary of Chicago had secured, before it was opened, about \$150,000. Our Congregational brethren have acted wisely. We would have no hope of the success of our Seminary, if opened with no more than \$60,000. Before the end of the first session, it would be seriously involved; and then would commence the interminable begging of the churches for funds, which, instead of forming a permanent endowment, would be swallowed up in current expenses. The experience of the last thirty years is surely sufficient to deter the church from trying such an experiment.

5. We hope, the Board of Directors will be wise enough to confine themselves strictly to the business which the Synods have directed them to do. Any attempt on the part of that body to act as a *quasi* convention, and to go beyond the work assigned them by the Synods, will almost certainly produce trouble. We repeat the opinion already expressed, that the true and only way to secure peace and harmony, is for the Board to hand over the Seminary to the Assembly, according to the direction of the Synods, and leave the whole business in the hands of that body, untrammelled by any action of either convention or Board of Directors. In this way, we feel confident, harmony and co-operation will be secured, and in no other.

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## CAMPBELLISM AND PRAYER.

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Some thirty years or more have elapsed, since Alexander Campbell commenced what he calls "the current reformation." He found the Christian world, as he imagined, in profound darkness both as to Gospel faith and Gospel practice; and he appeared as a star of extraordinary brightness. By himself and multitudes of others he was regarded as possessing extraordinary knowledge of the sacred Scriptures. He commenced his career with editing the *Christian Baptist*, and now edits the *Millennial Harbinger*—a name which ought to indicate the near approach of the Millennium. There are two questions, however,

which, though apparently of an elementary character, are not yet solved by the "Reformers," viz: what is *the name* by which the followers of Christ should be called?—and whether an unbaptized person *has the right to pray*. The first of these questions has been undergoing a very grave discussion by Messrs. Campbell and Shannon, the latter of whom is now deceased; and the second is presented in the January number of the *Harbinger*, under the caption—"Has the sinner a right to pray?" Indeed the peculiar doctrines of Mr. Campbell and his followers have given them trouble respecting prayer, in another phase of it, viz: whether it is proper to pray for the conversion of impenitent persons. Holding that men are converted simply by the Scriptures, read or heard, and denying any other influence of the Holy Spirit, they might well feel some difficulty in praying to God to convert sinners.

But our present concern is with the enquiries of a correspondent of the *Harbinger*, who presents the question of the right of an unimersed person to pray, and asks Mr. Campbell to solve it. Mr. Campbell answers thus: "We have not space nor time to respond to this communication. We can think of it for a month without damage or detriment to any." This is not so clear; for erroneous views on this vital subject, may prevent many an individual from praying for an entire month, as they may have prevented them from praying for many years; and thus there might be a serious damage and detriment to such. But the month has passed; and another number of the *Harbinger* has appeared without any response to the important inquiry. We presume, therefore, that Mr. Campbell has deemed it expedient to think of it another month!

The enquirer commences his communication in the following manner: "*Dear Brother Campbell*—You are aware that the general sentiment among our brethren in reference to prayer is, that it is an ordinance or something that belongs entirely to the church, or those in it; and that the petitions of an *alien*, or of one outside of the church, will not be heard by the Lord until he obeys the Gospel, and puts on Christ *in baptism*. Now a brother proclaimer of the apostolic gospel, for whom I have the greatest respect and brotherly love; and whose acquirements, abilities, and character for piety, and effectiveness in preaching, are of a high order, and who is a man of extensive influence, has divulged a theory rather in opposition to this, and is engaged in teaching it, when the subject comes in his way, in his discourses, and some of the brethren have become somewhat alarmed in consequence." The writer, however, thinks this brother, after all, does not differ mate-

rially from the prevailing sentiment of his denomination—holding only, “that as the *alien* to our political government has the right and privilege to *petition* the proper authorities for *naturalization*, so has the alien to the government of the Lord Jesus Christ, and that the sinner has the right and privilege to *pray* to God to *pardon his sins*, before baptized, and should so pray to the Lord.”

There is something very remarkable, certainly, in the statements here made, and not denied by Mr. Campbell. Hitherto, if we mistake not, the sentiment has prevailed almost universally amongst Christians, that to *pray* is not only the privilege, but the duty of all men; and if any truths in the Scriptures are so clearly taught, as to place them beyond reasonable doubt, this is one of them. Our Lord delivered a parable, the design of which was to teach, “that men (not *immersed* men) ought always to pray.”\* If it be said, that the phrase—“his own elect”—employed in the same connection, explains and limits the meaning of the general term *men*; the answer is—that there are plain facts, which compel us to understand it as embracing men not baptized, as well as those who have submitted to that ordinance. Indeed another parable in the same connection—that of the publican and pharisee—ought to settle the question. The pharisee was a professor of religion, careful in his observance of all the divinely appointed ceremonies; the publican, ashamed and confounded before God, could only confess his sins, and plead for mercy—“God be merciful to me a sinner.” Yet “this man went down to his house justified rather than the other;” and our Lord makes this broad statement—“For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Here we are distinctly taught, that the acceptableness of the prayers of men, depends upon the state of their hearts, not upon previous submission to an ordinance.

Cornelius was a Gentile, who had been neither circumcised nor baptized; yet the angel said to him—“Thy prayers and thine alms are come up for a memorial before God.” Those prayers, so far from being offensive to God, afforded the best evidence of his being a scriptural subject of baptism.

The case of Paul is clearly in point. Arrested on his way to Damascus, on a persecuting expedition, and convinced that Jesus Christ was the true Messiah, he instantly began to pray—“Lord, what wilt thou have me to do?”—and his prayer was answered. And when Ananias was sent to baptize him, our Lord encouraged him to go, by saying—

\* Luke 18: 1.

"Behold, he prayeth." Beyond a question, therefore, Paul had the right to pray, before he was baptized; and his prayers were acceptable to God.

And can language be clearer than the following: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."\* Not a word is here said, nor elsewhere in the Scriptures, about the necessity of being baptized, before one may venture to call on the name of the Lord.

This grossly unscriptural doctrine in regard to one of the most precious privileges and of the most solemn duties of men, is a legitimate consequence of one of the distinguishing doctrines of "the current reformation," viz: *that baptism is a justifying ordinance*. For if all unbaptized persons are in a state of condemnation, as Mr. Campbell teaches, it is very legitimate to infer, that the prayers of such cannot be answered. Consequently no matter what the emergency, no matter what the distress, no matter how strong the faith, or how deep and sincere the piety, the person must not venture to pray, until he can find some one to immerse him, and some water to be immersed in! This doctrine has a very wide sweep; for if, as Mr. Campbell and his sect hold, *immersion* is the only Christian baptism; then those baptized by pouring or sprinkling have no right to pray; and their prayers cannot be answered. Still further, if infant baptism is not valid, as they also teach; then those baptized in infancy, even though *immersed*, have no right to pray!

One of the most prominent infirmities of poor human nature, in every age, has been the undue exaltation of *ordinances*, and the consequent comparative disregard of vital godliness—the tithing of mint, anise and cummin, and the comparative neglect of "the weightier matters of law." We know of no sect in ancient or modern times, that have run further into this extreme, than that founded by Mr. Campbell. Denying the doctrine of the influence of the Holy Spirit in regeneration, they cannot consistently pray for the conversion of men. And holding immersion necessary to authorize one to pray for himself, they must discourage all unimmersed persons from praying. This latter error must, indeed, be very prevalent, when "the brethren" become alarmed at a "proclaimer's" venturing to preach the doctrine, that unimmersed persons have the right to pray; and it must be attended with serious difficulties, when the great reformer himself takes a month to consider it, and then fails to respond!

\*1 Tim. 2: 8.

We cannot but think, that a re-examination of the fundamental principles of this reformation of the nineteenth century, is decidedly expedient.

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JAMES POST; OR, THE DEATH OF THE RIGHTEOUS.

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Let me die the death of the righteous, and let my last end be like his.—  
(Num. 23: 10.)

The righteous are those who stand right in the eye of the law, and who, in view of it, are just and holy. Such was man as created. He was holy, formed in the image of God in righteousness and true holiness. But he sinned, and by his sin ruined himself and his posterity. The law is broken, and it condemns us; no man now in his natural state stands right in the eye of the law. All have sinned, and come short of the glory of God; there is none that doeth good; there is none righteous; no, not one! (Rom. 3: 9-26.)

Now, in our fallen state there are two things, our sinfulness and our misery, our depravity and our condemnation. Our nature is corrupt and depraved, and our lives are nothing but transgression, And because of this our sinfulness we are under God's wrath and curse, and so liable to all the miseries of this life, to death itself, and to the pains of hell forever. In other words, our natural state, as belonging to the fallen race of Adam, is a state of depravity and corruption, and also a state of condemnation. Hence, two things are needful to make us right in the eye of God's law; our natures must be changed, and we must have a justifying righteousness; the heart must be renewed, and the power of corruption broken, and we must be delivered from condemnation. To be righteous we must be delivered from the guilt and condemnation of sin, from its pollution and its power, so that we may meet and satisfy the demands of the law, both as a rule of justification, and as a rule of duty. This no man can do of himself and for himself, for all our righteousnesses are as filthy rags. We are by nature the children of wrath; we are vile and polluted, guilty and condemned.

Such, then, was the original state of man, holy and right in the eye of the law. Such, too, is his present condition, sinful and condemned. And such are his necessities, he must be renewed and justified, created anew in Christ Jesus, forgiven and accounted just and righteous; and,

for these things the gospel provides. It reveals the way in which sinful man may be justified and made holy. It teaches us that Jesus Christ is the end of the law for righteousness to every one that believeth, and that he of God is made unto us wisdom and righteousness, and sanctification, and redemption. (Rom. 10: 3, 4. 1 Cor. 1: 30, 31).

Hence, with the gospel in our hands, we can not err when we say, first, the righteous are those who believe in Jesus Christ and are justified by faith in him. They are justified by the imputed righteousness of Jesus Christ. As we have seen, all men are sinners, with no righteousness of their own; and, as sinners, are condemned. God can accept us only on the ground of a perfect righteousness. That has been wrought out by Jesus Christ. He took our place, he obeyed the law, he endured its penalty, he met and satisfied its demands, and when we believe in him, our sins are forgiven and his righteousness is set to our account, we are regarded and treated as righteous for his sake, and this gives us a title to eternal life. We are complete in Christ Jesus, regarded and treated as innocent for his sake; he is the Lord our righteousness, and we are righteous by a righteousness imputed. As it written, blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin. (Rom. 4: 6-8. Phil. 3: 8-10). This blessedness comes on those who by faith in Jesus Christ have his righteousness imputed to them, and so are justified.

But more than this is needed. Righteousness imputed gives a title to heaven, but we also need a preparation for it, and for this too the gospel provides. There is a righteousness implanted, as well as a righteousness imputed; the one gives a title to heaven, the other gives a preparation for it, and these things, though distinct, are inseparable; they who have the one also have the other; they who are justified are also sanctified.

Hence, in the second place, the righteous are those who are sanctified in Christ Jesus, those who are made partakers of the heavenly calling, and created in Christ Jesus unto good works. Justification delivers from condemnation; but our natures are corrupt and must be renewed, and the Spirit renews our hearts, and unites us to Christ, and makes us holy. Thus our natures are changed and sanctified, and so we are righteous by a righteousness implanted. This fits us for heaven, this prepares us to enjoy God as well as to glorify him.

Such, then, are the righteous. They are believers in Jesus Christ; they are renewed by the Spirit of God. They are righteous as jus-

tified and as sanctified; righteous as having both a righteousness imputed and a righteousness implanted. These are always united; the evidence of our justification is to be found in our progression and sanctification, as it is written—"There is, therefore, now no condemnation—to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the *righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8: 1, 4). Thus we are right in the eye of the law, not in ourselves, but in Christ Jesus; righteous, first, by a righteousness *imputed*—Christ having satisfied the law for us; righteous, secondly, by a righteousness *implanted and inherent*—being renewed by the Holy Ghost; righteous, thirdly, by a *life of holiness*—walking in newness of life, not after the flesh, but after the Spirit.

What I wish to say, then, in regard to the righteous is briefly this: That none are righteous by nature; all are sinners. As we are sinners, and by nature *corrupt*, we must be *regenerated* or born again, and as because of sin we are *condemned* by the law of God, we must be *justified* by faith in Christ. He has died for our sins; he has satisfied the demand of the law in our stead, having borne our sins in his own body on the tree. (Gal. 3: 9, 14 and 4: 4, 6. 1. Peter 2: 21, 25). The righteous have embraced him as their Savior, and are justified by faith in him, and they are also regenerated by the power of the Holy Ghost. As justified, they are righteous by a righteousness imputed; the righteousness of Christ is reckoned to their account, and they are treated as if it were theirs. As regenerated, created anew, they are righteous by a righteousness implanted and inherent; the Spirit of God has renewed them, and he dwells in their hearts as a spirit of holiness and sanctification. And then all this is evinced and demonstrated by their lives of obedience to God; they aim to glorify him, they live a new life, they resist sin, they follow after holiness, they grow in grace, they are not conformed to this world, but are transformed by the renewing of their mind, so that all take knowledge of them that they have been with Jesus, and are indeed the children of God. (Rom. 12: 1, 2. Gal. 4: 6, 7).

Yet the righteous die. They are but men, and it is appointed unto men once to die. (Heb. 9: 27). The righteous die as well as other men. Their sins are forgiven, the sting of death is removed, but from



death itself they are not exempt. Here observe—they are not taken from this world as soon as they become righteous. Were this so, then the whole influence of their example and efforts would be lost. Usually they have a work of some kind to do here—a work of active or passive obedience assigned them—they have something to do or to suffer for God, and they are brought into the church for the very purpose of doing this work, and thus glorifying God in their bodies and in their spirits, which are his. Hence, it is written, we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. 2: 1, 10). They are to do good as well as be good; it is a life work of good-doing to which they are called. (Heb. 13: 15, 21. 1 Cor. 15: 58). And they shall live till God's purposes in regard to them are accomplished; death has not a dart which can reach them till God is done with them here; they are immortal till their work is done. And when that work is done, and not till then, God says to them, "Come up higher, your earthly service is accomplished, come and serve me in the upper temple." Sharp may be the pains of the last struggle, but the messenger is the bearer of glad tidings, he comes to give rest to the weary, and to take the way-worn wanderers home. (Rev. 3: 12).

The death of the righteous is but a *sleep*. They accomplish here as a hireling their day, and when their day's work is done, they sleep in Jesus and are at rest. (Job 14: 5, 6. Rev. 14: 13). The death of the righteous is but *going home*. They are but strangers and pilgrims here, away from their Father's house, and when their pilgrimage is ended, they go to that house not made with hands, eternal in the heavens. (Heb. 11: 13, 16. Psalms 39: 12. John 14: 1, 3. 2 Cor. 5: 1). The death of the righteous is but a *transition*. It is not ceasing to be; in an important sense they die not, they just go from this world of sin to that world where sin is not, and where the inhabitant shall not say, I am sick! Glorious and happy exchange, where sin and sorrow are left behind forever! (John 11: 25, 26. Isa. 33: 24. Rev. 21: 4). The death of the righteous is but going to *where Christ is*. He prays, I will that they be with me where I am! He has gone to prepare mansions for them, and he comes and takes them to himself that they may be with him where he is, and so are they ever with the Lord, beholding his glory, and sitting with him on his throne—pillars in the temple of his God, having written upon them his new name. (John 12: 24, and 14: 3. Thes. 5: 9, 10. Rev. 3: 12, 20).

No wonder, therefore, that their end is peace. Mark the perfect man, and behold the upright, for the end of that man is peace.

(Psalms 37: 37). And that word peace includes all that God has ever promised to his dying saints. He sometimes gives more, for he is ever better than his promises; he sometimes gives rapture, but this may not ordinarily be expected. Peace is what he promises, and peace is what he gives. And peace in death is itself a triumph; peace in the arms of the king of terrors is itself a victory over death! Where there is peace, there the fear of death is removed, its sting is taken away, and the departing one is enabled to say: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me; they give me peace, and hence I can say, O, death where is thy sting? O, grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Psalms 23: 4. 1 Cor. 15: 55, 57).

Such is the death of the righteous—peaceful, safe, happy, and, therefore, triumphant. But in all this, one thing is forgotten, and it is just that which we are very apt to forget when our friends die. We think of the soul; we believe that to be present with the Lord—happy where he is in heaven; but we forget the body! True, we dress it for the tomb, we bury it, we may adorn and cherish the place where it lies, we may even go to the grave to weep there in our sadness and grief, but still we forget too often the *relations* which the body holds to the eternal state. The body is a part of the man; for it, as well as the soul, Jesus died; and it is a part of Christ's mystical body. It sleeps in the dust, but still it is united to Christ, and it shall rise again. It shall be fashioned like unto Christ's glorious body, and they who have known each other here, shall know each other hereafter; they who have been friends and companions here, shall be friends and companions hereafter. Hence, Paul wrote, I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (1 Thes. 4: 18, 18). He will wake them out of sleep, raise them up, bring them with him, and we shall see them, and know them, and rejoice in their companionship. Wherefore, says Paul, comfort one another with these words. And our catechism teaches what we are so apt to forget, that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, death does not separate our bodies from Christ, (Rom. 8: 38), their bodies being still united to Christ, do rest in their graves till the resurrection. At the resurrection, believers, being raised up in glory,

shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

We are now prepared to understand the wish of Balaam. Let me die the death of the righteous, and let my last end—my future state—be like his! Such was Balaam's wish; but, alas for his end! Poor unhappy man! Moses, to whose death, on Pisgah, perhaps he alludes by anticipation, outlived him; and, when the Midianites were conquered and spoiled, Balaam was slain with the sword. And the New Testament writes his epitaph. He loved the wages of unrighteousness. (Num. 31: 8, 2. Pet. 2: 15, 16).

The wicked everywhere wish to die the death of the righteous, and yet what multitudes die in their sins as Balaam did! For die they must. Death is before all men; it is before you, reader! You must die, and you wish, as Balaam did, to die the death of the righteous. Then let me say to you, you must have the faith of the righteous. Not a faith in your own goodness, but a faith which feels the need of Christ, acknowledges his adaptation to your wants, recognizes his ability and his willingness to save, and embraces him as the only Savior of lost men—as your Savior, your prophet, priest and king—and depends on him alone for salvation. None but Jesus—none but Jesus!

If you would die the death of the righteous, then you must have the *hope* of the righteous. Not a hope based on your moral character, or good works, or pious deeds, not a hope based on any merit of your own, nor on the mercy of God apart from his justice; but a hope based upon the atoning sacrifice of Jesus Christ, a hope resting on his atonement—a hope resulting from faith in Christ and which rests for acceptance with God only upon the ground of what Jesus Christ has done and suffered in our stead.

If you would die the death of the righteous, then you must have the *love* of the righteous. The natural enmity of your heart must be removed, and love must fill its place, love to God and love to man, love which is the fruit and evidence of faith in Jesus Christ, and which is found only when the soul is created anew—a fruit of the Spirit. (Gal. 5: 22).

If you would die the death of the righteous, you must have *his Savior*. The gospel offer must be appropriated by yourself; you must receive it as made to you and take it as your own; you must close with Christ as offered to you, come to him as he invited you, and make him yours by faith. You must believe! Renouncing self, you must lay hold on Christ, you must rest on him your immortal interests.

Jesus Christ must be *your Savior*, received by faith, confided in, loved and trusted, if you would sleep in Jesus as the righteous do.

And if you would die the death of the righteous, you must have his *comforter and sanctifier*. The Holy Ghost must renew your heart, make you a new creature in Christ Jesus, and dwell within you to guide and comfort, to sustain and to sanctify you. You must not resist him, you must yield to his influences, you must seek his indwelling and abiding presence, that you may be a partaker of the divine nature and be conformed to the divine likeness.

In a word, if you would die the death of the righteous, you must have his *righteousness*; you must be righteous, not with a righteousness of your own, but with the righteousness of God. You must be clothed with the righteousness of Jesus Christ. His comeliness must be put upon you. United to him by a living faith, you must be clothed with his righteousness. Justified by faith in Jesus Christ, you must be righteous with a righteousness imputed. Nor is this all. There is no saving union with Jesus Christ by faith where the heart is not renewed; there is no justification where there is no regeneration by the power of the Holy Ghost, and no sanctification. Hence, you must be born again. (John 3: 1, 10). Your corrupt nature must be renovated, you must be renewed and sanctified by God's Spirit, and thus you must be righteous with a righteousness *implanted and inherent*, a righteousness which changes your nature and cleanses you from the pollution of sin, and thus makes you holy and fits you for heaven. By *imputed* righteousness you have a *title* to heaven; *implanted and inherent* righteousness *prepares* you for it, and it is only by the possession of these that you can be prepared to die in peace.

And that you are thus renewed and justified, accepted of God and adopted into his family, must be manifested *in your life*. Hence we may say that if you would die the death of the righteous, you must *live the life* of the righteous; you must *live his life*, not as the ground of hope and acceptance, but as the evidence and fruit of renewing grace and justifying faith. To die the death of the righteous, and yet live in sin, is out of the question. Sin must be repented and forsaken; faith in Christ must be exercised; and the whole heart and life must be under the sanctifying influence of the grace of God. To live must be Christ, if to die would be gain. (Phil. 1: 21).

Then we are brought to this conclusion, and this is the point I would fix in your heart, if you would die the death of the righteous—you must *come to Jesus Christ*, believe in him, and live in his glory. You must come to Christ, or die in your sins. This is the alternative.

before you! You must come to Christ, or die in your sins! He is the way, the truth and the life. (John 14: 6). His is the only name under heaven given among men, whereby ye must be saved; and he is exalted to be a Prince and a Savior, to give repentance and forgiveness of sins. (Acts 4: 12, and 5: 31). Come to him now and give him your heart, and he will receive you graciously and love you freely; he will forgive your sins and save your soul; your path shall be that of the just, which shineth more and more unto the perfect day; you shall die the death of the righteous, and your last end shall be like his! (Prov. 4: 18. Num. 28: 10).

A righteous man has died. Not one who trusted in his own righteousness, but one who was righteous in the scriptural sense, as justified by faith in Christ, renewed by the Spirit, upright, consistent and devout in his christian life. He had his failings, as all men have; but he also had his excellencies, and they were many and great; and it is proper to derive instruction and encouragement from his example. Some things in his history are worthy of special attention.

1. *His clear and consistent views* of divine truth are well worthy of remark. He was a lover of sound doctrine, and his views of Bible truth were remarkably clear and correct. This was doubtless owing in part, if not in a great measure, to his *early religious training*.

James Post, of whom I write, was born in Hanover, New Jersey, seventy-six years ago last December—or, Dec. 1781—and received baptism at the hands of the Rev. Jacob Green, father of the Rev. Dr. Ashbel Green, so celebrated in the annals of our church: and though the greater part of his christian life has been spent in a sister church, I know not that his affection was ever on that account any the less for the church of his childhood and of his later years. He was early taught that incomparable summary of Scripture truth found in our Shorter Catechism; for in his childhood not only did parents teach it to their children, but it was also taught in the common schools; and often has he urged upon parents the duty of catechetical instruction; and often have I heard him lament that so few parents now teach their children the Catechism as he was taught it. And because he had been thus taught when young, his views of christian truth were clear, correct and consistent.

2. Hence, too, his *exemplary and consistent life*. This was no doubt the result of grace; he so felt it—but it was grace sanctifying and giving efficacy to means—it was grace blessing early religious training. It was because he had been trained up in the way he should go; that, when old, he did not depart from it. (Prov. 22: 6). It was

because there was the basis of *doctrinal* truth in his heart, that his *practice* was so correct. His exemplary and consistent life was the result of Christian truth and principle early inculcated, and rendered efficient, quick and powerful by the grace of God. For it is recorded of his early pastor, whose influence he seems to have felt all his life, "that he was diligent in catechising, in endeavoring to promote piety in the young, and to encourage heads of families to guide their households in the good way."\* Thus trained, it is not strange that there was something of the Puritan simplicity and firmness in the character of James Post. He was firm, stable and faithful—a good Presbyterian.

3. Another thing to be noticed is his *growing zeal and earnestness* during the last years of his life, by which he seemed to be preparing for his last sickness and sudden removal. This was noticeable in the prayer meeting, and especially in the last one he attended, did he speak with great faithfulness, earnestness and affection. While of late he often alluded to his advancing years and growing infirmities and approaching end, there are three things of which he frequently spake, and these should be specially heeded now he is gone, and heeded by those who read these lines.

1. One of these is *attendance at the prayer meetings*. He often lamented that so few attended; he earnestly exhorted all to attend, and more than once expressed the conviction that parents should not only attend themselves, but also bring their children with them—that whole families should meet at the place of prayer. Let this be remembered by all, especially by the members of the church. Attend the prayer meetings, the preparatory and weekly lectures, and all the meetings of the church with your children. Bring your households with you to the worship of God.

2. Another thing of which he often spake is the *duty of parents* to train up their children aright—in the way they should go, and he exhorted parents to teach their children the Shorter Catechism, as he had been taught it. Let parents heed these, his admonitions and exhortations; for though dead, he yet speaks to you, parents, of these things; and could he speak from the grave, he would give his testimony still in behalf of faithful family religious instruction. On this point his example and his history are an encouragement.

3. I mention but one thing more—he often exhorted the young to *seek the Lord early*—to remember their Creator in the days of their youth. And, reader, though dead, he speaks to you again to-day; I

\* Webster's History Presbyterian Church, p. 528.

repeat for him his exhortations to *you*, and I entreat you to listen to them. You have now his dying as well as his living testimony to the value of religion. In the early part of his sickness, he said, "Let it terminate as it may, it will be well." And when near his end, he only asked for one petition to be offered up for him—"that he might have an easy passage to the world of Spirits," and that request was granted! So easy was the passage that it was scarcely known by his attendants when it was made! And I do not doubt it was as *safe* and as *joyful* as it was *easy*; for his last words to me were, "My only trust is in Jesus Christ; I have no goodness of my own!" And, reader, if you will thus empty yourself, and cast yourself on the arm of Jesus Christ—receive by him faith and trust in him—your death too, whether easy or painful, will be safe and joyful; trusting in Jesus Christ as your Savior, you shall die the death of the righteous, and your last end shall be like his! For,

"Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast I lean my head,  
 And breathe my life out sweetly there."

W. J. M.

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For the Presbyterian Expositor.

## OLD TIMES.

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In a past number, we noticed the agency of Prof. Hodge in the great controversy between the Old and New School, in times gone by. There were other agents who also did great service with the pen in those days. The *Presbyterian*, of Philadelphia, and the *Protestant and Herald*, of Louisville, Ky., acted their part well and ably. Almost every Presbytery and Synod was then a theatre of annual and semi-annual conflict. It was then a great matter who should be sent to the General Assembly—what his theology or his church politics.

A paper, called the "*Act and Testimony*," got up, if not written, by R. J. Breckinridge, had much to do in concentrating the Old School forces. Great numbers of names were sent from all parts of the country, and put to that paper. It was a means by which men showed their hands, and by which the Old School approximated to a

knowledge of their strength. And he who deliberately sent his name from afar, to that paper, might be counted on when the day came to try the stuff out of which men are made. The next most conspicuous move, after the *Act and Testimony*, was, probably, the call and meeting of the great Convention, which met in Philadelphia, one week before the meeting of the General Assembly of 1837. This Convention met and was composed to a considerable extent of the oldest, the ablest, and maturest men of the Presbyterian Church. There was Baxter, and Alexander, and Blythe, and Plummer, and R. J. Breckinridge, etc., as well as some of the ablest men of the Eldership, as Anderson of Virginia, Ewing of Pennsylvania, and C. S. Todd of Kentucky.

This Convention was, at the time, greatly abused as a set of tyrants and bigots, attempting to prop up what should be cast down, and as bent upon the defence of things which it were a virtue to destroy. But as a religious body, we never saw its superior. We never saw light and guidance sought more earnestly from God, than they were sought by that Convention. As utter darkness rested upon them at first, as to what measures were necessary and proper to be taken to rid the church of dangerous and spreading errors, they were driven in upon the great centre of all light, which is God. And if men ever sought and found this, they did. And it was step by step, as they needed it, that light was imparted to them.

As to measures to be pursued, Dr. Baxter was the first to point where light issued. He had been conversant a number of years before with the history and operations of an unconstitutional law, which had been past by one of the Southern States. Under this law there had grown up a number of laws and usages, all of which had fallen to the ground upon the repeal of the unconstitutional act. This appeared to be a case parallel to the "Plan of Union," under which had sprung up so many usages of an anti-Presbyterian character. And as it was by an unconstitutional act of the General Assembly, that the "Plan of Union" came into existence, so upon the repeal of that act, the anti-Presbyterian acts and usages would necessarily pass away with it. This was the plan determined in the Convention and finally carried out. The abrogation of the "Plan of Union" was, or came to be, before the Assembly adjourned, regarded as tantamount to the abrogation of those Synods of a mixed character, which had grown up under it. Hence, the Synods of the Western Reserve, Utica, Geneva and Genesee were declared "to be out of the ecclesiastical connection of the Presbyterian Church." These acts were denounced as the very



farthest stretch of tyranny and oppression, and when it is considered what an amount of popular sentiment was brought to bear against Old School men, at that day, it now appears like acts of extraordinary daring, to have done as they did. Crowds of excited listeners gathered around the Assembly, to catch every word and to observe every act. As an instance of a part of the popular mind, we, when leaving Philadelphia in the cars, fell in with a gentleman, who appeared to be perfectly infuriated with what he supposed to be the inquisitorial doings of the General Assembly. The scintillations of his wrath were flashing on every hand.

But that Assembly was a great one for ability and debate. Both parties had some of their picked men there. The New School had Beman, and Duffield, and Peters, and Jessup, with others to strongly back them. And he who met Dr. Beman in debate, at that day, met no mean antagonist. The Old School, however, had clearly the weight of ability on their side. There was no particular leader where there were so many able men, whose weight of character gave authority to their acts and their speeches. R. J. B. was just from Europe, in full health, in the prime of his manhood, with an elastic step and full form, and ready for any dash or foray into the field of debate. Quick-witted, sharp in retort, able and ready in discussion, he was just on the theatre where he has won much of his fame.

As a matter of course, it takes the whole to make up the sum total of those eventful four weeks spent in the Convention and the Assembly, but there were three events which were conspicuous above the rest. The first was Dr. Baxter's suggestion to repeal the plan of union. This was the first and great step in the right direction. The second was, when a member from the Western Reserve arose and began a statement of the actual condition of affairs in that region, R. J. B. suggested that the members from that Synod, and from others similarly circumstanced, I believe, should be allowed to give their own statement as to the true state of things as it was known to them personally. This was the very information which the Assembly needed, and which opened the eyes of many of its members, and prepared them to vote on what were afterwards reproachfully called the excising acts. These statements showed how the plan of union was working, to put Congregationalism into our church courts, to vote down Presbyterian men and measures. This prepared the way by the best possible testimony for declaring the four Synods, which had grown up under the plan of union, to be no longer any part of the Presbyterian Church.

The third event was the speech of Samuel C. Anderson, a lawyer and elder, from Virginia. The speech was directed to the legality of disowning these Synods. This point was so clearly, so candidly, and so ably discussed, that it made a great impression upon some of the New School men themselves. It was a most luminous and remarkable speech, and was, I believe, regarded by all as the great speech of the Session. As Mr. Anderson turned round to take his seat, a number of members, and among them Dr. Alexander, spontaneously took him by the hand.

Those were great deeds, and they appear to us greater now, as we look upon them in the distance and in their results. Time has proved their justice, their wisdom, and their importance. God has wonderfully smiled upon the Old School church since that day. Nor did the benefit accrue to them alone, but to God's truth in general, and in no small degree to our New School brethren. They are to-day a sounder and a better body of men, upon account of those very events, which so disturbed them then. They have, like Christians, to a great extent, given up speculation and gone to work. Let there be no strife between their herdsmen and ours. We bid them God speed in every good work.

A few things may be remarked in looking back to those times.

1. There is a strong tendency in this country to take part with any man or body of men, who can manage so as to appear as a persecuted party. And this tendency exists no stronger any where than in the Presbyterian church. All that belongs to her, tends strongly to this result. Hence, with this constitutional proclivity in the church, it is not to be wondered at, that at some times she resists the right and supports the wrong. Her righteous sympathies for the oppressed expose her to be easily misled. This was her mistake and fault to a great extent in those times of which we speak. To resist error and to vindicate truth, is not only not persecution, but is a duty of a very high and imperative nature.

2. There is a great tendency in men, belonging to the same body, either to deny the existence of error altogether, or to make light of it when it is acknowledged. Hence so many, professing orthodoxy themselves, will go with and uphold their heterodox brethren. Their sympathies out-run their love of truth, just as if truth were of no greater importance than a particular man or party. Such men will always throw their weight against all ecclesiastical prosecutions. Hence it requires the highest courage to act the part of a Junkin and a Wilson in the cases of Barnes and Beecher.

3. When men feel that they are acting for God's truth and that alone, they can afford to undergo great labors, and endure great obloquy and misrepresentation. It may be hard to endure the frowns and hard speeches, and deliberate ecclesiastical opposition, and defeat, it may be, of those who have been, but are no more our friends. But after all, a clear conscience and honest love of divine truth, is an ample reward for it all. Besides, a man may live to see the clouds pass away, and the sun shine out clear and bright upon all these acts of his life. The misrepresentation may be exchanged for truth, the obloquy for honor, and the imputed bigotry and persecution for fidelity and fame.

4. Such times try deeply the souls of men. Some are violent on either side; some are moderate, but always to be relied on; while some are ever hunting, but never finding a middle path on which to walk. These finally fall in, not by choice or by conscience, but wherever circumstances may dictate their lot. Some men take their stations from policy, and some from imbecility, while neither receive much credit from either party. And yet these remarks are far, very far, from embracing men of honest minds, whose birth and education naturally gave them New School affinities, but who from deliberation and knowledge afterwards cast in their lots with the Old School.

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### CLOSE COMMUNION.

It is a great misfortune for any Denomination of Christians to hold, as one of their leading peculiarities, a doctrine which gives greatest uneasiness to their most godly members, and which does not restrain any wrong class of feelings, but represses the outflowings of genuine Christian affections. Such is the unfortunate position of the Baptist Denomination. Holding that baptism is invalid, unless administered on a profession of faith, and by immersion, and consequently denying that those baptized in infancy or by sprinkling, are truly baptized, they refuse to acknowledge Pedobaptist churches as churches of Christ, and consequently refuse to commune with them at the Lord's table. And Baptist churches have been accustomed to subject to discipline those members who ventured to commune in Pedobaptist churches; although we have known instances in which the practice was winked at.

For many years past, this *close communion* has been a painful restraint upon large numbers of the Baptists. These persons have not

belonged to that class whose worldliness renders them anxious to be conformed to the world; nor to that class whose ignorance of the Scriptures makes them the subjects of a blind charity. On the contrary, they are found amongst the most intelligent and spiritual members of that communion. The Scriptures teach that all believers are one in Christ. "Now ye are the body of Christ, and members in particular."\* One of the blessed fruits of the Spirit, accordingly, is love of the brethren; "for ye yourselves are taught of God to love one another."† Consequently the more eminent the piety of any individual, the stronger his love for those who give evidence of being the children of God, and, of course, the stronger his desire to hold Christian fellowship with them. And although such fellowship may be enjoyed in different ways; yet it is both symbolized and enjoyed specially in the Lord's Supper. "For we being many are one bread and one body: for we are all partakers of that one bread."‡

It cannot but be extremely painful, therefore, to the pious heart to stand back, when the table is spread, and all God's children are invited to unite in commemorating the love of their common Savior, in expressing their belief in the unity of all believers, and in enjoying Christian fellowship. For it is pre-eminently on such solemn occasions that we realize—

"The fellowship of kindred minds  
Is like to that above."

The very slight grounds on which this schism is made in the body of Christ, renders it still more painful. There are two grounds for it. One is, that the brethren thus disowned have neglected or declined to do what the overwhelming mass of wise and good men in every age have firmly believed not to be commanded of God. That is to say—they have not been *immersed*; nevertheless they have obeyed the Divine command, as they understand it, and as it has been very extensively understood. The other ground is, that a portion of them were baptized in infancy, just as Isaac, the son of the father of believers, was circumcised in infancy. These grounds appear to great numbers of pious Baptists too unimportant to justify the virtual excommunication of so large a portion of God's people. Consequently there has been a growing tendency towards *open communion*.

There are two grounds, on one or the other of which Baptists and Pedobaptists may commune together. In the first place, the Baptists may say, as did Robert Hall, that baptism is not a prerequisite to par-

\* 1 Cor. 12: 27.

† 1 Thess. 4: 9.

‡ 1 Cor. 10: 17.

taking of the Lord's Supper. Or, secondly, they may admit the validity of baptism, as administered by Pedobaptists. This last is the only ground on which Pedobaptists can consistently accept an invitation to commune with the Baptists.

The time, we doubt not, is rapidly approaching, when close communion will be abandoned by the more evangelical and spiritual of the Baptists. A very recent occurrence in Boston, in connection with other events, looks in this direction. The following account of it is taken from the *Baptist Chronicle*, of New York:

**TROUBLE IN BOSTON.**—Our Boston brethren are getting into difficulty on the communion question. A disposition has been long shown in that city to smooth off the rough edges presented to other denominations by an uncompromising adherence to Baptist principles, but the open communion tendencies of some members of the denomination seem to have been more marked of late. One Boston clergyman not long since invited to the Lord's Supper all members of evangelical churches, but found that his church were not quite up to that mark, and another pastor declared in the pulpit of a brother minister, "No denominational shears shall clip the wings of my Christian charity."

The question of communion has finally been brought to an open issue in an ecclesiastical council called at Rev. Mr. Foljamber's church in East Boston. Rev. Mr. Mason presided over the council. Mr. Howell, the candidate, passed an exceedingly good examination, until he was asked if he would admit members of any evangelical church to his communion, when he promptly answered—"Yes." The council were astounded. Some of the members declared they had never heard that answer returned to the same question before. Mr. Howell replied that if any member of another Christian church should come to his communion, if there were any sin in it, he should not be answerable for it, but that church member himself would. He would not drive away any Christian who believed himself baptised, although he would not include all in his invitation to the Lord's Supper.

Several of the members of the council were decidedly opposed to proceeding with the ordination, and the council finally adjourned for one week, without coming to a vote. Here the matter rests for the present, though there is prospect of further difficulty, as the council is said to be very equally divided. Dr. Murdock, of Bowdoin Square, has, we learn, stated that he agreed with Mr. Howell's views, while Dr. Stow and Rev. Mr. Stockbridge are understood to go at least as far as Mr. Howell, if not considerably farther. Our Boston friends need looking after. We have a *Watchman* there to whom we shall look to keep us advised of danger. It should bear in mind the statement made by the chairman of this council, that he was recently in New York, where the report was that the Boston Baptists were in favor of open communion.

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## WESTMINSTER ASSEMBLY ON BAPTISM.

More than once recently we have received letters from ministers, inquiring concerning the correctness of the statement so frequently made by immersionists—that the Westminster Assembly of Divines was nearly equally divided in relation to *the mode of baptism*—that there were

twenty-four for immersion, and the same number for sprinkling; and that Dr. Lightfoot, the moderator, gave the casting vote. We think it advisable, therefore, to publish the account of the matter, as given by Dr. Lightfoot himself. It is as follows:

“Then fell we upon the work of the day, which was about baptizing of the child, whether to dip or sprinkle. And the proposition: ‘It is lawful and sufficient to besprinkle the child,’ had been canvassed before our adjourning, and was ready now to vote; but I spoke against it as being very unfit to vote—that it was lawful to sprinkle, when every one grants it. Whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it,” &c. After a long dispute it was at last put to the question, whether the Directory should run thus: ‘The minister shall take water and sprinkle or pour it with his hand, upon the face or forehead of the child; and it was voted so indifferently, that we were glad to count the names twice, for so many were unwilling to have dipping excluded, that the votes came to an equality within one—for the one side was twenty-four, and the other twenty-five; the twenty-four for the reserving of dipping, and the twenty-five against it; and there grew a great heat upon it; and when we had done all, we concluded nothing in it, but the business was recommitted. \* \* \* \* But it was first thought fit to go through the busines by degrees, and it was first put to the vote, and voted thus affirmatively: ‘That pouring on of water, or sprinkling of it in the administration of baptism, is lawful and sufficient.’ But I excepted at the word ‘lawful,’ as too poor, that it was as if we should put this query—whether it be lawful to administer the Lord’s Supper in bread and wine. And I moved, that it might be expressed thus: ‘It is not only lawful, but also sufficient;’ and it was done so accordingly. But as for the dispute itself about dipping, it was thought fit and most safe to let it alone, and to express it thus in our Directory—‘He is to baptize the child with water, which for the manner of doing is not only lawful, but also sufficient and most expedient to be by pouring or sprinkling water on the face of the child, without any ether ceremony.’ But this cost a great deal of time about the wording it.” (*Pittman & Lightfoot’s Works*, vol. 13, pp. 300–301.)

The above was given as the true account of the matter, in the Leaning Debate, and was not called in question by Mr. Campbell, who had repeatedly made the statement of which it is a refutation. (*See Debate*, p. 240). It appears that the question was not, whether baptism by *sprinkling* is scriptural, but whether *immersion is to be tolerated as valid baptism*. There was no difference of opinion respecting the Scriptural warrant for the former; but there was a difference as to the propriety of at all allowing the latter. Surely the real facts in the case will satisfy our immersionist friends, that whatever other proofs of immersion they find, they can gain nothing by referring to the Westminster Assembly.

## SHORT EDITORIALS.

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CHALMERS' VIEWS OF THE ACTION OF 1845.—In a late number of the *Expositor*, we took occasion to bring together certain conflicting testimony in relation to the position of Presbyterian Church on the subject of Slavery. Our readers are aware to how great an extent, attempts have been made to cripple her influence by representing her as *pro-slavery*. It was on this ground that, some three years ago, the Consociation of Rhode Island rudely broke off a correspondence they had sought twenty years before; and since that period, the fraternal correspondence heretofore maintained between our Assembly and the Congregational bodies of New England, has ceased from the same cause. Through the North-West, the same cry is kept up, for the purpose of exciting prejudice against the Presbyterian Church; and some amongst ourselves have given their influence in the same direction. The assaults of the different classes of Abolitionists, in and out of our church, have been specially directed against the Report adopted by the General Assembly of 1845. It has been held up to odium, as a departure from the action of preceding Assemblies, especially of that of 1818, and as justly exposing that Assembly to the charge of *pro-slaveryism*.

Very recently our attention was called to the views expressed by the great Dr. Chalmers, of that Report; and we do not doubt that our readers will be pleased to see the opinion of the document, expressed by such a man wholly removed from all blinding prejudices. Addressing certain distinguished American ministers, he said—

“I observe, that the Abolitionists have tried to extort from your Board of Missions a declaration in favor of emancipation. It is really too bad that they should try to implicate in that way their one undoubted good thing with all the other good things that are going on in the world. I do hope that this obtrusive spirit of theirs will have an effectual check put upon it. It impedes, besides, the very object which their own hearts are set upon, and which there are other hearts as zealous, but only somewhat wiser, which are as much set upon as theirs. *I admire exceedingly the deliverance of the Board of Missions and the report of the American General Assembly—both done, I think, with admirable tact and wisdom. They have greatly elevated my estimate, both of the wisdom and force of principle which pervade the ecclesiastical mind and philanthropic public of America.*”

This opinion was expressed in the summer or autumn of 1845. (See *Chalmers' Life*, vol. 4, p. 444.)

**FOSTER'S OBJECTIONS TO CALVINISM.**—A correspondent inquires, whether we ever published a reply to a book, entitled—"Objections to Calvinism as it is," addressed to us by Rev. Dr. FOSTER, of the Methodist Church. At the time when the articles embraced in the book appeared in the Methodist paper, of Cincinnati, we made some strictures on them in the *Presbyterian of the West*, of which we were then editor. The book we do not remember to have seen, until within the last two months. We were, at the time, preparing a work on the same subject, which was published, and is now for sale by J. D. Thorpe, of Cincinnati, the title of which is—"God Sovereign and Man Free," &c. This book, whilst it makes no reference to Dr. Foster's Letters, contains a true statement of "Calvinism as it is," and answers all the important objections urged against it by Arminians. We preferred publishing such a work, instead of answering Dr. Foster or any other Arminian writer; because, in the first place, a reply would necessarily have been largely occupied with corrections of erroneous statements; and, secondly, it would have been read with little interest, except where the book to which it was an answer might be circulated.

Our book, whatever its merits, has been so unqualifiedly endorsed by some of the ablest men in the Calvinistic ranks, that it may justly claim to state "Calvinism as it is." We do not believe it possible for the arguments there adduced to be answered; and we are not aware, that there are important objections which are not there answered. To that book, therefore, we refer those who desire to see our views fully stated.

**SPIRITUAL CORRESPONDENCE.**—We have before us a correspondence between S. J. Finney, a traveling lecturer on Spiritualism, and Rev. M. W. Staples, pastor of the Presbyterian church in Kankakee, Ill.—the former having challenged the latter to a public discussion of the merits of this modern form of infidelity. Mr. Finney states his proposition thus: "*That spirits have, may, and do communicate with the earth's inhabitants.*" This proposition is not in very good English; and as Mr. Staples very justly says, it is "quite too general and indefinite." That angelic spirits have communicated with some of earth's inhabitants, no Christian doubts; nor can there be any doubt, that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1: 14). Nor do we doubt, that fallen spirits have had communications, and do still have them, with multitudes of earth's inhabitants. For we read of wicked men walking "according to the prince of the power of the air, the spirit that now



worketh in the children of disobedience." (Eph. 2: 2). We read, moreover, that "Satan himself is transformed into an angel of light," and that "his ministers also are transformed as the ministers of righteousness." (2 Cor. 11: 14, 15). The proposition stated for discussion, therefore, is not only vague, but it fails entirely to state the real belief of Spiritualists, as distinguished from that of Christians. Mr. Finney, in so stating it, shows either ignorance or purpose to gain an advantage by the vagueness of the language used. Most errorists dread nothing so much as the clear distinct statement of their real principles. There is a conscious deformity in error, that seeks concealment, and shuns the light. The real faith of Spiritualists is—that *the spirits of deceased men and women have made and do make RELIABLE revelations concerning the spirit world, through the mediumship of living men and women.* We emphasize the word *reliable*; for no reasonable man cares for revelations which are not reliable. Moreover, it is precisely in regard to the *reliability* of the professed communications, that the Spiritualists do most signally fail to sustain their belief.

It is part of the policy of these migratory lecturers on infidelity to challenge to public discussion ministers of standing in the places they visit. As "birds of passage," they have little or nothing to lose, however triumphantly defeated; whilst there is a possibility of their gaining something. The acceptance of a challenge by a respectable minister gives them a degree of importance; and a declinature may arrest public attention, and enable them to satisfy some foolish people, that ministers of the Gospel dare not encounter so powerful adversaries.

In the instance under review, the infidel lecturer was very unfortunate; and Mr. Staples will doubtless be sustained by public sentiment in declining the discussion, whilst it is apparent, that in the correspondence he has perfectly demolished Finney, and in a very handsome way.

DR. HALL'S HEALTH AND DISEASE.—Hall's *Journal of Health* has become very generally known, and very highly appreciated. The editor of the *Journal* has published "a book for the people" on Health and Disease. One of the excellencies of this book is a *very short preface*, occupying about one-third of a page. We have an inveterate repugnance to long introductions to books. If they are worth reading, we like to get into them by the very shortest method.

"Among the objects of this book," the author remarks, "are first, to show how health may be preserved, and disease cured, by the proper adaptation of food in quantity and quality, to the conditions of the

system. Second, to discourage self-medication. Third, to cause a higher appreciation of the value of medicine in the hands of the educated and honorable physician. Fourth, that by falling into the hands of the young of both sexes, their attention may be efficiently turned to the maintenance of a good constitution to a happy, healthy and useful old age." The exceeding importance of these objects none will question; and a perusal of the book has satisfied us, that it is full of very important and useful instruction, as to the ways and means of attaining the ends. Dr. Hall is eminently a writer for the masses. He has a singular felicity of making himself easily understood, and of entertaining, whilst he instructs his readers. Medical science is not our department; and, therefore, on subjects involving the principles of the science we would not be rash enough to express an opinion. We do know, however, that a large amount of the bad health which is so common, might be prevented by proper attention to the laws of our physical system; and we know as well, that many of the prevailing ailments cannot be cured by medicine, but may be effectually removed by diet and exercise. And we are acquainted with no book which contains, in so small space, so large an amount of the information which every individual and every family needs, in order to preserve or regain health, as the one before us. Its teachings are so entirely in accordance with the opinions of physicians, and are so confirmed by our own experience and observation; that we can safely recommend it to our readers.

It is published by H. B. Price, No. 3, Everett House, Union Square, New York.

**BANNER AND ADVOCATE.**—The editors of this paper, in a late notice of the *EXPOSITOR*, say—"Its article on the North-Western Theological Seminary is so much in the *spirit* of some articles which have appeared in the *Presbyter*, that we fear that an entire and cordial union of the brethren in the ten Synods is a matter yet distant." We are liable to err, and would ever thank a brother who would kindly point out to us anything from our pen, which in matter or spirit, tends to injure the cause of our Master. But it strikes us somewhat singularly, that the editors of the *Banner and Advocate* were not pained at the matter or the spirit of Dr. Stanton's article, which called forth our remarks, and which was exceedingly unwarranted and offensive. That article received a complimentary notice. We too often have occasion to observe, that the moral character of an act depends, even in the view of good men upon the question, *who performs it?*

## NEW BOOKS.

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**THE GOSPEL FOUNTAIN: OR, THE ANXIOUS BOY MADE HAPPY.**  
 BY JAMES WOOD, D. D.

This little volume, published by the Presbyterian Board of Publication, is "an attempt of the author to furnish familiar instructions to the young, on the Doctrines of Grace." It is in the form of a conversation between a Christian minister and his son; and the doctrines of the Gospel are illustrated by striking anecdotes. Dr. Wood has a happy facility of stating and illustrating Divine truth in a manner both simple and impressive. We recommend this book to the youth of the Presbyterian Church, to whom the author has dedicated it.

**WHAT THINK YE? OR, QUESTIONS WHICH MUST BE ANSWERED.**

This is another practical work published by our Board, which, though very small in size, is great in importance. The questions it examines are: What think ye of Christ? Why will ye die? Lovest thou me? Will ye also go away? To whom will ye go? Great questions these, and practical. Read the book.

**ST. AUGUSTINE: A BIOGRAPHICAL MEMOIR.** BY REV. JAMES BAILLE.

This is a book of some 300 pages, published by the Carters. There have been few men in the Christian Church, since the Apostolic age, whose biography, well written, would be more interesting and instructive, than that of Augustine. We have not yet found time to examine this work; but the character of the author is a guarantee that it is ably written.

**MENDIP ANNALS: OR, A NARRATIVE OF THE CHARITABLE LABORS OF HANNAH AND MARTHA MORE IN THEIR NEIGHBORHOOD.** Being the Journal of MARTHA MORE. Edited with additional matter, by ARTHUR ROBERTS, M. A., Rector of Woodrising, Norfolk.

A neat volume of 253 pages, published by the Carters, the title of which is the only recommendation it needs. Hannah and Martha More are known over the Christian world, and a narrative of their labors may stimulate others to "go and do likewise," as well as teach them how to do good.

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## BORN AND ADOPTED.

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The believer does not stand before God simply as a justified man, but is related to him also as an *adopted child*. The Scriptures give us two views of this relation, which seem, at first view, inconsistent. They represent believers as *born of God*, and yet as *adopted children*; whereas amongst men the adopted child is one not born in the family. But the truth is, that sin deprived men both of the child-like dispositions originally possessed, and of the precious privileges originally enjoyed. Regeneration restores the former, and adoption the latter. Consequently the Holy Spirit, the author of the new birth, becomes "the Spirit of adoption." For, says Paul, "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."\* A child may love many persons, sustaining to him different relations; but his love to his own father differs from that toward any other man. Something there is in the affections of the renewed heart for God, which is strongly analogous to the natural affection of a child for his earthly father. It is a feeling of kindred, and of confidence, which is best expressed by the words, *Abba, Father*.

\*Rom. 8: 15, 16.

The receiving of penitent believers in Christ into the family of God, is the highest manifestation of his love toward them, as it includes the greatest blessings which the riches of his grace can confer upon them. "Behold," exclaims John the Apostle, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and looking to the glorious results of this adoption, he adds—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."\* But since we are now the sons of God, we now enjoy special privileges and blessings in consequence of this relation. Let us briefly consider them.

I. The first of these privileges is *access to God*. "For through him," says Paul, "we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God."† The Lord's prayer teaches us to address God, as "Our Father, who art in heaven." And when our Lord, after his resurrection, was about to ascend to heaven, he said to Mary—"Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God."‡ Thus intimately did he associate his disciples with himself, and acknowledge their intimate relation to the Father. And as children have habitual intercourse with their parents, and especially when they are in need or in trouble; so have God's children fellowship with him, and at all times. For, said John the Apostle—"Truly our fellowship is with the Father, and with his Son Jesus Christ."§

God has so constituted the human soul, that He only can be to it a satisfying portion. He is a happy man, who can say—"God is the strength of my heart, and my portion forever."|| To behold his glory, and to enjoy his presence, is the fullness of joy. "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there for pleasures for evermore."¶ That communion with God, which his children are permitted to enjoy in this world, therefore, is the beginning of heaven—the earnest of eternal joys. "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."\*\* But the access which believers have to their Heavenly Father, is to them far more than a source of elevated joy. They are permitted to go to Him in every time of need, and for every

\*1 John 8: 12. †Eph. 2: 18, 19. ‡John 20: 17. §1 John 1: 3.

||Ps. 78: 26.

¶Ps. 16: 11.

\*\*Sol. Song 2: 84.



needed blessing. The Apostle exhorts them, having a great and compassionate High Priest as their Advocate, to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."\* The words *mercy* and *grace* include all that we lost creatures need; and great are the encouragements offered us to approach our Father with filial confidence. "For," says the Psalmist, "as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him."† Again—"God is our refuge and strength, a very present help in trouble."‡

In examining the word of God, we discover, that he has not only given general and comprehensive promises, but that every particular blessing which, in any emergency, his children may need, is promised. Are they in doubt and perplexity?—James the Apostle says—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."§ Are they weak, and likely to be overborne by temptations?—Paul says—"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."|| Are they in any trouble, as was Paul with the thorn in his flesh?—there comes from heaven the soothing declaration—"My grace is sufficient for thee: for my strength is made perfect in weakness."¶ Do weighty responsibilities rest upon them, so that they feel unable rightly to meet them?—let them be encouraged by the experience of Paul: "I can do all things through Christ which strengtheneth me."\*\* In a word, let every believer rejoice, whilst he reads the language of Isaiah: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."††

II. But there are yet other blessings enjoyed in this life by the children of God, which are included in a Father's watchful care and discipline. They not only receive what they ask, if they ask aright, but also what they need without being aware of their real necessities. No affectionate father confines his acts of parental kindness toward

\* Heb. 4: 15, 16. † Ps. 108: 11-18. ‡ Ps. 46: 1. § James 1: 5.

|| 1 Cor. 10: 18. ¶ 1 Cor. 12: 9. \*\* Phil. 4: 18. †† Isaiah 40: 22.

his children to the wants which they feel, and the requests they make. The faithful father, on the contrary, often withholds what his children unwisely ask, places them under restraints of which they are sometimes impatient, and guards them against dangers which they do not perceive. Thus also does our Heavenly Father. Thrice did Paul pray for the removal of the thorn in his flesh; but instead of granting what he asked, the Lord imparted grace to enable him to bear it. Paul and Timothy, in one of their missionary tours, "assayed to go into Bithynia; but the Spirit suffered them not."\* Thus, in the midst of trials and perils, "the steps of a good man are ordered by the Lord"—Divine providence and Divine grace co-working, that he may most fully glorify God, and be prepared in the end for heaven. The path along which we walk is often dark, and the providences of God toward us painfully mysterious; but in the darkest days we hear a voice from on high, saying—"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."† And we are permitted to rejoice in the assurance, that "unto the upright there ariseth light in the darkness."‡ If afflictions come, we are permitted to know, that they are the chastenings of a wise Father for our profit.

There is something of special interest to knowing, that in the care which our Heavenly Father takes of his children, he employs the ministry of angels. They are *creatures* like ourselves; and we feel as if they might come down to us, and feel the sympathy for us, which their own sense of dependence may inspire. The history of the Church under the Old Dispensation exhibits many instances in which angels have visited the world for the deliverance of God's people, and on errands of love. To the ministry of angels our Savior refers, when he says—"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."§ From which we learn, that there are angels who, at the bidding of God, in whose presence they stand, have a care of his children. It was an angel that came to Cornelius, whilst he was fasting and praying, and directed him to send for Peter.|| It was an angel that delivered Peter from prison.¶ And the common faith of primitive Christians is indicated by the remark of the praying circle, when he appeared at the door of Mary's house

\* Acts 16: 7. † Isaiah 50: 10. ‡ Ps. 112: 4. § Matt. 18: 10,

Acts 10: 8.

¶ Acts 12.

—"Then said they, it is his angel."\* In how many ways we are indebted to the kind offices of those pure spirits, we shall never know, till we meet them in a better world. That their ministry to us extends to the close of life, we cannot doubt; and our Lord teaches us, that they guide the dying saints to their eternal home. "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom."† And so, with more than a father's love does our Heavenly Father watch over his children to the end of life, being to them "a sun and shield," giving to them "grace and glory," and from them withholding "no good thing."‡

III. But the great blessing above all other blessings, granted to the children of God, is *the inheritance*. "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."§ Identified with Christ in his humiliation and in the conflicts of his Church on earth, we are to participate with him in the triumphs of his reign in heaven. Heaven becomes more attractive, when viewed as a *home*—a residence in our Father's house. In this light our Savior presented it to his sorrowing disciples, when about to leave them—"Let not your hearts be troubled: ye believe in God, believe also in me. 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 unto myself; that where I am, there ye may be also."|| It is delightful to think, that when the great plan of redemption shall have been fully accomplished; all the redeemed will dwell together in the presence of God, as one family. "For this cause," says Paul, "I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."¶

● "One family we dwell in him,  
One Church above, beneath;  
Though now divided by the stream,  
The narrow stream of death."

Still further, there is something pleasant in the thought, that the bliss of heaven will be not so much the gift of God to his creatures, as the inheritance of our Father, bequeathed to his beloved children—an inheritance not connected with the thought of a father gone from our view, but an inheritance forever to be enjoyed in the presence

\* Acts 12.

† Luke 16: 22.

‡ Ps. 84: 11.

§ Rom. 8: 17.

|| John 14: 1-3.

¶ Eph. 3: 14, 15.

of the ever living God. It was in this view of heaven, that the Apostle Peter, in the full joys of his soul, exclaimed—"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, and 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 in the last time."\*

Beyond a doubt, there is a wonderful and glorious future before the children of God. In themselves and their surroundings there will be incomprehensible glory. "Beloved," says John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."† Much as we find in the Scriptures in relation to the glory of the saints in heaven, strong as is the language of inspiration on this subject; still the reality rises far above even the conceptions of the beloved John. "It doth not yet appear what we shall be." We know only, that we shall be like our Savior; and this is enough. Nor yet do we comprehend the greatness and richness of our inheritance. The "far more exceeding and eternal weight of glory," of which Paul speaks, rises too high for our limited capacities.‡ Well might he say—"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."§ Nothing short of the clear vision and full fruition of heaven can give any adequate idea of that which our Father has prepared for his children.

1. The subject, as now viewed, furnishes the best reasons for entire submission to the will of our Heavenly Father. Infinitely well does he know along what paths to lead us, through what trials to take us, what enjoyments to give or withhold, that he may fit us for our future home and inheritance. Therefore, Christian, "commit thy way unto the Lord; trust also in him; and he shall bring it to pass."|| Why should we feel dissatisfied, discouraged or even anxious about ourselves, when "we know that all things work together for good to them that love God, to them who are the called according to his purpose?"¶ It is a blessed attainment to be able to trust God implicitly—to realize the full import of our Lord's exhortation—"Let not your heart be troubled: ye believe in God, believe also in me."

2. Our adoption into God's family furnishes the best grounds for

\* 1 Peter 1: 8. † 1 John 3: 2. ‡ 2 Cor. 4: 47. § 1 Cor. 13: 12.

|| Ps. 37: 5.

¶ Rom. 8: 28.

the exhortation—"Rejoice evermore."\* For, in the first place, persevering grace insures our salvation. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Who shall separate us from the love of Christ?"† "He that believeth on the Son hath everlasting life."‡ There is now in the soul of the believer a life that shall never expire. In the second place, the events of the present life will all be overruled to prepare us for our future home. And then the glories of that home will more than ten thousand times make amends for our troubles here. Here, then, established on the sure foundation, "we stand, and rejoice in hope of the glory of God." Nay, we may even "glory in tribulations."§

3. Surely, then, the Christian can afford to deny himself daily, take up his cross, and follow his Savior—especially since our participation in his glory, is on condition that we participate also in his sufferings. The exhortation to be "always abounding in the work of the Lord," is, therefore, most reasonable. What affectionate child is not jealous for the honor of his father? What faithful child would hesitate to labor to promote the interests of his father—especially when he was thereby promoting his own?

4. The preceding remarks have greater force, when we remember the intimate and inseparable connection, in the Gospel plan, between *privileges* and *character*. The best and only scriptural evidence of possessing the privileges of *adoption*, is conscious possession of the spirit of *children*. "The earnest of the Spirit" in the heart is the Divine pledge of a home in heaven.|| Active good doing is one of the surest proofs, that God has made us his dear children.¶ The keeping of his commandments is the best evidence of a child-like love.\*\*

\* 1 Thess. 5: 16. † Rom. 8: 32-39. ‡ John 3: 36. § Rom. 5: 2, 3.  
 || 2 Cor. 5: 5-8. ¶ 1 John 3: 9, 10. \*\* 1 John 5: 3.

## CALVINISM AND ITS FRUITS.

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Amongst the very grave objections urged against the Calvinistic system, we find, in a book recently published by the Methodist Church, the following: 1. That it renders the conclusion unavoidable, that God is the responsible author of sin. 2. That it is inconsistent with, and destructive of, the free agency of man. 3. That it destroys human accountability. 4. That it removes moral quality from human actions and volitions—renders man incapable of vice or virtue. 5. That on the day of judgment it must place the conscience and judgment of the universe on the side of the condemned, and against God. 6. That it puts a justifying plea in the mouth of the sinner for all his crimes while upon earth, and renders all punishments, human and divine, essentially unjust and tyrannical. 7. That it asperses the character of God in a most dreadful manner, inevitably involving—1st. His holiness, showing him to be the very center and author of all impurity; 2d. His benevolence, showing him to be a minister of cruelty; 3d. His justice, showing him to be the direst tyrant; 4th. His truthfulness and sincerity, proving him to be an amalgam of duplicity and falsehood. 8. That it makes God self-contradictory, and the author of all the absurdities and contradictions, yea, of all things of whatever description in the universe. 9. That it is calculated to do away all sense of obligation, and to produce recklessness, crime and despair. 10. That it is wholly without foundation, either in reason or scripture. 11. That it makes God the author of man's fall. 12. That it renders God a partial being, and at the same time entirely destroys the doctrine of grace.\*

We have copied this long string of grievous charges against Calvinism, which, it is but fair to inform the reader, is only a part of the accusations found in the same work, not for the purpose of going into any particular examination of them, but for the purpose of placing some of the fruits of the system by the side of the charges. The list is very formidable, though it might be considerably shortened, if the same charge were not repeatedly made under different heads. Still one cannot read the indictments, without the clear conviction, that if it

\* Objections to Calvinism, by Rev. Dr. Foster.

does even approximate the truth; Calvinism has never been exceeded for its gross absurdities, its daring impieties, and its demoralizing tendencies, by any system of infidelity, paganism or heresy the world ever saw. Observe, these charges are not made against one or two doctrines held by Calvinists, but against "*the Calvinistic system.*"

Before proceeding to the subject in hand, we have two remarks to make, viz:

1st. There is an inseparable connection between religious faith and religious conduct. Paul says of Christians—"We walk by faith." The meaning is—that their walk or conduct is the legitimate effect of the doctrines they believe. The principle holds good in all systems of religious belief. The great difference between the conduct of Paul whilst a Jew, and when he became a Christian, was the legitimate effect of the change in his faith. The Mahometan faith is the mould in which is formed the Mahometan character. The history of the Church of Rome is but the record of the practical workings of her faith. Indeed the chief value of sound doctrines is found in their effects upon the hearts and lives of those who believe them: and the great danger from false doctrines is of the same character. Evidently the author just quoted recognized this principle; for his objections to Calvinism are not of an abstract character, but are founded upon its alleged *practical tendencies*. Take, for example, the ninth charge in the above catalogue: "It is calculated to do away all sense of obligation, and to produce recklessness, crime and despair." Nothing worse can be said of any system. It is, then, a fair question, whether in its actual workings Calvinism has exhibited these evil tendencies.

2d. The principle just stated is more certainly and fully operative in connection with religious error, than with truth. It is natural to the human heart to embrace and obey error; whereas only Divine grace can induce the cordial reception and practice of the truth. The lives of true Christians do generally fall below the standard of their faith; but the lives of errorists do not generally rise above their creed. In other words, it is common for men to be less pure in heart and life, than their creed requires them to be; but it is not common to find them rising above the requirements of their creed, unless they are controlled by public sentiment formed by those who have set up a higher standard. Human nature has but an imperfect sense of obligation; and its tendency is toward recklessness and crime. Now, if Calvinism is an influence in the same direction; the result must very generally be in accordance with these two forces. Consequently, wherever the Calvinistic faith is received, impiety and immorality

must prevail. It can not be otherwise. Most assuredly it can never become a reforming influence. Now, what are the facts:

1. Augustine, to go no farther back, held the system of faith now called Calvinistic; and those who will read Calvin's Institutes, will see, that Augustine is the author he most frequently and approvingly quotes. What were the effects of his preaching and of his writings? In the first place, he refuted and overthrew the Pelegian heresy. Mosheim says—"To him is principally due the glory of having suppressed this sect in its very birth." In the second place, his labors were greatly blest to the revival of vital piety in the Church. No other man during the fifth century accomplished so much in this way. This statement will not be questioned.

2. The Waldenses and Albigenses are regarded by all evangelical Protestants, as pre-eminently the witnesses for the truth, during the dark ages. No people on earth ever maintained a morality so pure and a piety so scriptural and fervent, in the midst of such persecution, and for so long a period. Dr. Fisk, an eminent Methodist minister, speaks of them as "these scattered adherents to the faith once delivered to the saints," and says, they "were prepared to give aid and influence to the first general struggle that was made to reform the impurities of the Church." (*Travels*, p. 122). But the Waldenses were Calvinistic in their faith, and they are so still. In one of their ancient creeds, we read as follows: "All that have been, or shall be saved, have been chosen of God before all worlds." Again—"Whosoever holdeth free will (*i. e.* in the Pelegian sense) denieth wholly the predestination of God." This faith, they affirm, "hath been taught them from the father to the sonne for these many hundred yeares, and taken out of the word of God." Never were the practical tendencies of any religious system more severely tested, than of that which is called Calvinistic, in the history of this *martyr church*; and never tree bore better or more abundant fruits. If vital godliness be obedience *to the truth*; then is the faith of the Waldenses true. If the purest morals, the most heroic faith, and the loftiest piety, be fruits of a pure faith; then is their faith pure.

3. The greatest and most blessed event in our world, since the apostolic age, was the Reformation of the 16th century. Whatever there is of sound doctrine in the church of God now, and whatever of civil and religious liberty in the world, is traceable, directly or indirectly, to that event. That event was, under God, the work of Calvinism. Every one of the Reformers held strongly what is called the Calvinistic system. Dr. Scott, the commentator, assigns, as one reason



for embracing those doctrines, the fact "that they were admitted, at the beginning of the Reformation, into the creeds, catechisms, or articles of every one of the Protestant churches." In the Gospel, as preached by those Calvinistic Reformers, there was a wonderful power, overthrowing superstition, and reforming the morals of a corrupt Church. It was owned and blest of God to the inauguration of a new era in the history of the Church and the world. Under its influence religion, morals, science and liberty flourished, as never before under the preaching of uninspired men. The influence of this great religious revolution, though already so extensive, is only beginning to be felt.

4. The Calvinistic Presbyterians and Puritans of Great Britain, after having overthrown Popery, were called to fight another battle for evangelical truth, and for civil and religious liberty, against an Arminian Episcopacy. In every history of the progress of evangelical religion and of true liberty, that has been or shall be written, the Covenanters of Scotland and the Non-conformists of England must occupy a very conspicuous place; and historians will, as they have done, trace their principles and their spirit to Geneva, the city of Calvin. In a *Prize Essay* on the Reformation, read before the National Institute of France, about the beginning of the present century, the able writer says of Geneva—"It was there that the two Frenchmen, Calvin and Theodore de Beze, rejected by their country, established a new and powerful focus of religious reform. The first fruit of it was the liberty of Geneva, which expelled its prince bishop, and afterwards governed itself for almost three centuries. \* \* \* The influence of this small democracy sprung from the Reformation; replete with knowledge, patriotism and activity, its influence on some of the great states, particularly on France, England and Russia, is incalculable. \* \* \* It was to Geneva that all the proscribed exiles, who were driven from their island by the intolerance of the first Mary, wife of Philip II., came, to get intoxicated with republicanism and independence. \* \* \* Finally, it is well known that a multitude of men of talents have issued from Geneva, who, as writers, as men in office, have, in the most decided manner, influenced the different states in Europe, their political and moral insitutions, their opinions and their knowledge. \* \* \* Besides the great men which it has formed, Geneva has, at all times, been visited by the numerous travelers of every country who have come to Italy and Switzerland. It has communicated more or less of its spirit to all those who were calculated to receive it; and from all these considerations it may be truly said, that this small republic has

had as great a share in the destiny, and in the moral and political amelioration of Europe, as many great monarchies."\* Bancroft, the historian, after saying that "the settlement of New England was a result of the Reformation," thus speaks of Calvin: "A young French refugee, skilled alike in theology and civil law, in the duties of magistrates and the dialectics of religious controversy, entering the republic of Geneva, and conforming its ecclesiastical discipline to the principles of republican simplicity, established a party, of which Englishmen became members, and New England the asylum. The enfranchisement of the mind from religious despotism led directly to inquiries into the nature of civil government; and the doctrines of popular liberty, which sheltered their infancy in the wilderness of the newly discovered continent, within the short space of two centuries, have infused themselves into the life-blood of every rising state from Labrador to Chili, have erected outposts on the Oregon and in Liberia, and, making a proselyte of enlightened France, have disturbed all the ancient governments of Europe, by awakening the public mind to resistless action, from the shores of Portugal to the palaces of the czars." (*Hist. U. S.*, v. 1, pp. 256, 257).

It was not John Calvin, but the great doctrines which he so ably vindicated, that produced and are producing results so amazing. Unwilling though we are to be called by the name of any man, we think we may venture to say, that the Christians called Calvinists have no reason to be ashamed either of the great defender of their faith, or of the particular doctrines included in it. To what other system of belief have eminent historians been constrained to ascribe results so numerous, so extensive, so happy? What better evidence than its wonderful fruits, does Calvinism require to vindicate its claim to be identical with Christianity? It is even under the protection secured by its principles, that its enemies enjoy the liberty of abusing it!

5. Calvinistic writers stand pre-eminent amongst the expounders and defenders of the doctrines of the Gospel, and as writers on practical and experimental religion. Where shall we find any doctrinal work, which, during a period of three centuries, has been so often published, so extensively circulated, and has wielded so extensive influence, as Calvin's Institutes? Then comes Turretin's system of Theology, unequalled by any modern work. Then we have Edwards, and Dwight, and Hill, and Dick, and Woods, and Chalmers. In the department of commentators on the whole or parts of the Bible, we

\* Charles Francis Dominic de Villers.

have Luther, Beza, Calvin, Poole, Doddridge, Scott, Henry, Burkit, Gill, Stuart, Hodge, Alexander, Barnes, Jacobus, not to mention others. Amongst eminent Calvinistic writers on both doctrinal and practical Christianity, we may name Owen, Baxter, Watts, Doddridge, Bunyan, Fuller, Newton, Alexander, Spring, and a multitude more. Without either vain boasting or undervaluing the labors of others, we may safely affirm, that in the exposition of the Scriptures, in the statement and defence of the doctrines of Christianity, and in the unfolding of Christian experience, Calvinism furnishes writers not at all equalled either in numbers or ability by any other branch of Christendom. Whether they have succeeded in rightly interpreting the Scriptures or not; certainly they have shown no ordinary love for the inspired Volume, and have not lacked the learning or the application to understand its teachings. Whether they have rightly understood the doctrinal principles of the Bible or not, it will not be denied that many of them have drunk deeply of its spirit, and have had rich experience of its power on the heart and life.

6. It is a fact which cannot be successfully contradicted, that in purity of morals and in all the activities of Christian life, Calvinists will bear comparison with any others. We appeal to the history of Scotland, where the Shorter Catechism has so long been instilled into the minds of the children, and where Calvinism has been the prevailing and controlling faith. We appeal to the history of the Puritans of England and America. We appeal to the history of the Church of England, in which will be discovered this remarkable fact, that her standard of morals and piety was highest, just when her Calvinistic faith was firmest; and that the decay in her piety and morals was simultaneous with the departure of many of her clergy from the Thirty-nine Articles, which are strictly Calvinistic. Still further, we appeal to the history and present state of the Episcopal Church in our own country, in which the fact is clear—that her most evangelical and godly ministers have been and are Calvinistic in their faith, and that those who have gone furthest into formalism, have likewise departed furthest from Calvinism. We appeal to the Presbyterian Churches of our country in confirmation of the same statement. Where can you find a higher standard of morals?

Nor are Calvinists inferior to others in self-denying efforts to carry the Gospel over the world. A more laborious, self-denying class of men it would be difficult to find, than the different classes of Calvinistic ministers. They have been the active friends of education everywhere, and its pioneers in our own country. They stand prominent

amongst the earliest, most zealous and most persevering friends of Foreign Missions. Their missionaries are found in every land, meeting and overcoming all obstacles.

But we need go no further. Here are the fruits of Calvinism. The charge is—that it tends to destroy all sense of obligation ; but history demonstrates, that amongst no class of people in the world has there prevailed a stronger sense of obligation. It is charged, that its tendency is to excuse and even to encourage sin and crime; but the fact is, that it has maintained the highest standard of morals, the most eminent piety, and the most active good doing. It is charged, that it takes away the necessity of using means for the conversion of men; and yet no class of people have shown greater activity and perseverance in the use of means. It is charged, that it leads directly to impiety toward God; yet Calvinists have ever manifested the highest reverence for the Divine character. It is charged, that it makes God a tyrant; yet it has done more to secure liberty to mankind, and to overthrow tyranny, than any other form of belief. Nothing have tyrants hated or dreaded more than Calvinism. In a word, it has uniformly produced effects precisely the opposite of its alleged tendencies. What is the legitimate, the necessary conclusion?

If we admit the truth of the charges mentioned in the commencement of this article, then we are obliged to come to the following conclusions, viz:

1. That a system of religious belief, abounding in the most glaring absurdities, has, through many generations, both commanded the belief of the most educated portion of Christendom, has wielded the most powerful, extensive and controlling influence upon the most enlightened nations on the globe, and this in spite of the most zealous opposition of men of all classes.

2. That a system of religious belief of most impious character and most demoralizing tendencies—a system whose impieties and blasphemies are enough to make the most hardened transgressor shudder—has through a period of three centuries, maintained the most elevated standard of morals, has numbered amongst its adherents great numbers of the most eminent saints on earth, and has caused those who embraced it to exhibit persevering activity in every good work.

3. In a word, we must conclude, that falsehood has become the propagator of truth; and impiety has produced lofty virtues.

It will not do to say, that Calvinists have practically disbelieved the doctrines they have so long held. Their trials have fully tested the sincerity of their faith; and they have not been so ignorant as not to

know what they believed. Moreover, the tendencies of human nature are decidedly toward error; and since time began was it never known, that a system of error, perseveringly inculcated and professedly believed through successive ages, was really disbelieved, or failed to produce its legitimate effects.

Nor will it do to say, that the proper tendencies of Calvinism have been counteracted by truths, apart from the system, received by Calvinists. In the nature of things, it is impossible that any truths can exist in the mind, so as to counteract the alleged evil tendencies of Calvinism. "The tenderest mercies of this system," our author tells us, "are cruel—its brightest parts are dark." What truths can counteract the influence of such a system on the heart and life? How can vital piety live in the heart that embraces such blasphemous doctrines? Above all, how happens it, even if there were counteracting truths in the minds of Calvinists, that those horrid errors have done them no harm—that their morals are quite as pure, and their piety as elevated, to say the least, as that of Arminians?

Our conclusions would be—1st. That Arminian writers have undertaken to contend against a system they did not understand, and have thus misrepresented both its character and its tendencies. 2d. That the fruits of Calvinism demonstrate, that it is identical with Christianity—the tree being known by its fruit.

In a word, we are perfectly willing, that the amount of Scripture truth contained in Calvinism shall be judged of by the standard of morals, of piety and of Christian activity which Calvinists have exhibited—allowing only for the fact, that even a perfect system of faith cannot produce its full effects upon depraved beings. That is to say, if it can be shown, that any other system of belief has produced better fruits, we are willing to admit, that that system has in it more truth; and we are prepared to give up Calvinism and embrace it. This is fair and reasonable. ●

For the Presbyterian Expositor.

## SYNOD OF KENTUCKY TWENTY-FIVE YEARS AGO.

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It was in the fall of 1834 that we first saw the Synod of Kentucky. It met in Danville, and as we entered the house, W. L. Breckinridge was engaged in reading and commenting upon various documents written by New School men, and which showed their divergence from the doctrines of the Presbyterian Church. It was common at that time, with some, to deny any such divergence or to explain it away. Mr. Breckinridge was then Professor of Languages in C. C., and honest and above board as it has always been his wont to be, he undertook to expose before Synod the actual state of affairs. It was quite an argument in those days to call all men heresy hunters who attempted to prove anything against New School aberrations. It was also a prevalent practice to represent all the active piety and good doing as pertaining especially to the New School men. The mass of the Synod, however, was sound and stood by Mr. Breckinridge in his effort to prove what many denied.

JAMES. K. BURCH.

But since that day, many who took an active part in those great and exciting scenes, have fallen asleep, while some remain unto this day. Among those who have passed away we may mention, first, the Rev. James K. Burch. As a preacher of occasional sermons—in power of matter and of manner—he had but few equals any where. He was always master of his subject and always exuberant in the fullness of his thoughts. Some of his sermons remain to this day stamped on the memory of the older members of the church in Kentucky.

His brethren called him “the old ecclesiastic,” upon account of his skill and knowledge in ecclesiastical matters. His opinions or decisions in things parliamentary or judicial, were regarded with high respect. He was one of those who could express much in the tones of his voice. On one occasion, a younger member of the Synod had called the church of Rome, a “great organization of God,” forgetting what Cecil had said, that it was the masterpiece of the Devil. Mr. B. took the phrase, “great organization of God,” and with some mixture of

comment and argument, he rung the changes upon it in his slow, deep-toned style, until the very intonation seemed to annihilate the sentiment. I can hear the ring and sarcasm of that long drawn out sentence yet.

## DR. CLELLAND.

Dr. Thomas Clelland was then also a member of Synod. Dr. C. was in stature low, but quite corpulent and heavy. He had long been a most indefatigable minister. In season and out of season he had preached the Gospel. He and Cameron and some others of that day, belonging to the Synod, had lived and labored nearly through the the whole history of Presbyterianism in Kentucky. His style of preaching was animated and vivacious, full of Scripture allusions and quotations. He had been for many years one of the ablest ministers, and most effective and successful preachers in the Synod. His addresses were especially fitted to the people. There was nothing in Dr. C.'s preaching beyond its general gospel excellence to delight the scholar or mere man of taste. The pulpit was the great power and fame of his life. He used it well and effectively for his great Master's cause. It was his home and his throne.

On the floor of ecclesiastical proceedings, Dr. C. was not above most of his brethren. Like many others, he had been disposed to yield those matters to those who took more pleasure in them. In the private circle he was full of life, anecdotes, and allowable pleasantries. But especially in his own home, was he the genial, hospitable, and generous-hearted man. He had fought battles against Stoneism, Campbellism, and other isms at different times. And though circumstances not theological, led him into the New School ranks, yet he never lost the respect of his Old School brethren.

## REV. ARCHIBALD CAMERON.

Another member of the Synod at that time was Archibald Cameron, of Shelbyville, Ky. His veins were full of Scotch blood, and he was as brave as John Knox. He was not only a man who received the truth, but who received it because he loved it. And though he had a heart for friendship as large, and as true, and as strong as true men always have, yet he would part from any man on earth who would forsake God's truth. To him the standard of all excellence in man was the love and reception of divine truth. Hence he was not disposed to treat any man as true, who was not true to truth. He neither understood, nor tried to understand, how those who profess orthodoxy

themselves could uphold or palliate heterodoxy in others. He believed that such conduct was essentially dishonest, and what he called "rotten." With men, of whom he could not think approvingly and whom he could not regard as true men, he had as little to do as possible. And just what he thought of them, he would tell them, either in public or private as it happened, with all the plainness of the English language, which he sometimes used with great and terrible power.

His theology had not been taught him so much as he had studied it out of the word of God. His views of the great central and fundamental truths of the Bible were exceedingly bright and well defined. He looked upon these truths not only as a great systematic and scientific body of truth, but as the great salvation principles of the soul, and for their professed friends and recipients to tamper with them in any way, appeared to him to be an offence of a very aggravated order. On these doctrines he cast his soul. He loved them, he preached them, he prayed them, and he talked them into the minds of his people at their firesides. And when he came across a young man who preached them with clearness and earnestness, he was ready to take him to his heart.

On the floor of debate he always took a large and interested share in the proceedings. He was often severe and sometimes bitter. He had a large share and unique quality of sarcasm, of which, at times, he was not sparing in the utterance. But he never did this wantonly. It was always in cases where he supposed or believed some kind of wrong doing deserved it. He had been subject for many years to what was called the sleepy disease. A dullness and stupor and absolute sleep weighed him down. His mind, therefore, worked slowly and obscurely at first. But after this heavy and wading process, sometimes gleams of light as clear as day would flash out in sudden and unanticipated beauty. If it took place in a sermon, his words and thoughts would be of marvelous brightness—something like pure intellect climbing the steep ascents of divinity and receiving upon itself the glorious reflections of the divine light. If it was in prayer, it seemed as if the cloud had parted above him and that his mind had suddenly grown bright in the descending effulgence. He had passed far into the wane of life before I knew him. His sermons then were slow, laborious, and often tedious in length, but sometimes relieved by those singular and beautiful flashes of thought. The language on such occasions was simple as light, and as to both thought and language, they were such as could be felt and uttered by none but one who had much converse with the deep things of God.



He was irascible, but not implacable. Severe at times, at others he was gentle and tender as a child. At a meeting of the Presbytery of Louisville at Shiloh, in Shelby County, in the fall of '35, a matter had been up for discussion upon which Mr. C. had been greatly excited. He had said some of his hardest things, and the swell of his passion had risen to high water mark. But at the close he was called upon to pray. His heart and tongue broke forth in the fullness of fraternal love and christian affection, so that scarcely a heart or eye escaped the heavenly contagion. It was a memorable scene, full of dignity as well as christian pathos. And we have no idea that that prayer and that scene have passed away from the minds of those still living, who were there and saw and felt it all. He was irritable, and this was his conspicuous fault, but he was as true a man as the Synod of Kentucky ever had. And no man left behind him a more reverential regard in the minds of his people, than did Archibald Cameron.

NATHAN H. HALL, D. D.

Nathan H. Hall was then but little if any beyond the vigor of his days. Preaching was his supreme element, and the pulpit the place where he appeared conspicuous above all others. His voice, and form, and manner were all adapted to that theatre, and no man was listened to by strangers with greater interest than he. As a pastor he was surpassed by some in the Synod, but as an evangelist he was equalled by none. To visit pastors, and to assist them on special occasions, was a work which he greatly loved and for which he was especially fitted. Neither in a logical nor literary sense were his sermons great, but if we estimate them in their effect, they were great. They were often scattering, and yet they were mostly full of sound evangelical truth, and liberally supplied with Scripture quotations. They were delivered with great earnestness and energy, and always on such occasions tended to one point or subject. He was a genial and true man to labor with a pastor. And many there are in Kentucky, who remember his name and form and voice with great delight.

As to ecclesiastical matters he had never schooled himself into any special skill or knowledge. When he spoke in ecclesiastical bodies, he did it in his usual, ardent, hortatory style. At the General Assembly, some years ago, at Louisville, we remember making a minister, a stranger to Dr. H., laugh to a most immoderate degree. Dr. Hall was up making a speech in the manner indicated above, when we said to the minister, to wait a little, and the Dr. would call up the anxious.

The criticisms which men make in later life are apt to be more

genial, gentle, and just, than in earlier life. Experience shows us that the very defects of men in one direction, appear to be qualifications in another. Different stones, in the building, is the figure which describes us all. Had the habits of Dr. Hall been those of a close student and great scholar—he might have accomplished a great work for God and his cause, but certainly not the one which he did accomplish.

#### JOHN C. YOUNG.

Twenty-five years ago, John C. Young, for his years, stood high in the Synod of Kentucky. To give a *true* analysis of his character and characteristics is a task not easily executed. It has long been an impression of ours that he had been unfairly dealt with, or had been permitted to deal unfairly with himself, in the time of his early youth. He had gone far too fast, and much too far, at an extremely early period of life. He had performed the work of a man in his merest boyhood. He taught high scholarship when he ought to have been learning it. His mind was developed into intellectual manhood, while manhood could hardly be asserted of him in any other sense. Hence, at twenty-five, or thereabouts, he was, if not the most accomplished himself, certainly he was among the most accomplished men in the country. In scholarship, in eloquence, in knowledge of the world, and in fitness to mingle upon an equal footing with the supreme intellects of the land, few if any stood ahead of him at that period of life. His qualities, as a great pulpit celebrity, were very great. Tall, lithe, and flexible in his person, simple, forcible, and beautiful in his elocution, animated and confident in manner, at ease from knowledge and bold in the mastery of his subject, he stood at that early day in the very front rank of American pulpit orators. On the floor of debate he was scarcely less at home and scarcely less interesting than in the pulpit. He was such a man as friends might be proud of and such as the church might be thankful for. He might have won distinction in any place where honor and money are the prizes. But he sought a less reward of earth, and a greater glory of God.

Such we honestly believe were John C. Young's early accomplishments and promises. But great and shining as they were, they were purchased at too great an expenditure of constitutional power. Had he grown from twenty-five to forty-five, at anything approaching the early rate of his progress, the nation would scarcely have furnished his equal. But this could not be. Nature will collect her toll. Her laws cannot be violated with impunity. If you draw heavily upon her treasures in youth, she will make it up with legal interest by withholding in

more advanced life. If you overtask her in youth, her revenge is sometimes felt in after years of feeble health, injured intellect, and abbreviated life. Upon grounds of this kind men are sometimes, *relatively speaking*, greater at twenty-five than at forty-five years of age. The very great promise of early life is not fully realized.

It is a great injury perpetrated against any youth to push him on to too precipitate and precocious development. And especially is this true in regard to the children of educated people. Aside from the knowledge of letters altogether, there is much in the manner and conversation of such people to draw out the mind at an early period, far beyond those who are oppositely circumstanced.

You may break a very extraordinary colt at two years old, instead of three or four, but there are many chances to one, that your extraordinary colt will be but a common horse after all. We do not apply this to Dr. Young, nor intimate that at any period of his life he was not a man of true eminence, but *relatively speaking*, his twenty-five and forty-five were not equal to each other. Had some few years of Dr. Y.'s early life been spent upon a farm, or in some place away from school, where mind and body would have worked themselves into vigor, it would probably have told with great power upon the health, the intellect, the usefulness, not to say the durability of his life.

After what we have said of Dr. Young, we need not say that his pulpit discourses were full of interest. Whether preaching or debating, whether for us or against us, we always listened to him with pleasure. Yet he had some characteristics which were not to our liking. We refer to the general selection of his subjects. He appeared to love what could be easily and beautifully illustrated, rather than what had to be discussed. He loved to circle around the great central doctrines of Christianity, rather than to deal in much frequency with those doctrines themselves. Those inner doctrines which look the whole system of saving truth together, and which fired the intellect and gave great swell and power to the emotions of Archibald Cameron, were not those which Dr. Young taught with great assiduity and clearness to his people. At these, he seemed to look rather through their soft and beautiful reflections, than upon their own naked and glorious effulgence. And whether a man, hearing him for a number of years, would be much the wiser as to anything peculiarly Presbyterian, might be questioned. We remember a number of years ago hearing him preach a sermon at Synod in Frankfort. His subject was the sufferings of Christ. He asked the question, "Why our Savior suffered so greatly?" He then proceeded to answer the question, and

to enumerate the reasons of his intense sufferings. And after discussing four or five distinct reasons, he closed without making the slightest allusion to the main and almost the only reason worth mentioning, to wit, the "bearing of our own sins in his own body on the tree," or in other words, his enduring the penalty of the divine law.

These peculiarities of his preaching correspond with great exactness to his conduct during the times of our Old and New School troubles. He could laugh at either party. He could not have been a Luther, though he might have been the Erasmus of a Reformation. We make these remarks as simple statements of history known and familiar to many. Possibly, like Robert Hall, he began the ministry without very profound or just views of human nature, and consequently, not very accurate views of its remedy—the Gospel. But, however, this may be, we believe it to be the uniform testimony of those who knew him best, that as life wore away his christian experience became deeper and broader on to the end. His evangelical views became brighter and richer as he progressed toward his final rest.

As a man, Dr. Young was among the most pleasant of companions. His people loved him more and more through life. His students admired him, loved him, and obeyed him. He was the centre of their college life and remembrance.

The presidency of a college is certainly enough for any one man, and the charge of a large church is enough for any one man, yet he bore both of these on his shoulders for many years. He did it too, at his own choice, and against the desires of many of his friends. But alas! colleges and churches are but poor dependencies upon which to raise large families, so that men have often to kill themselves in order to live. And who thanks them, when they have done it? But when we see men all over the land, who could have extorted honor and won wealth in any of the higher walks of life, submitting to poverty and mean treatment for the cause of God and education, we thank God and take courage. We do not intimate that Dr. Y. felt himself thus treated. But we suppose that it was a matter of necessity with him that he carried both of these burdens.

Dr. Young died in the midst of his days, just when experience becomes richest, when character becomes mature, and when influence becomes greatest. Take him all in all, men rarely look upon his like.

But what changes have passed over the Synod these twenty-five years! Not only many ministers have died or moved away, but many noble men of the eldership have also departed. John Green, when we first saw the Synod, was a member of it. This gentlemen's resi-

dence was in Danville. He was a lawyer of high standing, and one of the leading men of the State. He was afterwards one of our circuit judges and one of the ablest and best of his day. Naturally he was a man of high tone of character—chivalrous, generous, genial, and noble. But when to this were added the true elements of christian life and the sincere exercise of christian character, they constituted such an assemblage of excellencies as is rarely found among men. He too died in the brightness and maturity of his years. Then there were Samuel Harbison, of Shelbyville, William Quin Morton, of Mulberry Church, Shelby County, Dr. John Bemiss and John Carr, of Big Spring Church, Nelson County, and James T. Berryman, of Fayette—names to be held in the highest regard and honor.

JUNIUS.

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## THE SECTS—THEIR WORK—THEIR END.

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That the providence and the grace of God rule our world, we have no doubt. Jesus Christ is "head over all things to the church." Nor can we doubt, that God in his infinite wisdom is constantly bringing good out of evil, and overruling even the errors and faults of his own people for the advancement of his cause. The sharp dispute between Paul and Barnabas was the means of carrying the preached Gospel to twice the number who would have heard it, if they had traveled together.\* The division of the visible church of Christ into many denominations or sects, resulting in much painful controversy, is beyond a question in itself a great evil; and yet He who loves his church with a boundless affection, has permitted this state of things to exist for a long period; and there is reason enough to show, that the day of the visible unity of the church, though approaching, is not yet at hand. The evil, then, though great, is not unmixed. Nay—it is undoubtedly true, that the good resulting, though less apparent now, will be far greater than the evil. It may be, that even now "the principalities and powers in heavenly places" do see, in our Lord's management of his church, "the manifold wisdom of God."† Assuredly they will ultimately see and admire it; and so will all the

\* Acts 15: 36-41.

† Eph. 3: 10.

saints. Then all will unite in the admiring exclamation—"He hath done all things well."

We must conclude, therefore, that each denomination of evangelical Christians has a work to do—a peculiar mission to accomplish for the cause of Christ and the world. This peculiar mission the denomination itself may not very distinctly perceive; and other denominations may equally fail to discover it. Nevertheless the mission will certainly be accomplished through the overruling of Him "who worketh all things after the counsel of his own will," and who leads his people "in paths that they have not known." There have been multitudes of good men, whose greatest usefulness was never known to them in this life. Indeed, it may be safely affirmed concerning most, if not all, God's faithful servants, that their *apparent* success in doing good is oftentimes not real; and that that which is not apparent is both real and great. The same may be said of the different denominations of Christians. Each of them (unless there is some one which holds the truth unmixed with error) is performing *directly* two classes or kinds of labor. They are proclaiming and propogating the truth which they hold, and thus are turning men to righteousness; and they are defending and propogating, often with great zeal, the errors which are intermixed with the truth in their creed, and thus, to some extent, marring the work of God. For, whilst God sanctifies through the truth, all the tendencies of which are happy; the practical effects of any mixture of error are injurious to true piety and its manifestations. But beyond this *direct* work, in which the different denominations are engaged, we venture to believe, that God is accomplishing, slowly it may be, but surely, some great end, for his own glory and the advantage of his whole church, which no one of the denominations distinctly perceives. And if this be true, then each denomination, when its peculiar mission shall have been accomplished, will disappear, or gradually drop those peculiarities which are not Scriptural; and ultimately all the denominations, each approximating more and more nearly the Scripture standard, will become harmoniously united in the one Church catholic. And then the glad shout will be heard—"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."\*

It is not difficult to see, as society and the different churches are now organized, that to a considerable extent the different denominations operate upon different classes of people. It is evident, too, that

\* Rev. 19: 6-8.

there is some work done by each, for which no other is so well adapted. And then their influence upon each other, the extent and importance of which it is difficult to estimate, should not be overlooked by any means. Some years ago, an Episcopal minister said to a Presbyterian minister, about to settle in the same city—"I am glad you are about to settle amongst us. Your denomination has lost ground in this city, until it has almost ceased to be felt; and the other denominations can not well do without that influence." After all, as already remarked, it is exceedingly probable, that the great mission of each denomination is so connected with events yet future, and with a state of things yet to arise, that no one fully comprehends it.

A careful observer of "the signs of the times" cannot but watch with deep interest, the changes now gradually taking place in the different denominations—changes seeming to indicate, that the work of most of them, in their denominational character, is nearly finished; and that the time is approaching, when the King of kings will gather his subjects into one consolidated army for the great conflict with the powers of darkness.

The Episcopal church is substantially divided—the one part approximating Rome; the other approximating the cross. The former more and more idolize the church and its forms; the latter are more and more disposed to elevate the doctrines of the cross above these. Those most intensely Episcopal, are least evangelical; and *vice versa*.

The Methodist church is gradually remodeling its form of government, and is beginning to re-examine some of its fundamental doctrines. The *lay* element is coming to be introduced into its church courts; and what is to be the result of its doctrinal discussions, remains to be seen. Their system of Theology is inconsistent with itself. Carried out consistently in one direction, it would be serious, if not fundamental, error. Carried out in another, it would be Calvinism.

The Congregational denomination is undergoing great changes. It is no longer *one* in faith. To a very considerable extent, the New Divinity has supplanted the old Puritan Theology; and the leaven is still working. The *Independent*, of New York, and the *Congregationalist*, of Boston, on the one hand, and the *Boston Recorder*, on the other, represent these different schools of Theology, and the friends of orthodoxy tremble, as they look to the future, and not a few are beginning to look to Presbyterianism for protection against the radicalism prevailing around them. Meanwhile it is a significant fact, that both in New England, and the North-West, chiefly populated from New England, infidelity in its different forms has gained an alarming

prevalence—showing, as it seems to us, that the New Divinity is powerless to arrest its progress, if it does not really lead in that direction. What the end is to be, it is useless now to attempt to decide.

The division of the Presbyterian Church, twenty years ago, with its antecedents and consequents, will hereafter be regarded as one of the most instructive events in the history of the Church of Christ. That the Old School derived from it great advantages, in several ways, we do not doubt. Our Church has clearer views of the great doctrines of her creed, and a fuller persuasion of their purity and power. In the conflict she gained strength, and has gone on prospering. The New School Church, after various changes and divisions, small and large, is not yet a homogeneous body, and is yet unsettled in her ecclesiastical policy. Secessions still occur, and changes still take place.

There is no denomination in more serious difficulties than the Baptists. As a denomination they were once Calvinistic in their faith; but whether Calvinistic or Arminian sentiments now most prevail, it would be perhaps impossible to determine. Campbellism is a constant source of annoyance to them—holding, as it does, their peculiarities respecting the mode and subjects of baptism, and magnifying, even more than they, the importance of those peculiarities. This difficulty is increased by the agitating question of *Bible revision*, or of an immersionist translation of the Bible. A portion of the Baptists are zealously in favor of this movement, as are the Campbellites generally; whilst another portion are as decidedly opposed to it. The agreement between the Campbellites and a portion of the Baptists on this one point, very naturally awakens kindly feelings between them, and brings the Baptists more into sympathy with the Campbellites, than with their own brethren.

Meanwhile the question of *open communion* is assuming increasing prominence, and awakening earnest discussion. We noticed, in our last, a discussion in a Baptist council in Boston in relation to the ordination of a candidate for the ministry, who avowed sentiments favorable to open communion. The council decided against ordaining; but they are by no means unanimous. In the *Watchman and Reflector*, of Boston, we find two articles on this subject—one from a Baptist pastor, the other from a layman. The arguments they urge against close communion, cannot be easily refuted. The pastor says—"There is no principle in the New Testament more clearly revealed than that we should recognize as Christian brethren those whom Christ has received as his own chosen disciples. And is there any more proper mode of Christian recognition and Christian fellowship than allowing



the children of God, though like ourselves erring and imperfect, still to partake with us, if they choose, of the appointed symbols of that broken body and shed blood, through which alone any of us hope to be accepted and saved?" Again—"But supposing the Lord's Supper to be exclusively a church ordinance, is there no church but a Baptist church? Is it in accordance with the letter or the spirit of the New Testament, to speak of our brethren of other evangelical denominations as not being churches of Christ?" Still again—"The attempt to maintain this strict policy, and carry it out in our churches, is laying a burden upon the warm and generous hearts of Christian disciples, that their Master never imposed. It betrays a spirit of exclusiveness more like that which prevails in the Church of Rome, than of that Christian charity which the teaching and example of our blessed Savior are adapted to inspire." The layman reasons in the same strain and with equal force. He says—"Now, if my brother, as to mode of baptism, holds different views, but by his mode does just as emphatically and truly profess his love to Christ and his cause, as I do in my mode, and after that profession maintains a Christian life, why should I debar him from a seat at the Lord's table?" Still further he reasons thus:—

"If I believe the unimmersed disciple has no right to a seat at Christ's table, that he is unfit for it, do I not accuse him of sinning against Christ, every time he takes his seat at that table? Do I not charge him with being unworthy? And do I not charge the millions of Christians of other denominations every month as eating and drinking unworthily? I am free to say, that as a poor ignorant layman, I cannot subscribe to this creed. I believe my brethren of other denominations who every month celebrate the dying love of Christ, have as good a right to do so, under his command, as the church of which I am a member. I believe Christ meets with them, that they enjoy His presence and feel his love, while they partake of the emblems to as full an extent as does a church of immersed believers. I do not believe Christ would vouchsafe his presence or grant his blessing, were they doing that which they were not authorized to do. Are not my brethren of another faith on this subject, Christians? born of Christ, redeemed by His blood? bound to the same heaven? Do I not pray with them? pray for them? rejoice with them in their prosperity? Shall we not sit at the same table in heaven, and together throughout eternity sing of redeemed love? and shall I, as I sit down at his table *here* to remember his dying love, say to my unimmersed brother, depart, you are unworthy? Shall I recognize my brother of another denomination as a Christian minister, welcome him to our pulpit, delight to have my pastor exchange with him, and bid him depart from the communion table? If immersion is an absolute pre-requisite for the Lord's Supper, is it not much more so for the sacred office of the ministry? and shall I listen to the instructions of a man whom I believe to be unfit for a seat at the Lord's table? God speed the time when these narrow views shall no longer have place in the creed of our churches, and when we shall welcome all Christ's disciples to his table. Let us not abate one jot of our belief in immersion as the true mode of baptism, and urge and enforce it with all our might, and at the same time concede to our brethren who hold different views the right, nay, the duty, to obey Christ's commands in assembling at

his table. *If they have the right to sit at His table at all, have they not a right to a seat wherever his disciples may be assembled? If they have a right to a seat at the Lord's table, does not Christian courtesy dictate that they should be included in the invitation that is extended to members of other churches?*

These writers, whose spirit we cannot but admire, take precisely the true ground, when they oppose close communion, as utterly at war with the whole spirit of the Gospel, and with the best feelings of the pious heart; and it requires no argument to prove, that no dogma can long stand, if the standard of piety be considerably elevated, against which this grave charge can be sustained. Say what you please of immersion and adult baptism, still the conviction presses upon the heart and conscience of the spiritual Christian, that there is something wrong, greatly wrong, in that creed which separates the children of God from each other, just where the spirit of the Gospel requires them to come together. And strong as are denominational prejudices, the principles of the Gospel and the workings of the Holy Spirit in the heart are stronger. We do not doubt, therefore, that at no distant day the purest portion of the Baptist denomination will abandon those peculiarities which are now distressing its best members.

The editor of the *Watchman and Reflector*, without attempting to refute the reasonings of his correspondents, insists that open communion "would be a *wrong*, a surrender of vital principle;" that it is "a concession to a dangerous liberalism;" that it is "a folly which fails utterly to secure the ends it proposes." But statements like these weigh little against the direct appeal, made by his correspondents to the principles and spirit of the Gospel.

1. The view we have presented of the different denominations or sects, may well reconcile us to their present existence. These divisions are not unmitigated evils, but evils ultimately overbalanced by good. For wise purposes God permits them; and he will so overrule them as to accomplish his own purposes by them.

2. The changes now taking place are either clearly in the direction of the truth; or they are part of the winnowing necessary to the purity and efficiency of the whole church. God is preparing his church, in the different branches of it, for what is yet to come. Let us try to be found in the purest church, where there is most truth and least unhappy agitation.

3. Beautiful and glorious will be the church, when her faith shall have attained unity and purity, and when the lives of her members shall illustrate the Gospel of Christ; and then she will be as strong, as beautiful.

For the Presbyterian Expositor.

## PASTORAL RECOLLECTIONS—NO. 2.

### MY FIRST LOVE.

The first nine years of my ministry at B— were successful and happy. The place was an intelligent country congregation of about two thousand inhabitants; had been settled for some sixty or seventy years, and was named from the first clergyman, some of whose descendants were still amongst us. The church, at the time of my installation, though united and at peace, was in a low state spiritually, and consisted of about one hundred and eighty members. The call was unanimous; the Trustees made spirited exertions for my support; and a liberal individual in Albany furnished me a house free of rent. The town at this time was scarcely divided with other denominations. I was young and sufficiently ambitious, so that few young pastors probably have made their first engagements under more favorable auspices.

God seemed to favor us; and the result was—that, besides clearing ourselves from a debt, the church greatly increased. I left it, at the close, with about four hundred members. To keep us in this, I had a good and intelligent eldership, (mostly aged men, with some additions of young members during my pastorate), with many praying persons, male and female.

But the great and marked peculiarity was in our *revivals of religion*. It was an *era* in the history of our churches in that region. Revivals, particularly those under Nittleton, (of which I have attempted to give a history in another place), were frequent, powerful, and, as far as mortals can judge, eminently spiritual and pure. Of these, it was our happy experience to enjoy no less than *five* during the time now considered. The results of these visitations were most happy. The youth were almost all gathered into the church; our boundaries were defended on every side; religious influence was decidedly predominant, and such a thing as getting up a dance or any other doubtful amusement amongst us, would have been considered as impracticable. Most of our families belonging to the church were praying families; the Sabbath was observed; and pastoral visitation constantly disclosed a healthful and growing prosperity. What was better, the numerous converts generally "run well;" and after many years of inquiry in our Presbyteries,

it was found, that very few cases of apostacy or falling away had occurred.

It is not pretended that no mistakes were made, or trials experienced during this period. Some of them we can see now more clearly than ever, and they will be duly chronicled in the proper place. But truth requires the favorable statements we have above made. Years of varied experience have since followed, and much have I learned of which I was then ignorant; but I can never cease to regard this as the golden era in the history of that people, and the happiest, on the whole, of my own life. To God be all the glory!

Of some of the helps to this prosperity, and of some particulars in my own experience—so far as it may be instructive to others—I shall now speak. I have already mentioned one help, in my having an *excellent eldership*, to which I may now add my deacons. They were all godly, orthodox and able men, and having good report with the people. But I had *other co-laborers*, male and female. It was not indeed, yet the day of all those multiplied agencies for doing good which we now enjoy. The great American Bible Society was organized the same year with my settlement, and Sabbath Schools were introduced amongst us soon after. For the cause of Domestic Missions, we did something, through the General Assembly, and I remember our attempting to aid Foreign Missions, by *floating fields of produce*. Happy was the day, when our young men turned out to cultivate those fields together. One of the young men, the Rev. Artemas Bishop, is now in the Sandwich Islands.

My manner of preaching on the Sabbath was almost wholly *memoriter* during these years, but I found it extremely laborious; and though I still think it the most perfect of all methods, it has been almost wholly discontinued. Besides this I preached much in weekly lectures—and generally *extemporaneously*. I have often been told, indeed, that this was my best manner; but I have never yet dared wholly to discontinue writing.

These, with numerous prayer meetings, special seasons at our sacraments, pastoral visitations, personal conversations, and a constant view to adapting my preaching to occasions, made up our usual round of means, and these God seemed to approve. We never adopted a new measure, nor had even a protracted meeting, or a meeting of inquiry, until the time of Nettleton.

But the greatest help, as before said, was undoubtedly in our frequent revivals. These, especially those of 1819 and 1820, were truly remarkable. They seemed to come in answer to prayer; but often were they

amongst us before we knew it, and then we had only to *follow*, instead of going before. Here, too, we had much help from abroad, which ought to be acknowledged. Mr. Nettleton preached for us several times, and I wish I could well describe one of those occasions. The revival had already continued for some time, and many hopeful converts were numbered. But it seemed now to flag, and we feared the special season was over. At this time, Mr. N. preached for us, on a Monday evening in the depth of winter. It was good to see the heavy burdened sleighs, coming from a distance of six, seven and eight miles, to fill our large house with an overflowing congregation. The preacher appeared to be unwell that evening; but as he walked up to the foot of the pulpit, I could see that his nerves were braced up, and began to expect something from him. He took for his text—“*Escape for thy life;*” and though men generally said Mr. N. was *not* eloquent, I thought if eloquence consisted in impression, I had never heard its like before. He made us *to see* the very burnings of the cities of the plain, and succeeded in impressing all those lessons of spiritual alarm and rescue which this history is calculated to teach. The audience, for one hour, was as still as the hour of death; many heads fell; the floor, in some places, was wet with tears; and we found the next day that a new and decided impulse had been given to the work.

The whole duration of this revival was about three months, and the number added to the church in consequence of it one hundred and fifty. It ought to be mentioned, also, that the Elder D. McAuly, then a Professor in Union College, often came to help us—as did also several of his students, whom he would bring to us in sleigh-loads on a Sabbath morning.

The same work was carried on, and with even greater power, in some of our neighboring towns; but we are speaking now only from our own experience.

“But if a man live many years and rejoice in them all, let him remember the days of darkness, for they shall be many.” It is not pretended that during this time we had no trials. Many errors were committed, undoubtedly, and many afflictions of a more private nature were experienced. But what we feel bound to acknowledge is, that these were years of great prosperity and enjoyment.

When I pass through this place now, as I sometimes do, I can see no school-house, or scarcely a private habitation, in which I have not held some meeting, baptised some child, or attended some funeral; and all the tender associations connected therewith come up with a rushing torrent almost to overwhelm me. That generation is indeed gone, and

the children I baptised now wear grey heads. I often meet with them, to be recognized and honored, in distant parts of our country.

It was about this time, also, that I made my first publication, in "*A Series of Lectures for Young Professors.*" It is a youthful and imperfect work; but contains the truth, as I believe, and I have some times thought, might, with a careful revision, be made still further useful.

Thus passed, without any essential variation, the years of my first settlement. They were without division, without distrust or coldness, so far as I know, in a single member of my charge, and they were, by the unmerited mercies of God, thus prospered. I have been the least of all God's mercies for myself, and I never thought otherwise; but this much may be told, without vanity, of what I have seen and experienced of the goodness of God.

It is natural for an old man to offer to others such *recollections* as he hopes may be useful; and I shall trouble the world with no other.

I am, yours as ever,

R. S.

## PHILIP AND THE EUNUCH.

"And they went down both into the water, both Philip and the eunuch, and he baptised him." (Acts 8: 38).

The passage before us contains a circumstantial account of a certain baptism, which took place near the commencement of the christian dispensation; and is one much relied upon by the advocates of immersion, in proof of that having been the primitive or apostolic mode of administering christian baptism. It may be thought strange, therefore, by some at least that we should select this portion of the word of God upon which to predicate an argument in opposition to the doctrine of immersion. If so, our only apology to such is, that since truth herself has been so often found to be stranger than fiction, it ought not to surprise us if in order to her discovery, or the restoration of her rightful honors, one should be occasionally found in strange or unfrequented paths.

But why oppose immersion? Is it not enough for the cause of truth that the mode practiced by Pedobaptists be shown to be in accordance with the word of God? Hitherto, by the great body of the ministry

on this side of the question, this seems to have been thought sufficient. And but for the associate errors of immersion, I for one should still let it rest with those who have embraced it for its supposed beauty or semblance of truth. But in view of the relation which it sustains to the questions of close communion and "that profane tinkering with the word of God called the new version movement," (to say nothing of one of the most popular heresies of the day, which is being mainly supported by it,) as one set for the defence of truth, I oppose immersion itself. But enough by way of introduction.

"*And they went down both into the water, both Philip and the eunuch, and he baptized him.*" As we write for those who admit that "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," (2 Tim. 3: 16, 17), we may rightfully assume that the very minute detail, contained in this brief and simple narrative, was the result of the infallible guidance of the Holy Spirit. Again, we affirm what none will deny, and that is, that God can do nothing that is imperfect; consequently he has never done, (or said), at any time, too much, seeing that redundancy stands as much opposed to perfection as deficiency.

But let us now examine the narrative before us in the light of these admitted premises, and see how the same corresponds with the views of immersionists, that Philip baptized the eunuch by immersion, and that baptize means immerse and nothing else, for such they maintain is the fact. To illustrate, I suppose the writer of the Acts of the Apostles to have been an immersionist, and that he, or rather the Spirit by which he was inspired, meant by the word baptise, immerse, and that his brethren then and in all aftertimes are to so understand it; why is he so particular in the case now before us, to tell us that, when they came to the water, "they went down both into the water, both, Philip and the eunuch, and he baptized him?" Would an intelligent Baptist minister of the present day, in writing to his brethren the history of a similar case, *i. e.*, an account of his having met a man on the highway, and after preaching to him Jesus until he professed faith in him, and coming just then, providentially, to a certain water where the man proposes to receive baptism; would he, I ask, in writing his account of such baptism, deem it necessary to minutely detail, as in the case before us, that "they both went down into the water, both he and the man whom he baptized?" On the contrary, would he not say to his son or daughter not yet a dozen years old, who might perchance write such a narrative: "There are more words here than is necessary; all

this account of going down into the water, and especially the word "*both*," which you have even repeated, is wholly redundant and superfluous. My brethren know, and everybody, *even you, my child*, ought to know that I cannot baptize any one, except the subject and I both go into the water. Erase then all that part of the narrative after the stopping of the carriage at the water, and just say, I baptized him, for that necessarily includes all you wish to say." And will a man, a minister too of Jesus Christ, attribute to the Spirit of God the dictation of a composition, for which he would reprove his child a dozen years old! We conclude, then, that neither Philip nor the writer of the Acts of the Apostles, when they say baptize, meant only to immerse. But should it be urged, as possibly it may, that this particular and minute detail of circumstances was to instruct those who might in after-times fall into error, as Pedobaptists have done, and hence we find it containing what otherwise would be superfluous. To this I reply, if such be the supposition, the conclusion is equally fatal; since, in that case, the narrative would appear quite as deficient as in the first view it was redundant. For surely no one has so little discrimination as not to perceive that the circumstance of "*both*" going to and coming from, or "*into*" and "*out of*," if you please, has nothing whatever to do with the baptism itself. And if the design had been, as last supposed by the advocate of immersion, to make the thing so plain as to leave no room for doubt; then some other words explaining more fully than we find elsewhere; the act of baptism itself should have been added. But such is not the case, for we are simply told "*and he baptized him.*" This refuge then utterly fails.

But how stands the case on the supposition, that Philip as well as the writer of the Acts of the Apostles was a Pedobaptist? Is the passage before us then freed from the insuperable objections which we have noticed? Let the unprejudiced calmly consider the following, and each for himself answer. First, you will notice, if you have not already done so, that this is the history of a baptism which took place under peculiar circumstances different from any other recorded in the word of God. Not that the baptism itself, as it regards the mode of its administration, whether by plunging or pouring, was peculiar, but simply that the circumstances under which it was performed were peculiar, and yet not differing materially from those that have since occurred, and likely may again occur. The minister of Jesus Christ, in the instance before us, the Apostle Philip, is traveling from one city to another through a desert country, and falls in company with a stranger who is already interested upon the subject of religion and prepared at once to receive the truth as



it is in Jesus; to him he explains the way of life and salvation through a crucified Redeemer, and upon his reception of the truth they arrive at a water, whether much or little we are not told, inasmuch as this was unnecessary, supposing him, the minister, as I have done, to have been a Pedobaptist. In this respect, then, the narrative is perfect; there is neither redundancy nor deficiency. And "the man of God," who may be at any time similarly situated, is upon this point "thoroughly furnished" with a precedent as to how he is to act. But had the narrative stopped here, it would upon another point have been imperfect. The man in his carriage might, or he might not, have had a vessel in which to bear the water; if he had, and a servant too to bear it to him, to have adopted this course would not have been to make this a perfect example and directory to those who might in aftertimes be similarly circumstanced, except the vessel and the servant. And this it must be, inasmuch as it is the only recorded instance in the word of God of a Christian baptism administered on a public highway, remote not only from town, church, or synagogue, but from any human habitation; we are, therefore, told that "they went down both into the water," both the administrator and the subject, and "he baptized him." Should it be urged, as most likely, that the eunuch traveling in state, as he was, had, if not a servant, at least some kind of vessel in which to bear the water; that either he or Philip could have brought the same to the carriage. Still, I reply that would not have been a perfect example, for "the man of God" in aftertimes similarly situated, except the vessel in which to bear the water, would not be "thoroughly furnished" or fully taught as to how he should act. But as it is, the minister of the Gospel, remote from church or house of any kind, having occasion to administer the ordinance of baptism, is herein fully instructed as to the course he should pursue.

There is in the history, then, neither redundancy nor deficiency. When meeting with water, even in a desert, if inquired at by the subject—"What doth hinder me from being baptized?" he is not at liberty to say, by way of objection, there is no church or house here in which to administer the ordinance, as is common; neither can he say to the poorest traveler, I cannot do it because we have nothing in which to bear the water, but if you believe in the Lord Jesus Christ, we will do as did Philip and the eunuch—go "down both into the water," and there I will baptize you. Again, I repeat, there is in this narrative neither redundancy nor deficiency, but to the Pedobaptist every word is as it should be, full of meaning.

But the design of the Spirit in the particularity observed by the

sacred historian in the case before us, becomes yet more apparent, if we reflect for a moment, that among all the cases of Christian baptism recorded in the word of God, this is the only one in which a minute detail of circumstances is to be found, and especially is it the only one in which it is so much as intimated that the parties went to, or into the water. Now it will be obvious to every reflecting mind at once, that if the design of the Spirit, in dictating the minute detail of circumstances connected with this isolated and extraordinary case of baptism, was as we have shown it to be, that the "man of God might be perfect, thoroughly furnished" with a rule of duty under similar circumstances, it necessarily ceases to be a general rule, or applicable under ordinary circumstances, *i. e.*, where baptism may be administered as was generally done by the Apostles, and where no such minute detail of circumstances is found. Inasmuch as to give it a general application, that is to plead from this example the necessity or propriety of going to, or "into" the water in those cases where the parties may be in a church or private house, furnished as they always would be with the necessary facilities for administering and receiving the ordinance, would be to charge those ordinary scriptural records of baptism wherein no such account of going "down both into the water" is contained, with a deficiency as fatal to their claims to inspiration, as the redundancy in the passage before us is fatal to the doctrine of immersion. We conclude, then, by what every intelligent reader will perceive to be a correct process of sound reasoning, that what we find in the narrative before us, peculiar to this case because not found in any other account of Christian baptism, *viz*: "and they went down both into the water, both" the administrator and the subject, is inadmissible under ordinary circumstances, *i. e.*, in cases resembling those generally recorded in the word of God. But should it be urged, that inasmuch as the word of God is a unit, all the Scriptural accounts of Christian baptism, should be considered together, as so many parts of the same thing, and that neither this nor that account has any special application, then I ask, what general design or object (for God, we have seen, has not spoken without design) had the Spirit in the minutiae of the narrative before us. Are we told, then, that it is from this passage that we are to learn immersion, and without this the immersionist would be wholly unable to make out his case, seeing there is nowhere else any allusion to justify that mode? Then the point is yielded, that baptize means immerse, and nothing else. For if so, he could learn the mode from any other account in the Bible as well as this, and would therefore have neither a general nor special use for this. But how stands

the case with those who are thus compelled to yield the point, and will nevertheless still insist that amidst all the doubt which controversy has thrown around the subject, the circumstances here detailed of going "down both into the water &c.," seems to favor the idea of immersion, and therefore conclude that to be the Scriptural mode? What a foundation for an exclusive Church! A mere inference, unsustained by any narrated circumstance connected with the thousands of other cases of baptism administered by the Apostles and first preachers of the Gospel of Christ. But what shall we do? says one, is it not all doubt and uncertainty, and does it not depend upon mere inference at last? If the Bible be received as a revelation from God, teaching, as it unquestionably does, the signification of the terms it employs, then upon the subject now before us there is no room for doubt. "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." (Acts, 11: 15, 16). But enough; *I apprehend it will take not a "new version," but a new Bible, to convince the Christian world that baptize means immerse, or that Christian baptism was thus originally administered.*

J. WALLIS.

## AM I A GROWING CHRISTIAN?—NO. 5.

## EVIDENCES OF GROWTH.

True religion teaches and disposes us to do *right* and to do *good*. Growing conscientiousness we have already mentioned as an evidence of growth in grace. Growing *benevolence* is no less an evidence of progress. "God is love;" and the more one becomes like God, "changed into the same image," the more expansive and the deeper in his benevolence. Our Savior, whilst on earth, "went about doing good;" and he designed, that his followers should be to him "a peculiar people, zealous of good works." Every Christian affection seeks to embody itself in appropriate words and actions; and almost all of them find their expression in works of benevolence. Religion consists especially in love to God and to men; and in works of benevolence we honor God and benefit men—thus gratifying these noblest affections of the

heart. The heart of the Christian expands with love to Him who died for him. "The love of Christ constraineth us." And our Savior is especially honored by those works which bring men under the saving influence of the Gospel. Consequently love to Christ prompts to such works. True faith holds, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." The believer, therefore, expects present benefit and future reward from good works. Consequently there is an inseparable connection between faith and works. "Faith without works is dead."

Now since it is the nature of the graces to produce works of benevolence; it is clear, that their growth would be indicated by increasing Christian activity. Depravity is selfish, and seeks its own. "Charity seeketh not her own."

We live in an age, when this test of growth in grace is of peculiar importance. For, in the first place, the call for Christian activity is peculiarly load and affecting. "The fields are white to the harvest; and the laborers are few." The providence of God has thrown open to the Gospel almost the whole world; and he is calling his people to occupy it. Errorists were never more plausible or more zealous, often putting to shame, by their activity in a bad cause, the followers of Christ. There never was a time, when it was so easy to gain correct information in regard to the state of the Church and the world, and in relation to the work to be done. There never was a time, when there were so many ways of doing good—so many channels through which the faithful Christian could extend his influence for good. There never was a time, when so much could be accomplished by the same amount of effort. There never was a time, when so much would surely be lost to the cause of Christ by inactivity on the part of his people. These things being so, it is safe to say—that there never was a time, when the call for Christian activity was so pressing, and when, consequently, worldliness and inactivity were so inexcusable. Prompted by the very nature of his growing piety, and by the motives so powerfully appealing to his Christian affections, the growing Christian will assuredly manifest increasing activity in doing good.

1. This growth will show itself in a spirit of *inquiry*—a lively interest in what is going on in the Church and the world—a desire to understand "the signs of the times." Therefore, the growing Christian will be a *reading* Christian, taking and reading such papers and periodicals, as will keep him informed of what is going on. What patriot fails to take and read the papers, when his country is involved in a war of vital importance? What citizen, anxious for the success

of his political party, fails to take and read the papers during a pending election? Nothing short of distressing poverty can excuse any Christian family for being without sources of information respecting the operations of the Church, in such a day as this.

2. The growing Christian will be increasingly *liberal*. The lover of money shows the true state of his mind by grasping and hoarding. Those fond of show manifest the state of their minds by freely spending money for what ministers to "the lust of the eye and the pride of life." The lovers of pleasure spare neither time nor money to gratify their tastes and their passions. So he in whose affections the cause of Christ has a higher place than money, show or pleasure, will manifest the state of his mind by the cheerfulness with which he gives of his means to that cause. Believing that the gold and the silver are the Lord's, and rejoicing in that beautiful saying of our Lord, "that it is more blessed to give than to receive," he will show himself "a cheerful giver." The true nature and the power of Divine grace are strikingly illustrated in the account Paul gives of the churches of Macedonia—"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."\* As an evidence of the deep piety of Cornelius, it is recorded—that "he gave much alms to the people, and prayed to God always."† Dorcas very probably had but little money to give; yet she was "full of good works and alms-deeds which she did."‡ With a heart overflowing with that benevolence and that compassion for the destitute, which shine so beautifully in the lives of many Christian women, she busied herself making garments for poor widows. What a manifestation of the Divine approbation of such a life, is found in her miraculous restoration to life, in answer to the prayer of the Apostle Peter. "But to do good and to communicate forget not: for with such sacrifices God is well pleased."§ Growing piety, then, will manifest itself in a growing disposition to relieve the necessities and sufferings of the poor and afflicted.

But though our Lord was distinguished by his kindness to the poor and afflicted; yet it was the *spiritual interests* of men, that most deeply exercised his feelings. And so, whilst his people have ever been forward in administering to the temporal necessities of their fellow-men, their labors have been directed specially to their conversion

\*Cor. 8: 1-3.

† Acts 10: 2.

‡ Acts 9: 36.

§ Heb. 13: 16.

to God. Sin is the great source of human woe; and deliverance from sin the great want of mankind. None know this so well, as they who have been called out of darkness into God's marvellous light. They have known by experience the bitter fruits of sin, and the peace that flows from turning to God. Whether, therefore, they regard the glory of their Redeemer, or the highest good of their fellow-men, their greatest desire must be for their conversion; and consequently their liberality will flow chiefly in this direction. It was when the Philippian Christians contributed to the support of Paul in his evangelical labors, that their gifts were said to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."\*

Just here we find the most painful evidence of the low standard of piety in the churches. Let any one count the number of their members, and make a fair estimate of their wealth; and then let him turn to the annual reports of our Boards, organized for the special purpose of enabling the churches to act efficiently in the propagation of the Gospel; and see whether their liberality to the cause of Christ evinces a growing love for it. Let every sincere Christian try to ascertain the Scripture standard of giving, and then prayerfully consider, whether he is approximating that standard. He who finds in his heart a growing desire to give to the cause of Christ, and a growing conscientiousness in giving regularly, has a pleasing evidence of increasing sanctification.

But Christian activity does not manifest itself only or chiefly in *giving*. There are personal exertions for the salvation of others, which require far more self-denial, than that amount of liberality which would excite admiration. Many persons who are "well to do in the world," would rather give to the poor, than to visit them to inquire into their necessities, or go to the house of affliction to offer consolation. Great numbers would rather give largely, than spend an hour or more each Sabbath, in instructing ignorant children in the truths of the Gospel, and in seeking to awaken in their hearts an interest in Divine things. It was one of the best evidences of Job's growing piety, that he could say—"I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."† David saw the intimate connection between growing piety and personal efforts to save sinners, when he prayed—"Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."‡ That was a high standard of

\* Phil. 4: 18.

† Job 29: 15, 16.

‡ Ps. 51: 12, 13.

piety attained by the Christians at Jerusalem, when it could be said of them, when driven from their homes by persecution—"Therefore they that were scattered abroad, went everywhere preaching the word."\* They were not all technically preachers; but out of the fullness of the heart the mouth spoke; and all had something to say of Christ and his cause.

In *five* consecutive numbers we have endeavored to present this great subject distinctly and faithfully to the hearts and consciences of our readers. We now close this series of articles by pressing upon each reader the great question—*Art thou a growing Christian?* We are all growing in years, and shall soon be, if we are not now, growing in infirmities. Are we growing Christians?

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## THE APPROACHING ASSEMBLY.

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Every meeting of the supreme judicatory of the Presbyterian Church is sufficiently important to make it the proper subject of earnest prayer, on the part of both her ministers and her members; but the number of extremely important questions which are to come before the approaching Assembly, invests it with peculiar interest. The discussions and the acts of that body will be followed by consequences vital to the purity, the peace and the efficiency of the Church in coming generations. Amongst the momentous questions on which it will be called to act, we may mention the following:

1. The revised Book of Discipline, prepared by a committee appointed by the last Assembly. This book is, beyond a doubt, a great improvement upon the old one—especially in clearing obscurities and shortening the process in judicial cases. And it was with special reference to such cases, the committee was appointed. But when we remember the number of points to be considered, and the variety of opinions likely to exist amongst good men in relation to them; we cannot but anticipate much earnest discussion.

2. The church commentary, referred by the last Assembly to the next, is another subject of great importance, in relation to which widely different opinions are entertained. Whilst there is no difference,

\* Acts 8: 4.

we believe, in regard to the importance of such a commentary; eminent men differ respecting the practicability of having it prepared. The points involved in the discussion of this subject, are both numerous and important, and cannot be disposed of, in all probability, without protracted discussions.

3. A third subject which will claim the attention of the Assembly, is the overture from the Synod of Philadelphia in relation to that part of our Confession of Faith, which treats of *incestuous marriages*. The sentiments of our Church on this subject have never been precisely harmonious; and the decisions of our Church courts have not always been consistent. The question respecting overturing the Presbyteries, whether that article should be changed, was largely discussed by the Assembly of 1845, and was decided negatively. The importance of the subject, the existing variety of opinion, and the highly respectable source whence the overture comes, will give it prominence, and probably excite much discussion.

4. Whether the matters in connection with the Board of Missions, which have recently caused so much controversy in the newspapers, will come before the Assembly, and, if so, in what shape, we are not informed. The probability is—that they will claim the attention of that body; and if they should, the differences of opinion known to exist, lead us to anticipate much earnest discussion.

5. One of the most important subjects that will come before the Assembly, is that of the North-Western Theological Seminary. The history of this matter is long, curious and instructive. Some thirty years ago, a Theological Seminary was commenced at South Hanover, under the control of the Synod of Indiana. Its first Professor was the late venerable Dr. Mathews, whose praise is in all the churches. It commenced without buildings and without endowment, depending upon the liberality of the churches to sustain it. Efforts were made to induce all the Western Synods to unite in its support; which were so far successful, that at length seven Synods appointed Directors, and recommended the Institution to the liberality of their churches. The offer of \$15,000 by a liberal gentleman of New Albany, long since deceased, raised the question of the removal of the Seminary to that city. This question was settled in favor of the removal, by a Convention composed of delegates from several Synods, which met in New Albany on the 22d of December, 1838. The Synod of Kentucky had agreed to appoint Directors, and give its influence to the Seminary, on condition that it should appoint and support its own Professor, and had elected Rev. I. W. Green, D. D., to that office. We were present



in the Convention, as a delegate from that Synod. It was our fortune or misfortune to differ from the majority respecting the proposed location. We contended, that it ought to be either in a town of moderate size, or in a large city. Each of these has its peculiar advantages as a location for such an Institution; but New Albany had the advantages of neither, and the disadvantages of both. At the end of twenty years, we are willing to publish the opinion then expressed, and to let subsequent events, even to the present moment, be the test of its correctness.

And now it is proposed, that the General Assembly shall commit the same error by locating the proposed Seminary at Indianapolis. The very same objections lie against that city, which have ever pressed upon New Albany. It is considerably too large, or much too small. Besides, it is pressed by one serious difficulty, which, at the time referred to, did not weigh against New Albany. This latter place was sufficiently central to the Synods immediately interested in its management; which surely cannot be said of Indianapolis with respect to the North-West. But we do not propose now to discuss the question of location.

Dr. Green continued his connection with the Seminary, only part of one session; and with his withdrawal ceased the connection of the Synod of Kentucky for several years. Ultimately, Rev. Dr. Wood, now of Philadelphia, was elected to the Professorship of Biblical Criticism, which chair he filled during several years. Under the administration of Drs. Mathews and Wood the Seminary attained the highest prosperity it ever enjoyed—the number of students rising to about twenty-seven. From the death of Dr. Mathews, which occurred some ten years ago, the Institution rapidly declined. At the first meeting of the Board of Directors, after his death, Rev. Dr. Murray, of Elizabethtown, was elected to the chair of Ecclesiastical History and Church Government, and the present writer, to the chair of Theology. The Seminary was still unendowed; and no part of the salary (\$1200) would be due the Professors, till the end of the year. Almost the only income of the Seminary, if we rightly remember, was the interest on notes of hand, which it was necessary to employ an agent to collect. Both Dr. M. and ourself felt obliged to decline.

At an adjourned meeting of the Board, soon after this, Drs. McMaster and Stuart were chosen Professors. The election of one of these gentlemen gave great offence to the Synod of Indiana, insomuch that it ceased almost wholly to patronize the Seminary it had founded; and there was lack of cordial co-operation likewise in some other Synods. The number of students, consequently, declined at once.

It was then, that a movement was made to unite the Seminaries of Allegheny and New Albany, the former as well as the latter being much straitened for funds; or, in case this could not be effected, to place the Seminary for the West under the control of the General Assembly. This movement was decidedly favored by many of the most influential ministers in the Synods of Cincinnati, Indiana and Northern Indiana; and a Seminary was opened in Cincinnati, with two Professors, viz; the venerable Dr. Hoge, of Columbus, and our humble self. Subsequently, Dr. Willis Lord, then of Cincinnati, became a Professor in the Seminary, and Prof. Moffat, now of Princeton College, served in the same capacity for one year. Repeated attempts have been made to heap odium upon us, as the responsible author of this movement; but the names of those known to have actively promoted it, are sufficient to satisfy every one, that the credit does not belong to us more than to leading men in all the Western Synods.

Although at that time, extraordinary efforts were made both by individuals in the Synod of Cincinnati and in that of Kentucky, to sustain New Albany; and although a Professorship was endowed by the latter Synod; it still declined, until the autumn of 1852, when its friends felt constrained to transfer it to the General Assembly. The question was made in the Synod of Cincinnati—which met before the other Synods—whether it should be given to the Assembly *with the chairs vacant*, that that body might elect Professors. This amendment was, after earnest discussion, incorporated in the paper prepared by the Board, and adopted by the other Synods. We then took ground in favor of a Convention to be composed of an equal number of delegates from each of the Synods immediately interested, to determine the *location* of the Seminary. Succeeding events afford a satisfactory commentary upon the importance of this measure. A paper to this effect was adopted by the Synod, and Madison, Ind., was fixed upon as the place of meeting. But the friends of New Albany earnestly opposed the Convention; and we proposed to some on that side to reconsider the vote for a Convention, if they would agree that the vote in favor of transferring the Seminary to the Assembly *with chairs vacant*, should be declared unanimous; which was agreed to.

As we and those associated with us had declared, from the beginning, our willingness to abandon the enterprise at Cincinnati, if the whole matter were transferred to the Assembly; we did so in good faith. Then it was that the Danville Seminary was founded. We were opposed to the location chosen by the Assembly, because we were perfectly satisfied, that one Seminary was amply sufficient for the entire

West, for many years to come; and we were as fully satisfied, that the North-Western Synods would not go to Danville. Nevertheless, after the Seminary was located at that point, we more than doubted the expediency of attempting to found another for some years. Accordingly, when consulted by a prominent member of the Board of Directors, then residing in Indiana, with regard to the immediate re-opening of the New Albany Seminary, we gave our opinion against it. Its subsequent history will enable any one to judge how far our opinion was correct. It was re-opened with Drs. McMaster and Thomas as Professors; and a painful controversy resulted between the two Seminaries. Very zealous efforts were made, after the Seminary was re-opened, to raise funds for it in the bounds of the Synods of Cincinnati and Indiana; but so complete was the failure, both in respect to funds and students, that a movement was soon initiated by the Professors and their immediate friends to remove the Seminary further to the North-West, and to induce the more North-Western Synods, (of Illinois, Chicago, Iowa and Wisconsin), to take an interest in its management and endowment.

After a careful survey of the entire field, and after duly considering other offers, the new Board of Directors, representing seven Synods, at the largest meeting they ever held, selected Chicago, with remarkable unanimity, as the very best location; and for their preference they assigned to the Synods and the churches very satisfactory reasons; and all the Synods, if we mistake not, expressed their satisfaction with the selection. It is surely remarkable, that some of the same individuals, at the end of some two years, are making active efforts to take the Seminary back very nearly to the same place; and some of them make quite a demonstration in the way of arithmetic and geography to disprove what they very recently proved so conclusively! If the Assembly should unfortunately get hold of the conclusive arguments in favor of Chicago, and the conclusive arguments in favor of Indianapolis; that venerable body may be in the predicament of the ox between the two piles of hay.

Things moved rapidly and promisingly at first; but unfortunately "a dead fly" was found in the ointment. One Synod, having the right to a voice in relation to the question of removal and re-organization, had, by some strange inadvertence, received no notice of the movement, and before it was aware, had lost its rights; and the reasons assigned for this strange oversight were found to have no foundation in fact. We were then a member of the Synod of Missouri—the disfranchised body—and the editor of the *St. Louis Presbyte-*

*rian*. As in duty bound, in a matter so important, and likely to be followed by consequences so grave, we stated the true position of our Synod. That Synod has held two meetings since; and at each meeting it has, by a solemn vote, confirmed our statements respecting its position, and has asserted its rights.

At the first meeting of the Board, the entire plan of the Seminary was adopted, and two Professors elected. This haste was justly regarded as very extraordinary, especially when an influential portion of the Board, representing the Synods that had but just been invited into the arrangement, earnestly requested more time to consider the very important business to be transacted. This haste, in connection with the very singular inadvertance, in relation to the Synod of Missouri, seriously impaired confidence; and subsequent developments rendered it impossible for the Institution to go on. The agent failed to raise even the one-seventh part of his salary; and the debts contracted were either paid by a liberal gentleman in Chicago, who has borne no little reproach, or remain unpaid.

In the autumn of 1857, the question was made before the Synods, of a transfer of the Seminary to the General Assembly; and it was carried in the affirmative in the Synods of Chicago, Illinois, Missouri, Southern Iowa and Wisconsin. The Synod of Iowa was about equally divided, the casting vote having been given against Assembly control by the moderator. In the Synod of Cincinnati there was a very influential minority in favor of Assembly control. Further developments during the succeeding year secured the vote of all the Synods that took any action, in favor of the same thing.

This brief narrative, containing important facts not known to many of our ministers and elders, brings us to the question, as it is to come before the approaching Assembly. The course we have felt constrained to pursue, has subjected us to no little reproach from certain individuals. We have laid before the Church the admitted facts and the documents on which the opinions we have expressed were founded—thus furnishing every reader with the means of judging whether those opinions were well founded, and whether we have done injustice to any individual; and we are perfectly willing to place the pamphlet containing those facts and documents in the hands of every minister and elder who has not seen it.

We do not intend now to be drawn into any further controversy—especially of a personal character. With thinking men, bold denials or assertions, and reproachful language have little weight. As just remarked, we lay facts and documents before the Church, and cheerfully abide her decision.

The last twenty-five years have been the most critical period in the history of the Presbyterian Church in this country. Our Church, by the blessing of God, was successful in throwing off the errors that threatened her ruin; but the same great cause of agitation by which almost every other Denomination has been divided, has been operating to destroy her peace. During this critical period we have been called to defend our Church against almost every form of error; and, besides performing pastoral labors, we have been, most of the time, in the responsible position of an editor of public journals, and have taken part in the discussion of almost all the leading questions and measures which have agitated her. The publicity of our life and labors renders it the less necessary that we should occupy our time in replying to the reproaches which certain individuals have sought to heap on us. Our course, every step of it, has been public; and we desire no vindication which *the results* do not furnish. Our brethren know, that our trumpet has never given an uncertain sound, and that our views and our course have been uniformly the same through our entire ministry. We have never been a candidate for any office or place; though we have received many expressions of the confidence of our brethren and the Church, and never more than within the last eighteen months. We may venture to add, that our poor labors have not been without the blessing of the Head of the Church. As we have asked no favors in years past, we have none to ask now.

We have freely expressed our views of the course which we hope to see pursued by the General Assembly, in relation to the Seminary. There may be an offer of endowment sufficient to place it immediately on a solid basis. If so, we are ready.

The review of the history of this whole matter is instructive. If resolutions of Synods and newspaper puffs could have founded a Seminary, we should now have one of the largest in the world. If figures and calculations by ardent or interested men—such as we now see in one or two papers—could have endowed a Seminary; we should, ere this, have had the most ample endowment. Three elements are absolutely essential to the success of any such Institution, viz: *a suitable location; a pecuniary basis; and Professors who enjoy the confidence of the Church, as qualified to train her youth for the work of the ministry.* May God, our Heavenly Father, give the three.

In view of the great questions to come before the Assembly, let much prayer be offered, that the Head of the Church will impart to that body much grace and wisdom.

## NORTH-WESTERN SEMINARY—CORRECTION.

In our last number, in an article on the North-Western Theological Seminary, signed J. M. L., the following statements were made:

“Allow me to give the impression of one member of these Synods in regard to the debts due by the Directors. The bill by the architect was exorbitant. The debt was contracted, doubtless, in good faith on their part; and, perhaps, with power from the Board, by the brethren in Chicago, who have acted since with the “minority” in the Synods, and who had personal interests in Hyde Park. A portion of it was for splendid lithographs, to aid in selling the lots around the Institution; and the Board and the Synods were all taken by surprise to find a bill of \$1600 for the plan of the building. It was in *justice to their constituents* that the Synods allowed such a bill to lie over, till the propriety of such charges could be investigated.”

We published the article containing these statements without remark, because we had not at hand all the facts in the case, and because the gentlemen more immediately concerned have deemed it best to suffer wrong, rather than to engage in any controversy on the subject. The opinion of other brethren, however, that it is important, on several accounts, that the truth should be known, has induced them to place in our hands the requisite information. We, therefore, state the following facts, as susceptible of the most indubitable proof.

1. The Board of Directors unanimously adopted the plans of the architect, Mr. Randall, as appears from their First Annual Report, presented to the Synods in 1857. We copy the following extract:

PLANS FOR SEMINARY BUILDINGS.—It will readily be perceived, that from the very position in which the Board found itself placed, even in the early stages of its labors, as well from the character of the conditions which were incorporated with the donation of its valuable properties, as from the nature of the obligations under which it came to the generous donors of them, that immediate and energetic steps towards the erection of suitable Seminary buildings, became inevitable.

Accordingly, the Board, by its committee, early secured the services of an accomplished Architect, to prepare a draft of plans for Seminary buildings. The plans as prepared, were submitted to the committee and after important modification and reduction, were adopted as the plans of the buildings to be erected. The Board regrets that it is not in its power to submit these plans to the Synods as part of its report. The plans, however, in their general outlines, may be described as an irregular mass of Gothic buildings, consisting of a centre and two wings, and being in extreme length about 270 feet. It is constructed of rough stone, four stories above the basement, the central building being the Seminary proper, the wings containing the Library, Chapel and four Professors' houses. When the entire design is completed, it is calculated to accommodate from one hundred and fifty to two hundred students, and to cost about one hundred and fifty thousand dollars. It is not proposed, at the present, however, to erect more than the central building, which is a complete and imposing structure of itself.

This matter of *buildings*, the Board and its committee both felt was one of the most difficult and responsible parts of the work which had been assigned them. Accordingly, much time and labor have been expended upon the subject, and the conclusions which have been arrived at, are not the conclusions of inconsiderate haste, but the calm, deliberate results of much thought, careful examination, and settled conviction. It is indeed true, that when first presented, calling for the ultimate expenditure of so large a sum as that involved in the plans which have been adopted, the committee and the Board both shrank from entertaining an enterprise so serious. But when they began to realize for *what* and for *whom* they were placed in this unsought position of responsibility;—when they remembered that they were about to lay the foundations for all time, of a Theological Seminary, not merely for a city population of one hundred thousand, but in the time of our children, of half a million, if not of ten hundred thousand souls;—when the thought took hold upon them that here, where at the beginning of this century of grace, the white man had no home in the whole great North-West, which he could call his own, and that before its close, not so few as twenty millions would inhabit it; and that it was for these teeming millions that they were honored of God in founding an Institution for the education of young men to preach the everlasting Gospel;—and when they remembered too, and reviewed the liberal spirit with which they had been met by the donors of their property at Hyde Park: and that they had been thus liberal, in the expectation that such buildings should be erected as would add to the value of their remaining property; and entertaining further, the belief, that the property donated to them (over and above the nine acres to be forever reserved for Seminary purposes,) would, when sold, go far towards covering the entire cost of the buildings, the Board and its committee, in all their plans, were constrained to devise liberal things. They have so devised, and are confident, that in so doing, they will ultimately be liberally sustained, not only by the Synods, but by a liberal and able Church!

2. J. M. L. says—“The bill of the architect was exorbitant.”

We have before us a letter from the architect, in which he says—“J. M. L. evidently knows nothing of the cost of making plans for such a building; if he did, I should hardly need say to him, that the sum I proposed to accept as pay for what I had done, is considerably less than *one-half* the usual commission of an architect for doing such work. And when he publishes to the world, that the architect's charges are exorbitant, he does me a serious injury without knowing whether he is stating facts or not.” We learn, that he has actually paid to his employees, for the plans, more than *twelve hundred dollars*.

3. J. M. L. says of the architect's bill—“A portion of it was for splendid lithographs, to aid in selling the lots around the Institution.” The impression this statement is calculated to make, is—that the lithographs not only made part of the bill, but were designed for the advantage of the gentlemen holding lots around the Institution. The architect says—“that no person having any interest in property at Hyde Park (and of course I include yourself—C. A. Spring—in this statement) knew anything at all of my getting up of these lithographs, till after it was done, and furthermore, that they were made for my own special use, and that parties having an interest at Hyde Park, have had

nothing to do with them, except that I may have presented some two or three of them with one or more copies." Whatever, then, may have been the justice or injustice of the charge for lithographs—the gentlemen referred to by J. M. L. had nothing to do with it.

It is but just to Mr. C. A. Spring to state—that every dollar (\$118 excepted) collected for the Seminary, amounting to about \$1000, every acre of land secured, valued by the Board at "from \$40,000 to \$70,000, but prospectively much more," was paid or secured by his *unpaid agency*. With the exception of the \$118 just mentioned, those claiming to be the majority in the Board have never paid or provided for one dollar of the indebtedness of the Institution.

We have no doubt, that our correspondent J. M. L. believed himself to be stating facts correctly; but it is much to be regretted—especially since we perceive that he sent the article to several other papers and periodicals—that he allowed himself to be so much misled.

The gentlemen at Chicago have suffered wrong in silence; but were they disposed to be involved in unpleasant controversy, many more facts, throwing light on this whole subject, might be published.

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For the Presbyterian Expositor.

## PRIVATE WORSHIP.

BY REV. SAMUEL HASKELL.

O God, my life, my light, my joy,  
 Let praise my ev'ry strength employ.  
 Let holy worship fill my soul,  
 And love divine inspire the whole.

My roving feet the Lord hath kept,  
 And watch'd me when at night I slept;  
 And while his word I ponder'd well,  
 His gracious blessings on me fell.

Sweet are the hours with Jesus spent,  
 And sweet the life to me he's lent:  
 O that my days may all fulfill  
 The counsels of his righteous will.

Or weeks, or years, then all are blest,  
 And each as liv'd is found the best;  
 Nor can a path be lonely found  
 Where Jesus Christ hath mark'd the ground.



For the Presbyterian Expositor.

## HENRY WARD BEECHER AND THE TRINITY.

The doctrine of the Trinity is not expressed in so many words in the Bible; but it is conclusively taught, and is therefore a doctrine of revelation, as much so as if it were positively asserted. It is an essential and fundamental doctrine. It is the highest and most sublime. To be in error here is fatal. It is important that all should understand and receive it. In treating upon it, ministers and writers should not speak of it in such a way as to convey wrong views to the minds of the less informed and unwary.

Mr. B. believes in the Trinity, we have no doubt; but his expressions concerning it have been fanciful and unguarded. He is a popular preacher, and has many hearers; writes extensively, and has many readers. There is a probability that many may receive wrong views from him on very essential doctrines. This should be prevented, if possible.

Reference is now made to the following paragraph, which is taken from Mr. Beecher's defence, against the charges of the *New York Examiner*, which appeared in the *New York Independent* of January 13, 1859:

"Could Theodore Parker worship my God? Christ Jesus is his name. All there is of God to me, is bound up in that name. A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible."

This is an instance of the man's extravagance in the use of language, and is very objectionable.

1. "*A dim and shadowy effluence rises from Christ, and that I am taught to call the Father.*" This is an unwarranted declaration; it cannot be proved from God's word; it is in substance contrary to the Scriptures. "Effluence" is that which flows or issues from any body or substance. The Father, according to Mr. B., "is a dim and shadowy effluence" (or that which flows from) which "rises from Christ." Where does the Bible teach that the Father is "a dim and shadowy effluence?" It does teach, in Heb. 1: 3, that He is [in the original Greek,] *a substance, essence, being*. He is never represented as "rising from," coming from, or proceeding from the Son or Christ.

But Christ, the Son, comes from the Father, and is begotten of Him. (John 1: 14).

According to Mr. B. the Father can be seen; for if he is "a dim and shadowy effluence," he can be seen; for a shadow is visible. But Paul declares that he is *invisible*. (1 Tim. 1: 17). If the Father is "a dim and shadowy effluence," and "rises from Christ," then it follows, that the cause of this "shadowy effluence" is material; because an immaterial object cannot possibly cast a shadow; Christ is therefore material. If it is meant that it "rises from" His glorified body, how absurd! The Father "rising from" the human nature of Christ! Where was the Father before "Jesus was born in Bethlehem?" But if it is meant that the Father rises from the divine nature of Christ, it follows, that that nature is material; for it must be so if it causes a shadow. But something else is needed beside Christ to cause the "shadowy effluence" to rise. Three things are required in a shadow: the shadow itself, light and an opaque and intermediate object. What divine, luminous being or body is beyond Christ? or, if He himself is that ineffable light, name the being or object that stands between Him and the Father? This is another absurdity. "The Lord our God is one Lord." "Behold, the heaven of heavens cannot contain thee."

"But "a shadowy effluence rising from" an object, differs in nature from that object—is inferior to it, and separate from it. Mr. B. separates the Father from the Son. The Bible teaches that the persons of the Trinity are not separate, one from the other, nor one inferior to the other. The Westminster Catechism clearly expresses the doctrine: "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are God; the same in substance, equal in power and glory."

Mr. B. teaches that the Father "rises from Christ." The Bible teaches the contrary. Christ, in Heb. 1: 3, is called—"The brightness of his [Father's] glory, and the express image of his [Father's] person." "The shining forth of his glory." "The image or impression of his being, or substance." This "phrase teaches that *Christ was the representation of very God.*" (See Sampson *in loco*). Christ himself teaches that "the Father sent me," that "he that sent me is with me," that "I proceeded forth and came from God; neither came I of myself, but he sent me," and that "I must work the works of him that sent me." (John ch. 8 and 9). Such proof texts could be multiplied. Whoever may teach Mr. B. to call this "dim and shadowy effluence" the Father, God does not.

2. *"A more tenuous and invisible film of thought arises, and that is the Holy Ghost."* In the former utterance the Father is called "effluence;" in this the Holy Ghost is called "a film of thought." The one is brought into comparison with the other, from which it may be inferred, that by "effluence" Mr. B. would mean "thought;" the one being regarded as the synonym of the other, and that the Holy Ghost is "a film of thought" rarefied in a degree above the Father; or, in his own words, is "more tenuous and invisible." Neither the Father nor the Holy Ghost is called "thought," or "a film of thought" in the Scriptures. It is indeed degrading to use such language of the ever blessed and adorable Trinity. God is called a Spirit in His own word, and no man has the liberty to denominate Him any thing else. The Holy Ghost is simply the Holy Spirit. Thought is not the same as spirit. The soul thinks; but its thoughts are not the soul itself. The tongue utters words; but the words are not the tongue. The tongue is one thing, and words another; the mind is one thing, and thought another. Now the Holy Ghost is not the "thought" of Christ, much less "a film" of that thought. Thought has no film; for it is immaterial; "film" belongs to materiality. The phrase, "a more tenuous and invisible film of thought," manifests oddity or eccentricity. The Bible does not teach that the Holy Ghost "arises" from Christ; but it does teach that He proceeds from the Father and the Son—"The Comforter, which is the Holy Ghost, whom the Father will send in my name." (John 14: 26). When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father." (John 15: 26). The persons of the Trinity "are one in essence, of a mutual in being, and equal in power and glory. They are distinct in their names, in their order, in their manner of working, and in their personal properties. It is proper to the Father that he neither proceeds, nor is begotten of any, but that the Son is begotten of him, and that the Spirit proceeds from him and the Son; it is proper to the Son that he is begotten of the Father, and that the Spirit proceeds from him and the Father; and it is proper to the Spirit that he is not begotten, but that he proceeds from the Father and the Son. From which properties, indeed, is the special names of each person. These are inscrutable mysteries,"\* and this is the reason that no departure should be made from the Scriptures in speaking of them, and that all wild, fanciful and vague language should be avoided.

\* Knowl. of God, Obj. Considered, p. 388.

What does Mr. B. mean, when he says—"neither [Father and Spirit] are to me aught tangible, restful, accessible?"

Every child of God is the temple of God and of the Spirit. God is accessible; "For through him we both have access by one Spirit unto the Father." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Is. 8: 20).

M\*.

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## PRIVATE LETTERS.

A respected brother writes, that certain brethren blame us for publishing the private letters of Dr. McMaster. We should, long since, have stated our views on this general subject, but we have received so many letters from ministers in our Church, some of them amongst the most prominent and honored, strongly approving what we had done, that we supposed it unnecessary to enter into any discussion of it. If, however, there are unprejudiced men in our Church, disposed to question the propriety of publishing those letters, under the circumstances; it is time that the moral principles applicable to such questions should be better understood.

On one point all men whose opinion is worth any thing, we believe, are agreed, viz: that within certain limits private correspondence is sacred; and that beyond those limits it becomes right, and may become duty, to make it public. Now, the question is—what are those limits? Let any one acquainted with Christian morals, determine the limits, and then read the letters, in connection with the circumstances; and we have no fear respecting the conclusion. We do not propose to go into the examination of the question now; though we profess to have carefully considered it in all its aspects.

We have long observed, that praise or blame is awarded, in multitudes of instances, not only by private christians, but by ministers whose official duty it is to study and expound the moral code of the Bible, with very little regard to that divine rule. The evils resulting are very great. The principles applicable to private correspondence we have not seen discussed; but it is high time they were understood.

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T H E

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## "LIFE AT THREE-SCORE."

Such is the title of a sermon delivered in the First Presbyterian Church, Philadelphia, on the 28th of November, by Rev. Albert Barnes. The text chosen is Ps. 71: 17, 18. "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also, \* \* \* \* O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." The occasion of the delivery of this discourse, was the fact that the preacher had reached the sixtieth year of his life; and its design, as stated in the preface, is "to show that a cheerful view of life may be taken by a man who has come near to its last stage, and who can expect little more from earth; that such a man may feel that there is much that is worth living for, even when he has a prospect and a hope of a better life than this; that it is not necessary that one who is growing old should feel that the world is becoming worse, or that all plans for its improvement have failed; and especially that *temperance, industry, and religion* will do much to make life prosperous, and old age, when it comes, genial and bright—will lead to grateful reflections on the past, and to a happy anticipation of the closing scene." The preacher well remarks—"that a man who has



reached the sixtieth year of his life *ought* to be able to give some views of living which will be worth the attention of those who are starting on the way; he *ought* to be able to offer some counsel which it would be wise and safe for those who are young to follow; he *ought* to be able so to speak of the temptations of the world as to show how they may be avoided or overcome; he *ought* to be able to say something which will encourage the next generation in the duties of life; he *ought* to be able to utter something bright and hopeful in regard to the prospects which are to open upon the world which he is soon to leave—bright and hopeful in regard to the world to which he is so soon to go. Any young man has a right to ask a man of sixty, "How life seems to him now?"

To us there has long been something of very peculiar interest in the closing years of human life—the autumn, when appears "the sear and yellow leaf," and when the fruits of spring and summer are to be gathered—the period when one stands as on the confines of two worlds, takes the solemn retrospect, and then fixes his anxious gaze upon the mysterious and awful future. We have been accustomed to read or hear, with intense interest, the experiences and observations of those who have seen the most of life, and are preparing to leave the world in which their existence commenced. Prompted by such feelings we have read this sermon not less than thrice, which is more than we can say of any other modern discourse. The style is exceedingly simple and chaste; and the whole discourse breathes the spirit of solemn earnestness, becoming the preacher's age and the importance of his theme. We are not surprised, that a second edition has been called for. For many years, Mr. Barnes has stood prominently before the Church and the world, as a preacher of learning and talents, and as a very laborious and prolific author. He rose from comparative obscurity to the position he occupies; and, therefore, what he says of himself is invested with the peculiar interest which attaches to indomitable industry and energy in a good work.

In stating how life now appears to him, and in making practical comments, Mr. Barnes treats of five topics, viz: the value of life; the favorable disposition of the world toward those entering on life and toward the efforts made to promote its welfare; the value of temperance; the value of industry; the value of religion and his growing conviction, that the Bible is a revelation from God. Life he has found to be all, and more than all, that he had hoped; he has a higher idea of life *as such*—of the desirableness of living—than he had at the outset. That is, there is more that enters into the idea of

*iving—of living in this world.* It is a greater matter—a more desirable thing; not for the purpose of enjoying wealth, fame, pleasure, but with reference to the great objects for which life was given. He refers at length to the progress of science and the improved facilities for sending the Gospel to all nations, and to the far greater progress yet to be made in all departments, and then to the great work of preparing for the future state. In view of all these things, he remarks—"There is more to learn; more to do; more in the world than I supposed; more to make it a matter of regret that it must be left."

In speaking of the kindly disposition of the world, Mr. Barnes gives a brief outline of his history, dwelling particularly upon his troubles, growing out of his theological views, soon after his settlement in Philadelphia. On the subject of *temperance* he adopted, and has adhered to rigid views, and has preached much in favor of *total abstinence*; and he refers feelingly to what he calls the "Waterloo defeat," which, as he says, the cause of temperance has sustained. From his own experience of the advantages of total abstinence, and his observation of the ruinous consequences of using intoxicating drinks as a beverage, he earnestly commends to young men the course he has adopted. It is difficult to attach too much importance to this advice.

Mr. Barnes has been one of the most prolific writers of the age; but his reputation as an author rests mainly on his commentaries on the Scriptures, amounting now to *sixteen volumes*. It is very interesting to learn from himself how he has been able to accomplish so much. Dr. Doddridge, he remarks, said, in reference to his Paraphrase on the New Testament, that its being written at all was owing to the difference between rising at four and at seven o'clock in the morning; and he says—"Whatever I have accomplished in the way of commentary on the Scriptures is to be traced to the fact of rising at *four* in the morning." In looking at the number of volumes he has written, we cannot but be impressed with the value of system, with the importance of redeeming the fragments of time. Some can write better late at night; others early in the morning. Doubtless the habit of early rising is greatly to be preferred.

In early life Mr. Barnes was a skeptic, but was convinced of the truth of Christianity by an article in the *Edinburgh Encyclopedia*, written by Dr. Chalmers; and he was awakened to a sense of his lost condition by the simple statement of his feelings by a class-mate, recently converted. With the progress of his studies he has found difficulties disappearing; and now he adopts the sentiment expressed by Dr. Alexander in his last hours, that the whole of his theology is summed

up in that text—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He closes by expressing himself as "*hopeful* in regard to the world, to truth, to religion, to liberty, to the advancement of the race." He believes, the world is growing better; that "in its progress society takes hold of all that is valuable, or that constitutes real improvement, and will not let it die," &c. He is likewise "personally *hopeful* in regard to the future world."

There are many things in this discourse, which have taken strong hold of our feelings, many which are adapted to benefit all classes—especially the young. Yet in the perusal of it we have felt painful disappointment. When we read the preface, stating the design of it, and then the text, we confidently expected to find some things very prominent in the discourse, which we find not at all, or which are but obscurely hinted at. We very much fear, that the omissions and the unguarded statements will mislead many minds. We will mention two or three particulars.

1. We expected to find in this discourse a very clear acknowledgement of the doctrine of *Divine Providence*; and yet so indistinctly is it hinted at, if indeed it is not wholly omitted, that one would not be able to determine, whether the preacher believes in a particular providence. There are two reasons why we should have expected to find a strong testimony to this doctrine. In the first place, *Christian feeling* would lead to it. The preacher, having reached an advanced period in life, pauses to survey the road over which he has traveled, and to give expression to his views and feelings with reference to it. He is very explicit in his acknowledgement of the kindness of *the world*, to him through the whole of his life. Is it not passing strange, that on such an occasion he should forget or omit to acknowledge the care which his Heavenly Father has taken of him? On a very solemn occasion, Jacob acknowledged "the God which fed me all my life long unto this day, the angel which redeemed me from all evil." In view of God's deliverance of his people, Samuel set up his Ebenezer, "saying, "Hitherto hath the Lord helped us." Paul, before Agrippa, said—"Having therefore, obtained help of God, I continue unto this day." It has been so common for good men, not only on special occasions, but even habitually, to make grateful acknowledgment of God's gracious care of them; and the Scriptures so abound with examples of the kind; that we cannot but feel surprised, when a minister of Christ, delivering to his people a discourse on his having attained three-score years, omits all distinct acknowledgment of *Divine providence*.

Besides, a leading design of the discourse was to give to the young the benefit of his experience, "to offer some counsel which it would be wise and safe for those who are young to follow—so to speak of the temptations of the world as to show how they may be avoided or overcome." Now, whilst few are seriously injured by lack of confidence in the friendship of the world; multitudes fall into temptation and ruin, because they lack faith in the providence of God. Yet Mr. Barnes enlarges on the kindly dispositions of the world toward young men, but says nothing of that Divine providence on which it is so important for them to rely.

This singular omission is the more to be regretted, because there is, in our day, a prevailing disposition to ignore or reject the doctrine of Divine providence. Such a testimony as a minister in his sixtieth year might give, would do much to counteract this error. We greatly regret, therefore, that he did not, like the excellent John Newton, record "a memorial of the unchangeable goodness of God under changing dispensations."

We are painfully disappointed likewise in finding, in this discourse, no distinct reference to the work of the Holy Spirit in the conversion and sanctification of men. Mr. Barnes gives a brief account of his conversion, but does not intimate that any special Divine influence was exerted upon his heart, unless such intimation be found in the vague expression—"under God." He speaks particularly of the time he has spent in the study of the Scriptures, and recommends to younger ministers a similar course. We could wish he had said, that he had felt the need of the enlightening influence of the Holy Spirit, and that under that influence he had seen new beauties in the inspired volume. His text would naturally lead to this topic—"O God, thou hast taught me from my youth;" and the tendencies of the age demanded it.

Mr. Barnes' remarks respecting the favorable disposition of the world toward the truth, and respecting his hopes of the conversion of men, might lead to the conclusion, that he does not believe in any special influence of the Holy Spirit. He says—"I have found, also, that the world is not unwilling to listen to the truth, and, unless my views greatly change in the little time that remains to me of life, I shall leave it with the firm conviction that the truth may be made to commend itself to men so as to secure the assent of the understanding and the heart." After admitting "the natural opposition of the human heart to the Gospel," he remarks—"But I have found in man that which, under God, may be relied on in the attempt to convince the

world of truth. \* \* \* But I have never doubted that I could carry with me in the cause of truth, if properly presented, the understandings and the consciences of my hearers; nor do I now doubt that the great doctrines of religion *may* be so presented to mankind as to secure ultimately a universal conviction of their truth, and so as to bring all hearts under their control. I am hopeful, therefore, as to the results of my observation and experience, in regard to the power of the truth, and I expect to leave the world with the full conviction that it may be, and that it yet will be, so presented to the mind of man as to secure a universal assent to its claims, so that all men shall receive it, and retain it, with as much firmness as its comparatively few friends now do." What is the meaning of this language? Mr. Barnes, from his experience and observations, is hopeful respecting the conversion of the world. Why is he hopeful? Not because God has promised to pour out his Spirit upon men, but because the world is favorably inclined toward the truth. He is confident that it may and will *be so presented*, that all will love it. Of course, the unskillfulness of ministers in presenting the truth, is the reason why all do not now receive it! What he means definitely by the phrase "under God," we do not know. Certainly if his views are correct, human nature must have improved since Paul lived; for he said—"If I yet pleased men, I should not be the servant of Christ." Moreover, he spoke of men as *enemies* of God. (Rom. 5: 10). How they could be enemies to God, yet favorably inclined to his truth, is not very apparent. We, too, are hopeful respecting the conversion of the world; but our hopes rest simply on the revealed purpose of God to pour out his Holy Spirit upon them; and this has been the view of evangelical men in every age.

It is very remarkable, that Mr. Barnes, whilst speaking of the disposition by the world "toward the efforts which may be made to promote its welfare," testifies—that the cause of *temperance* has met "a Waterloo defeat." Now, if on any subject the truth has been made perfectly clear, it has been on that of temperance; and if any of the labors of good men have been manifestly calculated to promote the welfare of the world, both here and hereafter, such is the character of their efforts to dissuade men from the use of intoxicating drinks. If, then, the cause of temperance has met a defeat; how can it be true, that the world is favorably disposed towards the efforts made to promote its welfare?

3. We would have been gratified to see, in this sermon the preacher's testimony in favor of religion, as a source of happiness in

the present life, but though he speaks of his increased conviction of the importance of religion, the reader is left to conclude, that its value is almost exclusively in securing the future salvation. He ought to know, that one of the chief objections in the minds of the young to becoming religious, is the idea, that religion is a gloomy thing. We would, therefore, had been pleased to have him say, that religion had not only supported him in times of trouble, but had imparted additional cheerfulness to his most cheerful hours.

This discourse seems to us to present a very instructive illustration of the effects of what is called *the New Divinity* on Christian experience. It puts man forward, and throws Christ into the shade. Mr. Barnes is deeply interested in the progress of science within the last sixty years, and in the increased facilities for the diffusion of Christianity; but neither in these, nor in those great changes wrought in the nations of the earth within that period, nor yet in his own life, does he acknowledge the providence of God. On the contrary, he says—"Whatever there is of power in these arrangements as bearing on the future, is the fruit of the spirit of the age." *The Spirit of the age!* what is it? Mr. Barnes gives great prominence to the world's kindness to him, and invites the young to trust the world; but of God's kind providence over him he says nothing. He is hopeful in regard to the conversion of the world; but his hopes rest on what he finds in the favorable disposition of the world, not on God's promises. Man is made prominent; God is scarcely seen.

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For the Presbyterian Expositor.

## MODERN SPIRITISM.

It is questionable if Proteus of ancient fable had half so many shapes as this modern form of infidelity. One of its adherents has declared the opinion, that scarcely two of its disciples can be found who agree in views concerning it. There is, however, one point in which the whole phalanx are substantially one, and that is in their cordial hatred of the evangelical doctrines of the Gospel as commonly understood. The young convert to this new fangled form of error,

may for a while bear about with him some of the exuvise of other and more scriptural systems, but a fuller development casts them nearly all away. He becomes first a questioner, then a doubter, then a bold unbeliever. He professes first to find mysteries in the commonly received doctrines of the cross, then things unreasonable, then things absurd, and then he must of course reject them. They become to him, as to the Jews, "a stumbling block," and as to the Greeks, "foolishness." *Spiritist* though he is, he "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." With him "the offence of the cross has not ceased." Bible truth is humbling, and he dislikes it. It condemns him, and he resents it. It calls him "a child of wrath," and "worthy of death," and he learns to scorn it. But he is restless, dissatisfied, and must have a religion of some form, and character; and as modern spiritism has *some* truth and no cross in it, many promises of better spheres and no threatenings of a world of woe, he very readily falls in with it. It is congenial to his natural inclinations. It is a flesh-pleasing system of religion—and hence its rapid multiplication of converts.

It would seem that the days of rapping, table tipping, and other and similar outward manifestations of the presence of spirits from other spheres, were passing away. It is an age of progress. At any rate it is now taught by the savans of this new *ism*, that not much reliance can be placed on these upturnings of chairs and stools, and the faithful are exhorted to press onward toward higher attainment. This, we should judge, was salutary advice, and probably many will commend Messrs. Davis and Edmonds, Tiffany and Hare for using their endeavors to accelerate the wheels of "progress" to the extent of their ability, for chairs and stools, however useful in other ways, are certainly not the proper types of "progress."

But these foundations of sedentary habits being in some degree overturned, others must needs be laid. And now something in the form of *doctrines* must be brought to bear upon the mind. Chairs and stools do move—there is no doubt of it. They tip mysteriously over. But what of it? It is said by some that stray cows can be found by their aid, and many other and similar wonders are shown forth by their means. But it has here and there been noticed, that the "spirits of the prophets were not always subject to the prophets." Turbulent ones now and then present themselves among those evoked from the vasty deep, and it is occasionally found that their deposition is not such as the court is pleased to receive. Hence the tendency of things,

in *these* regions at least, seems to be to leave stands and tables in their quiet corners, and strive to progress by swifter means. And spirits now, it is said, appear in *propria personæ* and make known their errands by surer and more rapid means than thumps and spelling out communications by tedious calling of the letters of the alphabet, as in other days.

But we are principally concerned with the things now taught by them. Here, however, it is difficult to answer; for, as before hinted, scarcely two of them can be found to agree. Thus Davis and Tiffany, it is said, are by no means at one, and Edmonds and Hare are widely asunder. Still the doctrines of most of these are said to come directly from the spirit land. From which we are of course to infer, that as "men's minds, like their watches, disagree," so spirits' minds are not altogether harmonious.

But this one thing is everywhere visible: the sentiments broached by the apostles of this new thing (which yet is no new thing under the sun), are in spirit and form almost precisely the same as many of those taught by Hume and Gibbon, Voltaire and Volney, Bolingbroke and Paine. Thus Jackson Davis teaches that the S. S. are filled with mythology, the result of superstition, and warns his readers against them. Moses did not write the book of Genesis. It was copied from Zoroaster by some Jews in captivity in Persia. Moses received information, however, from Joshua, by mesmerizing him as a clairvoyant. Miracles, he says, are impossible, as the laws of nature are immutable and eternal. Jeremiah and Ezekiel possessed but little of the true spirit. Daniel was eccentric and mythological. If there ever was such a personage as Jonah, he was detestable. The other prophets, although possessing some good characteristics, are full of fables and superstition. That Christ was the Son of God, and came to redeem men from spiritual death—that he was the mediator between God and men, and came to bring life and immortality to light—that men are under condemnation, and that Christ came to save them from eternal death, he represents, as all false doctrines which had their origin in the deepest ignorance and superstition. They are every way unreasonable and horrible. He occupies pages in pouring ridicule on the miracles of Christ. The doctrine of original sin he represents as utterly horrible. That of atonement, he says, is "the climax of a deranged imagination." "The common religious requirement of faith," he says, "is opposed to all the laws of causation, and all the teachings of the interior and external world." "Regeneration has no meaning, and has generated every species of superstition and unright-



eous thoughts." "Sin, in the common acceptation of the term," he says, "does not really exist." "It is just to regard the Mormon and Shaker evidences and credulity with the same degree of veneration as the things related in the books of the New Testament." The Bible, he says, "does not teach a pure morality." "Nor does it present one proper conception of the divine mind. Nor does it teach that holy virtue, morality and refinement, which should receive the name of religion." It is "useful as a history of mythology, and all kinds of injustice, immorality and unrighteousness; but as a *theological* book it should not be read." Tradesmen, lawyers and physicians he regards with terrible contempt. They are all opposed to the peace, harmony and progress of human society. But in a depth still lower than the lowest depth of contemptibleness he locates poor ministers. "Of all professions and situations occupied by man," he says, "none is absolutely more unenviable and corrupting than that sustained by *clergymen*. All the miseries, the conflicts, the wars, the devastations and the hostile prejudices existing in the world, are owing to the corrupting situation and influence of clergymen!" Such being their awful depravity and influence, he proceeds, as might be expected, to charge them straightly to desist from their abominations, mingling in his exhortations the tone of lofty menace and unquestionable authority; and whoever would escape the terribleness of his ire, must haste from the desk to the workshop or the field.

Mr. Tiffany, who is the exponent and champion of Spiritism in this region, teaches doctrines but little, if any, to be preferred to those of Davis. He is more artful, but no more truthful. He is less blasphemous, but no less dangerous. His pamphlets are all abroad, and everywhere breathing the very essence of infidelity. Under the thin veil of loud proclamation of the demands of God and right, of justice between man and man, and outward purity of character, his principles are aiming at undermining the great cardinal doctrines of the Gospel. He denies the plenary inspiration of the apostles, and asserts that they taught one thing in one place, and another in another. The saying of Paul, that he "became all things to all men, that he might win some," he seems to understand as a proof that he was an arrant turncoat, teaching here what he denied there, one thing to-day, another to-morrow—an inconsistent, unreliable whiffler, in whom but little confidence can be placed by anybody. Of the Evangelists he thinks John *might* have written a very good history of Christ's ministry, but he has not. Matthew was a bungler. He says—"He has strangely mixed up the parts, and the utmost confusion seemed to prevail in his

mind. In quoting the fulfillment of the prophecies, he quotes at random. He was rapid enough to acquire knowledge, but very slow in converting that knowledge into wisdom. He would do very well for a tax-gatherer—he would be able to detect the genuineness of coin, but I doubt if he could have kept his accounts in an orderly manner." In speaking in allusion to Christ's parentage and birth, and the account of these given by the Evangelists, he says, "There are many incidents mentioned in these histories, which go far to demonstrate that the accounts of this matter in Matthew and Luke are not correct—that they took them from mere rumor. That Matthew should get duped in this way," he adds, (that is, by means of his previous Jewish ideas and education), "is not at all surprising, for the character of his mind was such that he would be an easy subject. Luke was a more learned man, and naturally had a clearer and more methodical mind, and would have been more likely to have looked more carefully into the subject. But still he is very liable to be misled for reasons before stated." A little further along he says, in allusion to the early life of the Savior as spoken of by Matthew—"Now this account of Matthew is not sustained by any other historian, sacred or profane, and from the character of Matthew as a historian, it is hardly entitled to credit upon his word. We do not by this question his honesty, but of his capacity to judge of the truth of such matters. He was a very careless writer, good enough to observe a fact falling under his observation, but good for nothing to declare principles." After running on through page after page of just such reckless declaration, he complacently concludes that Matthew's account of Joseph and Mary taking the infant Savior down into Egypt is 'fabulous.'

In reference to the miraculous conception of Christ, he says—"Again, had Jesus been begotten by the Holy Ghost, as Matthew and Luke affirm, and had Mary and Joseph had such evidence of the fact as these two historians affirm they had, it would be natural to suppose they would have endeavored to make some provision for qualifying him for his mission, and not kept him at the carpenter's trade, till he was thirty years of age."

These quotations are made merely for the purpose of showing where these men stand, and what must be the tendency of their teaching. Prof. Hare says the writings of Moses are worthy of no man's respect.

In respect to the doctrine of the divinity of Christ, all Spiritists, so far as I know, deny it. Of course the doctrine of atonement is the next to be denied. And the Romish tenet of salvation by works, is, in effect, preached by them all. This will be found to be the basis on

which multitudes are building their hopes. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God." That is the comprehensive fact concerning the mass of the devotees of this last phase of unbelief.

It is difficult to tell what that is like "which shape has none," and a description of one Spiritist would not be, in all respects, a truthful description of perhaps any other. But aside from the business of turning chairs and tables bottom upwards by spirits, this modern *ism* has nothing new. Certainly it may be said of it, whatever there is in it that is new, is not true—and what is true, is not new. It seems to be in its most prominent features a conglomerate of exploded errors, many of which have been putrifying in their graves for a thousand years. As regards the doctrine of original sin, it is Pelegianism. In respect to the divinity of Christ, it is Socinianism. As to the sinner's justification before God, it is Romanism, or very nearly that. It advocates praying for the dead. It teaches that there is no depth in hell so deep but one may get out of it. This is old Restorationism. It denies the inspiration of a large part of the Scriptures. This is Infidelity. This last name, indeed, is the just name for the system, for the direct tendency of the whole thing is to undermine the doctrines of the word of God, and lead men to discard the Christian religion as a system of divine truths. And so strong is the resemblance between the doctrines taught especially by Professor Hare, Davis and Tiffany, and the profane babblings of Voltaire and Tom Paine, that none can fail to notice it who has read even a small portion of the writings of each. Compare what has already been quoted from Tiffany respecting the parentage and birth of Christ, with the following from the Age of Reason. Paine speaks of "the fable of Jesus Christ, as told in the New Testament, and the wild and visionary doctrine raised thereon." He says—"If Matthew speak truth, Luke speaks falsehood, and if Luke speak truth, Matthew speaks falsehood, and thence there is no authority for believing either; and if they cannot be believed even in the one first thing they set out to prove, they are not entitled to be believed in anything they say afterwards." Tiffany, speaking of the genealogy of Christ as given by Matthew and Luke, says—"It has been said that the genealogy, although purporting to be that of Joseph, is in reality that of Mary. But this is a clerical quibble, and cannot be sustained by any evidence in or out of the book." Paine says—"So far from this genealogy being a solemn truth, it is not even a reasonable lie."

But it is needless to trace the analogy between these scoffing writers any farther. It is enough to say the resemblance everywhere is perfectly obvious. The spirit manifest in all is strikingly the same. The warp and woof of the doctrines of them all is very nearly identical. The later writers have added nothing valuable to the older. Indeed they have for the large part only reproduced what was said long ago, and was long ago met and completely overthrown by the champions of the truth who have gone before us. Whoever is familiar with the Pelagian, Arian, Socinian, Sabellian and Romish controversies, and has had the patience to read even a part of Voltaire's *Ruins* and Paine's *Age of Reason*, the ravings of Newman and T. Parker, has in his possession a large part of the stock in trade of modern Spiritists. And he who has carefully digested Paley's, or Alexander's, or Gregory's *Evidences of Christianity*, Stillingfleet's *Origines Sacræ*, Alexander on the Canon, Watson's *Replies to Hume and Paine*, we imagine will find not much difficulty in meeting the lofty pretensions of these scoffers that have come in these last days. Many of their profane objections have the impress of antiquity upon them. They have come down to us from early times, not alive, but dead; not because of their beauty or truthfulness, or value to any class of living men; but they have been embalmed like the mummies of Egypt in dark catacombs and unwholesome places of the earth, and now, as those mummies present to us something of the forms of human beings but without life or value, so the doctrines urged upon us by these modern dreamers have sometimes a semblance of truth, but they are dead; and not only dead, but to the soul that has once learned to love the Gospel of the Redeemer, they are offensive enough.

The great endeavor of errorists in every age is to overturn the doctrine of the inspiration of the S. S. They very well know if that can once be done, there is no infallible rule of faith and practice thereafter. The fallible judgment of every poor, sin-blinded wanderer through life is his only guide. And there will be "lords many and gods many." There can be no common bond of union, no unerring directory, no certain ground of safety. By destruction of the word of God, man might relieve himself of its convicting power, and learn more unconcernedly to riot in sin. He might the more easily throw the reins loose on the neck of indulgence and fear no judgment, and no eternal death. But then on what shall he build his hopes of eternal life? The same stroke that should annihilate hell would annihilate also heaven. It is a difficult thing to prove even that man is immortal, if it is once proved that the Bible is a fable. And yet because unrenewed men "love

not to retain God in their knowledge," and "despise reproof" and "desire not a knowledge of Christ's ways," they have ever been engaged in the insane attempts to disparage and overthrow the Bible itself. It is like firing the very houses in which they dwell, or scuttling the ship in which they sail; but still so suicidal is the spirit of unbelief. "Verily the heart is deceitful above all things and desperately wicked." So in regard to the doctrine of the divinity of Christ. The world ought to be convinced by this time, by its own experience, that "there is no name given under heaven," &c. But still, so it is not. All Spiritists, like almost all other errorists, would tear the crown of his divinity from the Savior's brow. Although professing to receive him as a very wise and pure man, he is after all only a man—the best of men forsooth, but not God. He is said to have something divine about him, but on close inquiry you find he was divine only as every other man has a spark of the divine about him. But if he is not God, then no atonement for sin has been made. And this is the doctrine of Spiritists; of many of them at least. They tell us they expect no man will pay their debts for them—that they must work out their own salvation; by which they mean they must deal justly with all, do as they would like others to do by them, and thus they are hoping to be saved. This is, as all can see, discarding Christ. It is "another gospel, which yet is not another." "But other foundation can no man lay than that which is laid." Christ is the sun of righteousness, the centre and life of the gospel system. Blot out that sun, and chaos and night reign forever. In *Him* we have redemption, not in ourselves. The malady of sin can only be cured by him. By his stripes we are to be healed.

Whoever, therefore, would meet the errors of the present day must preach *Christ*. He must be familiar with the evidences of Christianity as drawn from the history of the past, and the controversies of the church in all ages—the more familiar with these the better, but the *great* weapon with which we are to fight is "the sword of the Spirit." Error is essentially weak and must fall. "The truth is mighty," &c. Living or dying we are to stand by *Bible truth*. This is the grand *test* of error. Whether couched beneath the folds and glosses of Spiritism or any other ism, Satan stands confessed when touched by this more than *Ithuriel spear*—this *sword* of God's Spirit. While Spiritists preach *rationalism*, let us preach *the Word*.

## PERSEVERANCE OF THE SAINTS.

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Is it certain, that every regenerated person will persevere in obedience to God, and will, therefore, be saved? This question is answered in the affirmative by all those called Calvinists; negatively by Arminians. Let the real issue be fairly understood, and then we will appeal "to the word and to the testimony."

1. The question is not, whether regenerated persons would be saved, if they should apostatize from the faith, and live and die in sin. On this point there is no difference of opinion. But the question is, whether God has revealed his purpose to exert such influences, providential and gracious, upon every one of his children, as will render their perseverance in faith and obedience certain? We maintain, that He has. Our doctrine is—that the saints will persevere, even to the end; not that they will be saved whether they persevere or not. When, therefore, Arminians represent us as holding, that all regenerated persons will be saved, no matter what they do; they are chargeable with inexcusable misrepresentation.

2. The question is not, whether the saints or regenerated persons will ever backslide. It is admitted, that "in many things we offend all." It is not denied, that Christians do often lose their "first love;" that they become very worldly, and wander far from the path of duty. Spiritual life, like natural life, often exists in a very feeble, sickly state. It has never been ascertained, we believe, how feeble natural life may become, or to what extent the human system may become diseased, or how long it may continue in a state of extreme weakness, without passing the bounds of possible recovery. Nor do the Scriptures inform us how feeble spiritual life may become, or how far and for how long a time a regenerated person may wander in error and in sin. Our doctrine is—that however feeble spiritual life may become, it will never expire; that however far a christian may wander from truth and righteousness, he will never finally apostatize; that though, for a time, a child of God may be very disobedient, he will never be disowned of God, and become again the child of the devil. For his own glory, God will reclaim every wanderer.

3. The question is not, whether the saints, if left to themselves, would persevere to the end. Jesus Christ is both "the author and

the finisher of our faith." God begins the good work, and must carry it on to perfection. The Holy Spirit, who imparts life, must preserve and perfect that life. The branch cannot live, and bear fruit, unless it abide in the vine. Our doctrine is—that God ordains ends and the means to accomplish those ends; that he has appointed means and influences adequate to deliver his people from the power of temptation, and to enable and dispose them to hold on their way. The question, then, is not, whether the saints, if left to themselves, would apostatize; but whether God has revealed his purpose not to leave them to themselves. We maintain, that He has.

4. The question is not, whether the saints will be constrained to persevere by a compulsory influence, exerted on their minds; but whether God can and will exert on them such an influence, that in the exercise of their untrammelled free agency, they can and will persevere. We maintain the latter. We hold, that neither in regeneration, nor in progressive sanctification, is the free and accountable agency of men ever impaired. We say, with Paul, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." We pretend not to understand how the Divine and human agencies are made to harmonize; but the Scriptures, without explaining how it is, do clearly teach, that they are harmonious.

We may, then, state the precise difference between Calvinists and Arminians on the subject under consideration, thus: Calvinists maintain, that for his own glory God has revealed his purpose to exert upon every regenerated person such influence, providential and gracious, in perfect consistency with their free and accountable agency, as render it certain, that however they may at times backslide, they will never finally apostatize, but will persevere in faith and obedience, and be saved. Arminians hold, that true christians may and sometimes do apostatize, and perish forever. The proof of the doctrine we defend is found in the following:

I. In the doctrine of *Predestination*. Thus Paul reasons—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."\* The apostle is proving the statement made in the preceding verse—"that all things do work together for good to them that love God, to them who are the called according to his pur-

\* Rom. 8: 29, 30.

pose." The argument is this: those called of God into his kingdom were foreknown and predestinated; and they were called according to God's purpose, in order that they might be glorified; and as a matter of fact, it is true—that God does call, and justify, and glorify all whom he foreknew and predestinated. They were predestinated unto life; and God employs the proper means and influences to secure this end. Well might the apostle ask, then,—“What shall we then say to these things? If God be for us, who can be against us?” Every argument, then, which proves the doctrine of Divine Decrees (including Predestination) does also prove the doctrine of the Perseverance of the Saints.

II. Every true believer now has eternal life, and, therefore, will never perish. “He that believeth on the Son hath everlasting life.”\* This is the language of our Lord. He does not say, the believer *shall have* everlasting life, if he do not apostatize; or that he *shall have it at all*; but that he *now has it*—is in the actual possession of it. He has not only a *title* to eternal life by faith in Christ; but he has, in his soul, a life which shall never expire, which no finite power can destroy. For if the believer may perish, then the life he has, is not yet everlasting life. Therefore our Lord, in another place, uses language so perfectly clear, that no room is left for doubt—“Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”† The security of the believer's life is set forth most clearly by Paul, when he says—“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”‡ The believer's life is hid in God, the fountain of life; and it flows to to him through Christ. What power can destroy such a life? Since, then, every believer is now in possession of eternal life; it is certain that no true believer will ever perish.

III. The intercession of Christ secures the perseverance and final salvation of all true believers. The intercessions of Christ are always heard by the Father; and his requests always granted. This will not be questioned; for he himself says—“And I knew that thou hearest me always.”|| It is clear, then, that whatever blessings he asks for his people, will surely be granted. What, then, does he, as the intercessor for his people, ask? He does not ask, simply that, if they persevere, they may be saved. But he asks, that they may be *kept*

\*John 3: 36.

†John 5: 24.

‡Col. 3: 34.

§John 11: 42.



*from falling.* Read his intercessory prayer, in the seventeenth chapter of John—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Again—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Still again—"Sanctify them through thy truth: thy word is truth." Now, if these requests be granted, as certainly they are granted; how can any true believer be lost? Our Intercessor asks for his people, that the Father will keep them—that he will keep them from the evil that is in the world—that he will sanctify them. Can any one thus kept and sanctified be lost?

The apostle Paul uses this argument triumphantly in proof of the certainty of the salvation of believers. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."\* As if he had said—"What being, what power, what influence can bring any one of God's elect into condemnation; since it is true, not only that the Son of God died for them, but that he is triumphantly risen from the dead, and is now even at the right hand of God—the place of special favor and power—and there maketh intercession for us?"

IV. But it may be said—that believers may yield to temptation and forsake Christ; and then he will cease to intercede for them. This objection has already been anticipated; for our Lord asks, that they may be preserved from falling away—that his Father will keep them from the evil that is in this world. And in connection with the passage just quoted, Paul carries out the argument, so as to cover this ground. As he had asked—"Who is he that condemneth?" so he asks, with no less confidence—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Now, if any believer ever apostatizes, it must be under the influence of some temptation; but every form of temptation is embraced in the apostle's enumeration; and all are declared insufficient to sunder the tie that binds the believer to his Savior. Through the intercession of Christ, that tie, instead of being broken, is to become stronger and stronger.

\* Rom. 8: 34.

But the intercession of Christ includes the *glorification* of each believer. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."\* This prayer takes the believer through life and up to heaven. One of two things, then, is true, viz: either the intercessions of Christ are not always heard; or every true believer will be preserved from apostacy, and will ultimately be saved.

V. Christ, as the good Shepherd, is pledged to give to his people eternal life. "I am the good Shepherd and know my sheep, and am known of mine. \* \* \* My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." † The shepherd's business is to feed his flock, and guard them against the dangers to which they may be exposed. If one strays from the flock, he seeks it until he finds it. ‡ So will Christ restore the wanderer. § Unqualifiedly, therefore, does he declare, respecting his people—"They shall never perish."

VI. Of apostates it is declared, that they never were true Christians, which could not be affirmed, if true Christians may and do apostatize. "They went out from us," says John, "but they were not of us; for if they had been of us, they would no doubt have continued with us." || The words *no doubt*, in this passage, were added by the translators, certainly without any good reason; and they weaken the force of the apostle's language. He asserts positively respecting apostates, that their apostacy proves that they never were true Christians; for if they had been, they would have persevered. But in direct contradiction of this declaration, Arminians hold, that many true Christians have apostatized; and that any Christian may apostatize.

These are a portion, and only a portion of the Scriptures which seem to us clearly to teach the doctrine of the perseverance of the saints. We are perfectly aware, that plausible objections are urged; and many passages of Scripture plausibly interpreted, so as to make them teach the opposite doctrine; but we are confident, that all those arguments, when subjected to careful scrutiny, will be found destitute of force. In a future number we may examine some of them. Meanwhile we remark—

\* John 17: 24.

† John 10: 14, 27-29.

‡ Luke 16: 3, 7.

§ Ps. 28: 3.

|| John 2: 19.

1. That this doctrine is exceedingly cheering to the people of God. Conscious of our own weakness, and aware of the perils that beset our pathway through life, well may we be filled with painful apprehensions, if there is no certainty, from the Divine promises, that we shall hold on our way. But well may we rejoice to say, with Paul—"Nevertheless 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."\* Well may we stand in this grace, "and rejoice in hope of the glory of God."† For the blessed inheritance is reserved in heaven for us, "who are kept by the power of God through faith unto salvation ready to be revealed in the last time."‡

2. This doctrine encourages to self-denying labor; "forasmuch as we know that our labor is not in vain in the Lord." There is no drawback under the apprehension that after years of self-denying toil in the service of Christ, all may be lost, and an aggravated condemnation suffered. We are specially encouraged to labor for, and rejoice in the conversion of the impenitent; for when truly converted, we know, that through whatever trials they may pass, and however they may, at times, wander from the paths of truth and righteousness, Divine grace will make them conquerors in the end. So that in respect to them our labor will not be in vain.

3. This doctrine is honoring to Christ. It shows him ever victorious over the powers of darkness, ever able to deliver his people. Never shall it be said in hell, that Satan and his emissaries were too skillful or too powerful for the Captain of our salvation.

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## THE EUROPEAN WAR.

The civilized world is now looking with intense interest upon the preparations for war in Europe. To those who have attentively studied the prophecies, and observed "the signs of the times," the present aspect of things comes not unexpectedly. Even apart from the Scriptural view of the subject, the prevailing opinion seems to be—that the war will be the most extensive and bloody, in modern times; and that it will be followed by consequences of infinite importance. Several features of this war are of very great significancy.

\* 2 Tim. 1: 12.

† Rom. 5: 2.

‡ 1 Peter 1: 4, 5.

1. It is not the result of a misunderstanding between two or more of the crowned heads, which might be adjusted; but of causes which have been steadily operating for centuries, and which have not only affected the balance of power, but have reached the masses of the people. Ignorance, superstition, infidelity, immorality amongst the people, together with intense hatred of rulers who oppress them, have unsettled the very foundations of society; whilst the increasing weakness and corruptions of the Papal government, force upon the other powers the question—What disposition is to be made of Italy? There is no foundation upon which a solid peace can be established. There seems to be no goal, which, if reached by France or Austria, would terminate the war. No wonder, then, that it threatens to be long and bloody. And then the people are too well acquainted with their rights to be quiet under civil and religious despotisms; and yet they possess too little intelligence and moral principle to sustain free governments. The present state of Spain and of Mexico exhibit precisely the phase of things toward which Papal Europe is rapidly tending; with this exception—that in the latter, there is a larger diffusion amongst the people of Scripture truth. Ultimately God will bring order out of confusion; but long years must pass, before the existing agitations will terminate in solid and permanent peace.

2. It is a most significant fact, that in all the councils of war which so agitate the European nations, the Pope's voice is not heard. In past ages, it was a question of the utmost importance, in any impending war, on what side the Pope would place himself. The importance of his position did not depend upon his wealth, or upon the armies he could bring into the field from his own territories. But his bulls had a fearful significancy; and mighty monarchs trembled at his anathemas and interdicts. Now he sees the elements of a fearful tempest gathering around him. The belligerent parties are his own spiritual children; and even his own safety and that of his States is most intimately involved. Yet no anathemas are thundered from the Vatican; not even the paternal advice of the pretended Vicar of the Prince of Peace, is given; nor is he permitted a voice in the whole matter. What is become of the power of "His Holiness?" Why do the people and their rulers alike ignore his opinions and his authority in this fearful crisis? Why is not the voice of the father of the Catholic world lifted up to quiet the dreadful agitations, and make peace amongst his children? Why sits he in his Chair as a culprit, who is on trial for his life? "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst

weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?"

The Pope's political power is gone, partly because his civil government is the meanest in Europe, but mainly because his spiritual power has ceased. The people and their rulers have lost faith in his infallibility. Earnestly have the Pope and his clergy struggled to strengthen the waning faith of his people, and to rekindle their zeal. For this purpose the coat of Treves was made, a few years since, to display its miraculous powers. For this end, at a later date, pictures of the Virgin Mary were made to wink, and were crowned for winking. For this end, later still, the Pope resorted to the dangerous expedient of converting an *old opinion* into a *new doctrine*; and the world was commanded to believe as an article of faith, that Mary was conceived without original sin. These expedients have all failed; and causes far more potent than the Pope's miracles, are hastening his overthrow, and that of the corrupt and persecuting Church over which he presides.

3. It is a fact replete with instruction, that the European war is directly between the only nations by which Popery can be upheld; and the seat of the war is in or near the Pope's territories. Whatever interest the Protestant nations of Europe may take in the war; and whatever part they may ultimately act in it; it is true, that the quarrel is directly between the great Popish powers, and its most disastrous effects will be upon the Church of Rome. Loud and joyful was the shout through the Romish Church, when the Republic of France was overthrown, and Napoleon ascended the throne. Pleasing dreams floated through the imaginations of the Romish clergy respecting the invasion and subjugation of England, and the restoration of the palmy days of Popery. But how differently has God ordered events; and now behold France and Austria in deadly hostility, and Rome itself in fearful peril. Sardinia has defied the authority of the Pope; and France is in league with Sardinia against Austria. Meanwhile the whole of Italy is boiling with excitement, and is ready for radical revolutions.

It is truly instructive to mark how, the world over, Popery is working its own ruin. It is becoming a prey to the anarchy resulting from

its own corruptions. Its own children are rushing to the conflict, which will not cease, till the earth shall be delivered from this great system of Iniquity.

4. It is worth while to note, how God is working the overthrow of the two great anti-christian powers at the same time. Popery and Mahometanism rose together. Both received their first great and final check about the same time, at the opening of the Reformation. Both have continued to lose ground ever since; and both are now in great peril. The revolution of 1848 shook the foundations of Rome; the Russian war operated powerfully against Mahometanism, and now the great conflict in Europe is again pressing fearfully upon Rome. "The Lord reigneth;" and one earthquake after another will shake Turkey and Italy, till prophecy shall have had its fulfillment in the final overthrow of both these monster systems of error and wickedness.

The ways of God are too high and too deep for us to comprehend them; but we may mark the signs of the times, and rejoice in the gradual fulfillment of prophecy, and in the brightening prospects of the Church of Christ. The details of that which is future we may not anticipate; the grand results are foretold. How far our own country, removed from the conflicts of Europe, may remain united and at peace, in this day of unparalleled excitement, God only knows. Our chief danger is from increasing immorality and the insidious attacks of error in plausible forms. A fanatical infidelity and fanatical reforms are doing much to break down Gospel truth and sound morality, and thus to undermine the foundations of our government. May God impart wisdom and faithfulness to his servants in this eventful day.

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## MORBID AFFECTIONS AND APPETITES.

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The appetites which belong to the human body, are designed to answer important ends; and the lawful gratification of them is attended with no evil consequences. But it is possible, as it is common, to create appetites which are not natural; and the gratification of such appetites is uniformly injurious. Moreover the natural appetites may become morbid in consequence of improper indulgence. Morbid appetites differ from those which are natural, in this—that they are not governed by the laws which regulate the latter. Instead of being

satisfied with a moderate indulgence, they constantly gain strength, and become more and more insatiable.

Take the appetite for tobacco as an example. The taste for it is not natural. Almost all, on commencing the use of it, are nauseated. The taste is extremely disagreeable, and the effects are more so. Nevertheless an appetite for the weed is soon created; and then the use of it, either in chewing or smoking, produces pleasurable sensations. But in two respects this appetite differs from that for wholesome food or drink, viz: It is craving; and it becomes more and more insatiable. One may be very fond of roast beef, or of fresh fruits, for example; yet in the absence of these, other articles of food answer about as well. It is not so with the appetite for tobacco. No substitute will answer its demands. Nothing else satisfies. And then the chewer or smoker finds himself constantly in danger of increasing the quantity. And here we encounter another peculiarity of this appetite. The craving is attended with a nervous depression, affecting the animal spirits—indicating but too clearly the injury already suffered by the nervous system.

Alcoholic drinks afford the most remarkable and the most dreadful example of morbid appetite. No one who had never drunk brandy, would be conscious of an appetite for it; nor would the taste of it, at first, be agreeable to any one. Yet such a taste is easily formed; and then, unless constantly watched and restrained, it gains strength rapidly. Its effects upon the physical system are dreadful; but those upon the mind are far more so. It uniformly produces derangement, for the time being, if a sufficient quantity be used. This derangement assumes, sometimes, the form of excessive hilarity: and at other times, that of extreme irritability. Oftentimes it makes its victim a devil incarnate. This appetite, as it gains strength, overmasters every noble feeling and principle. Natural affection, love of money, ambition—all the strongest feelings and passions of the soul, fall before it, as the leaves of Spring touched by an untimely frost. It drags its victim down lower than the most degraded beasts. It is most amazing, that rational beings, aware of its fearful effects, still tamper with the poison.

These appetites, if not indulged, become in a sense dormant, but never extinct. The system, brought under the influence of tobacco or alcohol, never entirely recovers from the effects. So that a man who has once been intemperate, is never safe, unless he steadily adheres to the rule—"touch not, taste not, handle not."

But it is not only from unnatural appetites that human beings suffer. The *natural* appetites abused, become diseased or morbid; and then

they are also insatiable. By the culinary art, as well as by the number, variety and richness of articles of food, the appetite may be stimulated; so that the stomach becomes injured by both the quality and the quantity eaten. Then a diseased, craving appetite renders it more and more difficult to eat in moderation. Gluttony is far more common than drunkenness; and multitudes destroy their health, and find an early grave, by sinful indulgence in eating.

In the more fashionable circles we constantly meet with customs which can be justified by no possible reason. One is invited to a dinner. About three or four o'clock, the company are seated around the table. Several waiters are in attendance; and the business of eating commences. One course follows another, until the first, second, third, fourth, fifth and sixth are disposed of. At least two kinds of wine are on the table, with a glass for each. At the end of about two hours the guests have dined, return to the parlor, and take a cup of coffee; and unless they have been extremely watchful of themselves, have overloaded their stomachs with the quantity, and injured them by the variety of food, to say nothing of drinks, and have disqualified themselves for any useful employment for the remainder of the evening. We scarcely know, on retiring from such a dinner, whether our friends have desired to make a show of the length of their purse and the skill of their chief cook, or whether they have taken us for gormandizers, who could not be entertained with anything more intellectual, or whether they have simply felt obliged to do an unwise thing, because others of equal wealth have set the example. Of one thing we are sure—that neither reason nor christianity has been consulted.

On this general subject two things are clear, viz: that whenever we *create* an appetite, we originate a trouble, and injure ourselves, physically, mentally, and morally; and that whenever we indulge a natural appetite in an unlawful way, or to an improper extent, we secure short pleasures at the cost of protracted pain. Let us not forget the language of Paul—"But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away."

But there are morbid affections of the mind, as well as morbid appetites of the body; and there are striking analogies between the two. The affections of a holy being seek their proper objects, and are satisfied with them. Depraved affections, like morbid appetites, seek improper objects, and become insatiable. Take, for example, the love of money. Paul declares it to be "the root of all evil." This



is strong language, but it is fully justified by the history of the world. When it gains a strong hold upon the heart, it is absolutely insatiable. One might as well expect to quench thirst with a draught of heated air, as to satisfy a money-lover by increasing his wealth. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Nay—the rapid increase of riches, so far from satisfying the love of money, simply stimulates it; and the man who has made one successful speculation, hastens to make another; whilst multitudes, to gratify the terrible appetite, resort to extortion, deception, theft, robbery, murder—crime of every kind and degree.

Take pride or ambition, as another example of morbid affections. In its nature it seeks to rise above others. It assumes an endless variety of forms—seizing upon anything and everything that can be considered as conferring distinction. But in all its forms it is insatiable. The gaining of one distinction or of one degree of distinction, so far from satisfying ambition, stimulates it, and renders its victim more anxious to secure another. The lover of riches is never rich enough; and the ambitious man never rises high enough above his fellow-men. All depraved affections are of the same general character. They all cry—"give, give;" but not one of them is ever entirely satisfied.

We can easily see, then, why it is said—"the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Their morbid affections are constantly excited by the hope of gratification, yet constantly disappointed—disappointed by being unable to gain the particular objects sought, or disappointed in finding them, when gained, not what they seemed in the distance. The deluded man, not realizing that the objects sought are not adapted to meet the great wants of the soul, imagines that he only lacks a sufficient quantity. Unconverted men are like children chasing bubbles.

Most manifestly, then, solid peace can never come to the soul, till purity come to the heart. The affections purified will fasten upon the objects designed and adapted to satisfy them; and then there will be peace. The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Righteousness is first, and the foundation of true peace and joy; and growing sanctification will be followed by increasing peace.

Hence the absolute necessity of the sanctifying influence of the Holy Spirit. "Ye must be born again." Depraved affections can never be satisfied, but must be exterminated, and this is God's work. Men left to themselves will cherish the very affections and appetites that are cursing them.

For the Presbyterian Expositor.

## PASTORAL RECOLLECTIONS—NO. 3.

### ERRORS AND TRIALS.

I am not writing my private history; but such facts as relate to pastoral experiences, and such as I have some reason to suppose may be useful to others. Of these I may mention, among what I now regard as *errors*.

1. *Our having often admitted persons to church membership on too slight examinations.* We never did, indeed, admit hastily, *as to time*; but our examinations were often superficial, and not altogether satisfactory as to true heart piety. Many of the candidates were young, our feelings were charitable, and we hoped for the best. On a review of the whole in after years, we had great reason to be gratified, indeed, in finding that so few fell off; but still we ran too great a risk, and the results were, in some instances, disastrous. A memorable example was furnished, in the course of the famous Orestes A. Brownson, first baptized and received by us in 1822. As this individual has more than once written his own history, it will not be considered improper that we allude to it here. He gave very little evidence of ever having been truly converted, and his whole course has furnished the most striking example we ever knew, of a man "ever learning and never coming to the knowledge of the truth." He told me afterwards—"*that he had been everything*;" and he was so, from a Presbyterian Professor to an *Atheist*, and so to where he now is. He is at present (1859) a sort of political Roman Catholic; and there we leave him. A fuller history of his case has been given in another place. May his example instruct others, and especially in the matter of hasty and superficial examinations.

2. *As to the matter and style of my preaching*, during this period, I cannot accuse myself of essential omissions or positive errors. I think I did aim to declare the whole counsel of God; I preached much on "Christ crucified," and ever found it both most acceptable and most profitable; I studied much to urge the blessedness of the Gospel, from the known and felt wants of man, and I aimed at particular adaptations. But I can see now that there was much defect

in all this; and my conclusion is, that were I permitted to live my preaching life over again, *I would preach more simply, more directly, and if possible, with more of the Holy Spirit.* I have thought it possible, also, that *I preached too much.* Perhaps fewer sermons, more thoroughly wrought, would have been better.

3. Another mistake, which I now think I made, was in *too free a confiding of myself.* I was young and unacquainted with human nature. I had, to an unusual degree, the confidence of my people, and I felt it to be both a duty and my greatest pleasure to have confidence in them. Hence, *I trusted in all things;* and in some, as I now believe, laid myself too entirely open. This is a difficult point to manage properly. No pastor would be willing to live a reserved and suspicious life with his people. They are his children; but parents do not confide *everything,* even to children; and should they do so, they would sooner or later suffer for it.

These were some of my principal errors and mistakes. I come next to speak of some of my *trials.*

*I had several sicknesses.* My constitution, though an enduring one, was never strong. I was sometimes subject to great mental depressions; and once, though that was later in my ministry, did not preach on this account for some two months. But the severest of these trials, was in a *sore disease of the eyes,* in which I suffered much, and was shut up in a dark room, on one occasion, for three months. During this dark winter, also, my first wife died, and I was left with three little daughters to provide for, in that most difficult of all domestic relations, for fifteen months. God did not, however, seem to forsake me. I think I never enjoyed my religious hope better than when shut in that dark room; and I came out to preach again, though for a time, without the use of my sight. The Holy Spirit blessed us with new revivings, and I almost forgot the days of darkness, though they were many.

I had other trials, such as are common to a settled ministry; but as I do not remember any thing in them which could instruct others, they are here omitted. There was one, however, of a somewhat peculiar character, and with this I will now close. In the autumn of about 1823, I became quite unwell, and was, as I supposed, unable to continue my labors. I was dyspeptic; but thought it a pulmonary disease, and supposed my only chance of life was to spend the approaching winter in a southern climate. So I procured introductory letters, and after much preparation and a severe struggle in parting with my family and people, went to New York to procure a passage

to Savannah. I engaged one in a packet called the *Planter*, put my outfit on board, and was to sail in one or two days. For some reason, the sailing was delayed for a week, and during this time I was about as miserable as a living man could be. I lost my courage and decision—thought much of my probable death, and of those I had left behind—and walked up and down the streets of New York a lonely and wretched imbecile. Sometime I would start to walk to a particular street; but before getting there, would conclude there was no particular reason for it, and so turn back. In this miserable state of mind a friend found me, who seemed to understand and sympathize in my case. He was a young man, an Episcopal brother, whom I shall remember with gratitude while I live. He told me I must not go to Savannah; and that I should die if I did. I believed he was right, but what should I do? “Let us go to your lodgings,” said this excellent young man, “and inquire.” On arriving there, he proposed that we should read the Bible; so we opened to the 58th chapter of Isaiah, and as we came to where it is said—“If thou draw out thy soul to the hungry, then shall thy light rise in obscurity and thy darkness shall be as the noonday”—“and thou shalt raise up of the foundations of many generations, and be called the repairer of the breach, the restorer of paths to dwell in,” he was disposed to give the whole passage a personal application, and insisted that I must return to my people. I told him, after we had prayed together, that I would put myself in his hands. He went with me accordingly to the ship, got the captain to give up my passage, dragged out my trunk, and the next day saw me on board a steamboat bound up the river. There was a violent north-east snow storm prevailing at the time, winter was setting in, and I still supposed that in all probability I was going home to die. So I told my people the first Sabbath I met with them, and stated my reasons for coming back. As they had no preaching, however, I ventured to give a short exhortation, standing under the pulpit, and finding that it did not hurt me, I said I would preach one sermon on the next Sabbath, if I found I could. The following Sabbath I did preach once, the Sabbath after twice; and by this time, forgetting all my complaints, I engaged in all my labors. What was more remarkable, there was begun very soon one of our most happy revivals that winter, and I rode in all weathers—sometimes through snow-drifts to my horse’s back—attending all the evening meetings, and the spring found me fully restored.

I make no remarks on this remarkable passage of my life. I do not think there was anything miraculous in it. The physiologist, I suppose, will find a sufficient natural explanation; I admit this and

still regard it as a series of special providences to me and others. Had not my mind been diverted and my strength restored by just these interpositions, I should, in all human probability, have laid my bones at the south that winter.

At length the time came that I was to leave B—. Certain circumstances rendered it expedient, as it was thought, that I should remove, and I sought and obtained a dismissal. I went with the affections of my people, as well as with the confidence of my ministerial brethren. But I may be permitted to say, that the disruption of such ties, and going forth with a young family, to seek a new field of labor, I knew not where at the time, was a trial of which I had previously no conception. Let no pastor or people hastily encounter it.

Yours as ever,

R. S.

## DISTINGUISHED CHARACTERS IN NEW TESTAMENT.

### NUMBER ONE.

There are some persons repeatedly mentioned in the New Testament, whose official character gives them prominence. Such, for example, are John the Baptist, the twelve apostles, Timothy, Titus, &c. But there are others who held no office, but whose peculiar relations or eminent piety, gave them distinction, and caused their names and their examples to be placed on record for the instruction of the Church in all coming time. The character of the persons so honored of God should be studied, and their virtues emulated by every Christian. We propose to give a brief notice of several of them.

#### MARY.

There are few things in connection with New Testament history, which strike one as so remarkable, as the very little that is said of the Mother of Christ. Of her history, before her espousal to Joseph, we have no information whatever; nor does the New Testament contain any delineation of her character, or any particular account of her life, after the birth of our Lord. The salutation of the angel Gabriel was in the following language: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." Again—"Fear not, Mary; for thou hast found favor with God." And her language, on

meeting Elizabeth, the mother of John the Baptist, is expressive of fervent piety and elevated joy—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed."\*

It is evident, that Mary very imperfectly understood, at first, the character of the child to whom she had given birth, and the work he was to accomplish. When she heard from the shepherds the account of the appearance of an angel and of a multitude of the heavenly host, who announced to them the birth of the Messiah, with songs of joy, she "kept all these things, and pondered them in her heart." And when the aged and godly Simeon took the babe in his arms, and uttered sublime prophecies regarding his work—Joseph and his mother "marveled at those things which were spoken of him." In connection with all that was adapted to fill the heart of Mary with joy, there was an expression by this aged servant of God, of a very different character—"Yea, a sword shall pierce through thy own soul also." Thus are we taught, that in this fallen world, great blessings and high honors bring with them great trials and deep sorrows. It is only in heaven, where there is no sin, that honors and blessings are enjoyed without trials and griefs. This declaration of Simeon was thrown in *parenthetically*; for it is the little *parentheses* of life, interrupting the regular current, that mar the enjoyments of the most favored.

At the age of twelve years, Jesus having accompanied Joseph and Mary to one of the feasts, remained in Jerusalem after they had left, and was not missed till they had gone a day's journey. His answer, when asked why he had delayed, had in it a mysterious significance, which they did not understand—"How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." Mary knew enough to expect great events, as connected with her mysterious child; and she was evidently a woman who carefully considered all she heard, and calmly waited the full development of God's purposes. It is said, she "kept all these sayings in her heart." It is greatly wise in God's people not to be impatient to comprehend his deep designs. It is his plan to lead them in paths they have not known, and to give them light by degrees. Like Mary let us be ever ready to learn, treasure up in the heart whatever is made known, and wait till that which is obscure shall be made clear.

\*Luke 1.

From this period we hear very little of Mary. She was at the marriage of Cana of Gallilee, where Jesus wrought his first miracle—turning water into wine, and she evidently had some expectation that he would, on that occasion, perform some remarkable work. On another occasion one said to him—“Thy mother and thy brethren stand without, desiring to speak to thee,” and then it was, that he placed upon his true disciples the highest honor. For he answered—“Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Thus are we taught, that in the view of our Lord vital godliness rises above natural relationships; and spiritual kindred is the highest and nearest.

The next time we meet with Mary, she is standing by the cross to which Jesus was nailed. We may well suppose, that she had watched his entire course with intensest interest and anxiety; but now the time had fully come, when, according to the saying of Simeon, a sword should pierce her heart. How much she then understood of the design of his fearful agonies, we cannot know; but that the hours of his suffering were to her hours of inexpressible anguish, we cannot doubt. One of the most touching incidents in the life of our Lord occurred, whilst his mother stood gazing on his cross. He saw his mother and his beloved John standing together, and he said to her—“Woman, behold thy son!” and to John—“Behold thy mother.” Well did John understand the meaning of this language; and from that hour he took her to his own home.

How long Mary lived, after the crucifixion of Christ, we have no means of knowing; nor how she was employed. Whether he appeared to her, after his resurrection, it is not stated; but she was found in the company of praying disciples, who met in an upper chamber in Jerusalem, to pray and wait for the promised outpouring of the Holy Spirit, which occurred on the day of Pentecost. Doubtless she was present on that great occasion. It is a singular fact, that her name is not mentioned again in the New Testament.

From the little that is recorded of her, we cannot doubt, that she was the most lovely character that ever appeared amongst women. There is not an intimation, that she was born without original sin, as Rome teaches; not the slightest reference to the doctrine recently established by Pius IX., of the immaculate conception. There can be no doubt, that she was conceived and born as others of Adam's race, and was redeemed by the blood of Christ, and sanctified by the Holy Spirit.

The little that is recorded of Mary in the New Testament, sufficiently indicates how clearly the Holy Spirit foresaw the idolatry into which so large a portion of the visible Church would fall. The Apostles and Evangelists never intimate, that she was supposed to exert any influence in securing blessings from Christ for others; or that it was, or ever would be proper to offer prayers or praises to her. The beloved John, to whose care she was committed, lived to a great age, and wrote the Apocalypse doubtless after her death. If there were any truth in the doctrines made so prominent in the creed of Rome in reference to her, we should have expected to find in his last writings, some reference to them; but we discover nothing of the kind. The conclusion, therefore, is—that they are not true.

But whilst we may not regard Mary as, in any sense, our intercessor, and may not offer either prayers or praises to her; we may regard her as the most eminent of the saints—the most lovely character of all the fallen race of Adam—the brightest example of what grace can do for the human soul; and we may rejoice in the hope, that we shall yet see her amongst those around the throne above.

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## THE GENERAL ASSEMBLY.

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The General Assembly of the Presbyterian Church in the United States of America met in the Third Presbyterian Church in Indianapolis, on the 19th inst. Dr. Scott, of San Francisco, the Moderator of the last Assembly, being absent, the editor of the EXPOSITOR was very unexpectedly called upon to preach the opening sermon, and to preside, till the body was organized. Dr. W. L. Breckinridge was unanimously chosen Moderator. The Assembly was considerably the largest that has ever met—consisting of some three hundred and fifty delegates; and no preceding Assembly, it is believed, has embodied a larger amount of talent, learning and piety. It was impossible to look over the venerable body, without feeling the conviction, that it was a noble assembly of the servants of God.

The meeting of this body was anticipated by the whole Church, not only with unusual interest, but with considerable anxiety. Questions of great importance, it was known, would come before it—questions in relation to which much difference of opinion prevailed;



and very naturally it was feared, that the body would not exhibit that harmony and kindly feeling which, in past years, have so remarkably characterized our General Assemblies. The anxiety of the friends of our Church was doubtless increased by the confident predictions of those who desire to see our counsels divided, that a rupture might be anticipated. It is with heart-felt gratitude to God our Heavenly Father, that we can now record the fact, that in the midst of much animated discussion, a truly Christian spirit prevailed, and also that the deliberations resulted in extraordinary unanimity.

#### THE BOARDS OF THE CHURCH.

It is a matter of rejoicing and thanksgiving, that in this eventful age, when the providence of God is so loudly calling the Church to lengthen her cords and strengthen her stakes, the Presbyterian Church is fully equipped for every department of her work. Our five Boards cover the entire ground, and are calculated to call forth and wisely direct all the resources and energies of the Church. The Reports of these Boards elicited much earnest discussion, not unmixed with some little feeling in relation to one or two of them. Happily, however, *the aim* of all the brethren was precisely the same, viz—the attainment of the greatest efficiency in the prosecution of the good work. The only difference of opinion related to the best agencies and means of securing this end; and on this point discussion throws light, and soon brings brethren together.

The first report made was that of the Church Extension Committee—the youngest of our Boards. This Committee was organized four years ago; and since its organization it has continued to gain upon the affections and the confidence of the Church, as the steady increase of its funds demonstrates. The first year it reported less than \$10,000; the second, over \$23,000; the third, a little less than \$25,000; the fourth, \$30,000.

The exceeding importance of the work entrusted to the hands of the Committee, we are sure, is not yet appreciated by our ministers, elders and churches. Even in the older States, it has a great work to accomplish; but in the newer regions of our rapidly extending territories, where multitudes of churches have been and are to be organized, its labors are of the greatest moment, as it would be easy to demonstrate by a statement of facts. The great difficulty with almost every newly organized church, is the securing of a suitable house of worship. The lack of such accommodations compels many of the most excellent and self-denying ministers to labor at great disadvantage, and under

many discouragements, renders it necessary for the Board of Missions to contribute larger sums and through longer periods toward the support of missionaries, and prevents the results which might be secured. We sincerely wish we could communicate to the minds of all our brethren what our long-continued labors in the West have compelled us to know, and awaken in their minds the interest which we cannot but feel in the work entrusted this Committee; and then we are sure the next Report would announce receipts twice as large as that of the present year. It is surely a startling fact, that more than one-fourth of our churches are destitute of houses of worship.

One of the most important aspects of this whole subject, relates to the very numerous applications recently made to the churches in our larger cities for aid, which applications were not made through the Church Extension Committee. Memorials on this subject were received from the brethren in New York, Philadelphia, Baltimore and Pittsburgh, complaining of the number of such applications, and asking some remedy. It should be remembered, however, that the evil complained of arose mainly from the late commercial crisis, followed and increased by the failure of the crops throughout the West. The East was relieved from the pressure much sooner than the West; and hence the flood of applications in the eastern cities. The return of prosperity to the West will greatly diminish, if it does not wholly remove the evil. Our eastern brethren would be still further relieved, if they would be careful, before contributing, to ascertain that the applications are of the proper character.

The Report of the Board of Domestic Missions caused, as was anticipated, considerable animated discussion. It was believed by some, that this Board has been too timid in its plans, and, lacking faith in the liberality of the churches, has not gone forward in its great work, as it might. Others believed, that the Board had exercised only a proper degree of caution in its outlays. Some thought, that the reported balance of \$28,000 in the treasury was entirely too large; others, in view of the fact that during the summer the outlays will be large, and the receipts much smaller than during the fall, winter and spring, thought it important to have such a balance. Certainly it was gratifying to hear from the respected Secretary, that no one of the missionaries of the Board had failed to receive his salary, as soon as it was due. The salaries being small, prompt payment is of the utmost moment.

That at this day, the work of Domestic Missions ought to be prosecuted on a large scale, and with the greatest vigor, none can doubt.

For the sake of our country, whose peace and prosperity are periled by prevailing wickedness and fanaticism, as well as for the eternal interests of men, the work should be pushed forward as rapidly as possible. The recent revivals of religion, which we hope to see followed by still greater revivals, will furnish the men; and our revived churches will surely furnish the means as fast. We do not doubt, that the Board is disposed to move as fast as the churches will enable them; and the discussion in the Assembly has indicated the wish of the Church, whilst it will serve to deepen and widen the interest in the work entrusted to this Board.

The Report of the Board of Foreign Missions, whose field is emphatically *the world*, is cheering, both as respects its receipts, and the prosecution and success of the work. Steady and successfully, under the smiles of the Head of the Church, is the work progressing, wherever missions have been planted.

In the wonderful providence of God, the millions of China and Japan are now accessible to missionaries. One of the Secretaries, Dr. Lowry, "rejoiced to say, that notwithstanding the hard times, the receipts from the churches had been larger somewhat than last year. But the coming year is the year to test the question as to what our Church is willing to do to meet the claims of this great subject. More young men are offering themselves than ever before." Verily God calls his people to come up with growing zeal and liberality to this glorious work.

The Boards of Education and Publication, to each of which is committed a work of unspeakable importance, are moving forward cheerily; the one in aiding poor and pious young men to prepare for the ministry; the other in diffusing through the land a Christian literature, whose silent working must develop vast and blessed results.

With regard to all our evangelical labors, however, it is sadly true, that the resources of the Church are very inadequately brought out. The plan of systematic benevolence, though extending, has by no means reached all the churches. It will be a blessed day for the Presbyterian Church, when it can be said with truth, that *all* her members contribute *something* to each of our Boards; and when that day shall come, the liberality of individuals who now give will be much enlarged. Let every minister and elder do what he can to hasten the happy day.

The day, we cannot but hope, is at hand, when tens of thousands of dollars will be annually poured into the Lord's treasury from the *children* of the Church; and thus the rising generation trained to habits

of systematic giving, will go far ahead of their fathers and mothers in the exercise of this grace. In the North Church, Chicago, we are permitted to see the working of the plan devised by the publisher of the *EXPOSITOR*; and the remarkable success which attends it, leads us heartily to wish that it could be generally adopted in all our Sunday Schools. The action of the Assembly on the subject of systematic benevolence, should claim the attention of pastors and sessions.

#### THEOLOGICAL SEMINARY.

No subject excited so general interest, or awakened so much apprehension for the peace of the Church, as that of the Theological Seminary of the North-West. The previous controversy, not well understood by many of the members of the Assembly, was calculated to create much uneasiness. But the remarkable unanimity with which the whole matter was settled, filled many hearts with gratitude to the Head of the Church. Chicago and Indianapolis were the places nominated as suitable locations for the Seminary. It was conceded, on all hands, that Indianapolis was not central to the Synods united in transferring the Seminary to the Assembly; and that if it were chosen, another Seminary would soon be required in the North-West. The following considerations were urged in favor of Chicago, viz:

1. No one of the Synods had expressed the opinion that there ought to be two Seminaries. On the contrary, they have all united in asking the Assembly to found one Seminary for the benefit of them all. Nor has any one of the Presbyteries expressed the opinion, that there ought to be two.

2. The more North-Western Synods came into connection with this enterprise by special and urgent invitation of the brethren from the Synods of Cincinnati and Indiana; and to take the Seminary back nearly to its former position and thus virtually cut them off, would not be using them well.

3. Until within a few weeks, the brethren now favoring Indianapolis were of opinion—that only one Seminary was needed. It was because these three Synods could not sustain the New Albany Seminary, that they initiated steps to remove it further North-West, so as to secure the co-operation of other Synods. So important did they regard this step, that they were willing to sustain the loss of a considerable sum of money in order to effect it. Surely it will not be pretended, that in so short a time, any change has occurred in the Synods to justify the change in their opinions.

4. There is a growing sentiment in the Church against the multiplication of Theological Seminaries. This sentiment is well grounded. It has been the great error of the West to multiply unduly colleges and Seminaries. The consequences are poor endowments, difficulty of securing able Professors, and a thin attendance of students. There is great danger of thus lowering the standard of ministerial qualifications, in an age when it ought to be elevated. Facts were stated in relation to other Seminaries, which prove, that two Seminaries are not needed for the North-West.

5. We have not colleges in the North-West to feed our Seminaries. Princeton has Nassau Hall and Lafayette; Allegheny has Washington and Jefferson Colleges; and Danville has Centre College. But in the North-West our colleges are in their infancy. South Hanover, which surely ought to be placed on a firm foundation, is struggling for existence. Instead of multiplying Theological Seminaries, let us build up colleges.

6. If Indianapolis be selected, only *parts* of three Synods will sustain it; for in the Synods of Cincinnati and Indiana there are many who are not in favor of two Seminaries, and who will not cordially sustain an Institution at this point. Can the Seminary be sustained by parts of three Synods, when heretofore it has failed under the auspices of several Synods?

7. Chicago stands right with reference to the other Seminaries. Located in Indianapolis, the Seminary will be too near to Danville and to Allegheny; and rivalry between the Seminaries of the Church is to be earnestly deprecated. *We* were not in favor of Danville; but after the Seminary was located at that point, we were not disposed to interfere with it. The Assembly cannot, in good faith, so locate another Seminary, as to interfere with their Seminary at Danville.

8. Chicago has the advantages of a large city—affording a field of labor for the Professors and for the students—affording likewise many opportunities for young men to help themselves. A small town has certain advantages for such an Institution; a large city has other advantages; but a small city, like Indianapolis, has the disadvantages of both, the advantages of neither.

9. Chicago is central to one of the most interesting fields of evangelical labor in the world—a field in which the population is increasing with great rapidity, and in which churches are being rapidly organized. In the course of their studies at Chicago, young men will become acquainted with this field, and thus it will be supplied with ministers. It is a matter of vast importance to occupy strongly such a city as

Chicago, and to supply the immense territory of which it is the commercial centre, with efficient ministers.

10. Chicago is one of the healthiest cities in the land. During a period of almost two years, we have not been called to attend the funeral of a single child in our own congregation—a very remarkable fact, when it is remembered, that our congregation is almost entirely made up of young families, in which are many young children. Amongst the adults of our congregation, there have been but two deaths, of whom one had been ill for three years, and the other was consumptive when she removed to Chicago. It has been thought, that the lake winds are unfavorable to health; but precisely the reverse of this is true.

11. The brethren now favoring Indianapolis, after viewing the whole ground, selected Chicago, within the last three years, as the most suitable location for the Seminary; and all the Synods have approved the selection. Whatever differences may have existed in relation to other matters, there have been none respecting the location. It would be a strange procedure, should the Assembly select another location, not favored, so far as we know, by any one of the Synods.

12. The pecuniary offer at Chicago, is very far better than at Indianapolis. The offer at the latter place was a lot valued at \$10,000, and \$25,000 subscribed for the erection of buildings. The offer at Chicago was \$100,000 by C. H. McCermick, as an endowment fund, and forty-five acres of land one mile and a half from the city limits, worth about \$30,000. Since then, from three to six acres have been offered within the city; and the Board of Directors is authorized to choose some one of the sites offered, or that may be offered.

The vote fixing the location stood thus: for Chicago, 242; for Indianapolis 68. At this result we believe general satisfaction is felt.

A very unusual number of nominations were made for the Professorships; and yet it is remarkable that not only was there but one balloting for each Chair, but the majority in favor of each Professor elected was great almost beyond precedent. This unanimity was the more complete in consequence of a very remarkable speech made by Dr. McMaster, just as the Assembly was about to go into the election of Professors. This election had been made the order of the day, and the Divine guidance had been invoked. When the hour arrived, and the Assembly were about to proceed; Dr. McMaster arose, and moved to postpone this business with a view to refer the election of Professors to the next Assembly. On this motion he delivered a *written* speech of nearly three hours in length—having little or no

reference to his motion, but being a labored defence of himself, and a bitter attack upon persons not named, and winding up with threats of further agitation on the subject of slavery.

Many looked to this speech, as the beginning of an agitation which would shake the Assembly to its centre, and might result in division; but to the surprise of all who had such anticipations, the Assembly listened without the slightest excitement to the speech, and, after a few remarks by the editor of the EXPOSITOR, proceeded to the election of Professors. The vote cast was the most significant expression of the Assembly's opinion of the speech. The result of this whole matter has confirmed the confidence of Presbyterians in the permanent unity and harmony of their beloved Church. Many a heart beat high with gratitude to God for the results so happily reached.

The Seminary of the North-West will open with a larger fund, than any Seminary of our Church; and should the Professors elect all accept, it will open, as no other Seminary has done, with a complete Faculty. The Board of Directors will meet in Chicago on the fourth Tuesday in June, at 10 o'clock, and will proceed to make arrangements for the opening of the Institution.

Two of the important matters which came before the Assembly, were not finally acted on. The Revised Book of Discipline was ré-committed; and the question respecting a Presbyterian Commentary was referred to the next Assembly.

The meeting of this Assembly will hereafter be regarded as one of the most important events in our history.

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## STEADFAST, UNMOVABLE.

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A steadfast faith is an unspeakable blessing. In the midst of the multiplied and ever multiplying errors which have filled and are filling the minds of men, it is a source of unspeakable comfort to be able to say—"I know whom I have believed." It is worthy of remark, how frequently the inspired Apostles insisted upon a steadfast faith, and warned the churches against the errors that were so prevalent around them.

In the Apostolic age these warnings were very necessary, for the churches were composed of young disciples, very imperfectly instructed

and in every great era in the religious history of our world plausible forms of error, assuming a fanatical type, have prevailed. In our day similar warnings are becoming more and more necessary; for we are on the eve of another great era in the history of the Church and of the world. Whether we look at the prophecies, or consider the signs of the times, it is perfectly apparent—that the time of the downfall of Mahometanism and Popery is very near, and that causes are operating powerfully, which must hasten the long-expected result. It is evident, too, that the human mind, the world over, is in a state of extraordinary excitement; and that to a great extent the spirit of enquiry turns directly to the great questions of religion and morals.

Already do we see two significant facts, viz:

1. Great numbers of persons utterly ignorant of the whole subject of religion, have undertaken to be instructors of others. Lecturers and preachers, male and female, run to and fro in every part of the country, finding access to the masses of uninstructed people. Self-confident, fluent, plausible, they are likely to succeed in unsettling the faith of multitudes. Whether Abolitionism, or Women's Rights, or Spiritualism be the hobby on which they ride, each, like quack doctors, has a nostrum which is the certain cure of the evils of society. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." It is the express prediction of God's word, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"—*demons* or spirits of deceased men and women.

One of the most alarming features of the forms of error and fanaticism that now begin to prevail, is—that they tend directly to the overthrow of all morality. This is the inevitable effect of the pantheism of Parker, Emerson, and the men of that school; whilst Spiritualism equally annihilates the distinction between *right* and *wrong*, and turns men and women loose to be governed by appetite and passion. Thus whilst corruption has found its way, to an alarming extent, into our whole political machinery, errors plausible and fanatical are pervading the masses of the people, gradually destroying the power of Christian morals.

2. There is another fact that is even more alarming, viz: many of the ministers and churches hitherto regarded as orthodox have seriously departed from the faith of the Gospel. The New Divinity, so prevalent in New England and in many other places, is far more the result of human reason, overleaping the proper boundaries of legitimate inquiry, than of any fair interpretation of the language of inspiration.



This is true both in relation to *the doctrines* it inculcates, and to the morals engrafted upon those doctrines.

But when men once pass the boundaries of legitimate inquiry, and reach the boundless ocean of speculation, without chart or compass, it is impossible to conjecture where they will stop. Some of the leading minds of New England are now in this open sea, closely followed by many of less talent. These speculations and fanatical reforms are no food for vital piety, and afford no support to sound morals. The consequences are becoming more and more apparent every year.

In view of the state of things to which we have thus briefly referred, and in view of the probability, if not the certainty, that within the next quarter of a century plausible and fanatical errors will greatly multiply, we venture to make one or two suggestions:

1. Let it be the constant and prayerful aim of every young minister to become "mighty in the Scriptures." Our commission, received from our glorious King, is—"Go teach." The whole of that which we are authorized to teach, is found in the Inspired Volume; and the true interpretation of that Volume should be the great study of every Christian minister. No minister, we venture to say, ought to be satisfied with anything less than very clear views of each of the doctrines of the Christian faith, and of the moral principles which are founded upon those doctrines; for it is impossible for any one to make a subject plainer to others than it is to his own mind. But even when one has entirely clear views of the truths of the Gospel, he may not know how so to state and illustrate them, as to render them clear and interesting to the minds of others, whose religious intelligence is far more limited. It is one of the constant studies of lawyers and politicians to be able so to speak, that the masses will both understand them, and be interested in what they communicate. As ministers of the Gospel, we have to address congregations of all classes, and to interest and instruct them. Why, then, should we not diligently study how to accomplish this work? Multitudes of sermons, written in classic style, fall powerless upon the ears of the people, because the truths of the Gospel are not so stated and so illustrated, as to strike their minds. In this day, when the country abounds with religious demagogues, it becomes the ministers of Christ to learn to preach to *the people*.. Let us read the discourses of our Lord and his Apostles, and learn from them how to talk to men.

2. Let Christian ministers be more than ever faithful in preaching the distinctive doctrines of the Gospel and in making their people

familiar with the Scriptures by which they are sustained. In this day, it is not enough to refer to these doctrines in connection with other subjects. If our people are not to be led away by the plausible errors of the day, those doctrines must be fully stated and thoroughly discussed in their hearing. And let every minister be as careful to make his people familiar with the principles of Scripture reform in distinction from the false reforms of this age. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee." ●

In the constant, faithful, earnest inculcation of Scripture truth, in Scripture language, there is a double advantage, viz: the faith of the people is established by the instruction imparted; and the rich truths of the Gospel are the true, healthful nourishment of vital piety. And God's people are never so safe, as when they clearly understand the truth, and ardently love it, and have their moral affections moulded by it.

3. Let pious parents carefully instruct their children in the doctrines of the word of God, Let their young minds be imbued with the language and the doctrines of the Shorter Catechism. For those children are to live and act in a day which will try the souls of men. Teach them, and pray that the Holy Spirit will teach them more effectually.

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## MURDER OF JOSEPH CHARLESS.

Rarely have we been so much shocked, as by the announcement, that Joseph Charless had been shot down in the streets of St. Louis, whilst on his way to his business house. Mr. Charless, whom it has been our happiness to regard as a personal friend, was one of the older citizens of St. Louis, though still in the vigor of his life; and by universal consent he stood amongst the first men of the city. A man of well balanced mind and indomitable energy, he had greatly prospered in business; a man of enlarged views and liberal principles, he was alive to every public interest. But it was in his character and life as a Christian, and as a Ruling Elder in the Presbyterian Church, that we best knew him, and most loved him. An enlightened faith

in the doctrines of the Gospel was illustrated by a cheerful piety, a benevolence ready to every good work, and a purity of moral principle that secured for him the confidence of all who knew him. As a husband and father, he made his home cheerful, and as a citizen and Christian, his influence was most happy.

The sad termination of his life we must regard as a dark and mysterious providence. If we had been called to select a man in the city of St. Louis, who would never fall by the hand of violence, or even have a serious difficulty with any one; we know not the man whom we should more likely have fixed upon, than Joseph Charless. Yet in the inscrutable providence of God he is cut down as in a moment, in the midst of his career of usefulness, and his cheerful and happy home has become the house of mourning. This has been permitted by our Heavenly Father. Why? We turn at once to his own language—"For 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." Such providences are too high and too deep for us. Still, guided by the light of God's word, we may and should learn some lessons from them.

We can readily admit, (for it is undoubtedly true,) that when any of God's faithful children are thus suddenly called away, he calls them to a higher service in a better world; and to them the mode in which life terminates, is a very small matter. The happy spirit, overwhelmed and overjoyed by the glories that at once surround it, turns not to grieve over the event by which life's feeble strings were broken; and we love to think, it turns not to sorrow over the stricken hearts it has left behind.

We can conceive, that in afflictions so overwhelming God has blessings for the bereaved. There is in his grace a richness and a power, that can convert the most fearful calamity into a blessing. He chastens us "for our profit, that we might be partakers of his holiness;" and when his children shall reach their eternal home, they will doubtless rejoice to see and feel, that "he doeth all things well." To the deeply afflicted family of our brother, we thus tender our heartfelt sympathy, and pray God, that the exceeding riches of his grace may turn the great sorrow into a harvest of eternal joy.

But apart from the murdered man and his stricken family the subject, in our view, wears a very grave aspect. We know what was before our race, in the early periods of its history, when it could be said with truth—"the earth was filled with violence." It was but

part of the same record, that "all flesh had corrupted his way upon the earth." He must have been a very superficial observer of passing events, for some years past, who has not noted the rapid increase of those classes of crimes against which public sentiment, together with the civil law, has heretofore afforded some good degree of protection. Defalcations and other acts of dishonesty have almost ceased, by their very number, to be disgraceful; whilst murder in all its forms has become the standing item of news. These things are but the too clear indication of the breaking down of public morals; so that public sentiment is no longer able, by its direct force to restrain crime, nor yet to sustain the laws enacted for the protection of the innocent and useful members of society.

And since the Church is "the light of the world" and "the salt of the earth;" the state of things to which we have referred, affords painful evidence of the general decline of vital godliness, and of the lowering of the standard of morals amongst professing Christians. With much that is cheering in the prospect of the Church of Christ, we cannot but fear, that professing Christians generally have a less thorough acquaintance with the word of God, than our fathers had; and that their piety is less deep, and their influence on public morals less decided and extensive. We fear, we are rapidly drifting to that state of things described by the prophet Isaiah—"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

But it may be that a few occurrences such as we now record, are necessary to arouse the Church and the people to the real state of things. When the best men in the community and in the Church are shot down in the street, not for any fault, but for the discharge of their duty; surely the people will become alarmed. Surely the Church will hear the voice of her Lord, saying—"Awake! awake! put on thy strength, O, Zion." It is by such fearful sacrifices, that God, now and then, awakens his people to a sense of their sin and danger. It is but a few days since, that we heard one of the most venerable Judges in our country express the painful conviction, that unless there shall soon be a re-action against growing corruption, this government will not last twenty years. God grant that his apprehensions may not be well founded. But let God's ministers and people wake up and wield the sword of the Spirit, and call on Him for deliverance.

## FALSE STATEMENTS.

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In connection with several things in the *North-Western Christian Advocate*, of this city, concerning the late General Assembly of the Presbyterian Church, such as we should not have expected to find in a religious paper, we note the following, copied from the *Indiana American*:

“The greatest bane of the O. S. Presbyterian Church is its pro-slaveryism. A great many of the D. D's who are here openly defend slavery as a Divine institution, and fearlessly advocate the opening of the slave-trade as a means of bringing the heathen darkies under the benign influence of the Gospel. They talk so in the social circle, and we hope they may have occasion to say so in the Assembly before it adjourns.”

A correspondent of the same paper writes as follows:

“The Assembly have not deemed it expedient to show fair play in the fight. The wiry controversialist (whose name should be Spice, or Slice, instead of Rice) has been allowed to bark himself hoarse; while McMasters—who is suspected of being *too* ‘right on the goose question’—has been muzzled into sullen silence.”

Without stopping to notice the vulgarity of this last extract, we deem it proper to say—that both the facts stated are absolutely untrue. It is not true, that many or any of the D. D's of the Assembly advocate the opening of the slave-trade, or regard slavery as a Divine institution; and it is a fact well-known, that the Assembly heard Dr. McMasters as often as he desired to speak, and listened patiently through a speech of nearly three hours, until himself was satisfied, though the entire speech was out of order. We could wish that Abolitionists had half as much zeal for the ninth commandment, as they show against slavery.

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## THE ELDERS' PRAYER-MEETING.

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One of the most interesting things connected with the late meeting of the General Assembly, was the *Elders' Prayer-Meeting*. Very soon after the meeting of the Assembly, the ruling elders, who were members of that body, established a daily prayer-meeting, the exercises of which, as we learn from those attending it, were deeply interesting

and profitable. Our duties, as chairman of one of the standing committees of the Assembly, together with others no less important, deprived us of the privilege. The Elders, before separating, united in sending their brethren of the Eldership the following brief, yet significant address:

The Elders in attendance on the General Assembly, at Indianapolis, in May, 1859, send their cordial greetings to their Brethren in the Eldership throughout the United States.

God having put it into their hearts to hold a daily Morning Prayer-Meeting, during the Sessions of the Assembly, it is with devout thankfulness that they acknowledge His gracious presence in their meetings. And though deeply sensible of the imperfect manner in which they have fulfilled their ordination vows, and performed their responsible duties as office bearers in the Church of Christ, they are fully persuaded that if they were more deeply imbued with the Spirit of their Master, and had right conceptions of the solemn obligations resting upon them, in these days when God is granting such signal answers to prayer, and faithful, humble labor, in dependence upon Him; they would be instrumental in accomplishing much more for the Church, the world and His glory. That they would be permitted to rejoice in the salvation of greater numbers of repenting sinners, and the addition to the Church of Christ of many—very many—of such as shall be saved.

Entertaining these views, they desire, in obedience to the command, to stir up other's minds, by way of remembrance, and in the spirit of meekness and love, to offer a few suggestions to their Brethren:

*First.*—The importance of holding up the hands of their Pastor, by their prayers and counsels, in all his efforts to promote the cause of Christ; and in providing for his temporal support.

*Second.*—The establishing, at all convenient times and places, meetings for prayer, and seeking out and persuading to attend them, such as habitually neglect these means of grace, and by direct personal effort with individuals, seek to win them to Christ.

*Third.*—Careful attention to young converts—taking them kindly by the hand—encouraging, advising and instructing them in their new relations and duties; thus promoting their improvement and growth in grace.

*Fourth.*—Particular attention to the children of the Church, as well as the neglected ones among the poor.

*Fifth.*—That, in addition to the prayerful study of the word of God, some work on the duties of Ruling Elders, be carefully and attentively read.

*Lastly.*—The great importance of establishing a Daily Prayer-Meeting, at every meeting of the Judicatories of our Church.

Our own experience, beloved Brethren, of the happy influence of such meetings, during our stay in this place, and the many pleasant, and long-to-be-remembered acquaintances with Brethren, which, but for these opportunities, would never have been formed, has prompted us to offer these suggestions to you.

INDIANAPOLIS, IND., MAY, 1859.

Amongst the Ruling Elders of the Presbyterian Church, are found a large number of men not only of fervent piety, but of fine talents and extensive attainments—lawyers, judges, physicians and men of business. Great as has been the service rendered our Church in past years by the Eldership, it is still true, that their influence is less extensive, than it should have been. It is quite possible, we are persuaded, for our Elders to prosecute their business with success, without

being so completely absorbed in it, as to perform no active service in direct work of building up the cause of Christ. There is no reason why many of them should not deliver effective exhortations, aid pastors in visiting their congregations, and labor in the Sabbath Schools. We rejoice to see, that, in connection with the late revivals of religion, the Eldership have begun to take a more prominent position, and to work more effectually.

We commend to our readers the above address.

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## THE ASSOCIATION ON SLAVERY.

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The General Association (Congregational) of Illinois, at their recent meeting, adopted the following paper:

*Whereas*, The practice of slaveholding is justly regarded as "the sum of all villainies;" therefore

*Resolved*, That we deem it our duty to withhold Christian fellowship from those who are guilty of it, or willfully supporting the same.

Carefully to expound both the doctrines of the Christian faith, and the moral principles taught in the Scriptures, is the official duty of ministers of Christ. The edification of men, the interests of Christ's Kingdom, and the glory of his name are intimately involved in the fidelity and the correctness with which this most important duty is discharged. Few things have contributed more to impair the influence of the Christian ministry in this country, than the contradictory expositions of the Divine law, given by ministers professing to hold substantially the same system of doctrines; and on no subject has this glaring discrepancy produced more injury, than on that of *slaveholding*.

On such subjects it is easy to write and to adopt vague and sweeping resolutions; but they neither enlighten nor satisfy men who desire to have no faith which rests not on the sound interpretation of God's word. The whole subject of slavery is exceedingly complicated; and no man or body of men can express the whole truth in regard to it, without very careful and discriminating investigation. The obvious meaning of the language of this Association is so far from commending itself to the judgments or the consciences of the prayerful readers of the Scriptures; that comparatively few will really adopt it. Let us briefly examine it.

The practice of slaveholding, we are told, is justly regarded as "the sum of all villainies." What is meant by "the practice of slaveholding?" The paper contains no explanation or qualification. It makes no reference to circumstances, as at all modifying the sin of slaveholding. The denunciation, then, we must understand as hurled against every man who, in any circumstances, holds a slave. The same denunciation is leveled at every one who "*willfully*" supports slaveholding. We are not sure, we understand the meaning of the word *willfully*, in this connection. We presume, it has reference to those who *willingly* support slaveholding; but whether it includes those who are in favor of gradual emancipation, but think it unwise instantly to emancipate all the slaves in the country, regardless of results, we are not sure. We presume, however, it embraces all but those who insist on instant emancipation.

Now, the sin charged upon all slaveholders is worthy of notice. We are to expect a grave body of educated ministers to use language correctly—especially in defining their position on such a subject—involving the unity and peace of the church of Christ. The Association do not say simply, that slaveholding is a sin—a great sin—an aggravated sin. They say, it is justly regarded as *the sum of all villainies*. Now, the number of "villainies" committed in our world, is very great; and very many of them are too black for language adequately to describe. Every slaveholder, this Association tell us, is chargeable with the whole of these villainies, or with what is equal to them all; and, therefore, they will hold no fellowship with such.

Now, we risk nothing in asserting—that the doctrine thus boldly and sweepingly announced, has not been believed by one in ten thousand of the readers of God's word. Nay—we venture to express the opinion—that the General Association of Illinois do not themselves believe it. Their actions—which speak louder than words, proclaim—that they do not believe all slaveholders and all who, in any circumstances, justify the holding of slaves, guilty of the sum of all villainies; for there are large numbers of the ministers of New England who hold and express those views of slavery, which they would regard as supporting slaveholding.

But we do not purpose to discuss this subject. We have alluded to it, that our readers may see how in this day of agitation, not only individual ministers, but large bodies of Christian men, leaving the careful and discriminating exposition of God's word, deal in wholesale assertions and denunciations of multitudes who give as good evidence of piety, as themselves. Such extremes on one subject lead to similar extremes on others; and the end will be sad indeed.



With us such language has not the weight of a feather. We have great respect for the opinions of God-fearing men, who manifest prayerful anxiety to understand the teachings of the word of God, and who are as unwilling to condemn what He has not condemned, as to justify what He has not justified. But these wholesale resolutions, whose vague language needs a commentary, we regard as worse than worthless; nor will they ever contribute one iota toward improving the condition of the slaves. Indeed if we were *pro-slavery* in our views, as we are not, and never were, we would rejoice in such deliverances.

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### FUNERAL OF JOSEPH CHARLESS.

Since the article on the murder of Mr. Charless was in type, we have received the *St. Louis Presbyterian*, containing an account of the unprovoked murder, and the funeral services. We copy the following extract from the sermon preached on the mournful occasion by Rev. Dr. McPheeters, of whose church Mr. Charless was a Ruling Elder:

Of the mere facts of our departed friend's life we have little to say. Joseph Charless was born in Lexington, Kentucky, on the 17th day of January, 1804. In 1807, his father removed to this city, then a small village, and here Mr. Charless has resided ever since, a period of more than fifty years. After receiving the best education which so small a place could afford, he entered the printing office of his father, and received that kind of mental training, that thorough knowledge of passing events, and those habits of accuracy, which have enabled so many practical printers to rise to future distinction. As youth was passing into manhood, he turned his attention to the study of the law—was licensed, and continued in its practice for a short period. Not finding, however, the law to his taste, he subsequently abandoned it for commerce.

It is as a man of business that Mr. Charless has made his reputation and his fortune. In 1831 he married, and two years after, he and his beloved wife united with the First Presbyterian Church, then under the pastoral care of the Rev. Dr. Potts. In 1838 he went out with a colony, and assisted in organizing the Second Presbyterian Church, and was ordained a Ruling Elder the following year. In 1848, following as he ever did, duty before mere inclination, he united with the colony that went out from the Second Church to form Westminster Church. In 1858, Westminster and Pine Street Churches were united in the present organization which bears the original name of Pine Street Church, in which he was a Ruling Elder at the time of his decease.

In nearly all the works of general and municipal importance Mr. Charless was concerned; he has been a member of the Board of Aldermen, Director in the Public Schools, has been President of the Bank of the State of Missouri, and was, at the time of his death, President of the Mechanics Bank.

It does not, however, fall in with my plan to dwell longer on the mere facts of Mr. Charless' life.

I hasten, therefore, to notice briefly some of the traits of his moral and religious character. And here I feel that from this sacred place it becomes me to be cautious. Far be it from me to bestow lofty and unmeasured applause upon any man, especially the man whose death we now deplore.

The highest, however, I would give him is to say that he was a Christian. Higher praise than this I should feel to be incongruous. For our departed friend was of an humble and contrite spirit.

In lone prostration before God, he confessed his sins—his unlikeness to Christ—disdained all personal worthiness, and was the last man to seek or desire applause. But Mr Charless was no ordinary Christian, and the character of such a man it is well to consider and better to imitate. I speak in the hearing of a community where he has been known for half a century. Judge ye what I say—Mr Charless was a man of unusual loveliness of character, irrespective of his religious principles. By nature, frank and generous—full of kindly emotions and noble impulses, if he had remained a man of the world, he would have been one of those who often put true christians to the blush by his deeds of benevolence and acts of humanity.

Such a nature trained, elevated, and purified by the grace of God makes the highest style of man.

A few of those traits of christian character for which he was distinguished I must be allowed to mention. And 1st. Mr. Charless was a conscientious christian. His religion was one of principle. This gave a beautiful consistency to his life which nothing else could have done. He did right because it was right. No one ever suspected him of guile or hypocrisy, or double dealing. Those who differed from him in opinion never questioned the purity of his motives or the sincerity of his purposes. He carried his religion with him into all the relations of life and all its duties. It was seen in his daily walk and his business transactions. Those who never saw him in the sanctuary or on his knees *took knowledge of him that he had been with Jesus*. He too was a *decided* Christian—having settled opinions on the great leading truths of christianity. He could be relied upon.

Those who knew him well, always knew where he would be found when any moral or religious question arose. He was not carried about with every wind of doctrine. But while firm and decided in his own religious convictions—while ardently and earnestly attached to his church, he was not a bigot nor a sectarian. Who ever heard Joseph Charless disparaging or envying any of the followers of Christ? Who ever heard an uncharitable or malicious remark from his lips about other evangelical denominations? And then how cheerful and hopeful was his religious character; what a beautiful sunshine always rested upon his benignant countenance, recommending religion to the young and the gay, and bearing perpetual witness that wisdom's ways are ways of righteousness, and all her paths are peace.

Again, the religion of Mr. Charless was one of noble beneficence—he gave liberally and upon principle. He loved to give. He did not grow weary in giving, and large as was his means, he gave until it was self-denial to give. I appeal to those who were engaged with him in christian enterprises in this city—who was it that was always devising large plans and sustaining them by large contributions of time and money? Whose name did we love to have at the head of our subscription lists, an example to others? And to whom did we go, too, for wise counsel and efficient help?

The last time I saw him before the dreadful occurrence of Friday, he called at my house to consult with me about a cherished scheme of endowing Westminster College. He arranged for a meeting on Tuesday next; he will not be there! who will take his place? But as much as he was engaged, and as largely as he gave to general and public objects, he did not forget private charities—he remembered the poor and the friendless and helped them. If it were proper, I could relate instance after instance of deeds of kindness which I have learned—but not from him—which are an honor to our humanity. Ah! many are they who, "when the ear heard him then it

blessed him, and when the eye saw him it gave witness to him; because he delivered the poor that cried and the fatherless, and him that had none to help him."

Again, humility was a beautiful trait in the religion and character of our departed friend. How little he said of himself, and that was said with such modesty. How profoundly unconscious he seemed of the honor and esteem in which he was held by his friends, by the community, by everybody. How unselfish and unself-seeking; how willing to give others the post of honor; how little afraid lest he should be overlooked, or forgotten, or slighted; how profound his humiliation before God, and how gentle his bearing among men. In him was fulfilled the saying of Christ, "He that humbleth himself shall be exalted."

I should like, if it would not be transcending the limits of a public discourse, and treading too close upon the sacred privacy of private life, to speak of Mr. Charless as a son, a husband, and a father, but I forbear. But oh, if you would know what a home his presence made, go and see its desolation and darkness, except as it is lighted up by beams from heaven. I may not speak here of those tenderest relations, but I may, and must, speak a word of Mr. Charless, as a friend; and how many tearful eyes and sad hearts are here—at the mention of the word *friend*—saying more than language can tell. There are some here to whom he has sustained a very peculiar relation; he has been the guardian of their boyhood, the guide of their youth, and the companion of their maturity. Ask them if any wish to know what Mr. Charless was?—how he bore himself in the successive characters of father, brother, and friend? How large too is the number of those who love to call Mr. Charless friend? How rapid was the progress by which nearly all who came in contact with him passed from acquaintances to friends. How marvelous and how strong was the attracting power of that large loving heart that lies so cold now. Childhood, youth, maturity and age, all equally felt and yielded to its genial influence, and revolved around him as a centre of attraction.

How tender was his sympathy with his friends in their sorrows—how sunny his smile in their gladness—how careful not to wound the feelings—how quickly he forgot an injury, even the greatest—how long he remembered a kindness, even the smallest. But why should I enlarge? I hesitate not to say, after an intimate and almost daily intercourse of eight years with Joseph Charless, I never knew the man who came near realizing the summing up of moral and social excellence given by the holy Apostle when he says, "Finally brethren, whatsoever things are *true*—whatsoever things are *honest*—whatsoever things are *pure*—whatsoever things are *lovely*—whatsoever things are of good *report*, if there be any virtue, and if there be any praise, think on these things." And how did the man so loved and so worthy of being loved die? Was it by disease—by a casualty—by a visitation of God? No! he fell by the hand of an assassin in the open day, in the heart of the city, and in one of its thoroughfares. And what was his offence? It was for bearing reluctant testimony in a court of justice, under the pressure of stern necessity and the solemnity of an oath to the facts that were forced upon his knowledge in the discharge of official duty.

No wonder that a thrill of horror ran through the city and a cry for vengeance, like the deep tones of thunder, burst from an incensed and outraged community. I thank God that wiser and better counsels prevailed. We live or we think we live in a land of law, and until the law fails, and resolves a community into its original elements, lawless vengeance taken by the hands of a thousand, is as really lawless vengeance as by the hand of the individual. "The wrath of man worketh not the righteousness of God." To the magistrate of public justice God has committed the law—he is the minister of God—a revenger to execute wrath upon him that doeth evil."

But we turn with pity and horror from the poor wretch who did this deed to his innocent victim. We look up through second causes to the Great First

Cause, and in this event we recognize a divine hand. God is here. A sparrow does not fall without his permission. I cannot argue this point now. It is clearly the teaching of the Scriptures. It is consistent with man's free agency and accountability. Judas, moved by Satan to his eternal undoing, betrayed the Son of God into the hands of the Jews—the Jews moved by envy, delivered him to the Romans—the Romans with wicked hands, crucified him, and yet the Bible tells us it was all done by the determinate counsel and foreknowledge of God.

This, then, which we lament to-day, is a part of the wise and holy providence of Almighty God. That providence we do not attempt to explain—we do not pretend to know. It is very dark and mysterious. The wheel of providence that rolls along such events is so high that it is dreadful—to our short sight inscrutable. But while we bow before it with reverence and awe, we would gather such lessons of wisdom from it as we can. Here is one and only one to which we shall ask your attention, and it is worthy of all the attention you can give. God says of his people: "Ye are my witness," and last Friday he who lies here was, by God's mysterious providence, suddenly summoned in blood and agony, to testify for God, His truth and Gospel, its power its reality, and its glory, and a noble testimony he gave. Listen to it! I wish the world could hear; and let the peculiar relation which I bore to Mr. Charless, as his pastor, be my apology for what is personal in this narrative. Soon after his family had gathered around him, he asked that I should be sent for. When I reached the place where he lay, bewildered and stunned I knelt by his side, incapable of saying a word, until his calm voice restored my self-possession. "My dear pastor," he said, "I am glad to see you, for I always loved you." Oh, Mr. Charless, I replied, this is very unexpected and terrible, but it has not taken you by surprise, you know in whom you have believed. Look to him!—He will sustain you. He replied with great calmness, "I do look to him. He is my all. He is very precious to my soul;" and with many such expressions to me and others, he witnessed to the salvation that is in Christ.

Just then a member of the family came in, and kneeling by him, amid sobs, said: "Is there no hope? Is there no hope?" He replied to her tenderly, "None—none! no hope here;" and with a radiant face added, "but a bright hope beyond." In a few minutes after another friend came in, and after an affectionate salutation, asked with emotion. "Who did this thing? Where is he?" Mr. Charless, mistaking these questions as asked for a purpose to avenge his murder, said quickly: "No, Colonel, no! From the bottom of my heart I forgive my murderer." It was so much like holy Stephen praying for his murderers, that I could not help alluding to it, and thinking that, like Stephen, he too was about to fall asleep in Jesus. I repeated the prayer of that dying martyr, which he instantly adopted as his own, saying: "Lord Jesus receive my spirit." But his time was not yet come. He had further testimony to bear, "Christ will show how great things he must suffer." As soon as he could bear it he was carried to his own house. Here re-action returned more perfectly, and with it came paroxysms of pain more intense than those which he had from the first endured. Hours of silence passed, which were only broken by his groans, and prayers for grace to bear his sufferings. I ventured to whisper in his ear after one of his sharpest paroxysms, "Mr. Charless, you know something of the sufferings which Christ bore for you." His reply was, "I have been thinking of that as I have been lying here." As the weary watches of the night advanced, his paroxysms increased in violence, and became so intolerable that he longed for deliverance by death, and prayed, "Come, Lord Jesus, come quickly." I said to him in the language of Scripture: "*All my appointed time will I wait till my change come,*" "That is right," he replied, "I deserve all I suffer—I am a great sinner." Do you understand what such an expression as that means, ye men of the world? Do you understand how the best of God's people, while their hope is all clear and joyful and full of glory—while standing on the very borders

of Heaven, say, and say truly and sincerely, that they are *great sinners?* Would to God that ye did. Then would ye know how the christian is saved by grace, and not by works—by the righteousness and atonement of Christ, and not by his own merits. Then would ye know what Paul meant, when in old age, and in full assurance of hope, he said: “This is a faithful saying, and worthy all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.”

The night advanced and the sufferings of our dear friend became an agony that wrung our hearts until every one around longed and prayed that the Lord would permit his servant to depart in peace. I uttered my thoughts aloud—“Father, if it be possible, let this cup pass from him;” and the dear sufferer added in broken sentences, amid his groans, “Nevertheless, not my will, but thine be done.” It was the sublimest moral scene I ever beheld. His testimony was closed. In life, in death he had now witnessed a good confession, and his work was done. Nature began to yield, and in his own time the blessed Savior said, “Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” The messenger came and our friend slept in Jesus.

There was no shriek, no wail nor sob uttered by wife nor child, or brother or friend, but we all knelt around his couch and rendered praises and thanks to our God and his Son Jesus Christ. Lord! let me die the death of the righteous, and let my last end be like his.

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**APOLOGY.**—The absence of the editor from home, for several weeks, together with his desire to give a notice of the doings of the General Assembly, must be his apology for the delay of the present number of the **EXPOSITOR**.

## No. 6, VOL. 2--PUBLISHER'S NOTICE!

The action of the General Assembly, locating the Theological Seminary at Chicago, is already increasing our circulation.

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THE  
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VOL. II.

JULY, 1850.

NO. 7.

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GOOD WORKS.

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The perseverance of the saints is simply their continuing through life to do *right* and to do *good*. True religion, as it controls the conduct of men, not only induces them to "cease to do evil," but also to "learn to do well;" not only to avoid sinning against God, but to do good to men, to the glory of God. The glory of God is seen pre-eminently in his benevolence—"God is love"—and the loveliness of true religion appears in the highest degree in its "labors of love." Let us briefly examine the Scripture doctrine of *good works*.

I. What is a good work? Considered with reference to the act itself, and with reference to the actor, a good work possesses two qualities, viz: 1st. It is a work which, directly or indirectly, God has commanded. Paul teaches us, that with the Scriptures rightly understood, the man of God is "perfect, thoroughly furnished unto all good works."\* No work can be regarded as either good or bad, but as it is found to be scriptural or unscriptural—according to the word of God, or contrary to it. 2d. A good work is a work performed from right motives—prompted by right affections. No work can be properly called good or bad, so far as the doer is concerned, except as it is

\*2 Tim. 3: 16.

of Heaven, say, and say truly and sincerely, that they are *great sinners?* Would to God that ye did. Then would ye know how the christian is saved by grace, and not by works—by the righteousness and atonement of Christ, and not by his own merits. Then would ye know what Paul meant, when in old age, and in full assurance of hope, he said: “This is a faithful saying, and worthy all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.”

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prompted by a right or a wrong state of mind. This truth is impressively taught by Paul in that beautiful chapter on *charity*.\* "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." That is, the greatest gifts and the most self-denying works are worthless, unless they are prompted by *love*. "Love is the fulfilling of the law."† A work performed merely from the dread of punishment is not a good work; for such fear, though common, in a degree, to the righteous and the wicked, really possesses no moral character. A work in itself good may be done from unworthy or corrupt motives; and thus it may become, as to the doer of it, a bad work. The hypocrites, our Lord said, "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." And when they fast, "they disfigure their faces, that they may appear unto men to fast."‡ Both praying and fasting are duties; yet both may be done from such motives, as that the work becomes sinful. To *feel* rightly is as necessary, as to *do* rightly; for God looks upon the *heart*. A good work, then, is obeying God's commands from love to God and love to men.

II. To what extent are Christians under obligation to do good works? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."§ Obligation, as Paul teaches, is limited only by opportunity. Put them in mind, says the same apostle, "to be ready to every good work." He expresses himself still more strongly in the following language: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."¶ The work of the Lord is, of course, the work he has commanded; and to be always abounding in it, is to occupy the whole mind, the whole time, and the whole of one's gains in doing it. To the same point is the following: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."\*\* We have a great variety of duties, arising from the different relations and circumstances of life—duties to parents, to children, to

\* 1 Cor. 13: 1.      † Rom. 13: 10.      ‡ Matt. 6: 5, 16.      § Gal. 6: 10.  
 ¶ Titus 2: 1.      ¶ 1 Cor. 15: 58.      \*\* 1 Cor. 10: 31

brothers and sisters, to neighbors, to the state, to the church—duties greatly modified by the various circumstances, as they arise. Our great duty is to give to God the supreme love of our hearts and the undivided services of our lives, judging of the different classes of duty by his word, and discharging each, as it arises, in the light of the same word. We are the Lord's servants; and the Lord's work is the sole business of life.

III. What are the motives and encouragements to abound in good works? Or what place do good works occupy in the plan of salvation? They do not constitute the meritorious ground of our justification, nor bring God under obligations to bless or save us. For, in the first place, our works are all imperfect; and, therefore, judged by the law they would condemn us. In the second place, so far as they are good, *grace* made them so; therefore we are debtors to God for his grace, and he is not debtor to us for the fruits of that grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."\* Still, though we cannot purchase heaven with our poor works; the Scriptures offer the strongest motives and encouragements to the performance of good work, Let us consider some of them.

1. The performance of good works secures the inestimable blessings of an approving conscience. The conscience is capable of inflicting dreadful torture upon the mind of the transgressor; and it is capable of affording elevated enjoyment to the man who, like his Divine Master, goes about doing good. There are too many professing Christians who carry about with them a reproving conscience—who can rarely think seriously of their duties, without a distinct sense of guilt in consequence of the deliberate neglect of some of them. Happy is he who can appropriate to himself the language of Paul—"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our own conversation in the world, and more abundantly to your-ward."†

2. The performance of good works affords the best evidence of regeneration and of acceptance with God. "For," says Paul, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."‡ Our regeneration or new creation is *unto good works*; it is such a change of heart, as leads to delight in the performance of good works. Since

\*Eph. 2: 8, 9.

†2 Cor. 1: 12.

‡Eph. 2: 10.

then, good works are the fruit of regeneration; the performance of them is the best evidence that we have experienced that change. And the more we delight in doing good, the clearer our evidence of being the children of God; and the more confidently can we say—"Abba, Father." And who would not be willing to deny himself and do good daily for the delightful assurance that God is his Father, Christ his elder Brother, and heaven his home?

3. The performance of good works is an important means of growth in grace. All the Christian graces, from their nature, seek to embody themselves in appropriate words and actions. They are not intended to lie inactive in the mind, but to prompt it to incessant activity in good doing. Now, it is a principle of human nature, that every class of feelings is strengthened by keeping them in exercise, weakened by the opposite course. This is true of the natural affections; and it is at least equally true of the moral. We see the principle illustrated in the *misér*, who has indulged and cherished the love of money, till this passion has over-mastered every nobler feeling of the soul. Every Christian knows, that the less active he is in doing good, the less he is disposed to do. This growing disinclination to Christian activity, is the result of the weakening of the Christian affections. And every one who has tried the experiment, knows—that the more active the Christian is in the service of his Savior, the easier and the more pleasant that service becomes.

Besides, since the Holy Spirit works in us, "to will and to do,"\* he who refuses or delays to follow the Divine promptings, grieves the Spirit, and is likely to be left to his own weakness. In obeying those promptings we cherish the presence of the Spirit, and thus continue to grow in grace. The general law of God's kingdom is thus expressed by Solomon: "The liberal soul shall be made fat: and he that watereth shall be watered also himself."† Now, since the perfecting of holiness is essential both to our present happiness, and to our preparation for heaven; if the performance of good works does decidedly contribute to this result, surely we need no stronger inducement to abound in them. Sin is the dreadful disease of the soul; and the doing of good works is part of the prescription of the great Physician, in order to our recovery. And if invalids must and do deny themselves of pleasant food and other indulgences, in order to recover the health of their bodies; will not Christians deny themselves in order to secure an incomparably greater good?

\* Phil. 2: 13.

† Prov. 11: 25.

4. The performance of good works gratifies the noblest feelings of the Christian's heart, thus affording the highest enjoyment of which he is capable. Happiness is gratified affection; and the most exalted happiness is the gratification of the highest classes of affection. Such are the Christian's love to his Savior, and his love to his fellow-men. Jesus Christ successfully claims our love in view of his love to us. We see, in the cross, the manifestation of that love; and we see, that one leading design of his death was, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."\* The exhortation to abound in good works, therefore, comes to the Christian with all the power of his Savior's love, manifested in his dreadful sufferings. Therefore said Paul—"The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."† And in the performance of good works, the believer enjoys that happiness which flows from the knowledge that he is honoring the Savior whom he loves.

At the same time, the doing of good works gratifies the benevolent feelings of the pious heart toward men. True religion teaches us to love even our enemies, and to bless them, much more to exercise benevolent feelings towards all others. Speaking of good works, Paul says,—"These things are good and profitable unto men."‡ Where is the disciple of Christ, who knows not the luxury of doing good—of soothing the sorrows of the afflicted, and gladdening their hearts? What a testimony that was to the piety of Dorcas, when, on sending for Peter, "all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them." And how exalted the pleasure she must have enjoyed in those works of mercy. The happiness of doing good is one of the strongest motives to good works. This is specially true of those good works which have for their direct object the turning of sinners to God. There is joy in the presence of the angels of God over one sinner that repenteth. Surely then, there is joy in the heart of him who is the instrument in his conversion.

5. Good works secure the favor of God in the present life. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."§ "Say ye to the righteous, that it shall be well with

\*Titus 2: 14.

†2 Cor. 5: 14, 15.

‡Titus 8: 8.

§ Prov. 16: 7.

him."\* "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."† To enjoy the smiles of our Heavenly Father through life, is an unspeakable blessing. "In his favor is life." "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."‡

6. They who do good works, will enjoy a gracious reward in heaven. Precious meaning there is in that passage in the Revelation—"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."§ Their works do not precede them to secure them admission to heaven; nor do they carry them as a price in their hands. But when they have found admission through the mediation of Christ; then their works—all their works—*follow* them to add to their bliss forever. This is the encouragement Paul offers to induce christians to abound always in the work of the Lord—"Forasmuch as ye know that your labor is not in vain in the Lord."|| And again—"Let us not be weary in well-doing: for in due season we shall reap, if we faint not."¶

It may be said truly, that every good work is an imperishable treasure; for every such work will add to the bliss of heaven. Very great and precious is the promise to those who shall turn men to righteousness. "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever."\*\* What an encouragement to labor for the conversion of men!

Several important conclusions are warranted by this view of the Scripture doctrine of good works:

1. The whole plan of salvation tends directly and powerfully to turn men to righteousness, and to cause them to abound in good works. Such is the declared design of the atonement of Christ. Such is the nature and tendency of sanctification by the Holy Spirit. Such is the influence of all the Divine promises, both as they respect this world and the world to come. Indeed the motives and encouragements to good works are complete. Nothing can be added to give them greater power.

\*Isaac 8: 10. †Ps. 41: 1-3. ‡Prov. 10: 22. §Rev. 14: 13.  
 ¶1 Cor. 15: 58. ¶Gal. 6: 9. Daniel 22: 8.

2. The imperfection of Christians is most strikingly manifested by the fact, that under such a system of motives so few are habitually "zealous of good works." One would expect to hear every disciple of Christ asking daily and earnestly—"Lord, what wilt thou have me to do?" Yet multitudes of professing Christians are so little concerned to do good works, that they can scarcely be distinguished from the men of the world. Let us consider the Scripture standard of good works, and the Scripture motives to do good works; and thus let us learn how depraved we are.

3. The best evidence of growth in grace, is the growing desire to be habitually engaged in doing good works. If we desire to know whether we are progressing or retrograding, let us inquire whether we have a growing willingness and desire to deny ourselves, take up the cross and follow Christ. Do we find increasing pleasure in laboring for the conversion of others, and in giving to the cause of Christ? Do we more habitually and easily overcome the temptations to self-indulgence and to inactivity? If we would judge how far we are under the influence of the Spirit; let us look for the fruits of the Spirit in ourselves.

4. They who would abound in good works, must abound in *prayer*. "Wherefore we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."\* Acceptable service cannot be rendered without Divine grace; therefore pray. The praying Christian will work; and the working Christian will pray.

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## REV. DR. BROOKE ON DANCING.

We are indebted to the respected author for a copy of a small volume, entitled—"A Little Thing Great; or the Dance and the Dancing School tested, in a few Plain Sermons, by John T. Brooke, D. D., Rector of Christ Church, Springfield, Ohio, formerly Rector of Christ Church, Cincinnati."

These excellent discourses were preached by Dr. Brooke, whilst both he and we were pastors in the city of Cincinnati. We remember

\* Heb. 12: 28.

the impression made by their delivery; and we are glad to see them published in a neat volume. In the preface, the author states, that "with those who recognize any other standard of moral duty but the Scriptures, he holds no controversy on the subject. His arguments are addressed to those professing Christians who not only in a general way adopt the Bible as their rule of faith and practice, but are presumed to have received and 'spiritually discerned the things of the Spirit.' After stating, in his first discourse, what is meant by conformity to the world, he proceeds to maintain the two following propositions, viz:

1. That Dancing under its ordinary forms, as a social amusement, is inconsistent with that spirituality of mind and holiness of conduct, which the Scripture requires.

2. That it is, therefore, wrong for Christian parents to produce and foster in their children a love for that amusement.

These positions are maintained under the following heads, viz:

1. We object to this amusement as inconsistent with that habitual sobriety and vigilance enjoined in our text, (1 Thess. 5: 6,) and in parallel passages. "Let us watch and be sober," &c.

2. As incompatible with that habitual spirit of devotion which is enjoined in such texts as these—"Continue instant in prayer," &c.

3. As adverse to that heavenly mindedness which Christians should aspire to, agreeably to the following injunction—"Set your affections on things above, not on things on the earth," &c.

4. Because by engaging in it, the professing Christian offends many of his brethren (call them, if you please, weaker brethren,) contrary to the spirit of the following precepts—"Avoid all appearance of evil"—"If thy brother be grieved with thy meat, then walkest thou not charitably," &c.

5. We object to indulging in this amusement, as inconsistent with the spirit of that petition of the Lord's prayer, which reads—"Lead us not into temptation."

6. Because it is unfavorable to that habitual preparation for death, which it is the duty and privilege of every Christian to cultivate: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Every Christian will admit, that if these positions can be maintained, dancing, as an amusement, should be shunned by every follower of Christ; and that no Christian parent is excusable for having his children taught to dance. We recommend this little volume to the conscientious Christian, who desires to know the truth, and to act rightly in this matter.

No one can seriously consider this subject of dancing, without being struck with two singular facts, viz: the unanimity with which the eminently pious, in every age, have condemned it; and the constant and strong tendency amongst many professing Christians to indulge in it, or to have their children taught to dance. In relation to the general sentiment of the wise and good, Dr. Brooke remarks—"Our leading views of this amusement, although drawn chiefly from our own experience and observation, are held in common by the great body of Evangelical Divines of every Denomination;" and he quotes largely from such men. He might have made his statement still broader; for the condemnation of dancing has not been confined to ministers of the Gospel. We believe it to be true, that in regard to scarcely any subject have the opinions of eminently wise and spiritual laymen been more in harmony, than in disapproving of this fashionable and fascinating amusement.

And yet it is true, as almost every pastor in a city church can testify, as also many pastors in places less fashionable, that in regard to nothing else, so generally disapproved, is it so difficult to prevent members of the church from yielding to temptation. Dr. Brooke well remarks—"And among all the idols which the god of this world has set up, we know of none which is more ingeniously carved and clad, more carefully located, or sagaciously self-defended. It is not only specious in its aspect, but stationed in a territory so seemingly doubtful, that even good Christians are often a little perplexed to determine whether it stands within or without the boundaries of Christ's kingdom. And, withal, this idol is so merry in its visage, and so fantastic in its garb, and has levity! levity! so written all over it, that the preacher is afraid to condemn it, lest he should provoke a smile, or be criticised for lowering the solemn dignity of the pulpit!"

The world has been remarkably skillful in grading its different amusements, so as to render it extremely difficult to draw the line between the lawful and the unlawful, the innocent and the injurious. And the very difficulty of drawing the precise line, whilst it should make Christians more watchful, often throws them off their guard; and thus, ere they are aware, they are drawn quite beyond the bounds of Christian liberty, have suffered in their own spirituality, and have injured the cause they profess supremely to love. The parlor dance, for example, appears so perfectly harmless, especially when the music is that of the *piano*, not that of the *fiddle*. On this point we copy the following remarks from a sermon of our own, delivered about the time when Dr. Brooke was preaching on this subject, and which



he has done us the honor to incorporate into one of his discourses:

“I am aware that there is some difficulty in the discussion of this subject, arising from the various *phases* which it assumes, from the family dance in the parlor of a professor of religion, under the eye of the head of the family, to the gayest and most brilliant ball, and even the *masquerade dance*. We labor under the same difficulty in showing the sinfulness of card-playing, horse-racing, and the theatre. It might be difficult to prove it a sin in itself for a few young persons to amuse themselves, an hour or two, by playing at cards. We know, however, that it is an attractive and exciting amusement: that when once our children have become pleased with it, they are likely to yield to the suggestions, that by risking a few cents, additional interest will be imparted to the game; and we know that, having gone thus far, they are fairly introduced to the gaming-table, and that they are likely enough to become regular gamblers. We proceed, therefore, upon the Latin adage *obsta principis*,—resist the beginnings of evil. Or, rather, we are guided by the word of inspiration—‘Abstain from all appearance of evil.’

“On the same general principle we oppose dancing, as now conducted. Suppose that we admit that there is nothing improper in the family dance in your parlor; we know perfectly well, that this is but the commencement of the difficulty. Your children learn to dance; they are delighted with dancing; you have admitted that there is nothing improper in it; and now that the principle is conceded, they will carry it out for you. And you will find it no easy matter to prove to them that dancing in the parlor is proper enough, but dancing in a large and elegant ball-room, quite sinful. They will attend balls, the gayest and most brilliant of them; and you cannot prevent it. You have introduced them to an amusement of the most fascinating character; you have conceded and contended that dancing is not wrong; and now that they have reached the age when they claim to act for themselves, they will pay little regard to your prudent advice.”

It is not our purpose now to go into a discussion of the subject; but we recommend to our readers the little volume before us, which may well be styled—“A Little Thing Great.” It is published by Carter & Brothers, New York.

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## DISTINGUISHED CHARACTERS IN NEW TESTAMENT.

### NUMBER TWO.

#### ZACHARIAS AND ELIZABETH.

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True religion never appears so beautiful, as when it appears in its purity in the midst of prevailing corruption. About the time of the advent, vital piety had almost died out in the Jewish Church; and instead of it the observance of ceremonies, multiplied by tradition, occupied the priesthood and the people. Amongst the few who retained the true knowledge of God, and found delight in his service, were Zacharias and Elizabeth—he a priest, and she of the same tribe.

At the time we first meet with them, they were both advanced in life, and were childless.

The religious character of these two persons is described in a single sentence—"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Their religion did not consist mainly in the observance of ceremonies; for they were truly *righteous*—righteous in the sight of God, who looks not on outward appearance, but on the heart. And as to their external deportment, they were found obeying all the commandments of God. The word translated *ordinances* (*dikaionomata*) does not signify simply what we now call *ordinances*; but the commands and ordinances of the Lord embrace all the particular precepts and all the institutions of God. Their lives exhibited not partial, but complete obedience.

And here we get a clear view of vital piety. It consists, first, in right affections and dispositions, in regard to which it is said—"Old things are passed away; behold, all things are become new." And this state of the heart manifests itself in the habitual effort to obey all the commands of God. "Ye are my friends," said our Savior, "if ye do whatsoever I command you." True religion, in its healthy state, is not an occasional thing. It is not the result of excitement. It is an abiding, controlling principle. Zacharias and Elizabeth *walked*—habitually lived in the observance of all commandments and ordinances of the Lord. A beautiful sight is such an aged couple, united by the tenderest of all ties; with their hearts and hopes in heaven, companions through this wilderness to the land of promise, helping each other in their journey homeward.

Great honor did God put upon this godly couple. To them, though so long childless, it was given to be the parents of the forerunner of Christ, and to train up the child, of whom it was said by our Lord—"among them that are born of women there hath not risen a greater than John the Baptist." God will put honor upon those who honor him; and one of the most precious privileges he grants to his children in this life, is that of training the children he gives them for his service—especially for the service of the ministry.

It was when Zacharias was performing the duties of his sacred office, that God sent an angel to promise him a son, who should be "great in the sight of the Lord," and who should turn many of the children of Israel to the Lord their God. The particular duty he was performing, was that of burning incense in the temple. The altar of incense stood before the vail that was by the ark of testimony before the mercy-seat. There God had promised to meet his people; (Ex.

30: 1-6,) and there he met Zacharias. The burning of incense seems to have been designed to represent the more spiritual parts of the Divine service—the offering up of prayers and thanksgivings. And, therefore, “the whole multitude of the people were praying without at the time of incense.” We may expect the most precious blessings from God our Heavenly Father, just when we are most truly worshipping and honoring him. It was when Cornelius was fasting and praying, that he had a visit from an angel, which resulted in the introduction of himself and family into the Christian Church.

To be childless was regarded by the Jews as an affliction; and Zacharias had offered many a prayer on this behalf; and he may have made this the special matter of prayer on this occasion. For the angel said to him—“Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.” Isaac was the son of promise; and so was Samuel. If God gives children in answer to the prayer of those who desire to devote them to his service, such children are likely to cause gladness to their parents, and prove a blessing to others. A very extraordinary blessing was granted to these parents and to their child; for the promise was, that “he should be filled with the Holy Ghost even from his mother’s womb.” The probability is—that he was regenerated, when Elizabeth was visited by Mary, the mother of our Lord; for it is recorded—that “when Elizabeth heard the salutation of Mary, the babe leaped in her womb.” From this fact we may be assured, that it is possible for infants to be sanctified; and we believe, all who die in infancy are sanctified.

Though Zacharias had long prayed for a son, yet he could scarcely believe the promise; for both he and his wife were “stricken in years.” How often Christians are surprised at receiving the very blessings for which they have earnestly prayed; and how often God is better to us than our fears and our unbelief. Zacharias asked for a sign—“Whereby shall I know this?” Gabriel answered—“Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.” Thus, at the same time, God gave him the desired sign, and made it a reproof of his unbelief. The sign brought gladness to his heart; for it left no room to doubt that the blessing long desired would be granted. And yet the character of the sign was calculated to humble him; for it was of the nature of chastisement. Who is there on earth, that has not occasion often

say—"Lord, I believe; help thou mine unbelief?" And how true it is, that the most pious of God's children are too imperfect to receive great blessings without something of affliction with them. When Paul was favored with "visions and revelations of the Lord—being caught up into Paradise, and hearing unspeakable words, he must have a thorn in the flesh, a messenger of Satan to buffet him, lest he should be "exalted above measure." What a view it gives of the depravity of even the most godly, that there is danger, lest the blessings God graciously bestows, should awaken the pride, which he hates. So that blessings, reproofs and afflictions come together. In heaven only will we enjoy unmingled blessings.

When the child was born, and the question began to be agitated, what name should be given it, and his father, being appealed to, wrote the name JOHN; instantly his speech returned to him, "and he spake and praised God." The blessings of God are doubly valuable, when with them he gives us thankful hearts. Too frequently in our gladness at the reception of the blessing we forget the Giver. The first words uttered by this eminent servant of God, when his tongue was loosed, were those of thanksgiving and praise. A deep impression was made on the people round about; and doubtless these miraculous occurrences exerted a happy influence in preparing many for the advent of the promised Messiah.

And now another great blessing was granted to Zacharias; for he was filled with the Holy Ghost, and under the Divine influence he uttered sublime prophecies regarding the mission of his son, and the work of the Messiah. This prophecy, recorded in the first chapter of Luke's Gospel, is the last that we hear of this favored servant of God. As both he and his wife were very old when John was born, they doubtless soon entered into their everlasting rest. Brief as is the account we have of them, it is sufficient to present before our minds as bright examples for imitation.

## THE GROWING MINISTER.

“Meditate upon these things” said Paul to his beloved Timothy, “give thyself wholly to them, that thy profiting may appear to all.” From which it is clear, that it is practicable for Christian ministers so to improve in all the qualities and attainments which contribute to their usefulness and to their success in their high calling, that their progress may be apparent to all their attentive hearers. In all other avocations, such progress is constantly witnessed. The successful farmer is the man who both avails himself of the knowledge of others, and of his own carefully made observations. No physician rises to eminence in his profession, or even attains any marked success, who does not pursue the same course. The lawyer both extends his acquaintance with the principles and the details of the law, and studies human nature, which it is the business of his life to influence. In every department of business, the men who devote themselves to it, are constantly adding to their stock of knowledge, and thus securing larger success; whilst those who pursue a different course, fail and sink into obscurity. Why should the Christian ministry be the only exception to the general rule?

We mean distinctly to contend, that every man of ordinary talents, called of God to the work of the ministry, may not only improve in all that constitutes a good preacher of the Gospel, but may become a decidedly acceptable preacher in the department to which he is called; and that through every year of his life he may become increasingly acceptable and useful, until his physical powers so far decay, as seriously to interfere with his mental efforts. And if these attainments are practicable, it requires no argument to prove, that the obligation to make them is very strong. Indeed we are safe in affirming, that in no other department ought improvement to be so great and so constant through life. Why?

1. Because the profession of the Christian minister opens a wide range of thought and investigation. In the first place, the system of truth revealed in the Scriptures is one of vast extent, and of great variety. Its great doctrines stand related, on every side, to the infinite and eternal; and the moral principles and the duties involved in them run out into all the *minutiæ* of daily life.

In the second place, the multiplied form of errors by which this Divine system is assailed, and the multiplied forms of vice which transgress its moral principles, demand the careful attention of the Christian watchman. Else how shall he guard his people against the former, and turn them from the latter? And since religious error is constantly changing its forms, the faithful minister must constantly study how to meet it.

In the third place, theology is so intimately related to all the departments of human knowledge; and infidelity is so accustomed to assail the Scriptures by appeals to science; that it becomes a matter of great moment to ministers of the Gospel to extend their knowledge in this direction. The same great principles run through the two volumes of Nature and Revelation; and the former affords a great number of illustrations and proofs of the doctrines of the latter. Moreover, the history of the Church proves, that in no way have the doctrines of the Gospel been so successfully and extensively corrupted, as by "philosophy falsely so called," or by unwarranted deductions from true science. And we live in a day, when, although the progress of real science is rapid, false science also prevails, and is found in precisely the positions to assail or corrupt Christianity. It is found in the great questions of creation, and in the department of *anthropology*. The infidelity of Emerson and Parker rests on false science; and the speculations of the New Divinity, and of some who are now greatly in advance of what has heretofore gone under this general name, are of the same character. The German Philosophy, the French Philosophy, Phrenology and Spiritualism are all of the same class. Verily, in such a day as this, the watchman on the walls of Zion has work enough to do to guard the people against the multiplied and multiplying forms of error.

In the fourth place, the study of human nature demands the constant attention of the Christian minister. It is on human nature he is to operate; and his success depends largely upon his knowing how so to apply to it the principles of the Gospel, as to arrest attention, to produce conviction, and to persuade to thorough reformation. We do not forget that the efficient agent in this work is the Holy Spirit; but we know as well, that God adapts means to ends, and then renders those means efficacious. We need to know what we can of human nature, as it came from the hand of God. We need to know it in its depravity and estrangement from God, in its convictions and awakenings, in the conflicts of its new life under the sanctifying power of the Holy Spirit, in its joys and griefs, in its hopes and fears, in the

mysterious influence of the body and its appetites over the mind, in the different temperaments and dispositions, &c., &c. This knowledge, the importance of which can scarcely be overestimated, must be gained partly from the Scriptures, partly from history, partly from personal experience, and partly from personal observation. Truly the study of *man* is a great study.

Is it not, then, true—that no other profession opens a range of thought and of investigation so extensive, so important, so inviting? And if, in other departments, men are found to progress through life; will not every faithful minister be constantly adding to his stock of useful knowledge? Whether he opens his Bible, or looks out on nature, or reads history or biography, or observes men in their varied relations, pursuits and situations, or looks into his own heart—from every quarter he can gather knowledge which will better qualify him for his great work. Can the minister of Christ live in such a world, with such a work resting on his conscience and heart, and with such means of improvement open to him, without making his “profiting” appear to all?

2. Spiritual life is a thing of progress; and if other Christians are expected to grow in grace, as well as in knowledge, much more is this to be expected of the minister of the Gospel. For he is required to be “an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” And if he be a growing Christian, his “profiting” will appear in his ministry, in several ways:

1st. His views of Divine truth will become clearer, and his preaching more spiritual. “The natural man receiveth not the things of the Spirit; for they are foolishness to him: neither can he know them; for they are spiritually discerned.” It is depravity that blinds the mind; and consequently one of the effects of growing sanctification is increasing illumination. Paul prayed for the Christians at Colosse, that they might “be filled with the knowledge of his will in all wisdom and spiritual understanding.” Substantially the same prayer does every faithful minister habitually offer for himself; and the answer to this prayer will enable him more and more to see and exhibit the truths of the Gospel in their true light. Divine teaching is essential to a successful ministry; and such teaching will uniformly insure such a ministry.

2d. Clearer views of Divine truth, the fruit of deeper piety, will uniformly produce a deeper and tenderer earnestness in the preaching of the Gospel. This David felt, when he prayed—“Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then

will I teach transgressors thy ways; and sinners shall be converted unto thee." With increasingly clear views of Divine truth, there is a growing perception of the evil and danger of sin, of the unspeakable value of eternal things, and the preciousness of Christ as a Savior. The increase of such views and feelings must more and more stir the soul of the man who feels himself called of God to lift up his voice like a trumpet in warning the impenitent; who hears God saying to him—"Comfort ye, comfort ye my people;" whose office requires him to "watch for souls as they that must give account."

There is an eloquence of words and sentences, of figures and flowers of rhetoric, an eloquence of imagination; but the truest and most effective eloquence is that in which the speaker struggles to give utterance to the views and feelings that fill and expand of his own heart. No minister thus impressed, and seeking, in the deep earnestness of his soul, to impress others, is likely to address an inattentive audience.

3rd. A minister thus growing will always have in his discourses something new to his people—new thoughts and new illustrations. The Bible is a wonderful book. No minister, however learned and godly, ever yet laid open all its rich treasures of truth before his people. And he who is himself constantly growing in knowledge, will not fail to throw his increased knowledge into his discourses. The minds of men are likely to be interested by new truths, or by new illustrations of truths already known, or by the freshness, earnestness and feeling with which a thinking and earnest mind presents every great subject.

There is no reason why, as age advances, the Christian minister should become less interesting as a preacher, at least until the infirmities of age are very decidedly felt. True, the ardor of youth must gradually pass away; but what is lost in this way may be more than made up in richness of thought, in depth of religious feeling, and in the more thorough knowledge of human nature. Dullness and sluggishness either of thought or delivery are not the necessary results of advancing years. Not a few ministers, because they have failed to study human nature, and how to address it, have fallen into a sort of *preaching tone*, which is most unnatural; whilst others, in the commencement of their sermons, speak so slowly and hesitatingly, or introduce their subjects with remarks so entirely *common-place*, as to lose the attention of most of their hearers. Let there be a Scriptural discourse, replete with fresh thoughts from the very first sentence to the end, delivered with the earnestness of one who fears God, and



intensely desires to edify Christians and save sinners; and then, whether the style be polished or plain, whether the delivery be graceful or otherwise, it will be heard with attention and with feeling.

But the progress which may and should be made, depends greatly, on the attention paid to Paul's direction to Timothy—"Give thyself wholly to them." True, ministers have unavoidably some cares of a secular nature. Especially is this true, in cases in which salaries are inadequate to the comfortable support of their families. A few suggestions on this point we venture to make.

1st. It is very seldom that a minister is justifiable in turning aside from the work to which God has called him, in order to provide for his family. If we preach that others should "walk by faith," let us illustrate our doctrine by our lives. Very generally, if we do not greatly err, the blessing of God has rested remarkably on the families of those of his servants, who have devoted themselves, with much self-denial, to the work to which he has called them. "*Jehovah Jireh.*"

2d. In cases in which something must be done to supplement the salary, let the employment selected lie, as much as possible, in the direction of the ministerial work. It is extremely difficult for any one to attend successfully to two wholly different kinds of business at the same time. *Teaching*, therefore, is to be preferred.

3d. Whatever else may be done, let the great work be constantly uppermost in the mind. Thus we not only retain our interest in the ministerial work, but draw from other pursuits knowledge that will aid us. A very successful minister, who had a small farm, many years ago, told us, that when he had determined to preach a sermon on Ezekiel's *wheel within a wheel*, he was considerably aided by being obliged to repair some machinery, having several wheels. He studied his sermon, whilst doing the work, and found in it illustrations of his subject. The teacher ought to be a careful student of human nature, and thus to be constantly gaining knowledge that will aid him in his work.

"The fields are white to the harvest, and the laborers are few." Multitudes of false teachers there are, who are both zealous and skillful in inculcating dangerous errors. In such a day, it is no light matter for any one called of God to the work of the ministry to lay aside that work, or to become rusty in it. In such a day, surely the exhortation of Paul comes to us with its full force—"Meditate on these things; give thyself wholly to them, that thy profiting may appear to all."

## RELIGIOUS MELANCHOLY.

Some months since, we published an article on *Religious Melancholy*, which excited a degree of interest that surprised us. It was copied into a number of papers; and brought us several requests to treat the subject somewhat more at length. We propose to offer some thoughts on the nature and different stages of melancholy; its causes, and the proper treatment of it. What we have to say, will be mainly in view of cases that have come under our own observation.

1. Melancholy, though its manifestations are chiefly mental, is evidently seated in the *nervous system*, whose centre is the brain. It is not confined to religious people; nor does it uniformly take a religious direction. Under its influence the thoughts centre upon whatever most interests the feelings; and a deep gloom rests upon all the prospects of the melancholy person. If he is a worldly man, he fancies that he is a bankrupt, and that he and his family are about to come to want. This opinion is adopted not only without reason, but against the best reasons; yet no amount of evidence will change it. If he is a Christian or disposed to be religious, he doubts his piety, then becomes convinced that he has been deceived, and gradually sinks into deep despair. In its ordinary course, this disease passes through several stages, sometimes more rapidly, sometimes more slowly. Let us notice these stages:

1st. The mildest form of melancholy is mere depression. The person is *low-spirited* without being able to assign any reason for his gloomy feelings. He feels disinclined to society, and desires to be alone. He feels incapable of any vigorous mental effort, and cannot even read with any pleasure. If he is a minister, and is obliged to be engaged in preparing a sermon, he finds it impossible to select a text. His mind will not take hold of any subject. He wearies himself in the vain effort to find some one text on which he can preach, and feels utterly discouraged. If he preaches, whilst in this state of mind, he regards his sermon as a failure, and thinks he has almost disgraced himself. He feels as if his usefulness were at an end, and thinks of resigning his pastoral charge; though others see no reason for his discouragement.

2d. In the second stage of melancholy, the evidences of piety are obscured, and the mind is distressed with painful doubts. The person affected, thus complains of hardness of heart, of destitution of feeling. He is utterly incapable of making the distinction between the affections and the emotions. Melancholy paralyses the latter; and the absence of any pleasurable emotions, together with distressing depression, is mistaken for hardness of heart. In this state, the mind is disposed constantly to dwell upon its own troubles; and the efforts made to awaken feeling, seem only to increase its hardness.

3d. The third stage of melancholy is that in which the conclusion is reached, that the heart is still unrenewed; and the afflicted person regards himself as having been either hypocritical or self-deceived. Then he becomes distressed, because he has so often approached the Lord's table, and eaten and drunken unworthily. He fancies that he has been a stumbling block to others, and has been a disgrace to the church. Still he strives to melt his hard heart into feeling; still he agonizes in prayer. He seeks light from ministers or experienced Christians, but finds no relief. He does not doubt the truth of a single promise in the Bible; but he cannot appropriate a single promise to himself. He is perfectly sure, that Jesus Christ is willing to save him, if only he could truly come to him. He does not murmur as if he were hardly dealt with, but writes bitter things against himself, and regards himself as the chief of sinners. The evidences of regeneration, when clearly stated, sometimes seem almost satisfactory; but immediately the person shows remarkable skill in showing, that they do not apply to him, and the terrible depression returns, and the darkness is greater than before. If, for example, you should say to him, that his anxiety to get rid of sin, and to be holy, is evidence that he is a child of God; he would reply, that these desires are purely selfish, arising from his fear of hell, and his desire to be saved.

4th. The fourth stage of melancholy is that of *despair*. The person not only believes himself unconverted, but regards himself as abandoned of God. Horrid thoughts rush into his mind; dreadful blasphemies are suggested; and distressing as they are, he feels as if he could scarcely refrain from uttering them. Such thoughts are considered by him as evidence conclusive, that he has sinned away his day of grace—that the Holy Spirit has taken his final departure from his soul, leaving him to a fearful looking for of judgment and fiery indignation. Soon he becomes convinced, that he has committed the unpardonable sin, and is forever lost. He had before ceased to pray for others; he now ceases to pray for himself—feels that it is not only

useless, but wicked for him to pray. He no longer asks others to pray for him, but ceases to use the means of grace; and the blackness of darkness seems to have settled upon his soul.

5th. The last stage of melancholy is that of positive derangement. The person thinks, he has committed some crime against the civil law, for which he is to be arrested; and he wishes to confess it. Or he feels tempted to commit suicide. He shrinks with horror from it, yet feels as if he could not help committing it. Something urges him to it almost irresistibly.

Through all these stages, except perhaps the first and second, the person cannot be induced to believe his troubles to be the result of physical causes. He does not believe, it is melancholy with which he is afflicted. No amount of evidence can satisfy him on this point, or if he be convinced, and derive a little consolation from this conviction, it lasts but a moment.

We do not mean to say, that all melancholy persons pass through all these stages of the disease. Large numbers never reach the worst stages; whilst some pass very rapidly to the depths of despair, others grow gradually worse, and many recover. This depends, of course, upon the cause or causes producing the trouble.

2. The *causes* of melancholy are sometimes exclusively mental, sometimes exclusively physical, sometimes both mental and physical. We have said, it is a disease of the nervous system; and it appears to result from a lack of the proper stimulus. It is of the nature of *exhaustion*; and hence it is often caused by long-continued mental exertion or excitement. In regard to the physical causes of melancholy, we remark—

1st. Any disease which seriously impairs the energy of the nervous system, may produce it. A number of years ago, we suffered for a length of time from dyspepsia; and during that period we were habitually depressed in spirit, often walking in spiritual darkness; oftener still almost incapable of investigating any subject satisfactorily. We found great difficulty in the selection of texts; our mind would take hold on no subject; and many a time we have entered the pulpit, to preach, when we would have been willing to pay any reasonable sum to some one to take our place. The presence of the congregation, and the growing interest in the discussion of the subject, afforded partial, sometimes complete relief. Often have we wondered at the interest expressed by pious persons in those discourses we had delivered with so little satisfaction to ourself. Depression of spirits, if we mistake not, very generally results from this disease; and as the disease often

becomes very aggravated, its effects upon the mind, particularly on its emotions, are correspondingly painful.

Some years ago, an eminent physician, on his dying bed, sent for us at a late hour of the night. He said to us—"I have been going on my way rejoicing for seventeen years; and now when I am about to leave the world, I am in darkness." His convictions of the truth were not all at weakened; he had no hope but in Christ, and desired no other. His *desires* were intensely strong; but his emotions were paralysed. He regarded himself as utterly destitute of feeling. When we had offered prayer with him, he said—"Notwithstanding the fervor of your prayers for me, you see, I am the same hardened wretch." He was suffering from disease of the brain; and he said, every nerve in his system was a source of distress. We said to him—"As a physician, you know the effects of this disease on the nervous system. This depression is simply physical." With some difficulty he admitted that it might be so, and derived some consolation; but it was extremely difficult for him to apply to himself the truth which he would readily have applied to a patient. Gradually he sunk into what is called *coma*, and thus expired.

Whilst we were the pastor of a church in a western city, a lady in connection with the church was taken sick, and lingered along for about twelve months, after which her health so far improved, that she was able to be up and about the house. In a little time, however, her mind, which has been in a happy state through the whole period of her sickness, became depressed. Rapidly she passed through the different stages of melancholy, till she committed suicide. At our last interview with her, she labored under the impression, that she had committed some crime for which she was to be arrested; and she insisted that she must go into court, and confess it. In this instance, disease was clearly the cause of the melancholy.

In probably a large majority of cases, the originating cause of melancholy, is *mental*. We will state several that have come under our own observation.

We knew a young lady, many years ago, who had been remarkably gay and thoughtless, who at her conversion was filled with joy. Her temperament was ardent, and her nervous system weak. Frequent attendance upon public services, much engaged in private devotions, she at length experienced a nervous exhaustion of which she was not aware, and which she did not understand. In such circumstances, it often happens, that nervous depression comes on very suddenly. It was so in her case. This depression, so decidedly interfering with the

delightful emotions she had experienced, was mistaken for the entire lack of religious feeling. She was greatly alarmed, and failing in all her efforts to revive either the joys she had experienced, or the pungent sorrow of repentance, she concluded that she had been under a delusion, and that she was yet in her sins, with the more aggravated guilt of having made a public profession of religion, and partaken of the Lord's supper. Every effort to feel rendered her only the more conscious of her destitution of feeling, and thus plunged her into deeper despair. This dreadful state of mind continued through perhaps ten days, until we became alarmed for her; when a happy illustration of the truth, as applicable to her case, brought very sudden relief.

Another young lady we knew about the same time, of ardent temperament, but of feeble nervous system, and subject to severe paroxysms of sick head-ache. She was not only a lady of fine intelligence, but well instructed in the Scriptures, and of devoted piety. As long as we knew her, she was subject, at times, to seasons of depression and melancholy, which filled her mind with painful doubts of her piety; but when the system recovered from its exhaustion, her mind resumed its wonted cheerfulness, and her doubts disappeared.

A third young lady we knew, who was thrown into a state of deep melancholy by a matrimonial disappointment. Her affections had been strongly fixed; and the shock of disappointment was too great. Her mind brooded over her misfortune, until the nervous system became diseased; and when she turned to religion (for she was truly pious) for comfort; she was alarmed to find herself wholly without evidence of piety. As in all such cases she imagined herself perfectly hardened; and finally concluded, that she had committed the unpardonable sin, and was forever lost. The devil, she said, appeared to her during the night, and taunted her, telling her all her efforts to escape from him were vain. As is very common, she seemed to lose sight of the original trouble, and to be wholly concerned respecting her religious state.

We knew a married lady who was thrown into a state of religious melancholy by the sudden and unexpected death of her husband. The shock was too great for her nervous system; and turning to religion for support, she found herself in perfect darkness.

We knew a man who was thrown into the same state, by his pecuniary losses. The intense anxiety of mind, whilst struggling to get through his embarrassments, and the distress he experienced on finding the hopelessness of his affairs, exhausted his nervous system, and pro-

duced that morbid state which shows itself in melancholy. The consequence was religious despair.

The cases we have known lead us to the conclusion—that melancholy often results from some disease which effects the nervous system; often from protracted mental exertion, or from continued excitement, even of a pleasant kind; often from anxiety or trouble, or from sudden calamity. Often there are both physical and mental causes co-operating to produce it, such as feeble health and trouble of mind. But even in those cases in which the original cause is purely mental, there is produced ultimately, if relief is not obtained, a diseased state of the body which in its turn becomes a cause. The two causes operating at the same time, each aggravating the other, hurry the mind rapidly through the different stages of melancholy, even to the lowest and most dreadful.

Reserving what we have to say of the treatment of melancholy for another number, we only further remark—

1st. That as all are liable to this trouble, and as great numbers actually suffer from it, in some of its stages, and are so for incapacitated for the duties or enjoyments of life; it is a matter of interest to all to understand how it may be prevented, and how it should be treated. It is the more important, because oftentimes melancholy persons are seriously injured by their friends who, from not understanding their condition and how to treat them, aggravate their trouble in their efforts to remove it.

2d. It is especially important that ministers of the Gospel understand this subject, both because they are particularly liable to melancholy, and because they are often called to instruct and comfort those who are thus suffering. Ministers are not exposed to melancholy, because there is anything gloomy in religion; for there is not; but because of their sedentary and other habits of which we propose to say something in our next number.

3d. The mysterious and intimate connection between the body and the mind, and the influence of the former on the latter in its religious views and labors, make it a religious duty, to take care, as far as possible, of the health of the body. Multitudes are to a large extent, disqualified for the duties of life, to say nothing of its enjoyments, by the manner in which they dress, by their diet, or by their other habits. The more wealthy classes of the community are the greatest sufferers from such causes. If suicide is a sin, on the same principle it is a sin needlessly to impair the health of the body; for thus not only is life shortened; but even while it lasts, its duties are not discharged as they should be.

## THE SLAVE-TRADE.

There are great questions both of faith and of morals, which we supposed were settled; but in this, it seems, we were mistaken. In this age of progress we are called to discuss over again the fundamental doctrines of religious belief, and the fundamental principles of morality—such as, whether there is a personal God; whether matter was created or has existed from eternity; whether man is a *creature* or a *development*; whether there are several human races, or but one; what are the relative rights and duties of the sexes, &c.

Amongst the questions which, as we supposed, were settled, not only amongst all christian men, but amongst all civilized people, is that of the lawfulness of the African slave-trade. It has so long been placed by moralists in the category of the worst forms of wickedness; it has so long been treated by the laws of the land as a crime to be visited with the highest penalty known to human law; that we had not supposed it possible, that any class of men in our country would venture to defend it. We were mistaken. Nothing, it seems, is yet settled in faith or in morals. In the North, men have risen up to denounce slaveholding, not only as sin *per se*, but as “the sum of all villainies.” To match them, men have risen up in the South, who not only deny that it is a sin, but that is an *evil*. They have gone even further, and declared it to be *the duty*—the moral and religious duty—of the South to re-open the African slave-trade. The following, from the *Savannah Morning News*, gives us the latest edition of the civil and the moral code of these ultra men:

Responsive to a call, published in the city papers, one of the largest and most attentive audiences ever assembled in St. Andrew's Hall, met on Thursday evening last, to listen to an address from Col. W. B. Gaulden, of Liberty County, on the subject of repealing all laws prohibiting the African slave-trade.

Daniel H. Stewart, Esq., called the meeting to order, and nominated the Hon. L. S. De Lyon as Chairman. He introduced Col. Gaulden to the meeting, who, on ascending the rostrum, entered at once upon the high Southern ground, which he has the honor of having been among the first, if not the very first man in the State, to occupy, on the *necessity for the revival of the African slave-trade*. From his known thorough investigation of this momentous question, we were prepared to hear *new* ideas from Col. Gaulden, in regard to it, but our expectations, though high, were more than realized by the incontestable arguments and facts adduced by him. He showed most conclusively that both the negro and Southern white man would be benefitted by the revival of the African slave-trade—the former in a moral, social and



religious aspect, and the latter in political and pecuniary advantages. He proved by syllogistic reasoning, the *outrages* which have been perpetrated upon the Southern people, by the acts of Congress upon the slave-trade; and clearly exhibited to his appreciative auditory, their entire *unconstitutionality*, as was evinced in the unanimous and enthusiastic adoption of the resolutions published below. Col. C. presented a *new* argument on the constitutional question, and one which has been overlooked by every writer who has written and every lawyer who has spoken on the subject, to wit: the Eighth Article of the amended Constitution of the United States expressly declares that "excessive bail shall not be required, *excessive fines* imposed, nor *cruel and unusual punishments* inflicted." The law of 1820, declaring the slave-trade *piracy*, and annexing the punishment of death, is admitted, even by the supporters of the law, to affix a "a cruel and unusual punishment." Therefore it is in direct conflict with the Eighth Article of the Constitution above referred to, and consequently is *unconstitutional* and void.

Col. Gauldin offered the following resolutions, which were adopted unanimously, viz:

*Resolved*, As the sense of this meeting, that African slavery is morally and legally right; that it has been a blessing to both races; that on the score of religion, morality and interest, it is the duty of the Southern people to import as many slaves direct from Africa as convenient.

*Resolved*, That we deem the laws of Georgia prohibiting the trade, inexpedient, and in direct conflict with the most vital interests of the people, and believe they ought to be repealed.

*Resolved*, In the opinion of this meeting, the laws of the General Government prohibiting the importation of slaves from Africa are all unconstitutional and void, and of no effect, except as a foul blot on the most-cherished institutions of the South, and that they ought to be repealed by immediate legislation.

We have never doubted, that there are many men in our country, who have no moral principles that would prevent them from engaging in any business by which money can be realized, no matter at what expense and suffering to others. But firmly as we are convinced of the depravity of human nature, and much as we have been compelled to see of its power to pervert the judgment; we find it extremely difficult to believe any man sincere, who, in this day and in this country, undertakes to defend the most cruel and horrid of all practices, a morally right; still more difficult is it to admit the sincerity of those who outrage all morals and all humanity by asserting it to be a moral and religious duty to send ships to Africa to encourage war and bloodshed, in order to make merchandize of human beings, and to tear them away from everything dear to them, to make slaves of them and their children in this country!

As often as we have thought of making an argument against the detestable doctrine, we have felt that to admit that it requires refutation, is an insult to the people of this country. Let it be admitted, that the slaves in the South are in a better condition moral and religious, than the heathen tribes of Africa; will any man pretend, that God has authorized Christians to resort to such means as the African slave-trade to improve the condition of pagans? And why

should the principle not be applied to other pagan nations, as well as to the Africans? No doubt, the Chinese, Japanese, and other heathen nations might be improved in this way. Nay—it would not be very difficult to find hundreds of men in our own country, who would be improved by being placed under the control of good men. Shall we not enslave them?

But we will not discuss such a question. We do not believe, that the people of the South are going to be converted to this inhuman doctrine. We were gratified to see an able article in the *Southern Presbyterian Review* in condemnation of the proposition, when first made, to re-open the slave-trade; and we hope and believe, that the whole influence of Presbyterians in the South will be brought to bear against it. Extremes beget each other. We have uniformly opposed the doctrines of Abolitionism, because, false in themselves, their tendency was to cripple the influence of the true friends of the slaves, and to produce precisely the results we now see. If a family or community could be found, all or most of whom had *wens* on their necks; and if they should be assailed for years, as not only deformed, but as sinners for having such necks; they would, in the end, undertake to prove *wens* not only an ornament, but a virtue. Such is poor human nature. We are alike opposed to converting the evils of society into *sins* or into *virtues*. We hope, our Southern brethren will show themselves as much opposed to the inhuman doctrines of the above resolutions, as to the infidel fanaticism of Garrison and his co-laborers; for the former are quite as bad as the latter.

There is a more cheering view of the subject. Extreme doctrines often have the effect to destroy their own influence, and to counteract the growing tendency in the wrong direction. The fanaticism and violence of many Northern Abolitionists have done more than a thousand arguments to satisfy good men of their falsity. And such resolutions as those adopted at Savannah, will do more than arguments could, to engage good men in the South to sustain the laws against the slave-trade.

It is not only true, that extremes beget each other; but it is true, that often *extremes meet*. The ultra Abolitionists of the North have labored, and are laboring to overthrow our Civil Union. Extreme pro-slavery men at the South, we do not doubt, aim at the same thing. Most certainly such is the direct tendency of their course. They cannot, they do not, expect to induce the free States to consent to the re-opening of the slave-trade. To accomplish their own ends, they would bring ruin upon the country. With equal firmness and

with equal zeal we oppose, and will oppose, both these ultraisms. Equally false, they are equally ruinous to the interests of religion, of the country and of the Africans.

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For the Presbyterian Expositor.

### THE ENDOWMENT OF OUR SEMINARY.

WHO WILL FOUND THE LIBRARY? WHO A PERPETUAL SCHOLARSHIP?

Has not the time come to do the great work which God has given us to do, *not after the manner of this world*, but as Christian stewards? There can be no manner of doubt, that the time will come, when Christians will give of their substance after the manner, and in the spirit of our Lord's direction—"Let not thy left hand know what thy right hand doeth." Has not the time fully come, when Christians to whom God has given wealth, should be THEIR OWN EXECUTORS? Has not all experience demonstrated the folly of deferring to do, what gratitude, love, privilege, conscience, all prompted us to do in this day of wonders for our Savior's cause, until we are laid in the grave and are forgotten? Did you, my Brother, ever pause to consider this great matter? Do you, this day a living Christian—a child of God—not see and *know* that He is *to-day* opening the wide world to the introduction of the soul-stirring, eternal life-giving story of the cross, and that his Church is not ready? Your days and mine are numbered. I ask you to number them, "and apply your heart diligently unto wisdom." Do you propose to give, to devise by will upon a dying bed, to aid in some good work? What warrant have you, my Brother, to suppose, that God will accept *such* an offering at your hand in *such* hour? God loves the cheerful giver—cheerful in heart—cheerful in smile—"the living, the living! shall praise him." Precious in his sight is a cheerful liberal heart. No where in his precious word can you find the least warrant to authorize you to leave your property for his service, after your body has seen corruption; everywhere within its sacred pages you meet with melting assurances, and the most precious promises, that he will accept and bless you, if you will be your *own living Executor*.

Among the significant movements of the age, *the inauguration of instrumentalities*, by which our Lord is manifestly about to work, he has in ways that we little anticipated when we went to that ever memorable gathering of the wise and of the good at Indianapolis, perfected in a single hour, an organization, which without his immediate presence, and most manifest direction, we could not have accomplished. Did not we all see during that hour, that the wisdom and planning of man was foolishness? Was there not then and there, an almost universal, quiet, calm consciousness, that our blessed Lord was at the helm? and when we all willingly recognized this, were we not joyfully and "immediately at the land. (John 17: 21). "Lord increase our faith." And now that the Corner-Stone of this great spiritual building is laid, as we believe and trust by the Master himself, who will see his hand, and hear his call, and with gushing heart bring the polished stones of grateful free-will offerings, towards its completion? Who will found the Library? Who give from the abundance God has given them, toward the erection of suitable buildings? This is but one part of the Presbyterian work. This year, this very year of grace, more should be done, than in any two or three before, to place all our Boards upon a working footing, in some degree commensurate with the "land to be possessed." Let but one in ten of the wealthy members of our Church, who are purposing to do this or that noble work with their money *after* they are dead, but resolve to legally do this act *to-day*; to begin *to-day to be the Executors of their own Wills*, and pay the dear Redeemer *the interest* semi-annually, on what in heart and in love, they propose to consecrate by will to him, and greater things than anything I have or can present, would dawn upon our beloved Church, this very year. I have not words with which to express the solemnity, interest and importance, with which this subject presses on my spirit. All Europe is pouring in her infidel population upon our favored country. Our great enemy is drilling them for his service, in every city, against our Lord and against his Church. The power of that Church is ample for the great emergency, but I forbear. Christian Brother, your life is short. Your wealth, it may be great. You have "entangled yourself with the affairs of this life." Your bed is, peradventure one of unrest. Begin a new life. Covenant *to-day*, to do for the man of sorrows, what if you knew your life were to end as suddenly as did the beloved Charles, you would do with your property. Use the principal while living, but give to God the interest. "*Be your own Executor.*" You will sleep better—enjoy more of life—live longer—sow, reap and be joyful in *the fruits of*

your labor. The light of your example will shine brightly; others will do likewise. A new era is dawning on this sin cursed world; be among the first to inaugurate it.

While the writer confesses that *the* great instrumentality which mainly, and for years, has occupied his own mind, has been the founding of the North-Western Theological Seminary, he would not turn the heart of one from any cherished scheme of enterprise, God may have put it into that heart to devise. The sum of all I would say, as a dying man, is—"We are not our own"—we are the *purchased* possession—souls, bodies, property, time, talents—of another. When the price was paid, and the seal put to the contract, and that last word *finished* was uttered, we know what followed. And shall we withhold *the least valuable* of all these items, *our property* from his service, in such a day as this? God forbid! Let us rather in full view of that scene, and of these words—"Whatsoever thy hand findeth to do, do it with thy might"—begin "*to-day*, if we will hear his voice," and *be our own Executors*.

Z.

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## THE ASSEMBLY AND COLONIZATION.

Near the close of the sessions of the last General Assembly, at Indianapolis, a short paper, embracing one or two resolutions in favor of the Colonization cause, was offered. This paper was referred to the Committee on Bills and Overtures, of which we were the chairman. The report of the Committee, after some debate, was laid on the table. This occurred after we had left the Assembly, so that we did not hear the discussion. The disposition made of this subject seems to have awakened some feeling. It was unfortunate that a paper on such a subject, evidently prepared in haste, should have been brought forward at so late a period in the sessions of the Assembly, when the members were impatient to adjourn to enter upon the consideration of any new business. The papers adopted by our General Assemblies from year to year on important subjects, have been prepared with care; and this fact constitutes a main reason of the great moral weight of such documents. It has been common, when important matters have been introduced late in the sessions, for the Assembly to avoid expressing

any opinion by laying them on the table. The action taken on the Colonization paper, therefore, is no indication of the views of the Assembly on the subject.

The history of the Colonization cause exhibits some singular facts. In the first place, it originated with slaveholders; and this fact was mentioned with interest by the Assembly of 1818, on their recommendation of their American Colonization Society. For some time, the enterprise seemed to call forth little or no opposition from any quarter. Dr. A. Alexander remarks—"When it was first proposed to plant a colony of free colored people on the coast of Africa, with their own consent, no one seemed to dream of any objection, unless it should come from a certain class of slaveholders." But in the year 1832 the celebrated Lloyd Garrison made a bold attack upon it, in a book entitled "Garrison's Thoughts on African Colonization." This was the origin of modern Abolitionism. Of those who agreed with Garrison, Dr. Alexander says—"The fiercest wrath of this party was directed against the Colonization Society, as the abettors of slavery; and as holding out to the slaveholder a soothing plaster to his conscience, by which he was kept in peace, while living in the practice of this crying sin; and as satisfying the moderate friends of emancipation, by presenting to them a delusive prospect of indirectly promoting the abolition of slavery, whilst, in fact, they were doing more to rivet the chains of the slaves, than all other persons." And so exceedingly zealous was Garrison against Colonization, that he followed Mr. Cresson to England to counteract his influence in favor of it.

Gerrit Smith was one of the early and efficient friends of the Colonization Society, and at one time proposed a plan for raising \$100,000 for it; but under the peculiar illumination of Abolitionism he abandoned and denounced it; since which time he has abandoned the Gospel also. Until very recently the opposition of Abolitionists to the Colonization cause has continued.

It is somewhat remarkable, that of late quite a change has been taking place; and now some who directly or indirectly opposed Colonization, are becoming so much its friends, that they manifest considerable sensitiveness at anything like a passing it by on the part of the General Assembly. In preceding years, advocacy of Colonization was proof of pro-slavery tendencies; now opposition to Colonization is proof of the same thing. Having been, all our life, a Colonizationist, we have observed with pleasure this change. Colonization is a practicable thing, and is, therefore, infinitely better than mere declamation; and it is common ground on which the friends of the Africans can meet

and a common work on which they can co-operate. True, the Colonization Society does not propose to effect the emancipation of any part of the slaves in our country; but it does propose to place those who are free in a country where they can enjoy all the advantages of freedom; and it does afford to those who desire to emancipate their slaves the means of doing it by removing them to Africa. And both of these results commend the Society to the patronage of the true philanthropist.

True, the Colonization Society does not directly propose to evangelize Africa, or any part of it; but it does directly operate against the abominable slave-trade, and is, on this account, worthy of zealous support. Moreover, it does open the way for the spread of the Gospel in Africa, and is, therefore, still more worthy of the support of Christians. We do believe, that the Republic of Liberia will accomplish great things for Africa. We do regard its present position and prospects as, in part, the unfolding of the purposes of God in permitting the existence of African slavery in our country. At the same time, we are constrained to adopt the language of the late Dr. Alexander. "But the providence of God, in that remarkable dispensation, by which several millions of the descendants of Africa are found in America, is but partially developed as yet. The signs of the times at present indicate that there is still something more important hidden in the counsels of Heaven, in regard to this people, than anything which has yet been developed." It is the part of true wisdom to do what we can, and wait the developments of Divine Providence. We can send to Africa those free colored people, who are disposed to go; and thus we can accomplish several most important objects. And we can preach the Gospel to masters and slaves, that both may be prepared to fall in with the leadings of Divine Providence hereafter. We are happy still further to adopt the language of Dr. Alexander on this subject: "It may confidently be hoped, that the sons of Africa, now resident in America, will be the honored instruments of spreading the light of the Gospel through the benighted nations of a whole continent. There is something truly animating and sublime in the idea, that the descendants of those brought here in fetters and manacles, shall, not only as free men, but as Christians, carry back to their father-land the Bible, and the various arts and institutions of the civilized world. The dawn of a glorious day for Africa has already appeared." We shall greatly rejoice, if the multitudes of Christians in this land, who have been alienated from the Colonization cause by the misrepresentation of its opposers, shall soon be found actively sustaining it in its noble work.

We are aware, that some good men, who have never opposed the Colonization cause, have less confidence in the happy results to flow from it, than we have. Still all the facts with which we are acquainted, confirm our convictions on this subject. We see no evil that can result from it; and we see that great good has been accomplished, and we feel confident that far greater good is likely soon to be accomplished.

The question raised by Dr. Thornwell respecting the limits within which the Church of Christ, in her organized capacity, should confine her action, is one of very great importance, and ought to be carefully and thoroughly discussed. This question was not first raised by him in connection with Colonization, but in connection with a proposition to recommend the Presbyterian Historical Society. If we understand him, his doctrine is—that the commission given the Church by her Divine Head, confines her to the preaching of the Gospel, embracing whatever is necessary to the most effectual accomplishment of this work. Of course, the raising of funds to support her missionaries, and whatever else is necessary to the proper accomplishment of her work, is included in her commission; but beyond this she cannot safely go. In a word, the Church is commissioned to convert men to Christ, and fully instruct them in the truths of the Gospel; and then they, as enlightened Christians and as good citizens, are to be left to exercise their own judgment in regard to the various objects, secular, philanthropic, &c.—which may present themselves. If we rightly remember, Dr. Thornwell, several years ago, advocated this doctrine at length, in connection with the question, whether it belongs to the Church or to the State to found and manage literary institutions.

In connection with the well-being of society, there is a work which belongs properly to the State; there is a work which belongs properly to the Church; and there is a work which must be left to the judgment and conscience of individual Christians. The existence of these three departments is universally admitted; but the lines which divide them have not been distinctly drawn. Much evil would be avoided, and much good accomplished, if the proper limits of these three departments could be understood. The Church, in ages past, has encroached upon the State and upon individual liberty; and the State has fully retaliated. In our own country, it is extensively believed, that many ministers of the Gospel and ecclesiastical bodies have traveled out of the record—have gone entirely beyond the work assigned them in their commission. Moreover, much division and heart-burning have resulted in years past, in our own Church, from attempts to secure ecclesiastical action in favor of voluntary societies.



The doctrine held by Dr. Thornwell, which he thinks he finds both in the Bible and in our Confession, is—that in regard to the Colonization Society, for example, which is purely secular, not professing to aim directly or indirectly at the conversion of men or the spirit of the Gospel, the Church, *as such*, should take no action, but leave it to her members as individual Christians, as philanthropists, as citizens to patronize or not patronize it, as to them may seem best. The principle is correct, beyond a question; but it is easy to extend it too far. And it ought not to be carried out as far as Dr. Thornwell carries it, without careful and thorough examination. Unfortunately the present day is not favorable to the thorough investigation of great moral and religious principles. Men are so much excited, that they leap to conclusions almost without examination, and are disposed to censure or denounce all who lag behind or venture to differ.

We do not propose now to discuss this question. We have made these remarks to show, that the doctrine advocated by Dr. Thornwell has no reference to the question of slavery in any of its phases, more than to a hundred other subjects, and that for years he has applied it to subjects of a totally different character. For ourself, we have been and now are a warm friend of the Colonization cause. We have advocated it claims publicly for more than a quarter of a century; and in every proper way, we are ready now to promote the cause. We care nothing for resolutions of Presbyteries, Synods or General Assemblies on this subject. Such resolutions may have been expedient and desirable, when the enterprize was new, and its character not generally understood; but every intelligent man has formed his own opinion in regard to it; and no one would be influenced or changed by any resolutions of any ecclesiastical body.

Meanwhile, should the Abolitionists and those who have leaned in that direction, become the active friends of Colonization; we shall rejoice, and shall be most happy to meet them on this common ground. Let us cease to agitate about abstractions, and go to work at things tangible and practicable; and great good will result.

For the Presbyterian Expositor.

## THE TEMPLE.

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It is said of the old Jewish Temple, that it rose in all its beautiful proportions without the sound of hammer. Stone after stone was fitted together, till that glorious structure grew to completion, and stood forth the admiration of the world. So it seems to me is the progress and completion of that spiritual temple, erected within the heart of every true believer, and there are several striking points of analogy between them.

The foundations of the ancient Jewish Temple were laid broad, and strong, and deep; while the temple itself was famed for its strength as well as beauty.

It was designed to withstand the ravages of time, and did endure for many generations. So it is with the spiritual temple erected in the heart of the believer. The foundations are laid strong, and broad, and deep; for they are the foundations of the Prophets and the Apostles—"Christ Jesus being the chief corner-stone." The superstructure is as glorious as the foundations are strong, and that beautiful temple will be perfect in all its parts, when the Christian is called to take his departure from the world. But again, as the temple was built without sound of hammer, so the work of grace proceeds in the heart of the believer; indeed so silent is the work that the subject of Divine grace often knows not the time when the corner-stone is laid in his heart; but the work is progressing silently, yet effectually, and will continue till he is builded up perfect in Christ Jesus. But as God was pleased to manifest himself in a peculiar manner, by his majesty, and power, and love, in the ancient Jewish Temple, so does he reveal himself even more effectually by his presence in the heart of the believer—for grace lays the foundation—grace adds the superstructure. God is visible in the progress and completion of the great work, and dwells in the house which his own hands have builded.

But there is one sense in which the visible temple differs from the invisible—the one was designed to be enduring, and it did last for many generations. But a time came when it was totally overthrown, and "not one stone was left upon another." Not so will it be with the temple of the believer. Not one stone will be marred or lose its

lustre, but that beautiful temple will grow brighter and brighter throughout the ages of eternity. God grant that grace may have laid the foundations of that scriptural edifice in each of our hearts, and may our bodies truly be temples of the Holy Ghost. B.

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## WONDERFUL REVIVAL IN IRELAND.

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It is always instructive, as it is deeply interesting to the Christian to read the history of God's dealings with men; but there are occasions when he seems to depart from his ordinary modes of working, when an extraordinary Divine influence throws human instrumentality into the shade, that God may have all the glory. The very remarkable revival in progress in Ireland is of this character. We copy from the *New York Observer* the following account of it:

### THE REVIVAL AT AHOGHILL.

The Lord has been pleased to visit a large portion of our bounds with the genial showers of a gracious revival. Our churches have experienced an awakening the most cheering in its character and holy in its fruits. Shortly after the beginning of the present year, the Lord was pleased to convert a family near Ahoghill, and to bless them in a large degree for promoting the conversion of others.

An extraordinary interest began to be awakened; prayer-meetings multiplied—crowds flocked to these refreshing streams—nor ordinary houses were able to accommodate the eager multitudes that assembled to hear the burning prayers, and to listen to the plain but heart-stirring addresses of the converted brethren, and those ministers and laymen whose hearts the Lord moved to engage in this important work. The open field or the public wayside, even in the cold evenings of spring, were the scenes of deeply interesting meetings, over which angels hovered with joy. The prayer-meetings held in the First and Second Presbyterian Churches were crowded to excess, although held on the same evening, and at the same hour. For several miles around, multitudes flocked to these meetings for prayer and exhortation. Our lay brethren from Connor, at the first, gave, and continue from time to time still to give, a powerful impetus to the good work. Never, in these localities, was there such a time of secret and public prayer. In all directions prayer-meetings have sprung up, and that without number. They are conducted in a manner of deepest solemnity, and with a burning earnestness for the outpouring of the Holy Ghost, and for the conversions of souls. These meetings have been signally honored of the Lord. The Spirit has descended in power. Through the instrumentality of the Word, and prayer, convictions—often the most powerful—even to the convulsing of the whole frame, the trembling of every joint, intense burning of heart and complete prostration of strength—have been produced. The arrow of conviction pierces the conscience, the heart swells nigh to bursting, a heavy and intolerable burden presses down the spirit, and the burden-burning

heart, unable to contain any longer, bursts forth in the piercing cry of distress, saying "Lord Jesus, have mercy on my sinful soul." This is alike the experience of the old and the young—of the strong man and the delicate woman.

Under such convictions, the heart finds relief in pouring out its cries and tears before the Lord. These convictions are followed by hours of kneeling before the Lord, crying, confessing sin, begging for mercy, and beseeching the Lord to come to the heart. This is done in tones of deepest sincerity, and in utterance of the most impassioned earnestness. It may be days or weeks, or even months, with convictions returning more or less powerful in the constant exercise of prayer and reading of the word, ere a calm and settled peace in believing is enjoyed. There does not appear to be any fanaticism manifested, any heresy broached, any self-righteousness exhibited, or any sectarianism shown. A few interesting cases of the conviction and conversion of Roman Catholics have occurred. It is worthy of note that, under the light and power, of this movement, they love the Bible, pore over its sacred pages, pray through the prevailing name of Jesus alone, place reliance on Christ only for their salvation, and in the exercise of their civil and religious liberty, join the worship of a purer Church. The whole intellectual and moral being is powerfully stirred. Under the awakening of the dormant mind, stirring up of the slumbering conscience, and the powerful movement of the nervous system, the imagination is often called into lively activity in picturing out solemn scenes of the future, and in hearing words of warning and of counsel. Such sights and sounds are easily accounted for, while they are often sanctified in producing saving expressions. Two great truths take full possession of the mind, namely—man is a sinner, under judgment, unto condemnation; and Jesus is the Almighty Savior to deliver, and faith in him the way of obtaining that deliverance. Convictions have taken place on a large scale, and conversions have followed. Many—even hundreds—are giving the most pleasing evidences of being in Christ. Of drunkards, blasphemers, card-players, Sabbath-breakers, neglecters of ordinances, and the wicked in general, it may be truly said, "They are in Christ new creatures." With them old things are passed away, and all things are become new. This is not an appearance put on, but, as far as yet known, a deep and abiding reality. Sin—besetting sin—is crucified.

One man, proverbial for cursing and blasphemy, now declares that he never feels the slightest temptation to return to his former sin. Another, notorious for his love of strong drink, now says he shudders at the sign of a public house. The love of a third for playing cards is now transferred to his Bible. Obscene songs have given place to the songs of Zion, scenes of revelry are exchanged for scenes of prayer and praise, and the reading of the Word. Wild, wicked and godless characters, whom no human power could re-model, are now to be seen sitting at the feet of Jesus, clothed and in their right mind. They are walking with Christ, caring for the one thing needful, and living for the noblest object of life—the glory of God. This is the case, not in solitary instances, but in hundreds—not merely with the young, just initiated in a course of sin, but with the old, confirmed in their sinful habits. Public and prevailing sins have got a powerful check. In those favored districts, where this blessed work has taken deepest root, and its transforming influence has been widely felt, drunkenness and Sabbath breaking, and blasphemy, and profane language, and negligence of the great salvation, have been all but annihilated. The tone of public morals is enlightened, sanctified, and elevated. The things of God are the subjects of daily, habitual converse. Groups may be seen around our churches, or at the corners of our streets, with their Bibles in their hands, seeking for the meaning of some portion of the Divine Word. Singing of Psalms may be heard in all directions. In many localities, profane songs or idle amusements cannot be endured. While attending the largest prayer-meetings of assembled thousands, and retiring from them at whatever hour,

there is no levity, no improprieties, but an all-pervading seriousness, to be witnessed. On this revival work, so far as it has yet developed itself, there is written, "Holiness to the Lord." Even upon that portion of the public who make no claim to be religious, a deep solemnizing influence has been exercised. Many of them are thoughtful and inquiring, attending the prayer-meetings, with evident interest, and, it is to be hoped, with profit. But among the awakened and converted other delightful fruits are growing up with rapidity to maturity. Prayer has received a powerful stimulus—not only secret, but family and public prayer is one of those heavenly fruits. It is truly astonishing the liberty that many—very many—both male and female, have got in public prayer. It is most refreshing to hear the holy, earnest, edifying prayers which many babes in Christ are now offering at the family altar and at the public prayer-meeting. It is nothing uncommon to hear the voice of prayer wafted on the wings of the wind from the adjoining fields.

In a class of young communicants preparing to go up for the first time to the table of the Lord, it is intensely delightful to hear one after another, when called on as the mouth-piece of the rest, supplicating in words that burn, the grace of preparation from the mercy-seat. At the conclusion of a public prayer-meeting, on a Saturday evening, in his district, a blind boy, taught in the Belfast Institution for the Deaf and Dumb and the Blind, whose heart was stirred, could not let the meeting separate without calling attention to the circumstances of the congregation, of which he is an honored member, having in view, on the following day, the solemn dispensation of the Lord's Supper among them; and he offered up the earnest prayer of faith, in which many joined on their behalf, that the Holy Spirit might descend upon them, and that the communion might be a season of gracious revival. The Bible is studied, and prized, and loved more than it ever was before. It is felt to be "more precious than gold, yea, than much fine gold, and to be sweeter than honey, yea, than the honey that droppeth from the comb." Several that were lying out, from various excuses, from the ordinances of a preached gospel, have been moved to the house of God, in whatever attire they could command, though they were poor; while others have been stirred to obtain decent clothes, who are now to be seen reverently worshipping in the house of God, where they had not been for years before. Many, too, have been moved to keep the feast of the Lord's Supper, in obedience to the dying command of the Lord. Our congregations never had such an appearance before, of hearty, earnest worshippers. Love to Jesus is another of the precious fruits of this revival. This is expressed in tones and words that cannot be mistaken; nor is there any reason to doubt its reality. The Lord is filling the thoughts and enthroned in the affections of the converted as "the chiefest among ten thousand and altogether lovely." Love to the brethren is a very prominent feature of the new and divine life that is awakened; they love one another fervently. Their desire is to visit friends and relatives, talk with them on the concerns of their souls, and exhort them to fly from the wrath to come. With great earnestness they plead with them to seek Jesus, and that now, without a moment's delay, while He is waiting to be gracious. Of this it may be said, "Being made free from sin, and become servants to God, they have their fruit unto holiness, and the end everlasting life;" nor are the fruits of this revival to be confined to the convicted and converted. There are thousands of the surrounding Christian population who are revived and refreshed as the parched corn, in the long drought of summer, after the descending of the cooling and invigorating shower. There is a quickening to duty, to spirituality, in communion with God, which is manifest and delightful. Never, in this locality, were there such holy, and importunate, and believing prayer offered up by members, in the name of the holy child Jesus, for the outpouring of the Holy Ghost.

This gracious revival has extended from the parish of Connor to that of Ahoghill: then to Portglanone, and round by Tully, Largey, Grange, Straill.

Slatt, Galgorm, Park, Killalers, Cloughwater. Clough, and Raskarkin; nor is it yet showing any symptoms of decline—on the contrary, it is moving on with amazing power. Every day, and almost every hour, is bringing tidings of conviction. The interest is more and more awakening and extending.

The means by which this blessed work is carried on are in no way extraordinary. Prayer and praise, the reading of the word, and plain, pointed, solemn, and earnest appeals to the conscience and the heart, with the Holy Ghost sent down from heaven, are the means that are resorted to. These are within the reach of every congregation and every religious community.

As to the human agency by which this revival has been begun, and continues to be extended, it is not through the ministers of the churches alone, or even chiefly. The earnest and faithful preaching of the word may have been the preparation in some degree; but the chief and honored agents in the work are the converted themselves. Not, indeed, schooled in human learning, but taught of God, very many of them have gifts of utterance, in prayer and in exhortation that are powerful instruments for good. Speaking from what they feel they have great power in awakening slumbering souls. This humble agency can be multiplied to any extent, and in any locality. Their honor and success lies in this, that they are fellow-workers with God. Some are mocking still, and throwing a cold and withering indifference upon the revival, from whom better things might have been expected; and others are ascribing it to the agency of Satan, transformed into an angel of light. Let them beware. Let them stand in awe and sin not, lest unhappily for themselves, they be found to fight even against God. We pretend not to understand or to explain all the bodily effects by which this revival is accompanied. There are mysteries connected with it which are incomprehensible. Still, we cannot believe that it is the result of mere human sympathy, or the effect of bodily disease, or the result of Satanic agency. In the awakening of slumbering souls—their agonizing cry for mercy—in their repentance and forsaking of beloved sins—their acceptance of Christ—their admission of Him to sit enthroned on the the highest and best seat of their affections—in their love to Jesus—their earnest, believing prayer—their entrance on newness of being, and their persevering endeavors to win sinners to the Savior—we see the grace of God and are glad.

It is truly a time of refreshing from the presence of the Lord. Never were our hearts so glad, and our hands so strengthened in the service of God. Oh! may the Lord prolong the gracious season—may he extend it to all our churches, all our localities, and our families. May ours be the wrestling power of Jacob, that will constrain the Lord to abide with us still, and will not let him go until He bless us more and more. May the Lord not only give us the drops, but the showers and floods promised. The Lord says: "I will pour water upon him that is thirsty, and floods on the dry ground. I will pour out my Spirit on thy seed, and my blessing on thy offspring." And we say—Remember thy Word, on which Thou hast caused me to place my hope.

For the Presbyterian *Expositor*.

## REMINISCENCES OF MISSIONARY BEGINNINGS.

### "SYSTEMATIC JUVENILE BENEVOLENCE"—THE ACTION OF THE GENERAL ASSEMBLY.

Two or three considerations, Mr. Editor, induced the writer to place at your disposal the following letter.

It was his privilege at the recent meeting of the Assembly at Indianapolis, to relate some of the facts here detailed. He has been repeatedly solicited to write out his wholly unpremeditated remarks, and but that what he did say, has in all our Western papers been so bunglingly reported, he would decline doing so.

The facts possess interest. *They belong to the History of Missions.* Their publication will bring to the remembrance of some who "saw that day and were glad," the fact, that *as children*, they had much to do with it. Besides, since this letter was written, our own General Assembly have taken action, and by a unanimous vote authorized our Board of Publication to issue all necessary Blanks to interest and direct in all our Sunday Schools, the important work of "*Systematic Juvenile Benevolence.*"

That they may be divinely directed, and the result of of their labors be speedily witnessed all over our beloved Church, is the prayer of many. "We are on the eve of great events." The "babes and sucklings" of the Presbyterian Church, her children in the Sunday School, *have much to do with them.*

MANTINO, Ill., Feb. 10th, 1859.

J. D. T——, Esq.,

MY DEAR SIR:—I am at this place, on a visit to a beloved daughter, who is quite sick. An hour or two of leisure I have while my sons have gone to the woods, and my daughters are busy in household affairs. I propose to devote them in writing to you. First, to thank you heartily for your very grateful notice of our beloved Pastor's labors among you, but mainly to call your special attention to a subject, which has, for a series of years, occupied a very prominent place

in my meditation and plans. I ask His blessing, that in my simple narration, my pen may be guided in such a way as that He may be honored, and others through your instrumentality, may be led to give *the great subject of systematically training the children of our Church, to love our Boards, and our Church's great Commission to "Preach the Gospel to every creature," the prominence it deserves in all our thoughts and plans.*

Let us before we examine the present, or plan for the future, look for a few moments at the past. Well do I remember the *inauguration* of the great missionary work, and greatly do I rejoice, that my beloved and honored father occupied so prominent a position in that humble beginning. "Behold! how great a matter a little fire kindleth."

It may not be uninteresting to you, to hear something from an "eye witness" of those days of "small things," but "great faith."

I remember of much talk, and much prayer in my father's family about "the condition of the heathen." I remember my father leaving home to attend that meeting of the General Association of ministers at Old Bradford, where Mills and his associates offered themselves to the land for the missionary work; and I remember his return. I remember the first missionary sermon under the Board, and well do I remember the first missionary contribution day, and the first money and "things" given to the "New Society." Of these things, in a few words as may be, I will tell you, for we are not properly fitted for *present work*—armed for *present* conflicts—if we do not remember all the way in which the Lord our God has led us, lo! these fifty years." At the close of that meeting of the Association of Massachusetts, where, after much consultation and prayer, no definite plan of action had been reached, all those under-shepherds separated to return to their respective flocks. Who are those two riding together through the woods of Dedham?—both in the prime of life—men of giant frames and godly minds—Worcester and Spring. (*The two Samuels of the American Board, I Samuel, 3, 4.*)

How "their hearts burn within them" as they ride by the way, and talk of him whom, though invisible, they see. What joys fills their bosoms as by his spirit they are led to turn into the deep shades of the woods. Once more in a "temple not made with hands," these stalworth men of God go down on their knees, and cry out in agony of spirit, "Lord *what wilt thou have us to do?*"

Was there not then, as they prayed, a "sound of a going in the tops of the trees?" Yes! before they called, He has answered. Was not the spirit of wisdom "caused to fly swiftly?" Surely He



came, and gave them their commission. As they rose from their knees, the *measures* to be taken were no longer of a doubtful character. With shining faces and gladdened hearts, they returned to the road, and turned their horse's head towards Boston. A little meeting was called in the back room of Dr. Morse's dwelling, at Charlestown, the American Board of Commissioners was formed; a prudential committee chosen—my honored parent chosen President, the beloved Evarts the first Secretary. Monday came, and my father returned. His first greeting to my mother was to tell the glad story. The Sabbath following I can never forget. I was a little fellow, just tall enough, when we all stood up at prayers, to get my chin upon the railing of the tall pews in the dear old Church (with its sounding boards and rattling windows, to which with my brothers and sister we walked in all sobriety, two by two, behind our parents as to a funeral, shutting up the house on every returning Sabbath.) At the close of the morning service, on that memorable Sabbath, my father told his people what had been done, told them to come prepared in the afternoon to hear a missionary sermon, and to make their first offering to the Board of Commissioners—the American Board.

When the judgment shall be set, and the books shall be opened, that first missionary sermon, and the seed of missions there gathered and sown, in prayer and sighs and tears and its rich ripe fruits *will be seen*.

I do not remember ever before having had a desire to do good, or that *children* could do so, or *the object* for which God gave us money, but while He told his congregation of what had been done, and led them on step by step, to the great crowning day of the "*King of Kings*," the spirit of covetousness, and the love of this poor tinsel world, *slept* for a moment in my little heart, and I determined to give *all* in my little purse at home into the "contribution box" in the afternoon. I remember well, that thus all us children felt, when our judicious mothers shew us at noon our little purses and their contents. *All were emptied that day into the treasury of the Lord.* But I fear I shall weary you. Bear with me; I will not so trespass on you, time again. The afternoon came, "the thing was noised abroad," and the church was full. On that sermon—on that collection, and *on that thrilling benediction*, the curtain of time is drawn—that great congregation mainly lie in the church-yard yonder—the hundred children of the covenant, (for there were not so few) who on that day were held out by their parents, or themselves stood on the seats, and reached eagerly over the railings to meet the coming Deacon with their little

treasures, are to day swelling in heaven the praises of redeeming love, as this fruit is gathered. I have seen nothing like it until the past Sabbath since, and now my head is white with years, but of this I will tell you before I close. Yes! thick and silent their grave stones stand in the church-yard yonder, around the tomb of him and her whose degenerate son I am. Truly, "they were lovely and pleasant in their lives, and in their deaths were not far divided." Pardon my wandering from my simple purpose.

As the congregation went out the venerable Deacon poured the contents of the boxes into his "red bandanna," we returned to the parsonage in the same order in which we came. My mother dusted the table, and the Deacon spread out the gathering, and with my father proceeded to sort, and value, and count. It was indeed a curious collection; coins and "pocket-pieces" of many ages, knives, gold, silver, bills; rings and jewels; truly, as an eye-witness observed, "the Doctor preached the jack-knives out of the sailors' pockets that day, sure."

One special incident I will relate. We little ones stood around gazing with the deepest and most serious interest. I saw my father take from the collection a neat little package, open it, take from the paper a valuable ring, open, read and smile. My watchful mother saw it, and enquired, "what he had found that so pleased him?" With a tone of voice which arrested our every attention, holding up the ring, he read—

(Then and there were these lines *engraven on my memory* "as with an iron pen and lead, in a rock forever.")

"I give, but oh! my sum so small,  
'Tis like not giving you at all.  
In future, if by God I'm blest,  
I'll pay him ten-fold interest."

Thus began the missionary work. It began *by the consecration of the little all of many children*. Half a century has passed—*just half a century*—God is opening the "ends of the earth, and the isles of the sea," to this all glorious work. He comes for the men and the means. *His Church are not ready*. Christian parents have not raised their children as they should, and *His Church are not ready*. This very day would He hasten the fulfillment of his promise, but (I tremble to repeat it) *a worldly, covetous people are not ready*. I cannot enlarge. Once and again have I been—I myself—"verily guilty" for once and again has a long suffering God given me the means, and if I have not wholly and unduly withholden *money, I have the heart*. With the deepest shame and sorrow of heart, let us *turn to the children*.

It is an amazing truth, that until we do so, the world is not to be converted, and unless we do so, a curse is impending over us. (Malachi last chapter and verse).

It is an easy thing, *by Divine help*, to inaugurate in the Presbyterian Church, a simple *uniform* plan in *our* Sunday Schools, by which a generation will soon be raised up to love the missionary work, and heartily support it. No plan wholly unobjectionable, because none that is sinless, can be devised, but of one thing I am "fully persuaded"—It *must be commenced among children*. It must be done in some orderly and systematic manner. To this end measures must be taken to convince our Church *where the evil lies*; this great point attained, it will be consummated with a rapidity and success which will amaze us all. More can be gathered in ten years, yes, in half that time, if "the people have a mind to work," by the Sunday Schools of our Church for our Boards, than is now gathered by the Church herself, *when our General Assembly shall direct to a simple uniform system of collections and returns*. It is with great deference, that after years of anxious solicitude, I am emboldened to say to you but a very little of what I could say, upon this *vitally important subject*, and to forward you by express with this note, one of the Record Books, with a supply of the little notes, and beg you, if after you have looked carefully at the whole subject, it meet your warm approbation, to act as our dear Doctor R. teaches us. First, *Think*—"I thought on my ways and turn my feet unto thy testimonies." (Psalms 119: 59). *Resolve*—"I will arise and go to my Father." *Act*—"Whatsoever thine hand findeth to do, do with all thy might." (Ec. 9: 10). Dear Sir—we are strangers to each other, and the associations and circumstances under which I address you are peculiar. How and why I have been led, out in this noiseless place to write to *you* thus, I cannot tell you. It is a great work to which I call your attention: When I pause to think of the past, "my spirit is overwhelmed within me," into my own heart, and the sad, sad consequences of a long life of opposition to God are seen. O! how gladly would I *be a toad, anything but myself*, then comes to my remembrance a time when a most fearful storm was gathering, and I *wholly lost* in the woods. It was so dark, nothing could be seen but the blackness of darkness, it was only by the vivid flashes of lightning that I could see to take a single step, and that was taken amid the most fearful peals of thunder. So in these storms of the soul—there comes to me just enough light flashing from the cross, to help me take another step, and to keep me from despair; by that light I read upon an arch, spanning from Cal-

vary to our "advocate" in that presence, where conscience, the crimson sins of a long life, and the Great "Accuser" of the brethren stand, "*His blood cleanseth from all sin.*" Yes! *it is* a great work to which I call your attention, but with *such* flashes of encouragement we need not be staggered at our own insignificance, or even great sinfulness, the less we are, the more glory to God when he works by us.

Perhaps the time has not come to move in this matter in your great city; of this you are the judge. If you think otherwise, and God opens the way, be sure to get hold of the right Superintendent. Give out the notes in a neat envelope, after full explanation to every child. On the return of the notes, number and record them. Let the memory of each child be indelibly impressed with the number of his or her note. Let the child call this number (not its name) when it brings up its promised monthly installment. *No notes—no endorsements on the Sabbath.* Every teacher should give something, and take the lead in paying, *as sacredly as a note at bank.*

You will be delighted at the interest the school will take in the plan, and happy influence upon you all, in all its manifestations.

On the first Sabbath in January, we introduced the plan in the North Church Sunday School. Last Sabbath was the second Sabbath of payment at the "Missionary Bank." Out of one hundred and fifteen promises, *one hundred and nine were paid—six were absent.* Comment is unnecessary. The children flocked in an hour before school time to pay their notes. The plan has Dr. R.'s hearty approbation.

Very Truly,

Yours in Gospel Bonds,

C. A. S.

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## MR. BROWNLOW NORTH.

The labors of this gentleman have, for some time past, awakened an extraordinary interest in different parts of Scotland, and have been wonderfully owned of God to the arousing of Christians from their lethargy, and to the awakening and conversion of the impenitent.—He is a layman, but an educated man, and has felt himself called of God to tell to others what he has known and experienced of the grace of God. His case was brought before the General Assembly of the

Church of Scotland at their late meeting. A committee was appointed to confer with Mr. Brownlow. The report of the committee, and the action of the Assembly thereon, are so extraordinary, and of so much interest, that we lay them before our readers :

The committee appointed by the General Assembly to confer with Mr. Brownlow North, report that they have, as instructed, met with him, and heard from him a clear and detailed account of his views on the great essential truths of salvation, as well as the way he was led to engage at first in evangelistic work, and of the steps of his subsequent progress therein.—The Committee have great pleasure in reporting to the General Assembly their entire satisfaction with Mr. North's statement on both heads, and their persuasion that he has been, in a remarkable way, conducted into his present course by the hand of God, as well as that he has been much countenanced in his work. They therefore earnestly recommend to the General Assembly to welcome Mr. North as a friend of the Saviour, whom he has eminently qualified for addressing his fellow-sinners on the things that belong to their everlasting peace, and through whom, by the grace of the Holy Spirit, much spiritual benefit is expected to come on the flocks whose ministers may invite him to preach to them the word of the great salvation.

This report met with the cordial and hearty concurrence of the most distinguished men in the Assembly. We think our readers will be interested in the following report of the conclusion of this scene, as reported in the *Edinburgh Witness* :

The motion was then unanimously agreed to, and Mr. Brownlow North came forward to the table of the House amidst loud and general applause.

DR. CUNNINGHAM'S ADDRESS.

The MODERATOR then addressed Mr. North as follows :—Mr. North, I have great pleasure and heartfelt satisfaction in announcing to you that I have been called, by the unanimous decision of this House, to welcome you as a servant of Jesus Christ, who has received unusual gifts for preaching the glad tidings of great joy, and whose work in this department the Lord has greatly honored. The General Assembly has come to this decision, I believe, on full knowledge, and on great consideration. I concur heartily in the grounds on which this judgment has been adopted. It is proper, in the way of explanation, for me to say that I have adopted the resolution of declining to take any active part in promoting cases of deviation from our ordinary rules in regard to the licensing of probationers. I think that a prudent step in any circumstances, and I have resolved to act upon it as a general prudential resolution. But although I thought it prudent in my circumstances to adopt such a resolution, it did not arise in the least from any jealousy as to the perfect warrantableness and expediency of occasional deviations from our ordinary arrangements. (Hear, hear.) I have had a strong and growing conviction that the Church ought to make provision for occasionally deviating from her ordinary arrangements. I never could see the warrantableness of any Church of Christ, however deeply impressed with its importance in ordinary circumstances, venturing to lay down as a resolution that she would not see, and would not recognize gifts for preaching or for the ministry, except in men who had gone through the whole of the ordinary curriculum. (Hear, hear.) No Church has a right to lay down that rule.—This Church has not laid down that rule and I trust never will. The Church must lay herself open to consider exceptional cases, mark God's hand, and make a fair use and application of what he has been doing.—Everybody admits this in theory, and I have sometimes thought there was too much unwillingness to apply it; and I must say I have been of late very desirous to see two or three very good cases of exception of that kind—(hear, hear, and applause)—not only because I would like to see the Church practically recognizing the principles to which I have referred, but for this

additional reason, that I have a strong impression that in the actual position of the Church we will find a considerable difficulty in keeping up a high standard in regard to the mass of our students, unless we leave an open way for occasional exceptions. I believe if we leave such an opening it will be of far more importance in enabling us to maintain a high standard and full compliance with our strict regulations in regard to nineteen-twentieths of our students, than by attempting to carry out the same rule in regard to the whole twenty-twentieths, and thereby running the risk of lowering the standard of the whole body, and losing, besides, the benefit of the exceptions—(Hear, hear.) I have great pleasure in saying that, although I have not heard Mr. North preaching, yet I am thoroughly satisfied, on the testimony of most competent judges, that the Lord has given him great gifts for this work. And I cannot but regard the very strong feelings called forth by Mr. North's preaching in the hearts of many of our best men—of the men most desirous to promote the work of the holy ministry among us—I cannot but regard further, that very cordial and almost unanimous resolution of this General Assembly, come to under peculiar circumstances, and I dare say, in many cases, against strong previous impressions—I cannot but regard these circumstances as making out a clear and strong case, and making out a full warrant for my own mind to be very cordial in carrying out the duty imposed upon me by the General Assembly. I have very great pleasure, Mr. North, in tendering to you the right hand of fellowship, and in welcoming you as a servant of the Lord Jesus Christ, and as highly honored by your Master. And perhaps you will allow me to say that your position, Mr. North, is a somewhat peculiar one—that while you have many eminent gifts, there are, of course, difficulties and temptations to which, in your position, you are exposed. I have no doubt that you will feel you stand deeply in need of wisdom, and guidance, and discretion; and I have no doubt you will feel that, in all the encouragement you have had, you have cause to wait upon God, and walk humbly with him; and have great pleasure in tendering to you the right hand of fellowship, and in welcoming you to this General Assembly. (Applause.)

The Moderator, in concluding his speech, gave Mr. North the right hand of fellowship, amid loud and general applause, which was also done by Sir Henry Moncrieff.

#### MR. NORTH'S ADDRESS.

Mr. NORTH, who appeared deeply affected, and spoke with difficulty at the outset of his remarks, then addressed the House as follows: The Lord says, "How can ye believe, and seek the honor that cometh from one another, and seek not the honor that cometh from God only?" Now, I think at this moment I have received an honor such as it was impossible to exceed. I trust and hope that it is of God that so many of God's people should see it their duty to go out of their way to do this very strange thing. To welcome such a thing as I am, and to me to sit in that seat, and to listen to the language that I have been listening to—nothing can exceed the weight of all these things—language cannot express that which I feel put upon me at this moment. And I do earnestly request the prayers of this Assembly, that what the Moderator so kindly and affectionately put me in mind that I require may be granted to me. One of my own prayers has been from the very first day that I found myself claimed for Christ that I might receive marvellous grace, and marvellous grace to bear the marvellous grace. I do not know if you understand this. (Hear, hear.) But I feel that I need marvellous grace to bear marvellous grace. I remember walking with Mr. Dallas three years ago, and telling him that that was my prayer. Had God ceased two years ago, when I was preaching to two hundred people in a barn at Elgin, to raise me higher, he had then gone far beyond anything that in my wildest dream I ever imagined or expected. To find myself where I am at this moment, I can only say I trust and believe it is the Lord's doing, but it is marvellous in our eyes.

But, dear friends, I have now an opportunity that I shall never forgive myself all my life if I neglect. And although I have a great opening to speak about myself, and to express much more than I have expressed, yet I would rather seize the chance, which I may never have again, of such an assembly as that I am now speaking to, of trying if God will give me the power of saying that which will do good. The time is short, and we should do as much as the time allows. Dr. Candlish told me yesterday that I would probably be asked to say a few words, and told me that it would be on the subject of the religion of the country. I have had an opportunity of going over the length and breadth of the country for the last two years, seeing much of the state of the country; and I have come to this conclusion, that although we are by God's grace, gathering many prisoners out of the chains of sin and Satan, still it is but one of a city, and two of a family, and that the whole world is no better now than in the days of the Apostle, when he said it was lying in wickedness. Now, dear friends, what a mass of people are here who cannot help, if they have God's Spirit and God's power with them, to leaven this putrid mass of iniquity! But I have been exceedingly struck, in going over the length and breadth of the land, at the absence, in the first place, of the general use of one of the greatest machineries for bringing down the Holy Spirit from heaven, if I may so speak. I say it because I believe it, and it is that the Scotch, with all their morality so-called, and all their outward decency, respectability, and love of preaching, are not a praying people. Take the Presbyterian Churches—I am not speaking of the Free Church, the Established Church, or any other Church—take the Churches of the land, and you find congregations of from fourteen to sixteen hundred on Sabbaths, and at the prayer meetings on Tuesdays you find thirty, forty, fifty and sixty people. (Hear, hear.) Sirs, is there a cause? The neglect of prayer proves, to my mind, that there is a large amount of practical infidelity. If people believe there is a real, existing, personal God, they would ask him for what they want, and they would get what they seek. But they do not ask, because they do not believe or expect to receive. Why do I say this? Because I want to get Christians to think, that though preaching is one of the great means appointed by God for the conversion of sinners, yet unless God give increase, Paul may plant and Apollos may water in vain. O, ministers! excuse me—you gave me this chance of speaking—urge upon your people to come to the prayer-meeting. O, Christians! go more to prayer-meetings than you do. I have seen Christians sit at home quietly, and not go to the prayer meeting; but if it is only for the example you set, it is bad. And when you go to the prayer-meeting, try and realize more that there is use in prayer. I do not believe that there is a more effective body in the world, or in Christendom, for the promotion of true religion than the Presbyterian body. I do not believe that there is any system that can be so effective if it was carried out. (Hear, hear.) But the machinery is not worked.

#### WHAT ARE THE ELDERS DOING!

Now, look at the mass of elders that are in the Presbyterian Church. But what are these elders doing as a body? Blessed be God, that there are many holy, self-denying, godly men, who seek not their own things, but the things which are Jesus Christ's, and who go into the lanes of the cities, and pray, and speak, and try and lead people to church. But do the elders as a body do that? How many elders are there in Edinburgh? Say there are a thousand. If these thousand elders would go forth and try to promote the glory of Jesus Christ and the good of souls, what salt, light and leaven might they be to the whole community! (Hear, hear.) But I believe there are elders—it is possible there may be such in this very Assembly—who know that God, who searcheth their hearts, knows that, from week to week, and, it may be, from month to month, they never make a single attempt to do anything for the glory of Jesus Christ. There is another point I have seldom or never heard touched upon, but I believe it lies at the very heart's

core of the land—irreligion—and it is this;—in the Church of England, and in all the Presbyterian Churches of Scotland, and I doubt not, in all other bodies, men are brought up from childhood to say that they are going into the Church—men are put to Colledge and educated for the Church—and men in England are brought up before their bishops, and in Scotland before their Presbyteries, and without fear of being struck dead for committing blasphemy against the Holy Ghost, they swear in my Church, and state in yours, that they believe they give themselves to the ministry out of a desire to promote the salvation of the souls of their fellow creatures; and they know when they say it they tell a lie. I say there are instances where people know differently; and if there are people here who know differently—for even among the twelve disciples there was a Judas—if there is one who has not in his heart the belief that he has been converted, conceive your position. If it was a dreadful thing for the rich man to think of the entrance of his fine, rich brethren into hell because he did not care for them, what will the entrance of your congregation into hell be to you? Think of it. It will come, friends. You are mortal men, and if you have not been baptised already by the Holy Ghost, when you speak to God, ask him who searcheth the heart to give you faith. Will we not follow the advice that Paul gave to Simon Magus, and lay ourselves down before God? and who can tell but this poor man may not be made the means of bringing some poor man to God this day for the baptism of the Holy Ghost, and for that fire which will enable him to kindle the dead around him, and make him the means of saving others, instead of being lost forever? Now is there to be some test in the churches—some practical proof of the new birth—something requiring an evidence of fruit before men are sent into the ministry merely because they have passed certain examinations, and have an outward decent, respectable moral character? Even supposing that, numerically, ministers were to fail by so doing, and there were not sufficient ministers to supply the churches it would set the people to pray for godly ministers. Brethren, bear with me. I do not presume upon my position; but this is an opportunity which no man can tell if I will ever have the like again. I asked God this morning to bless me, that good might be done. The best of us have been guilty of neglecting Paul's solemn charge to Timothy—"I exhort you by God the Father, and by his Son Jesus Christ, who shall judge the quick and the dead, that thou be instant in season and out of season." There are masses of good men preaching the gospel in season times, but we need more of out season work—more of talking to people apart in private, as to the state of their souls. Mr. North concluded, amidst applause, by thanking the Assembly for the honor done him, and expressing his hope that he might never give them any reason to regret it.

Major-General ANDERSON hoped the earnest appeals of Mr. North would be pondered by every one present.

Dr. BETH engaged in prayer, after which the Assembly adjourned at one o'clock for a quarter of an hour.



## THE GOSPEL IN TUSCANY.

“Only half an hour elapsed,” says the correspondent of the *New York Observer*, “between the announcement of the flight of the Grand Duke (of Tuscany) and the proclamation of the provisional government. One of the first and most noticeable acts of the new government, was that hereafter in the eyes of the law no distinction of religion would be made. This was a noble act on their part, and from it we may make two deductions most favorable to our cause. It shows, first, the power of public opinion in that direction. The new government must have felt assured, whatever may have been their own private wishes, that this would give them increased strength among the people, and would best secure their confidence. And, secondly, from the appearance of this, comparatively a mere shadow, we may safely presage the coming of the substance—namely, a comparatively full religious liberty, with permission for all denominations to meet and worship according to the dictates of their consciences.”

The same writer states, that in Florence there are now *three hundred* who partake of the communion, who have been obliged to hold their meetings in secret, to avoid imprisonment. He also states, that in Florence and vicinity there are no fewer than from ten to twelve thousand Bible readers, the majority of whom might be called *inquirers*. Thus in spite of the watchfulness of the Romish priests, and of the tyranny of the Duke, the word of God has not been bound; and God has been preparing for himself a people in this land of despotism. Now in his good providence He seems about to open the way more fully for the spread of his Gospel. Indeed there now seems reason to believe, that the present war is about to be overruled to this end, throughout Italy. It may stop short, and a temporary peace may be patched up; but the causes are powerfully operating, which will revolutionize Rome itself. All students of inspired prophecy and all intelligent Christians must now watch the progress of the war with intense and prayerful interest.

It is, indeed, one of the strangest things, that God seems to be using Napoleon, who is so much of a despot, to secure to Italy that liberty he refuses to his own subjects; and no less strange is it, that the Czar

of Russia finds his interest requiring him to prevent Germany from lending assistance to Austria. But "the king's heart is in the hands of the Lord as the rivers of water; he turneth it whithersoever he will."

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## THEOLOGICAL SEMINARY OF THE NORTH-WEST.

The Board of Directors of the Theological Seminary of the North-West met in Chicago, on the fourth Tuesday in June. During a very pleasant session of some two days, they attended to the important business entrusted to them by the General Assembly, preparatory to the opening of the Seminary. It is to open about the middle of September. Suitable buildings, with pleasant rooms for students, have been secured; and every practicable arrangement will be made to accommodate students at the least possible expense. We have not a doubt, that their expenses here will be as moderate, as in any other Seminary.

We have strong hopes, that Drs. Lord, Halsey and Scott will accept. They will be heard from in a few days; and their decision will be announced without delay.

As a site for the Seminary, Mr. McAlester, of Philadelphia, has offered one-half of a block, amounting to between five and six acres, on the west side of the river. The ground lies very handsomely, and the Directors were much pleased with it. The Executive Committee were directed, under certain instructions, to accept this very liberal offer. Since the adjournment of the Board, an offer has been made by a very wealthy gentleman of Chicago, of *twenty acres*, on the North Side, worth between \$40,000 and \$50,000. The Executive Committee have not yet seen this ground, which lies very handsomely, and is within a short distance of the Lake.

Letters from distant brethren, from every latitude and longitude, give cheering evidence of the general interest felt through the Church in this Seminary; and the remarkable providences attending its location and organization, with so extraordinary unanimity by the General Assembly, taken in connection with the funds and site secured, encourage the confident hope, that it has a bright future before it. We trust it will be remembered in the prayers and liberalities of the people of God.

## NEW BOOKS.

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**THOLUCK ON THE GOSPEL OF JOHN:** Translated from the German by Charles P. Krauth, D. D.

The character of Dr. Augustus Tholuck, as a very learned and able Theologian, is so well known in this country, that no remarks of ours would throw additional light upon it. His Commentary on the Gospel of John is designed only for men acquainted with the original languages in which the Scriptures were written, and is of interest, therefore, to few except ministers of the Gospel. Whilst this work is, in the main, sound in theology, there is in it so much of that which is peculiar to the German mind, as very much to detract from its value to learned men in our country. The German metaphysics, (of which the evangelical men in Germany seem unable to rid themselves,) and those very abstruse speculations to which the Germans are exceedingly prone, serve rather to obscure plain truths, than to render obscure ones clear. One is constantly surprised to see what a fog of criticism these writers raise over a perfectly plain passage of Scripture. On reading Tholuck's learned dissertation on *the Logos*, we are impressed with the unspeakable folly, to say nothing of the danger, of the attempt on the part of finite beings to explain that which is infinite, and that without almost any *data*. Take, for example, the following: "God has knowledge of himself in a triple action of self-consciousness; he knows himself as a subject, as object, and as the same time as the indetical in subject and object." This and more like it, if it convey any idea to the mind, cannot be proved, and can be of no possible advantage to any human being. Apart from such speculations, the work before us will be found valuable to the scholar.

**JACOBUS ON THE ACTS OF THE APOSTLES.**—The reputation of Dr. Jacobus, as an expounder of the Scriptures, may be considered as fairly established. His last volume, that on the Acts of the Apostles, certainly falls not below either of those on the Gospels. His style is simple, and his thoughts clear. He has enough of criticism to explain what demands reference to the original languages; not enough to render the work dry or uninteresting to the unlearned reader. His commentary is very properly termed "critical and explanatory;" for it happily combines the two things.

BOOKS OF THE PRESBYTERIAN BOARD.—We have received several very small volumes, published by the Presbyterian Board of Publication, all of which may be safely recommended to the young. They are the following:

1. *Bible Stories in Short Words.*
2. *Stories about Africa: a Farewell Address to Sunday School Scholars,* by Robert Moffat.
3. *Jessie Morrison, or Mission Flowers.* By Harriet B. McKeever.
4. *The Pastor of Geyanburg,* translated from the German.
5. *The Young Christian Warned, or Pastoral Counsel against conformity to the World.* By Rev. J. B. Rockwell.
6. *Clouds and Sunshine, or the Faith-brightened Pathway.*
7. *The Closet Companion, or Help to Self-Examination.*
8. *Little Janie, or Sunshine in the House.*
9. *Lot's Wife: a warning against Bad Examples.* By Rev. W. J. Mc. Cord.
10. *The Early and the Latter Rain. The Convict's Daughter.*
11. *Sacred Lyrics from the German.*

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## THE REVIVAL IN IRELAND.

The wonderful work in Ireland, noticed in another part of this number of the EXPOSITOR, at the latest accounts, was rapidly extending. The *Presbyterian* says—"One number of the *Banner of Ulster* has four columns in small type of reports of the various meetings, held chiefly in Belfast on the previous Sabbath; and at the conclusion apologizes to its readers by saying—"So wide-spread—we might almost say general—is the revival movement, that it is quite impossible for us to present anything like a full detail of its progress and results, or satisfactory notices of any but the most prominent cases." The same paper says:

"The movement, which must shortly arrest national attention, progresses in a manner which is a subject of astonishment to all who witness it. There are now comparatively few who are skeptical as to the serious and solemn character of the manifestations, even among those who at first were skeptical. Many, too, who cannot be expected to wish success to the work, have become willing to allow it fair course. On the Sabbath last it filled the houses of worship in Belfast to an extent such as never before had a parallel, and this at a season when the attendance at public worship is usually less than at some other times of the year, from obvious reasons. The 'awakening is, in fact, at this moment on every tongue—the topic of conversation, criticism, and marvel in every circle."

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

P. 1573.6

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## TREATMENT OF MELANCHOLY.

I. The treatment of melancholy is attended with very serious difficulties—especially after it has reached its advanced stages. What is true of all other diseases, is eminently true of this, viz: that the only safety is in applying the remedies in its incipient stages. If the original cause is physical, the mental distress, which is an effect, soon becomes itself a cause, aggravating the physical disease. If the original cause is mental, it produces physical disease; and thus again the patient suffers from two distinct causes, each increasing the strength of the other. The probability is—that most cases, if properly treated in their early stages, might be relieved.

II. It is seldom, if ever, that persons are reasoned out of melancholy, if it be caused by disease; or if the mental distress have produced disease. Mental remedies, if we may so term them, should be applied, as well as physical, but not in the way of attempting to prove the conceits which distress the mind, to be groundless; much less will either ridicule or fault-finding avail anything. Indeed these last, so often resorted to, are cruel, and only aggravate the disease. The melancholy person will not believe you, if you tell him, his mental troubles are caused by disease; and he will manifest singular skill in throwing off all the consolations, however Scriptural, you may offer

him. It is less difficult to induce a man to doubt the testimony of his senses, than to induce a melancholy person to reject his gloomy opinions.

What, then, shall be done to remove this terrible malady? We venture to offer several suggestions—the results of our own observation and reflection, hoping they may prove serviceable.

1. In all cases in which melancholy is caused by disease, physical remedies are obviously necessary. In its aggravated forms, skillful physicians should be consulted. Unfortunately the number of cases in the practice of most physicians has not been sufficiently large to induce them to turn their attention very particularly to this class of diseases; and, therefore, there is amongst physicians, we think, but little skill in the treatment of them. The following suggestions, therefore, may be the more needed:

1. Melancholy in its mildest form is often caused simply by nervous exhaustion. This results from intense and protracted mental exertion, especially when in connection with such exertion there has been much excitement of the feelings, whether pleasant or painful. It is very often experienced by students, especially at the close of an investigation which has demanded intense application, and has deeply interested the feelings. It is very frequently experienced by ministers of the Gospel after a severe or even ordinary Sabbath day's labor or on closing a series of meetings of more than ordinary interest. It is felt by Christians who have been much engaged in such services, especially if there has been loss of sleep. Whatever excites the mind to intense and protracted thought and feeling, rapidly exhausts the nervous system, and must necessarily be followed by proportional depression. Persons of ardent temperament and feeble nerves suffer most in this way. Even loss of sleep, without any other cause, will soon produce depressed spirits.

In all such cases, the true remedy is *sleep*—"tired nature's sweet restorer." If the exhaustion is not great, thirty minutes or an hour of sleep will entirely remove the depression. If you cannot sleep, ride or walk out, and let the mind amuse itself with nature's beauties, and the music of birds. Or go into your garden, if you have one, and plant and cultivate flowers, fruits or vegetables. Singularly enough, muscular fatigue often relieves nervous irritation, but the mind must be diverted from the grave subjects with which it has been occupied. Pleasant company may answer the same purpose. Reading fiction is a poor resort; for novels, though called *light reading*, are exciting, and therefore strongly draw upon the nervous system. Rev.



Wm. Jay gives us a clue to his uniform cheerfulness, when he says—"I have enjoyed unsatiatingly the seasons and sceneries of nature:" and when he further says—he had a large and lovely garden—"a constant source of attraction, exercise and improvement."

Much injury is done by the attempt to study, whilst this nervous exhaustion continues. A student will accomplish more in one hour, after the proper rest, than in two hours without it, and will avoid injuring his health; and so will others. During the continuance of this exhaustion, the emotions are partially paralysed; and there can be but little enjoyment in religious devotions. The mind also is irresolute, and shrinks from effort. *Rest is the remedy.* If duties cannot be deferred; if a minister is obliged to preach, for example, a cup of tea or coffee may afford great relief. But the habit of taking either of these mild stimulants before preaching, as we have known some do, is certainly injurious.

2. There are certain diseases, not likely to prove fatal, and not of a threatening character, which ordinarily produce mental depression. Dyspepsia, for example, very commonly, if not uniformly, produces this effect; and this disease is very prevalent amongst persons of sedentary habits, especially amongst students. In years past, we have suffered from this disease, and from the mental depression it causes. We have never known it cured by medicine, though in our earlier years we resorted to this means. There are two remedies, the persevering use of which, we are sure, will accomplish more than any medicines, viz; regular and vigorous exercise in the open air, and attention to diet. Walking is better than nothing; but it affords but partial exercise to that part of the system which needs it most. The use of the axe or hoe is better; and riding on horse-back is the best of all. Twice we have recovered from this disease by riding on horse-back; and we earnestly recommend it to others.

But nothing will effect a cure, unless *the diet* be regulated. This requires a firm resolution, because the disease produces a morbid appetite, which craves what is most injurious, and is not satisfied by the ordinary quantity. The whole secret is in two things, viz: eat in moderation; and eat only those articles of food, which are found to agree with the stomach.

It is too clear to require or admit of proof, that mental depression, caused by the diseased state of the digestive organs, can be permanently relieved only by the restoration of the health. To attend to the use of the proper remedies, is, therefore, as truly one's duty, as it is his interest. There are, doubtless, other diseases of the nervous sys-

tem, which produce the same result, and which demand the skill of the physician.

3. In those cases in which melancholy results from mental distress, not from bodily disease, skillful treatment by the spiritual physician, if administered in time, will ordinarily prove successful. We have known distressing cases of melancholy from the sudden loss of property. To a sensitive mind, even though truly pious, there is something very painful in the thought of being reduced from affluence or from circumstances of comfort to penury. The loss of social position, which unhappily depends so much on worldly possessions, is exceedingly trying, especially if one's children are growing up around him. The distress becomes still greater, when debts to a considerable amount remain unpaid, and there are no means of paying them. It is far more aggravated, when the person looks in vain for some employment by which he may support those dependent upon him. No one who has not passed through the trial can know what it is.

Persons in such condition need the special attention of pastors and of Christian friends. In the confusion of mind and depression of spirits attending such affliction, even Christians fail to apply to their own consolation the rich promises of God's word. They need some kind friend to present the truth to their minds, that they may lay hold on it. At such times, moreover, there is something specially encouraging and soothing in the delicate attentions of Christians with whom the unfortunate person has been on terms of friendship or intimacy.

Bereavement, especially if sudden and in some distressing form, often causes melancholy. Such is more likely to be the result, when, as frequently, widows are left without the means of support for themselves and their fatherless children. In all such cases, the early and constant attention of the pastor and of Christian friends is demanded. The shock is too great for the nervous system; and the mind, stunned and bewildered, knows not where to turn for consolation. At such seasons, we should hear and heed the voice of our Lord, saying, "Comfort ye, comfort ye my people." The prompt, faithful, affectionate presentation of the rich truths of God's word, with its great and precious promises, will ordinarily prevent permanent melancholy. A little delay may be followed by very serious consequences.

Spiritual darkness, from whatever cause, may result in melancholy. A back-sliding Christian, aroused from his lethargy, by powerful appeals from the pulpit, or by the commencement of a revival of religion, may be thrown into distressing doubts respecting his conversion. Then he needs instruction, that he may return to the Lord,

and enjoy the light of his countenance. But ignorance of the evidences of a change of heart, with protracted distress of mind, may produce fixed melancholy. Many years ago, on returning home, after an absence of several days, we learned that one of the families of our church had sent for us repeatedly. Hastening to the house, we found the lady in a state of extraordinary excitement, manifested by a wild expression of the eye, which caused us to feel apprehension. On inquiring into the cause, we learned—that, several days before, her mind had been arrested by the question, whether she had been truly converted. She could discover no satisfactory evidences of a change of heart. She became alarmed at her condition; and three nights had passed, since she had closed her eyes in sleep. Her general health was imperfect, and her nervous system weak; and at the time we saw her, the nervous irritation and exhaustion were very great. We presented before her mind distinctly some of the leading evidences of regeneration, referring her to the Scriptures, and illustrating the subject as fully as possible. In a little time, she began to take hold of the evidences, and to feel some relief. We sang a suitable hymn to an appropriate tune. This produced a happy effect. The truths contained in the hymn were the rich promises of the Scriptures; and the melody soothed her mind, and awakened sympathetic emotions. We then offered prayer. Finding her much relieved, we then explained to her the physical cause of her depression, and advised her now to let her mind rest, and get a night's sleep. The following day, she was as cheerful as usual, and was not again troubled in the same way. This case, if not speedily relieved, might have terminated seriously. In our article, some months ago, we stated the case of a young lady, in a distressing state of melancholy, who was relieved almost instantly, by a simple illustration, which showed her the mistake under which she was laboring. "A word fitly spoken," says Solomon, "is like apples of gold in pictures of silver."

4. When melancholy has become *fixed* in the mind, either caused by disease, or having produced disease, the difficulties in the way of successful treatment are, of course, greatly increased. Direct efforts to dislodge from the mind its erroneous and painful conceits, as already intimated, are generally vain. Whatever relief may be thus obtained is extremely transient.

In such cases, whatever tends to restore the tone of the nervous system, will operate to produce a cure. Vigorous muscular exercise in the open air may be of great service, but this exercise should be had in doing something that fixes the attention of the mind, and

interests the feelings. There are several ways in which the mind may be directly approached with advantage.

It may be diverted from its troubles to more pleasant themes. Cheerful conversation on other topics of an agreeable nature may afford some relief. The presentation of the glorious truths of the Gospel, without directly referring to the state of the melancholy person, may do much good. Striking facts, lying in the direction of the mind's troubles, strong contrasts, the *reductio ad absurdum* may afford some relief.

In conversation with a young lady, some years ago, whose melancholy had led to total despair, she said, Satan appeared to her last night, and taunted her, telling her, she need not try to escape out of his hands; for her doom was sealed. We replied, that Satan is a liar and the father of it. He never tells the truth, if he can help it. She replied with evident pleasure, "*That is a fact.*" We saw it afforded her much relief; and we said to her, "When the Devil comes to you again, tell him he is a liar, and to clear himself." This made a permanent and happy impression. We have sometimes succeeded in affording some relief to melancholy Christians, by asking them what they expected to do in hell, since they were unwilling to join the Devil and his servants in fighting against God, and in blaspheming his name.

In all cases in which the disease has become fixed, the recovery must be gradual, and must result mainly from attention to the health, and from the diversion of the mind from its gloomy imaginings. *Employment* is absolutely necessary; and business or domestic cares, requiring both thought and exertion, have been found very beneficial. During the prevalence of Asiatic cholera in Kentucky, in the summer of 1833, a friend of ours, a lady of fine intelligence and decided piety, lost her husband by that dreadful disease. Her attachment to her husband was intensely strong; and the suddenness of the affliction proved too much for her. She sunk into deep melancholy. The blackness of darkness seemed to hover over her mind. She had many relatives and friends, who gathered around her, some of whom were constantly with her, relieving her of all domestic cares, and striving in vain to comfort her. At length, either because their own duties required it, or for some reason, they all left her. She had a family of children, and immediately it became necessary for her to exert herself in attending to her worldly affairs, and in training her children. The result was, that she soon recovered a good degree of cheerfulness. In conversation with us, she attributed her recovery, doubtless correctly, to her being left by her friends to take care of her

own affairs. We have said, that depression of spirits, caused merely by nervous exhaustion, requires rest; but melancholy, properly so called, requires exertion, both physical and mental. And since the disease renders persons strongly averse to such exertion, especially to *mental* exertion; it is a happy thing, if they are so situated as to compel it.

5. There is a very strong disposition, oftentimes, in melancholy persons, to neglect or omit the discharge of religious duties. They afford no enjoyment; and in the progress of the disease, the conviction becomes fastened on the mind, that to pray or to partake of the Lord's supper, especially the latter, is sinful. And yet the neglect of these duties tends to increase the depression, and gives Satan, who doubtless takes advantage of these morbid states of mind, greater power over them. It is very important, if possible, to induce melancholy persons to continue to discharge their duties, no matter how little they suppose themselves to feel. "I cannot approach the Lord's table next Sabbath," said an excellent young lady to us, many years ago, "for my heart is like a rock. And yet I fear my absence from the table will injure the cause." We replied—"What concern have you with the cause, since you are unregenerated, and an enemy of Christ—a curious kind of sinner!" "But I can't feel right." "Well, can you feel right in reading your Bible?" "I cannot." "Then don't read it. Can you feel right, when you pray?" "No." "Then quit praying; and then the devil will have gained just what he desires." She came to the Lord's table, and was soon cheerful again. Let no one omit religious duties, under mental depression.

We sum up what we have to say in the following particulars:

1. It is exceedingly important to make the distinction between *affections* and *emotions*. The former, in many instances, are as they should be, whilst they are not attended, as in ordinary cases, by the latter. There are times when the most affectionate parents do not enjoy the society of their children, as at other times. Their love for them is unchanged; but something in the state of their health or in their cases, interferes with their emotions, which are extremely sensitive, and easy to be disturbed. So is it in religious duties and devotions. There are times when not only the affections are interested, but the corresponding emotions are experienced; and there are times, when the former are unchanged, but the latter are not enjoyed. True religion has its seat in the affections, not in the emotions. The failure to make the distinction has led many a devoted Christian to accuse himself of hardness of heart, when his real interest in the cause of Christ was as great as ever. In reading the biography of Dr. Payson,

we cannot but observe how much he suffered, because he failed to distinguish between the affections and the emotions. With melancholy persons this is the great difficulty; for, as heretofore intimated, melancholy interferes specially with the emotions, not with the affections.

2. Let persons who are depressed in spirits, think how they have been employed, and whether their nervous system has not been overtaxed. Have they lost sleep? Have their minds been intensely employed, or their feelings deeply enlisted, for a length of time? Or is there some bodily indisposition which affects the nervous system? If so, let them rest. The pastor need not feel discouraged. The man of business need not conclude to fail. The timid Christian need not give up his hope. *Let him rest.*

3. The connection between the mind and the body is so intimate, and the influence of the latter on the former is so great; that constant attention to health is as much a religious duty, as it is one's true interest. The derangement of the digestive organs will inevitably derange the mental functions, and so far disqualify for the discharge of social and religious duties. There is no cure for mental depression arising from this source, but the improvement of the health; and this requires time, resolution and perseverance. "Whether therefore ye eat or drink, or whatsoever ye do; do all to the glory of God."

4. Let every Christian obtain clear views of the Scriptural evidences of piety, and give all diligence to obtain the full assurance of hope. Ignorance on this subject causes great distress in times of trouble, especially if it come suddenly, and it not unfrequently ends in melancholy. It is a sad thing to be under the necessity of searching for evidences of conversion, just when we are in greatest need of the support of religion, and just when the distress of mind we are suffering, hinders a calm examination and analysis of our feelings. We fear, there is too little preaching, and reading, and praying on this subject.

5. A strong faith, deep piety and weanedness from the world are the very best preventives of melancholy. A commercial crisis or an unfortunate business transaction sweeps away a man's fortune, and reduces him and his family to poverty. The trial is great; but if he has learned to "walk by faith;" if he can say, with Job, "the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord;" if he can say, with David, "the Lord is my shepherd—I shall not want;" and if his treasure is in heaven, and his heart there; he is not likely to be overwhelmed by the trial, and thrown into melancholy.

Humbly trusting the promises of God, he feels the affliction to be light, and goes on his way rejoicing. The same faith and weariness from the world will sustain us under all trials and afflictions, however sudden or great. Melancholy is in many cases, the result of the low state of piety in the heart.

6. If the means we have suggested fail to relieve any case of melancholy, and if it progress to the last stages; then the Asylum is the proper place for the sufferer. There, under proper treatment, he may speedily recover health and cheerfulness; but if not placed under such treatment, suicide is likely to terminate the case.

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## DIVINE PROVIDENCE.

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This world and all that is in it was created and is preserved by God. He created all these things for certain ends, worthy of himself; and he is governing it with reference to those ends. "The Lord reigneth." Let us briefly examine the doctrine of Divine Providence.

1. God created nothing in vain; therefore he cares for and controls everything he has made, that it may answer the end for which he made it. "Are not two sparrows sold for a farthing?" said our Lord; "and one of them shall not fall on the ground without your Father."\* "These wait all upon thee," says the Psalmist; "that thou mayest give them their meat in due season."† Again—"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."‡ A multitude of similar passages of Scripture might be quoted—all distinctly teaching, that the providence of God extends to all the creatures he has made.

2. Man is, beyond all comparison, the most important creature in this world—formed in the image of God, rational, accountable, immortal, appointed of God to subdue the earth, and to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The providence of God, therefore, which extends to all creatures, has special regard to man. He "hath made of one blood all nations of men for to dwell on all

\* Matt. 10: 29.

† Psalms 104: 27.

‡ Psalms 155: 15, 16.

the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord," &c.\*

3. The human family have become apostate; and it is the revealed purpose of God to save a multitude of them through Jesus Christ. These God has gathered, and is gathering into his Church. If, then, the providence of God has special reference to the human race; it has still more special reference to his Church. To this end, the world has been placed under Christ's mediatorial reign. Paul says—the Father "hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all."† The same apostle says—"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death."‡

And after his resurrection, when he gave to his Apostles the great commission, he prefaced it with these words: "All power is given unto me in heaven and in earth;" and his promise to them is—"And lo, I am with you always, even unto the end of the world."§ It is clear, then, that Jesus Christ now governs the world in order to carry out the great purposes of God respecting his Church and will so govern it till those purposes shall have been accomplished. Consequently no one can understand the Divine rule over our world, and over nations, communities, families and individuals, without taking into view the plan of salvation and the Church of God. Hence unbelievers either deny the doctrine of Divine providence, or wholly misunderstand it.

4. Approaching still closer to this subject, we remark—that all the purposes of God with reference to his church are accomplished by two distinct classes of influences, *providential* and *sanctifying*; and these two influences do constantly co-work in affecting those purposes. Confining ourselves mainly to providential influences, we observe, that they are extended over the evil and the good, though not precisely in the same sense, or precisely to the same ends. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."|| These providential blessings were God's testimony amongst the nations that had not his word. "Nevertheless he left not himself without witness," said Paul to the people of Lystra, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."¶

\* Acts 17: 26. † Eph. 1: 22, 23. ‡ 1 Cor. 15: 28. § Matt. 28: 18-20.

|| Matt. 5: 45.

¶ Acts 14: 17.



“He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?”\*

5. The providences of God over converted men, as to the design of it, may be divided into three parts, viz:

1st. It is exercised in bringing multitudes under the influence of the Gospel, that they may be converted or left with excuse. God said to Daniel—“Many shall run to and fro, and knowledge shall be increased.”† He who promised to be with his servants, as they went forth to preach the Gospel, directs their steps. Paul and Silas would have gone to Bythinia, but God directed them to Macedonia and to Phillippi; and there Lydia and the jailor, also brought thither by his providence, heard the word, and were converted.”‡ Thus constantly Divine providence and Divine grace co-operate in securing the conversion of sinners.

2d. The providence of God is concerned in disposing sinful men to do that which will promote the interests of his Church, or in overruling for good their evil designs and acts, or in restraining them from doing what would injure his cause or his people. Thus when Joseph was in prison in Egypt, the “Lord gave him favor in the sight of the keeper of the prison.”§ And so “God brought Daniel into favor and tender love with the prince of the Eunuchs,” at Babylon.|| Moreover, when the seventy years of the captivity of the Jews at Babylon were expired, “the Lord stirred up the spirit of Cyrus, king of Persia,” that he made a proclamation allowing them to return to Jerusalem.¶ And when Artaxerxes aided Ezra in rebuilding the temple, 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.”\*\* Here we have instances in which God has by his Divine influence, disposed unconverted men to do his will for the good of his people and his Church.

3d. The providence of God is concerned in overruling the evil dispositions and acts of bad men to the good of his people and the advancement of the cause. Joseph said to his brethren—“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.”†† God

\* Dan. 4: 35.

† Dan. 12: 4.

‡ Acts 16.

§ Gen. 39: 21.

|| Dan. 1: 9.

¶ Ezra 1: 1.

\*\* Ezra 7: 27, 28.

†† Gen. 50: 21.

used the proud king of Assyria as an instrument to chasten his rebellious people, though his purposes were of a widely different character.\* The crucifixion of Christ, foreordained of God, and foretold by all the prophets, was effected by the Jews and Pilate. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."† Thus the malignity of the Jews was so overruled, that infinite good resulted from it. "It pleased the Lord to bruise him."‡ How strikingly these examples verify and illustrate the declaration of the Psalmist—"Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain."§

4th. The passage just quoted suggests a fourth way in which the providence of God is concerned with wicked men, viz: in restraining them from doing what they are disposed to do, but which would injure his people or his cause. God said to Abimelech, in the case of Sarah, "I will also withhold thee from sinning against me."|| To the Jews he said—"Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."¶ Thus does God protect his people by restraining the evil passions of bad men.

5th. The providence of God is concerned in inflicting judgments upon the impenitent and rebellious. Thus was Pharaoh left to himself, and finally destroyed; for God said—"Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."\*\*\* One of the severest judgments God, in his providence, inflicted upon the Jewish nation, was the separation of the ten tribes under the guidance of Jeroboam. This was brought about immediately by the folly of Rehoboam, Solomon's son. The people demanded that their burdens should be lightened, and promised, if their demand were acceded to, to serve him. The old men who stood before Solomon, earnestly advised compliance; but the young men gave advice of an opposite character, and Rehoboam foolishly followed their advice, and the kingdom was divided. The inspired historian makes the following record of this affair: "Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah, the Shilonite, unto Jeroboam, the son of Nebat."†† When Sennacherib, king of Assyria, invaded Judca, and threatened

\* Isaiah 10: 5-15. . . † Acts 2: 23. . . ‡ Isaiah 53: 10. . . § Ps 76: 10.

|| Gen. 20: 6. . . ¶ Exod. 34: 24. . . \*\* Rom. 9: 17. . . †† 1 Kings 12: 15.

the destruction of Jerusalem, God saved his people by sending an angel to destroy a large part of the invading army.\* By war, by pestilence and by famine has he, in every age, punished wicked nations, and carried out his great purposes regarding them.

In a word, in these ways and in others which we do not understand, God exercises a controlling providence over wicked men, providing, preserving, directing, softening, restraining, in a manifold dispensation.

6. The providence of God over his professing people may be divided into several parts, viz:

1st. It is concerned in providing for their temporal necessities. Although it is true, that he causes the sun to rise on the evil and the good, and sends rain upon the just and the unjust; yet it is likewise true, that he has made special promises to his own people. Our Lord said to his disciples—"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." The reason why they should not be anxious about these things, is—"Your heavenly Father knoweth that ye have need of these things. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you."† The phrase—"take no thought"—does not mean, that believers are not to form the necessary plans, or use the necessary means to provide for themselves and for those dependent upon them, but that in the use of the means they are calmly to expect, through the Divine blessing, such temporal blessings as they need. *Me merimuate te psuche—do not anxious in your mind.* The precise meaning is made plain in another passage—"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind."‡

The number of persons is comparatively small, who have any considerable means of support laid up for the future; and even they who have, often learn by painful experience the meaning of the phrase—"uncertain riches." The minds of a great majority of men, therefore, are filled with cares and anxieties in relation to the questions—"What shall we eat? what shall we drink? wherewithal shall we be clothed?" These anxieties to a great extent exclude from their minds the proper consideration of the great questions of duty to God and of eternal interests. Now, our Lord would relieve the minds of his faithful disciples from such cares, by the most explicit promises, that in the discharge of their duties they will be provided for. Therefore the apostle says—"Let your conversation be without covetousness; and be content with

\*2 Chron. 32: 21.

† Matt. 6: 24-34.

‡ Luke 12: 29.

such things as ye have: for he hath said, I will never leave thee, nor forsake thee."\* In precise accordance with the abundant promises of Scripture, is the experience of David—"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."† Let Christians, then, remember—that their true concern is to know and do the will of God. Let them do their duty: and assuredly God will fulfill his promises. And if they feel concerned for their children and grand-children, let them know, that "a good man leaveth an inheritance to his children's children."‡

It is true we sometimes see true Christians much involved in pecuniary difficulty; but in most cases it will be found, if diligent inquiry be made, that they have not strictly adhered to the word of God in their worldly business. Or such troubles, like other afflictions, are designed to try their faith, and mature their Christian graces. It is a great attainment to be able to say with Paul—"I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."§ God has not promised to make his people *rich*: for riches are too often a curse. But he has promised what is best for them; and the inspired Paul says to them—"Having food and raiment, let us be therewith content."|| The whole ground is covered by the declaration—"No good thing will he withhold from them that walk uprightly."¶

2d. The providence of God is concerned in protecting his people from the dangers that surround them. With this doctrine our Lord encouraged his apostles, when he sent them forth on their perilous mission—"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your father?"\*\* God has said—"I will never leave thee, nor forsake thee." The apostle adds—"So that we may boldly say, the Lord is my helper, and I will not fear what men shall do unto me."††

True, good men have died by what are called *accidents*, and also by the hand of violence; but they do not die, till their work is done, and it is the will of their Lord to call them to their rest. "Knowest thou not," said Pilate to Jesus, "that I have power to crucify thee, and power to release thee?" Jesus answered—"Thou couldest have

\* Heb. 13: 5.

† Ps. 37: 25.

‡ Prov. 13: 22.

§ Phil. 4: 12.

|| 1 Tim. 6: 8.

¶ Ps. 84: 11.

\*\* Matt. 10: 28, 29.

†† Heb. 13: 58.

no power at all against me, except it were given thee from above.\*\* Nor has any wicked man or wicked spirit any power over the people of God, save that which is given him from heaven. So every child of God may say—"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, he that keepeth Israel will neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."†

"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."

3d. The providence of God is concerned in directing the steps of his people. No man is left to determine his own position in life. God has a work for each of his people to do; and his providence directs to the place and the work. "O, Lord," said Jeremiah, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps."‡ God had a work for Joseph to do in Egypt; and in his providence he sent him to Egypt; and he directed him to Potiphar, allowed him to be imprisoned, and ultimately raised him to supreme authority in that kingdom. "The steps of a good man," says the Psalmist, "are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."§ It is the precious privilege of the believer to commit his way unto the Lord, assured that he will direct him in wisdom. It is our duty and privilege to pray for Divine guidance, and to watch the leadings of God's providence, and then follow them. Many a time, he places obstruction in the path we have chosen, and opens another. "A man's heart deviseth his way, but the Lord directeth his steps."||

4th. The providence of God is concerned in the afflictions of his people. True Christians are imperfect, and God's plan is to take them

\* John 9: 10, 11.

† Ps. 121.

‡ Jer. 10 28.

§ Ps. 87: 23, 24.

|| Prov. 16: 7.

through many trials, that their graces may be developed and matured, and their evil dispositions subdued and eradicated. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."\* The apostle teaches us to regard all our afflictions as the chastisements of a kind father, designed and ordered for our spiritual good. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth—furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."† A most instructive volume might be written on the afflictions of the righteous. Let Christians study the subject prayerfully, that they may wisely improve God's dispensations toward them.

In another number we propose to say something more on this extensive and deeply interesting subject.

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## DISTINGUISHED CHARACTERS IN NEW TESTAMENT.

### NUMBER THREE.

#### SIMEON AND ANNA.

As the stars seem to shine more brightly, when the night is dark; so do examples of eminent piety become specially prominent in times of prevailing wickedness. Zacharias and Elizabeth, the father and mother of John the Baptist, are named amongst the few who were truly righteous at the time of our Lord's advent. Two others are mentioned by Luke, of whom little is recorded; yet that little invests their characters with peculiar interest. One of these was Simeon, who is simply mentioned as "a man in Jerusalem." To what tribe or family he belonged, what had been his previous history, whether he had filled any important office, or was any way prominent amongst men—are questions which the evangelist does not answer. The very brief narrative is given, as if to make the impression, that the highest distinction any man can enjoy, is to be a child of God, owned and honored of him. Two words, together with a statement of a general

\*Ps. 34: 19.

†Heb. 12: 6-10.

character, seem to make us acquainted with this remarkable man. "The same man was just and devout"—"*just* toward man, and *devout* toward God," remarks Matthew Henry. "These two must always go together, and each will befriend the other." One of the strangest, because the most absurd, errors that have prevailed in the world, is the notion that piety toward God can exist, without sound morality and good doing; yet no form of error has been, in past ages, or is now more prevalent. In Simeon the two things were beautifully and harmoniously blended. He was as pure in morals, as he was devout in worship; and his piety toward God was as ardent as his justice toward men was strict.

But Simeon possessed another remarkable trait of character, viz: he was "waiting for the consolation of Israel." Israel, if by this term we understand the Jewish nation or the Jewish church, (which are not identical), had passed through many and great trials in the ages immediately preceding the advent of Christ, and was then in a very depressed condition, greatly needing a deliverer. Or, if we understand *the true* people of God, as distinguished from the corrupt church of which they were members; they not only longed to see the promised Messiah, the time of whose coming was at hand, but mourned over the prevailing apostacy and corruption. To all penitent believers Christ is *the consolation*. His death brought deliverance from the penal evils of sin; and his intercession brings the Holy Spirit, the Comforter, into the world, and into the hearts of his people. "For," says Paul, "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." The more Christ's people suffer for his cause, the richer are the consolations and joys he imparts to them; and so in all the afflictions of life, the true consolation is in him. Thus Paul addresses the Thessalonian believers: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work:"\*

For the consolation of Israel, Simeon was *waiting*. He felt an intense desire to live till the Messiah should come; and beyond a doubt this was a subject of earnest prayer with him. In answer to his prayer, it was revealed to him that he should not die till he had seen the Lord Christ. For him the world had no charms; and, apart from this one desire, he had no particular desire to remain in it. Possibly he really desired to die, that he might enter into his eternal rest.

\* 2 Thess. 2: 16, 17.

The effect of true religion is not to make any one misanthropic, but the reverse; nor does it make men discontented. But it sets their affections on things above, gives them a glorious treasure there, and affords them such sweet foretastes of heaven, that they feel that to depart and be with Christ, is far better.

The word *waiting* expresses the state of mind which it becomes the Christian habitually to maintain. The world is not his portion or his home. He is here a pilgrim and a stranger. His home is in heaven, and he *waits* for the command of his Savior to go up higher. Moreover, till the resurrection, his salvation will not be completed, even though his soul be in heaven. Paul speaks of the Corinthian Christians as "waiting for the coming of our Lord Jesus Christ."\* And of Christians generally he says—"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."† For the Thessalonians he prayed thus—"And the Lord direct your hearts unto the love of God, and unto the patient waiting for Christ."‡ The force of such language was, doubtless, much more strongly felt by those primitive Christians, who constantly suffered reproach for the name of Christ, and whose lives were in constant jeopardy, than by those of our country, in this day. Still, the proper effect of Divine grace on the heart, is to produce weanedness from the world, and an earnest looking for the completion of salvation. The Christian, more than any other man, is *the child of hope*. Hope is his helmet of salvation, the anchor of his soul.

Joyful indeed was that moment when, led by the Holy Spirit, Simon entered the temple, when the Divine child was presented, in accordance with the law of Moses. Inexpressible were the emotions that filled his soul, when his eyes first rested on the infant Savior, and it was permitted him to take him in his arms. In the fullness of his joy he "blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." The one desire that he had cherished, that could be gratified in this life, was now realized; why should he remain longer upon the earth? Divine grace prepares the believer to "depart in peace," in the full assurance of eternal bliss. "Mark the perfect man, and behold the upright; for the end of that man is peace."§

\* 1 Cor. 1: 7.    † Rom. 8: 23.    ‡ 2 Thess. 3: 5.    § Ps. 37: 37.



Simeon was an inspired man; for "the Holy Ghost was upon him." He, therefore, uttered sublime prophecies in regard to the mission of the mysterious child he held in his arms. He saw in him not only his own Savior and the Savior of the Jews, but a light savingly to illumine the Gentiles. To his mother Mary he said, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against." The result of his mission would be, that many in Israel, rejecting his Gospel, would fall and be forever ruined; whilst many would rise to the character and condition of the sons of God. The Gospel, which is the greatest of all blessings to multitudes, becomes to multitudes of others, the greatest of all curses. "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."\*

Just at the moment when Simeon had Jesus in his arms, and was uttering those prophecies, an aged and eminently godly widow, whose name was ANNA, came into the temple. She was four-score and four years of age, and had been, for many years, a widow; or, as some suppose, she had been a widow eighty-four years. If so, then she was, indeed, "of a great age." She was a constant worshipper in the temple. Unable to engage in the more active duties of religion, she employed herself in fastings and prayers night and day. The prayers of the righteous are as much a part of the Divinely appointed means for the evangelization of the world, as the preaching of the Gospel. "The effectual fervent prayer of a righteous man availeth much."† This is, doubtless, one reason why God often detains his children in this world, when, through age or infirmities, they are incapable of engaging actively in any plans of benevolent labor. Their light shines with peculiar brightness, and thus they preach the word effectually to those who know them; and their prayers call down the blessing of God upon his church.

Of especial value are such praying mothers in Israel, when vital piety has declined in the church, and the love of many has grown cold. No wonder such a woman as Anna *fasted*, as well as *prayed*, day and night, when she was obliged to see that the priests, whose lips should keep knowledge, were ignorant of the true principles of the religion they professed to teach, and were "blind leaders of the

\* 1 Pet. 2: 7, 8.

† James 5: 16.

blind;" and when the people were content to observe the traditions of the elders. It is from such humble, devout disciples, often females, that the first reviving influence goes forth to bless the churches. "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof."\*

The religion of Christ fills the hearts of the aged with sweet peace, cheerfulness and joy, when all other streams of pleasure are dried up. What had this world for the aged Anna? There were no ties to bind her to the world; and the world had nothing to offer her. It was to her a dreary wilderness. Yet was she happy. She lived in close communion with her heavenly Father, and in the delightful prospect of heaven. True devotion, lovely in all, is most lovely in the aged disciples of Christ, who are about to bid the world adieu.

Anna was a prophetess. God has, now and then, called women to make known his counsels to the world—especially when the men whose official duty requires them to teach the truth, fail to do it. Under the guidance of the Holy Spirit, Anna immediately recognized the infant Savior, and with a heart overflowing with gratitude, gave thanks to the Lord. And then she spoke of him to all them that looked for redemption in Jerusalem. She was likely to be acquainted with the few who were of this character; and having herself seen the Savior, she would hasten to make known to them the glad news.

Of these two eminent servants of God we read nothing more. They come upon the stage suddenly and unexpectedly. For a moment they shed their clear light upon the church, and disappear forever. But the inspired writer has drawn their likeness, as with a single touch of the pencil, that in all succeeding ages God's people may look upon them, and see what true religion is. Of the age of Simeon nothing is said; but the strong probability is—that he, like Anna, was "well stricken in years." No doubt, both of them soon entered into their rest. Where could we find four more lovely characters, than Mary, the mother of our Lord, Zacharias and Elizabeth, the parents of John the Baptist, and Simeon and Anna? Let us regard them as examples for imitation.

\* Ps. 102: 13, 14.

## MORTAL AND VENIAL SINS.

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The sacrament of *Penance* occupies a very prominent place in the creed of Rome; and from it the Romish clergy derive a large part of the power they wield over the people. This sacrament is said to consist of three parts—contrition, confession and satisfaction. The word *contrition* expresses that state of mind, which every sinner must experience, in order to secure forgiveness of sin. *Confession* is to be made to the priests in order to secure remission of sins. Speaking of absolution granted by the priests, the Catechism of Trent says—“Unlike the authority given to the priests of the Old Law, to declare the leper cleansed from his leprosy, the power with which the priests of the New Law are invested is not simply to declare that sins are forgiven, but as the ministers of God, *really to absolve from sin*; a power which God himself, the author and source of grace and justification, exercises through their ministry.” Again—“The voice of the priest, who is legitimately constituted a minister for the remission of sins, is to be heard *as that of Christ himself*, who said to the lame man, ‘Son, be of good cheer, thy sins are forgiven thee.’”

But a serious practical difficulty arises in relation to *confession*, viz: the absolute impossibility of confessing every sin to a priest. Now, if there is no forgiveness but through the priest, it is unavoidable that for the greater part of their sins, believers must suffer the penalty. Rome has sought to obviate this difficulty by an ingenious device. She has divided sins into *mortal* and *venial*. The former must be confessed to the priest; the latter need not. This division of sins, however, is itself attended with very serious difficulties; for it is absolutely impossible to draw the line between the two classes of sins, so as to know what sins are mortal, and what are venial. The Douay Catechism defines a mortal sin thus: “Any great offense against the law of God; and is so called because it kills the soul, and robs it of the spiritual life of grace.” If a Roman catholic commit a mortal sin, then, according to the creed of his church, he is at once deprived of the spiritual life of grace, and, of course, is dead in sin; and, dying in this state, he would be forever lost. How unspeakably important, then, that every one, even the most uneducated, should be able to determine with absolute certainty when he has committed such a sin.

He asks his church what is a mortal sin; and the answer is—that it is “any great offense against the law of God.” This answer conveys no definite information to his mind; for the word *great* is perfectly indefinite in its meaning. *How great* must an offense be to constitute it a mortal sin?

There is, indeed, an attempt made in the same Catechism, to remove this difficulty; but it is most unsatisfactory. We have the following question and answer: “Q. How shall we know when any sin is mortal, and when it is but venial? A. Because, to any mortal sin it is required both that it be deliberate, and perfectly voluntary; and that it be a matter of weight against the law of God; one or both of which conditions are always wanting in a venial sin.” Passing by the first of these conditions, let us enquire what we are to understand by the phrase—“*a matter of weight against the law of God.*” The language, like that previously noticed, is perfectly indefinite. *How much* weight must an act have to constitute it a mortal sin? How shall the faithful papist know when he is guilty of mortal sin?

But possibly, if we can determine what is a *venial sin*, we can then determine what sins are mortal; since sins that are not venial, are mortal. The same Catechism defines a venial sin to be “a small and very pardonable offense against God or our neighbors.” Here again the language is perfectly indefinite; for the word *small*, like the word *great*, is a relative term. We cannot decide what is great or small, unless we have some standard of comparison. *How small* must an offense be to entitle it to be placed in the class of venial sins? It is impossible to determine anything by these definitions.

But we find, in the same Catechism, a list of “*deadly sins.*” Whether these are the same as mortal sins, and whether they are understood to embrace *all* mortal sins, it is difficult to ascertain; but we may, perhaps, safely conclude, that we have here a complete list of mortal sins. They are *seven* in number, viz: “pride, covetousness, lechery, anger, gluttony, envy and sloth.” We are to understand, then, that whenever an individual is chargeable with the sin of *pride*, he is deprived of the spiritual life of grace, and must perish, unless forgiven by a priest. It is observable, that these deadly sins are not specific acts, but *states of mind*, if we except gluttony.

Now, in relation to *pride*, we would enquire, whether *every degree* of it is mortal sin. If so, then every individual is living in mortal sin, who is not perfect in humility. Indeed, the priest’s absolution can be of no avail to any one who has the least pride; for no sooner has he pronounced his penitent absolved, than he becomes again chargeable with

the very same sin. Now, since it will be admitted, that there are extremely few, if any, who are perfect in humility; the fearful conclusion seems inevitable, that almost all Papists, clergy and people, as well as all others, are habitually living in mortal sin! But if it be said, that *every degree* of pride is not mortal sin; then we ask, what degree of pride must exist in the heart in order to make it mortal sin? To this most important question, the Romish clergy, so far as we have been able to ascertain, have given no answer. The same questions might be asked in relation to each of these deadly sins. Is *every degree* of covetousness, lechery, anger, gluttony, envy, sloth, mortal sin? If so, who can be saved? If not, what degree is necessary to constitute these sins mortal?

Perhaps we can gain some light by taking another view of the subject. The states of mind expressed by the words *pride, covetousness, etc.*, often induce persons to *lie* and to *steal*. Are lying and stealing mortal sins? We turn again to the Douay Catechism, and there we find the following question and answer: "Q. When is a lie a mortal sin? A. When it is any great dishonor to God or notable prejudice to our neighbor; otherwise, if it be merely officious, or trifling, it is but venial sin." Again, we have this question and answer: "When is theft a mortal sin? A. When the thing stolen is of considerable value, or causeth a considerable hurt to our neighbor." Here we are met with the same indefiniteness of language already noticed. A lie is a mortal sin, when it is any *great* dishonor to God. *How great* must the dishonor to God be? Or, if it is a *notable* prejudice to our neighbor. What does the word *notable* mean? The language is perfectly indefinite, and conveys no distinct idea to the mind.

We cannot but observe a difference in the language used in this Catechism in relation to *falsehood* and *theft*. In the former, mention is made of the dishonor to God, as well as injury to our neighbor; in the latter, mention is made only of the injury done to the person from whom the thing is stolen. In regard to both, however, the language is equally indefinite. Theft, we are told, is a mortal sin, when the thing stolen is "of considerable value." What does the word *considerable* mean? Suppose one to steal *five dollars*, would this be a *considerable value*? Suppose we say five dollars is of considerable value; then if one should steal *four dollars and ninety-nine cents*, he would be chargeable only with venial sin! But theft is mortal sin, if it cause *considerable* hurt to our neighbor. *Considerable hurt*—what does this mean? It is implied in this language, that the theft may do *some degree* of injury to the person stolen from,

without being mortal sin; for the theft is not mortal sin, until the injury becomes *considerable*. Now, the word *considerable*, like the other words employed, is perfectly indefinite, and conveys no distinct idea to the mind.

The truth is, it is absolutely impossible for any one to ascertain, from the teachings of Rome, in regard to a very large portion of his sins, whether they are mortal or venial; and, therefore, it is impossible for any one to know what sins he must confess to the priest, and what sins he may purge away by holy water, alms-deeds, and the like. We are now prepared to urge several conclusive proofs against this division of sins into mortal and venial.

We remark, first and generally, that it is admitted that some sins are greater or more aggravated violations of God's law, than others; and, therefore, deserve greater punishment. But, at the same time, the sins of men cannot, as to their demerit, be divided into any two, three, or half dozen classes. The objections to the Romish division are the following:

1. It is perfectly indefinite, and, therefore, of no practical use. This has been sufficiently proved. We may now add, that if the language of individual priests or bishops were ever so definite, the difficulty would not be met, since each of them is confessedly fallible, and may err. *The Church* has left the matter perfectly indefinite, and the difficulty cannot be removed by individuals, however high their standing in the Church.

2. The division of sins into mortal and venial is absurd. It proceeds upon the general principle, that some sins deserve *infinitely* greater punishment than others. Now, between the finite and the infinite there is no comparison; the former never approximating the latter. The question, then, may be fairly raised, whether any two acts of a finite being can be said to differ *infinitely*, either in their nature, or in their moral character. But this is not the only difficulty; for in the moral code of Rome the finite and the infinite are brought very close together. For example, a man may commit a theft; but the quantity not being *considerable*, or not causing *considerable* hurt to the person robbed, it is only a venial sin. But if he steal a quantity somewhat larger, so as to make it considerable; or if he steal the same sum from a poorer man, so that the injury to him becomes *considerable*; then the theft is a mortal sin. In these cases, the acts are *in their nature* precisely the same. In each act there is an equally clear violation of the law of God; and in each there is the covetousness which Rome places in the catalogue of *deadly sins*

The only difference is in *the quantity stolen*. Suppose, then, a theft amounting to fifty dollars to be clearly a mortal sin, and a theft amounting to five dollars to be clearly a venial sin; then we reach the conclusion that the difference between the stealing of five dollars and the stealing of fifty dollars, is *infinite!* Can any human being admit the absurdity?

Again, the finite and the infinite are brought very much closer together. For if the stealing of five dollars is clearly a venial sin, and the stealing of fifty dollars is clearly a mortal sin; then either the stealing of any sum between these two would come under the category of venial or mortal sins; or it would belong to neither. But since Rome has divided all sins into *mortal and venial*, such thefts must come under one of these categories. Now, let us suppose, that the stealing of five dollars belongs clearly to the category of venial sins. Then let the sum stolen be gradually increased, a cent at a time, till the amount is sufficiently large to place the theft among mortal sins. We will suppose that the theft must amount to twenty dollars, to make it a mortal sin. If so, all smaller thefts would be venial sins. Then if one man should steal from an individual in certain circumstances twenty dollars, and another man, no more needy, should steal from another person in the same circumstances, nineteen dollars, ninety-nine and three-fourths cents; the former would be guilty of mortal sin, and would be deprived of the spiritual life of grace; whilst the latter would be chargeable with only venial sin, and would still possess spiritual life. And the former must confess his sin to the priest and obtain absolution, or forever perish; whilst the latter need not confess, but may wash out his sin with holy water and the like! This infinite difference between the sin and the state of the two men, we are to believe, is made by the *fourth of a cent!* The division of sins into mortal and venial, as made by Rome, is absolutely absurd.

3. The principle upon which this division is based, is untrue and unsound. The two great relations which men sustain are, that to God, and that to their fellow-men; and all their obligations grow out of these relations. The first of these is, beyond all comparison, the most important; and, therefore, the obligations arising from it are the *great obligations* resting upon men. Now, "sin is the transgression of the law of God." Every sin is a violation of our obligations to God; and every sin deliberately committed is a trampling under foot of God's authority. One man may steal *five cents*; and another may steal *five hundred dollars*. Both of them set at naught the authority of God; and, therefore, the sin of each has in it this

greatest aggravation. Who, then, shall venture to call that a venial sin—"a small and very pardonable offense"—which evinces an utter disregard to Divine authority? Nay—it is a question whether the man who deliberately steals *five cents*, does not commit a greater sin than he who steals *five hundred dollars*; for the former tramples under foot the law of God under the slightest temptation—thus showing an utter contempt for God; whilst the latter violates the same law under ten thousand times stronger temptation. *The moral code of Rome is rotten to the very core!*

4. This division of sins into mortal and venial is wholly unscriptural. No such distinction is mentioned or intimated in the Old or New Testament. The Bible teaches us, that "the wages of sin is death;" but it mentions not *mortal*, as distinguished from venial sin. It teaches us, in regard to Christians, that "in many things we offend all;" but at the same time it teaches, that no true Christian can deliberately and habitually commit sin,\* and that "there is no condemnation to them which are in Christ Jesus."†

5. This division of sins is demoralizing. It not only proceeds upon a false and absurd principle, but it admits the idea, that true Christians may be habitually chargeable with every kind of sin. For example, a Romanist may be habitually guilty of stealing small sums of money, without ever committing mortal sin; because he may not steal a *considerable* sum, or do a *considerable* hurt to any one! The same may be said of other sins. The Church of Rome is distinguished as the only Church, so far as we know, that admits the idea of a *Christian thief!* Indeed, theft among their people seems not to surprise the clergy. Some years ago, the *Catholic Herald*, of Philadelphia, published a letter from an Irish priest, in which he undertook to show the utility of the Confessional in restraining immorality, by publishing the amounts of stolen money received through it by a number of persons—the whole amounting to more than three hundred pounds. The writer of the letter mentions but a few examples of the kind, but says—"I could mention *thousands.*" Whatever may be said of *restitution*, one thing is certain, viz: that where there is so much restitution, there must be an immense amount of stealing! Nay, more—it is pretty clear, that the amount restored is but a small part of what is actually stolen; for if all Papists were required to restore *all* they steal, and to do penance for it; it is fair to conclude, that they would abandon theft, if not in principle, yet as an unprofitable business.

\* 1 John 3: 8-10.

† Rom. 8: 1.



We ourself had silver restored to us through the confessional, a few years ago, and the Romish paper of St. Louis boasted of it; but the truth was, that we got only about one-third of what was stolen. The Catholic thief kept the remainder. At least, we never received any account of it. No wonder, that immorality prevails wherever Popery exists.

One thing, however, is certain, viz: this division of sins into mortal and venial, is a gainful contrivance of the Romish clergy. In the first place, it enables them to get along with the Confessional, which gives them power so unlimited over the people. Their *mortal* sins are confessed, and the door of heaven opened by the priests, who hold "the keys of the kingdom." And, secondly, it helps them along with their profitable doctrines of Indulgences and Purgatory, which are designed, in large part, to dispose of venial sins. Without the confessional, indulgence and purgatory, what would become of the power of the Romish clergy over the people, and of their immense income?

In two respects, this doctrine is agreeable to depraved human nature. In the first place, it makes a small matter of very many of the sins committed; and then it gives to the sinner the credit, in part, of saving himself. He it is that makes satisfaction to the Divine law for all his venial sins, and for the temporal punishment due to his mortal sins. Agreeable as it is to human nature, no doctrine can be better adapted to delude and ruin the souls of men.

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## SATISFIED, WHEN WELL OFF.

"I was well; I wanted to be better; and here I lie." Such was the epitaph some man, I know not who, caused to be placed on his tomb-stone, as a warning to others against medicating when little or nothing is the matter with them. The same sentence might, with propriety, be written on ten thousand other tomb-stones. There is a great virtue in what the doctors call the *vis medicatrix nature*—the healing power of nature; and it is almost as important to avoid taking medicine, when it is not needed, as to take it when the system demands it.

But we are not about to write a dissertation on health and disease. This is not our department. But the principle contained in this epigraph, is of extensive application. Nothing is more common than to see men injure or ruin themselves by not knowing when they are well off. Haman ought to have been satisfied, when king Ahasuerus "advanced him, and set his seat above all the princes that were with him;" but in his pride he said—"Yet all this availeth me nothing, so long as I see Mordecia the Jew sitting at the king's gate." He erected a gallows fifty cubits high, on which to hang the stubborn Jew who refused to do him reverence; and upon that gallows he was soon himself suspended. Thus, in the effort to remove what to a man of sense would scarcely have been even a trifling annoyance, he lost everything, and suffered an ignominious death.

Ahab, the king of Israel, possessed an abundance of wealth, and ought to have been satisfied; but he coveted Naboth's vineyard. Jezebel had Naboth murdered, and then said to her husband—"Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead." But when he went to take possession of the vineyard, he met there that fearless man of God, Elijah, who said to him—"Thus saith the Lord, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And in that coveted vineyard he heard what caused him to rend his garments, put on sackcloth, and fast. How gladly would he have given up the vineyard, if thereby he could have wiped from his conscience the blood of an innocent man, and escaped the vengeance of God.

These are extreme cases, and there have been multitudes like them; but the multitude is far greater of those who, though "well to do in the world," have adopted means to better their condition, which have destroyed their peace in succeeding years. The views of moral obligation entertained by most men, are sufficiently lax, and their consciences by no means over sensitive; yet, in multitudes of instances, the love of money induces them so far to trample upon their own convictions of right, as to compel their consciences to inflict upon them sufferings that greatly overbalance the pleasure derived from their ill-gotten gain. In the hot pursuit of riches, the line that separates between right and wrong becomes very indistinct; but the reflections of later years, especially in times of affliction, render it perfectly visible, and fill the mind with painful feelings. Whilst residing in Cincinnati, some years ago, we received from a gentleman in a neighboring State, about three hundred dollars, which we were requested to pay over to

an individual in that city. He who sent the money, had been a clerk in the store of the latter gentleman, years before; and whilst serving in that capacity, he had taken, now and then, twenty-five or fifty cents at a time, for which he had not accounted. His mind had become interested on the subject of religion, and his sin had been brought to mind. He felt, that he could never have peace until he should make restitution. He, therefore, sent an amount sufficient to cover both principal and interest. This was a case of direct dishonesty which, the amount being small, had given him no great trouble, until his conscience was aroused from its lethargy, and enlightened. Then he felt, that he was paying dearly for the money he had taken from his employer.

There are multitudes of instances in which, whilst the wrong done is no less real, the dishonesty is not so palpable. These, justified for a time, or causing but slight uneasiness, appear in their true light in times of calm reflection—often when restitution has become impossible; or, if it were possible, would not remove the injury done, or compensate for the suffering caused by the wrong. In all such cases, men, in the attempt to better their condition, have bartered away that which is of infinitely more importance to them, viz: an approving conscience and peace of mind. Even if we leave out of view the providence of God, which, even in this life, often brings evil upon the wrong doer; and if we take no account of future retribution, which is of infinite importance; still, the man who seeks to improve his condition by acts which an enlightened conscience cannot approve, makes a terrible mistake. How great then, must be the folly when all these are taken into view?

But we are losing sight of what we had in mind in commencing this article, viz: the injury which even good men so often do to themselves and those connected with them, by their anxiety to better their condition, when already they have what ought to satisfy them. Many years ago, a gentleman in a neighboring State, owned a valuable farm, in a fine state of cultivation, and was out of debt. A neighbor offered his farm for sale. It lay contiguous to his, and he desired to possess it. Such lands were then bringing high prices; and farmers found a ready market for all their products. He made his calculations, and satisfied himself of his ability to meet the deferred payments. He purchased the farm; but before the deferred payments became due, a commercial crisis, which had not entered into his calculations, swept over the country. Prices declined; and it became necessary to sell both farms to pay his outstanding notes. Overwhelmed by the unex-

pected calamity, he committed suicide, and left his family under a double pressure of sorrow to battle with the ills of life. What a world of sorrow would have been prevented, if he had been contented when he was well off!

The history of our country abounds with similar cases, though generally not terminating so sadly. Men who are enjoying a full tide of prosperity in a legitimate business, often lose everything by the unwise extension of it. The prosperous banker must have a *branch*; and so must the successful merchant. The storm comes upon them suddenly, and they cannot get to shore. But no class of men are so unsafe, perhaps, as those who make money by *speculating*. One purchases real estate to an extent far beyond his present means of payment; but he confidently anticipates a continual rise in prices. He expects, therefore, before the deferred payments fall due, to make sales, and after the final settlement, to have a large surplus. In many cases such results have been realized; but in this day of rapid changes, men are extremely liable to purchase just at the wrong time, and thus to have heavy outstanding liabilities, just when sales cannot be made, except at ruinous rates, or to make calculations on an advance in prices, which does not occur. Then comes the long agony of financiering, borrowing, selling, with the loss, in the end, of the gains of years of toil.

Another man speculates in wheat, flour, pork and the like. He has made some happy hits, which have much increased his ready money. These have inspired him with strong confidence in his own shrewdness in foreseeing the rises and falls in these articles. He fancies, that just ahead he sees a great rise in wheat, flour, or some one of the articles, on which speculators exercise their wits. He has the opportunity to clear many thousands of dollars by a single operation, and if he is a pious man, he concludes to be very liberal to the good cause when his pockets shall be full. He embarks all his capital, and perhaps his credit, in the one grand trade. Meanwhile, "the trade winds" take a strange freak, and blow from an opposite direction; and the astonished speculator finds himself bankrupt. He has hazarded everything, and lost everything.

The evils attending these rapid changes of fortune, are many and great; and Christian men should, if possible, guard against them. In the first place, it is unsafe to cherish the desire of wealth. There is meaning in the phrase—"the deceitfulness of riches;" and beyond a doubt there is truth that cannot safely be disregarded in the declaration of Paul—"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.\* Let no Christian allow in his heart the desire of riches; but let every one regard himself as the Lord's steward, bound to be "diligent in business," and delighting to use that which the providence of God gives him, as under the eye of Him to whom his final account is to be rendered.

In the second place, those corroding cares and anxieties arising from pecuniary embarrassments, are not only in themselves so distressing as to overbalance all the pleasure enjoyed by the attainment of wealth, but are extremely unfavorable to the growth of piety in the heart. Other afflictions call the christian graces into exercise, and lead us to the throne of grace, and thus become the means of growth in grace; but "the cares of the world"—anxiety concerning the means of paying debts, the apprehension of the loss of both capital and credit, concern in regard to providing for one's family, if all should be lost—these and other feelings like them distract the mind, and disqualify it for religious duties; and in the dreadful conflict the christian graces are likely to suffer great injury. In no class of troubles is it so common for men who have stood well in the church, to exhibit great declension in piety. True, if men maintain their integrity through such trials, like all other troubles, these may become a means of weaning them from the world, and of making them wiser and better men.

But, in the third place, pecuniary embarrassments bring with them great temptations, under which it is too common for professing christians to fall, and do lasting injury to themselves and to the cause of Christ. Failure in business is commonly viewed as a calamity so great; and there are so many ways, legal and illegal, of raising money or of evading the payment of just debts, that the temptation to depart from moral principle is exceedingly strong. We could name men who, before extending their business unduly, or entering into hazardous speculations, had an unblemished reputation as men of business, and a fair standing as active christians, who now are seldom seen in the house of God, and whose characters have greatly suffered in public estimation. We could name two individuals who stood fair as members of the church, who in their embarrassments committed forgery, and thus ruined themselves and their families. There are reasons for believing, that neither of them designed to injure the persons whose names they forged, but that both expected to be able to take up the forged notes, before they became due. Deceived by the devil and

\* 1 Tim. 6: 9.

their own interested feelings, they committed the fatal deeds, and were detected, both of them as by mere accident. There is great wisdom in that petition in the Lord's prayer—"Lead us not into temptation." Every christian should fear temptation, unless he can meet it in the path of duty; and there is no class of temptations more difficult to overcome, than those which are incident to pecuniary embarrassment, or which overtake men in the pursuit of riches.

In the fourth place, such troubles, when they come upon christian men, are almost certain to injure their christian character, and the cause which ought to be dearer to them than every other. As the love of money is exceedingly strong in the hearts of most men, there is no class of injuries they are less likely to forgive, than failure to pay debts due to them. Even in cases in which the embarrassed man does all that is possible to meet his engagements, and to save others from loss; he is not very likely to obtain credit for his efforts.

When we view the subject in all its bearings, we cannot but wonder, that christian men will hazard so much in order to enrich themselves. It is possible to do any legitimate business on such principles, and within such limits that it will be safe. It is neither right nor wise to engage in speculations of any kind, so far beyond the means actually possessed, that any considerable change in prices will render it impossible to meet liabilities. The advantage to be gained in case of success, bears no proportion to the terrible losses to be sustained, and the injuries to result to one's self, to his family, to other individuals and to the cause of Christ, in case of failure. *That man has made a most valuable attainment in true wisdom, who has learned to know when he is well off.* "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."

For the Presbyterian Expositor.

## THE WILLING SERVANT.

"Mine ears hast thou opened."—Ps. 40: 6.

It is not my design to speak of the different views which may be taken of these words. There seems to be an allusion to a law of Moses: If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges: he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever.\*

Mine ears have been opened, or digged, as in the margin; that is, bored through, as the Hebrew master did the ears of his servant who refused to go out free. By this process he was perpetually engaged as a willing servant to his master. So the Lord Jesus, by this declaration intimates that he, in the work of human redemption, is the willing and obedient servant of the Father. Thou hast bored my ears—engaged me as a willing servant to thyself; I am thine to do thy will—thine to obey and to suffer—thine to obey in suffering—thine to die and to redeem.†

I. Here is nothing inconsistent with the divinity of Jesus Christ. There are many passages in the Scriptures which cannot apply to his divinity, and this one is among the number; but none of these can be considered as conflicting with that foundation doctrine of the christian system. Truth is ever harmonious with itself. There are passages which apply only to the divinity of Christ; others apply only to his humanity; and others still are applicable only to his official character as Mediator. It is in his office as Mediator (God manifest in the flesh

\*Ex. 21: 1, 6.

†Ps. 40: 6, 8.

“two distinct natures and one person,” and hence called the man Christ Jesus,\*) that he is the Father’s servant. It is in respect to the work which he undertook in our behalf that he says, “Mine ears hast thou opened. I have heard of the ruin of man; I have heard of the violated law; I come to redeem man from his ruin—to obey for him thy law—to meet the demands of thy injured justice, and to do whatever thou dost require to make it possible for thee to be just and yet justify; to be holy and yet clear the guilty. I am thy servant, ready to do all thy pleasure; for thou hast pierced mine ears.” And thus saith the Father by Isaiah the prophet, Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Again, Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. In precise accordance with these views, the Savior delights to call himself the son of man, and declares, I came down from heaven, not to do mine own will, but the will of Him that sent me. And again; I seek not mine own will, but the will of the Father which hath sent me.†

II. Hence, as sent by him, Jesus Christ is the Father’s willing and obedient servant. He was willing. In undertaking our case, there was no constraint upon him but that of love. He was free and self-moved. He is our redeemer because he chose to be; the Father’s servant because he chose it. The Jewish master had no power, no right to drag his servant to the doorpost and bore his ear through with an awl, and then, pointing to this mark, pretend that by his own voluntary choice he was his servant for ever. To prevent anything of this kind, it was ordained that the servant must be brought before the judges, that it might be known that he was free in choosing to remain in bondage. And when his ears were bored, he carried with him the evidence, where all could see it, of willing devotion to his master. So these words, however explained, teach us the voluntariness of Jesus Christ in the work of redemption. We had no claims upon him: he was under no obligations to us. He might have left us to reap the fruit of our transgressions; but he loved us, he pitied, and came to our relief. In his engagement with the Father on our behalf, and in

\*1 Tim. 2: 5, 6: 8, 8: 16. †Isa. 45: 1, 4: 8, 52, 18: 16.—John 5: 30, 6: 38.



all he did to fulfil that engagement, he acted freely—a willing servant.

He was also obedient. He kept his engagement. He did what the Father required. He obeyed the law, and when the time arrived, he laid down his life a curse for us. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings. Wherefore, in all things it behooved him to be made like his brethren. Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect—perfectly qualified for his office and work as our Redeemer, once suffering, now exalted—he became the author of eternal salvation unto all them that obey him.\* Again, it is written, He made himself of no reputation, and took on 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 what more painful instance of obedience could there be? He was an obedient servant.†

III. As the willing and obedient servant of the Father, the Lord Jesus Christ had a specific work to do. He was not employed to do some uncertain thing, but to do a particular and definite work—a work known and agreed upon. The part he was to bear in the redemption of men was definitely arranged in the everlasting covenant. He knew just what he must do and what he must suffer. The law had been violated: that law he must honor by obeying its precept. The penalty had been incurred: that penalty he must bear. He must live a life of obedience, and yet of suffering—from the manger to the cross a man of sorrows and acquainted with grief.‡ He must be rejected by men; must endure an agony in the garden; and must die upon the cross, bearing our sins—the punishment of them—in his own body on the tree.§ Nothing was left to accident; nothing to chance. The whole plan—in all its parts—was pre-arranged, fixed in the counsels of eternity, and the work upon which, as a servant, he entered, and for which he volunteered, was involved in no uncertainty nor obscurity. He knew it all, and consented to it when his ears were pierced. Hence he said to the Father before his crucifixion, I have glorified thee on the earth: I have finished the work which thou gavest me to do. On the cross he said, It is finished—my work is done—the scriptures are fulfilled and redemption is accomplished. After his resurrection he said, *Thus* it is written, and thus—just as it is writ-

\* Heb. 2: 10-18; 5: 7-9.

† Phil. 2: 5-11.

‡ Isa. 53: 1-6.

§ 1 Pet. 2: 21-24.

ten—thus it behooved Christ to suffer; and if it was written beforehand, then surely the *work* was determined; otherwise it could not have been written. It was determined—not as an after-thought to repair the ruins of the fall as an unforeseen calamity, and hence unprovided for, but as a part of God's eternal plan, which embraced the fall and provided for it. Hence, Peter declares to the Jews on the day of Pentecost, Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. And on another occasion he says, Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. The obedience and sufferings of Christ, then, were the fulfilment of God's purposes, as revealed in the scriptures, and of *the work* which, as the Father's servant, he had to perform.\*

This work is accurately described by Paul in the tenth chapter of Hebrews, where he quotes from this Psalm—For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, lo! I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law: then said he, Lo! I come to do thy will, O God. He taketh away the first, that he may establish the second; that is, takes away the sacrifices of the law, that he may do the will of God, or in doing the will of God by offering the body which was prepared him, doing the will of God by his once offering of himself, he fulfils and supercedes, and so takes away and renders unnecessary, the legal sacrifices. Hence, the apostle adds—By the which will, as done and suffered, we are sanctified, atoned for and redeemed, and saved, through the offering of the body of Jesus Christ, once for all. His death was a necessary part of his work—a part of the will of God he was to do. As without shedding of blood is no remission; so without his death there could be no salvation. Were there no atonement, there could be no forgiveness. Our Great High Priest must obey and suffer—he must atone and intercede. This is his work.†

IV. As the Father's servant, the Redeemer was to have a certain and specific reward for his work. His work was certain and definite,

\* John 17: 1-4; 19: 28-30.—Luke 24: 45-48 —Acts 2: 22-24; 3: 18.

† Ps. 40: 6-11.—Heb. 10: 4-14; 9: 21-28.

and so should his reward be. As the work was pre-arranged and determined, so also was the reward. In the covenant of grace the Son agreed to obey and die for our redemption; and as his reward the Father promised him a seed, a peculiar people, redeemed from all iniquity.\* Hence it is written in the Psalms, A seed shall serve him; it shall be accounted to the Lord for a generation.† Isaiah declares, He shall see of the travail of his soul, and shall be satisfied.‡ But what is meant by seeing of the travail of his soul, if not that he shall see the fruit of his toils and sufferings, his sorrows and death? And how shall he be satisfied, but by receiving just the reward which was promised him for his pain and travail? In a redeemed and regenerated seed, a people saved from their sins, over whom he reigns as his willing and obedient subjects, he sees the travail of his soul and is satisfied, for in them he delights. This is the joy that was set before him, for which he endured the cross, despising the shame.§ This, including the heavenly state of exaltation, is the glory of which he speaks, when he says, Ought not Christ to have suffered these things, and to enter into his glory?|| To this reward of his work he has respect when he prays, Father the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. As the ground of his reward, he says, I have glorified thee on the earth, I have finished the work which thou gavest me to do. Then he pleads for the reward: And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.¶ Even before the foundation of the world, the Lord Jesus rejoiced in prospect of the reward of that work which he should afterwards accomplish. Hence he says, in the eighth of Proverbs, where he speaks in the character of wisdom—When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men—with those redeemed by his blood. And because his delights were with them as

\* Titus 2: 13, 14. † Ps. 22: 30. ‡ Isa. 53: 10-12. § Heb. 12: 2.  
 || Luke 24: 25-26. ¶ John 17: 1-10.

his chosen and promised seed, he proceeds to say—Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors—with his ears pierced in token of his submission to me as one of my people, even as my ears are pierced as the Father's servant. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me, and rejects me as his Redeemer, wrongeth his own soul: all they that hate me love death, and cannot be numbered with my sheep, for they hear my voice and follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.\*

To encourage his people, the Lord Jesus promises that they shall participate with him in his reward. He is rewarded in them and with them—I appoint unto you a kingdom, as my Father hath appointed unto me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. This is his reward, and in it his people share; for they are given him to be glorified by him.†

The Savior, then, has a specific reward for his work. As the work was covenanted on his part, and he was the Father's willing and obedient servant, whose ear was not only opened to hear the Father's will, and whose heart was inclined to perform it, but by the piercing of whose ears he was willingly engaged as the Father's servant for a covenanted work; so was the reward of that work covenanted on the part of the Father, and to that covenanted reward nothing can be added, nor can aught be diminished from it. It was settled from everlasting. 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.‡ Thus it is written in God's word: These things were done that the scriptures might be fulfilled; and the fulfilling of the scriptures is but the fulfilling of God's purposes of love, and mercy, and grace; these things were done that the scriptures might be fulfilled,§ that God's purposes of love might be accomplished, that redemption might be purchased by the death of Christ and applied by his Spirit, that his work being done he might also enter into his glory and receive his reward in a redeemed and glorified people. This people are his chosen ones—his elect, chosen in Christ, before the foundation of the world—for whom he prays, Father, I will that they also, whom thou

\* Prov. 8: 22-36.—John 10: 26-30. † Luke 22: 29, 30.—Rev. 3: 21.

‡ John 17: 11-17.

§ John 19: 36.—Acts 1: 16.

hast given me, be with me where I am; that they may behold the glory which thou hast given me: for thou lovedst me before the foundation of the world; and hence thou gavest me these as my reward. He has souls for his hire; and hence he can say, as in Heb. 2: 13—Behold, I, and the children which God hath given me. These are the travail of his soul, in whose salvation he is satisfied, and in whom he delights forever.\*

1. Now I remark, the doctrine here taught, is the doctrine of the Bible. It runs through the whole Bible, and you can not make the Bible teach anything else on this subject; and hence extensive quotations in support of it may be made from the Bible, in the very language of inspiration, without the necessity of putting the scriptures to the torture to make them give a sense which they were never intended to utter. It is only needful to quote, in support of this and kindred doctrines, the Bible as it reads, attaching to it that sense which is most plain and obvious to every reader of common intelligence. Is it any wonder that we should love with all our hearts, and cling with tender yet tenacious affection, to doctrines which are so easily proved, and which are so much like the Bible or so exactly in accordance with it, and which are indeed the very life and soul of the gospel? As to the fruits of these doctrines—their practical influence—the effect of doctrines so abundantly confirmed by the scriptures, read the life of Mrs. Isabella Graham, who was no less noted for her sound orthodoxy, after the very strictest fashion, than for her warm and devoted piety and active christian efforts: or read the brief memoir of her friend, Mrs. Loveless, the first American missionary to the heathen, and whose influence is still felt in India, Russia, England and America, and whose memory will continue fragrant while piety is prized, and truth is loved, and the missionary spirit finds a resting-place upon the earth. One thing in patience and quiet we should do, and it is what has hitherto been too much neglected among us: we should study our Confessions of Faith and Catechism, and teach them diligently to our children. This duty I would enjoin upon parents. Times are coming which shall try men's souls; and truth, as God has taught it in his word, is the only anchor which can hold you and your children in the storms which are to come. Not that we should be sectarians, or teach our children to be so. Attachment to one's own views of truth is not sectarianism; for we may love our own standards and our own denomination, and yet embrace, cordially and with warm affection, all true

\*Eph. 1: 8, 12—2 Thess. 2: 13, 14—John 17: 20, 26—Ps. 40: 9, 12.  
Heb. 2: 9, 18.

christians of every name as our brethren in Christ. We need not love them less because we love our own more. To love our own church and its doctrines, is but to love the truth as we understand it; and for this none will censure us. Even if they should, our consolation is the testimony of a good conscience; and our comfort and our confidence is that our teaching, both in public and private, coincides with our creed, and our creed, as we think, with the unerring record of God's immutable truth, which teaches us "what man is to believe concerning God, and what duty God requires of man."

As to the practical influence of this doctrine upon ourselves,—and this is the main point,—we may find in it abundant encouragement, comfort and consolation. It is comfort to think there is no uncertainty about the scheme of redemption; and in the darkest hours it is consoling to think and to know that all things work together for good to them that love God—to them who are the called according to his purpose; and that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.\* We may also find here the strongest motives to a holy life. They who expect to dwell in heaven must be holy. If God has loved us, then we ought to love him. If Christ has taken the place and the form of a servant and died for us, then we should live to him. His people are a peculiar people; redeemed and purified to be such: for this very thing he gave himself for them when his ears were pierced, and when on the cross he hung; and hence they are to live worthy of their high vocation, holy lives, zealous of good works, and thus show that they are his people. For this they are redeemed, and to this they are bound by the most solemn obligations and in view of what has been done for them. Bought with a price, they must glorify God in all things; redeemed with precious blood, they must not live unto themselves but unto God—to him who has died for them and risen again.†

2. Hence, if Jesus Christ thus submitted and volunteered to become the servant of the Father for our sakes, then we should as freely and as cheerfully become his servants. To this we are bound; and with such an example, who will refuse to begin God's service? Alas, rather, even with such an example, who has not refused to serve the Lord? Obedience is the test of love; it is the fruit and the evidence of faith: Where then is your love? Where your faith? Your ears should be open to hear the word of God, your heart ready to obey; to this you are bound, and for this your ears should be pierced at his

\*Rom. 8: 28, 39.

†Tit. 2: 11, 14; 3: 4, 8. 1 Cor. 6:19, 20;  
2 Cor. 5: 14, 15.

doors, covenanting thus to do—but look at your life! Can you place your finger upon the act—a solitary one—that has been done in obedience to God's will, from love to him, and with a desire and aim for his glory? O, look at the example of him in "whose life the law appears, drawn out in living characters," and begin now to imitate his obedience to God. Repent! There yet is hope! Christ has died! Jesus has suffered that you might be delivered. He became a servant that you might be made a king: for his people are kings and priests unto God! Through faith in him you may be forgiven. He has wrought out salvation: he has brought in everlasting righteousness: he has opened the passage to the skies. That passage is by his cross. Himself is the way, the truth and the life. I point you to his life-giving blood. O, sinner, improve the present hour—the present moment: now repent of your sins and believe in Jesus Christ to the salvation of your souls.\*

W. J. M.

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## PROTESTANT CHURCHES IN NORTH ITALY.

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The eyes of the civilized world have recently been turned to Italy; and the expectation of great changes has become general. Meanwhile Christians everywhere desire to know what are the prospects of evangelical religion in that dark region. No man in our country is so well qualified to give satisfactory information on this subject, as Rev. Dr. Baird. Those of our readers who have not seen the following letter from him to the *New York Observer*, will be much interested in the perusal of it. Through long, weary years the feeble Protestant churches in Italy have been preserved by the providence and the grace of God, in the midst of oppressions and persecutions; and now we may venture to hope, the day is at hand, when the truth will have free course and be glorified. Dr. Baird writes as follows:

The letter from Florence which you gave in the last number of the *N. Y. Observer*, reveals a state of things in the capital of Tuscany truly wonderful. Those who have known intimately what has been going on quietly there for several years, were prepared to expect it.

\*John 14: 6.—Acts 4: 12, and 16: 80, 81.

Something like this will, we may hope, be seen at Pisa, where Mademoiselle Calendrini and a little band of Christians were, for years, engaged in doing a good work. Nor do I despair of hearing of a good movement in Leghorn, Sienna, Venice, Bergamo, Cremona and Milan,—in all of which places some good influences have been at work.

I have thought that at this juncture your readers might be pleased to see a brief notice of the Protestant churches and chapels in Northern Italy,—in the Valley of the Po, embracing Piedmont, Lombardy, the Duchies of Parma and Modena, and the Northern part of the States of the Church, or “Pope’s kingdom.” Alas, for the three last named districts, there are no Protestant chapels, nor have there been since the brief day of the Reformation in Italy, from 1540 to 1560. But it is otherwise with Lombardy or Piedmont. Let us begin with the first.

During the reign of Napoleon I., almost all the Valley of the Po was under his dominion, either as part of his “Grand Empire,” or as the “Kingdom of Italy,” of which Milan was the capital. In that time the Protestants of Venice,—where alone, of all the cities in Italy, there was still some lingering influence of the Reformation in Italy,—who were mostly Hungarian bankers and merchants, obtained permission to have public worship. The Municipal government even allowed them the use of a small old Roman Catholic church, not far from the Rialto, in which to celebrate Protestant worship. When it was decided at the Congress of Vienna that Venice and its territories should thenceforth constitute a part of the Austrian Empire, the Nuncio of the Pope went immediately to the Emperor of Austria, and, in the name of his Master, demanded the suppression of that Protestant chapel. But the King of Prussia interfered, and prevailed on the Emperor to allow the chapel to stand, offering to guarantee that it should be no expense to the Austrian government. And *stand* it has done till this day, the good king writing every year till his death, to the excellent pastor, Witcher, to know whether he was well supported; and his answer ever being that his congregation, consisting of some three hundred people—about as many as the building will hold, as far as I can judge after having attended several times—for the most part rich people, were both able and willing to support him in a liberal manner. The service is performed in the German language. This chapel has exerted a good influence.

At Bergamo there has long been a Protestant chapel, the service being in German, maintained by wealthy Protestant bankers residing there, whose *money* if not their *religion*, has been considerably respected by the Austrian government in Lombardy.



At Milan there was for years a Protestant chapel, of which the Rev. Mr. *Kind*, from the Canton of the Grisons in Switzerland, was minister. Of late years it has been suppressed I believe, but am not sure. It was of much importance for the two or three thousand Swiss and French Protestants who live there. There was also a Protestant chaplain there for the instruction of the Hungarian and German Protestants in the portion of the Austrian army stationed there. The stationing of a protestant chaplain at that city was at the instance of a Hungarian general, on the occasion of a Protestant soldier being sentenced to death, when a Protestant minister had to be sent for from Hungary, to help him prepare to die.

So much for Lombardy. It appears from this statement, that there have been three Protestant chapels and four Protestant ministers in the Lombardo-Venetian kingdom during the last several years. Let us see what has been the state of things in Piedmont, including the old republic of Genoa and the Principality of Nice, which now form the maritime portion of the kingdom of Sardinia that is on the continent, and lie across the Appenines from Piedmont.

In Genoa there is,—1. An English chapel. 2. A French, or rather as it is now, *Waldensian* chapel. 3. An Italian chapel. The Waldensian congregation now worship in a new church or "temple," built and opened last year, to the great scandal of the *priest party*, who have scarcely yet ceased to lament, and even to howl! There is a great and good work going on in Genoa.

In Nice there is,—1. An English chapel, a very important one, which is well attended by a great many English and Americans who flock to that place every year in search of health. 2. A Waldensian chapel, of which the Rev. Leon Pilatte, whose visit to this country is remembered by thousands, is the zealous and efficient pastor.

At Turin, the capital of Piedmont, as well as of the entire Sardinian kingdom, there are,—1. A Waldensian church, large and handsome, built a few years ago, in which two pastors officiate—the Rev. Mr. Bert in *French*, and the Rev. Mr. Mielle in *Italian*. Each preaches twice every Sabbath. 2. An Italian chapel, of which Dr. De Sanctis is the pastor. There is a strong and growing element of Protestantism in this important city of nearly 200,000 inhabitants.

In addition to this, the Waldensian Synod has opened chapels at Pignerol, (20 miles by railroad, southwest from Turin,) Casale, Alessandria, Favale, and at several other points in Piedmont. No longer ago than yesterday, I received a long and most interesting letter from the Rev. Dr. Revel, recently elected Moderator for the second or third

time, giving me a full account of the missionary operations of the Synod. When I can find time to translate it, I will give it to the public.

There are also several chapels opened by the "Italian Church," (a body of Christians in Piedmont which are connected with the Waldenses, and of which Dr. De Sanctis is one of the leaders,) at important points, but their exact number I am not able to state.

And last of all, there are fifteen Waldensian churches in the Valleys of Piedmont, which are in the vicinity of Pignerol. God has preserved his church in these valleys through long ages of poverty and suffering, for a great work. Their "device," a lamp amidst seven stars, and the whole surrounded by the motto, *LUX LUCET IN TENEBRIS*, tells the story of their history. They have been wonderfully aided in getting ready for this day! But I cannot now speak of this.

On the southern side of the Canton of the Grisons in Switzerland, there are nine small Protestant churches, just on the borders of the Valtelline, a large and beautiful valley in the northern part of Lombardy. The members of these churches are of Italian origin, and speak the *Italian* language; and though not *politically* in Italy, yet *ethnologically* and *geographically* they are, and must be so reckoned when we speak of the sphere of their activity and influence.

Should the war which is waging with such immense energy in the Valley of the Po, end as we must hope and pray that it will, in the expulsion of the Austrians and the annexation of Lombardy and the Duchies of Parma and Modena to Piedmont, and the extension of the excellent constitution of the kingdom of Sardinia over the whole, shedding the blessings of religious and civil freedom, and the freedom of the Press, over the fairest portion of Italy, and one of the fairest portions of the world—what an "open door" there will be for the spread of the glorious gospel! And are our American churches as widely awake to the importance of this great movement as they ought to be? Do they pray as much as they should, that the God of battles would give victory and success to the right, and cause the war to have a speedy and happy termination? Are our Religious Societies taking hold of the question with vigor? What a field for the Bible and Tract Societies! What a field for the Missionary Societies, especially those which work through, or in connection with, the Waldensian brethren, who can furnish so many colporteurs! It seems to me that some extraordinary efforts ought to be made by our churches to spread the Word of Life as speedily as possible in a land where the angel of Death is so rapidly doing his dreadful work. There is no obstacle to

prevent the Bible from being widely disseminated in Lombardy as well as Piedmont, among the people of the cities and villages. And certainly the short and speedily read Tract, pointing to the Lamb of God, might to great advantage, be put in the hands of the Italian soldiers, and French too, many of whom are so fearfully "appointed unto death."

Your readers will learn with pleasure that the French government have expressed a willingness to appoint five, and the Sardinian two, Protestant pastors, to minister to the Protestants in their respective armies. This is a good sign. Let us bless God for it.

I remain yours, very truly,

R. BAIRD.

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## THEOLOGICAL SEMINARY OF THE NORTH-WEST.

We desire to record with gratitude the remarkable providences of God in favor of the Theological Seminary of the North-West, by which painful apprehensions have been removed, and the fair prospect of extensive usefulness opened before it.

1. There was very remarkable unanimity in the General Assembly regarding the location of the Seminary. Chicago was chosen by a vote of 247 to 78.

2. In the election of four Professors to fill the four chairs in the Seminary, the unanimity was even more remarkable, than in the choice of location. Although there was, for each of the chairs, a very unusual number of nominations; there was but one balloting for each; and in each case the majority for the Professor elect was very large indeed. Dr. Van Rensselaer, in his Magazine, remarks—"The election resulted according to the wishes of the friends of the new Seminary, and to the entire satisfaction of the General Assembly. The hand of God was apparent in the whole transaction."

3. It is no less remarkable, that this Seminary will open, as no other Seminary of our Church has opened, *with a full Faculty*. We are happy to be able to say, that Drs. Lord, Scott and Halsey have accepted the chairs to which they were elected. Dr. Halsey, with his family, has already removed to Chicago; and the other Professors are expected at an early day. Of these three gentlemen we may venture

to say, they enjoy the confidence of the Church, not only as wise and good men, but as possessing, in a high degree, the qualifications requisite for the positions to which they have been chosen; and they are men who will work together in entire harmony.

4. The providence of God has greatly favored the Seminary in *the matter of endowment*. Speaking of Mr. McCormick's donation, Dr. Van Rensselaer says—"The latter gentleman, with a munificence whose memory will abide forever in the Presbyterian Church, made a donation of \$100,000 for the endowment of the institution. In no other way, as far as we can see, could that amount of money be so well applied to religious purposes. May a rich reward follow this large-hearted liberality." We have heretofore noticed the offer by Mr. Macalister of Philadelphia, of near *six acres* of land in the western division of the city, as a site for the Seminary. More recently an offer has been made by several gentlemen of *twenty-five acres* in the northern division, now worth \$50,000, but prospectively of far greater value. Thus our institution enters upon its career of usefulness with an amount of funds which years of toil have been necessary to secure for other Seminaries. Indeed it is now, apart from buildings and library, in a better condition than either of the Seminaries belonging to the General Assembly, if we except Princeton.

5. We are likewise particularly favored with the use of a building for the accommodation of the Seminary for the first year. For an extremely moderate consideration we have secured a large building, four stories high, having not only rooms suitable for lectures, but having more than forty rooms *ready furnished* with carpets, chairs, tables, beds, etc., for the accommodation of students.

The time appointed for the opening of the Seminary, is the 4th of September. Already we are receiving letters of inquiry from young men who desire to enter the institution.

Cheered by the providences just mentioned, as well as by others no less remarkable, we enter upon what we must regard as a work of great importance to our Church, and of great responsibility. We gave notice to our friends before the Assembly met, and to the Assembly itself, that *we* were not a candidate for the chair to which, with so remarkable unanimity, that body elected us. We would be, indeed, more or less than a man, did we not place a very high appreciation on the honor thus done us by such a body as the General Assembly—especially in the very peculiar circumstances existing. We enter upon the work assigned us by that venerable body in no spirit of triumph, nor with the slightest disposition to retain any unkind recollections of

past differences, but as earnestly desiring and praying to be enabled so to discharge the arduous duties devolved on us, as to promote the true interests of the Presbyterian Church, and of the cause of our Divine Master. And we are perfectly sure, that we utter the real sentiments of all our colleagues, when we say, that we enter upon this great work in no spirit of rivalry toward the other Seminaries of our Church, but as co-laborers in the common cause. We have no quarrel with any who may prefer any other Seminary.

We are not only cheered by past providences, but stimulated by the magnitude and importance of the work before us. We stand, as it were, in the center of one of the most inviting and important fields of evangelical labor in the world. A very large proportion of the immense territory embraced in the appropriate field of this Seminary, is as yet but thinly populated, and its resources are very partially developed. The population are mainly new-comers from every point of the compass, and holding every variety of religious opinion. They are, almost all, in the prime of life, with young families rising up round them. The churches are, to a large extent, of recent date; and many of them are feeble. Other churches will be organized very rapidly.

In the midst of such a field, we are called to do our part toward moulding society, now in its forming state, and toward supplying this vast and interesting field with efficient ministers. At this point our young men will become acquainted with the peculiarities of the region, and from this point they will be able to look round and find fields of usefulness.

In entering on this great work, we are encouraged both by the cordial co-operation pledged on the part of a number of brethren, who, in some measures, have heretofore differed from us, and by the deep interest in the institution, expressed by brethren in every part of the Church. We anticipate the manifestation of christian liberality in the contribution of the funds needed for erecting suitable buildings, and for procuring a large library. Let this institution have a place in the prayers of our brethren, that the blessing of God may continue to rest upon it.

For the Presbyterian Expositor.

## PASTORAL RECOLLECTIONS—NO. 4.

*“The world was all before me, where to choose  
My place of rest; and Providence my guide.”*

I left in sadness; but cannot well tell why I took the direction I did. I had often thought of the west, when I thought at all of removing, and once or twice had been solicited to think of settling in Rochester, in the State of New York. But now, for some reason or other, I was induced to travel north-east, instead of south-west; and the first place I stopped at was Burlington, in Vermont. So true it is, that “it is not in man that walketh to direct his steps.”

I had not a single acquaintance at this place; I was not sent for, nor had I, indeed, ever been here. I do not remember whether I had ever heard that there was a vacant pulpit here, but think it probable that I had. I had good credentials, however, from my Presbytery, and had reason afterwards to know, that I carried with me the best affections of my late people. So I took a single letter of introduction, to an eminent member of the church and a merchant in the place—arrived on Saturday night, and put up at the hotel. I sent my letter over to Mr. —, and he instantly called upon me. He told me that the church was vacant, wished me to preach for them on the morrow, and took me to his house.

I may as well introduce here this notice of a man, now dead, but whom I then and ever afterwards found one of the most worthy and valuable men I have ever been privileged to know. He was ordinary looking and rather taciturn; some fifty years old; had long been a successful business man; but for all his early years irreligious, or at least indifferent to religion. He had latterly become hopefully pious, and having left the Unitarian connection, was now a member of an orthodox church. He was not a man of extensive information, except in mercantile matters. He did not read much, except now in his Bible, and concerning the great interests of the church. His judgment was excellent; his liberalities large; and in matters where he was convinced of moral right, he was firm and unyielding as the mountains. He had, for the most part, but few settled maxims, whether of business or religion; but these were clear and well defined,

and he never failed, through impulsiveness, to have a ready reference to them. It gives me a mournful pleasure to add, that this man was for some six or seven years my most constant and reliable counselor and upholder; and that from him and his excellent lady, who also is now dead, I experienced nothing but the most liberal and exalted sympathy, while I remained the pastor of this people.

One such man in a church—how valuable; but they are not often found. I say not this to the disparagement of others, but Mr. — was to me, at least, a man by himself.

So I preached for the people of B. on the Sabbath, and was duly invited to remain for a season. This was, I think, in September, and the result was, that I was called to become their pastor, and before the dreary winter set in, permitted to return to my abandoned family and bring them to a new home. Truly, the Lord was gracious thus far, and I had reason to take courage and consecrate myself anew to his service.

I now entered upon a field of labor in some respects new. The church was Congregational, and I had told them expressly that I was a Presbyterian, though willing to assist their church order in their own way. And I will say here, to the honor of that people, that no jar or unpleasant occurrence was ever experienced by us on that account. Indeed, it is my conviction, that with the intelligent and generally pious Congregationalists of New England, there is no difficulty in holding the most amicable relations by a Presbyterian pastor, if he be but prudent, and show clearly that his great aim is not to proselyte but to bless.

Here also was a college—the State University. I found a pleasant acquaintance with its Faculty, and was more or less associated with its literary concerns. The college generally worshiped with us on the Sabbath; and I found it necessary, according to the tastes of the region, that I should preach more by written sermons. Perhaps, for the same reasons, I paid more attention to composition, while I trust I never did, here or elsewhere, sacrifice the edification of the common people to the fastidiousness of the refined.

Here, too, I may mention, I had my best opportunities for reviewing my classical studies, and making some attainments in modern languages. We had many French in the place, and helps to attaining other languages were fully offered me in the college. The Hon. G. P. Marsh, since so distinguished as a statesman, a linguist, and our Representative to a foreign court, was at this time a resident of this place.

These were advantages I deemed it proper to mention, as a part of

the dispensation of Providence in my coming to this place. I could not so well have procured them elsewhere. But they never, I think, led me to lose sight of my main business. Preaching, prayer meetings, pastoral visitation, and speaking much on the spiritualities of religion, were constantly kept up. I had many good helpers, and the Lord seemed to bless our unworthy efforts. We had several revivals of religion, and the church was increased in numbers, and I trust in grace. It was about the time of the commencement of what were then called *four-day meetings*. These were not as yet marked with extravagances; and some of the most precious remembrances of my life are now connected with these occasions. A dear daughter, now among the dead, was I trust converted in one of these prayer meetings, at the age of twelve years; and I had the pleasure of leading her to many a morning meeting before sun-rise, through wintry snows, and both of us felt more than rewarded for the willing sacrifice. Dear child! she sleeps now, for twelve years, among the mountains of Delaware; but her children are still with us, and it gives an unspeakable satisfaction to know, that she lived and died a consistent christian.

As a pastor, as well as a parent, I hope I shall be excused for indulging in these more personal recollections. I know of no way in which I can better encourage my younger brethren, who, like me, may sometimes be ready to think they are doing a hard service, than by recounting occasionally how sweet it is to remember, in after life, some of the brightest spots in its history. Diffused and rapidly communicating as the population of our country is, we now meet these recognitions more frequently, in our distant sojourns, and I am disposed to close this article by one or two striking instances of this character, in my experience since residing in the west.

When the writer of this article was about to be installed over the people among whom he now resides, he was induced to select for the person to give the pastoral charge, a former acquaintance from Vermont. This brother was now settled near me, and from his respectability, as well as his age and my partiality to him, it was felt he would be a suitable person to discharge this duty. He gave a suitable charge, addressing me in the usual New England style, both standing in the pulpit. But what was my unutterable and overwhelming surprise to hear him tell the people that he regarded me as his spiritual father, during his residence in Burlington, Vermont. I was speechless, confounded and could not lift up my head.

A like public declaration (wrong perhaps, but made with deep feeling,) I was compelled to hear lately in Presbytery, from a highly



esteemed ruling elder, in one of our neighboring churches. So I find these "epistles" and witnesses to my former ministry frequently in this western country, and I need not say they are "crowns of my rejoicing" in Christ.

But the most striking example of any good connected with my former labors, and worthy to be mentioned, because it illustrates how God honors his own institutions, I will now give. It occurred during my ministry in another place, at B—, my first pastoral charge. We received into the church a father and mother, and were afterwards called to *baptize their whole household*, consisting I think of six children. Some of them, of course, were of considerable years; but they chose, on being consulted, to be baptised in the faith of their parents, and the ceremony was performed at their own house. Well do I remember the delightful solemnity of the occasion. It was summer, and we were all assembled in a large, airy hall. The children, neatly clad, were smiling and thoughtful; the parents earnestly solemn and yet glad. The pastor spoke from the case of Lydia, and then administered the rite with more interest, as he remembers, than in almost any other case of his life. He seemed to believe, and the parents did hope, he has no doubt, that all these children would live to be converted. Nor were they disappointed. Every one of this household lived to become professors of religion, and some have died rejoicing in the Lord.

The writer's renewed acquaintance with one of them, in the far west, must afford the sequel of this story. He was coming out of church at B—, in Wisconsin, after service on the Sabbath, when his hand was grasped at the door by one he did not know, but who called him by name. He appeared to be a man of middle age, had a sprinkling of grey hairs, and demanded, with an animated countenance, if I did not remember A. W. of B—? It flashed upon my memory in an instant, that he was one of the *six* of the favored household I have mentioned, and I exclaimed, "Yes, *I baptised you*," and I laid my hand involuntarily again on his head. This man is now a thrifty and highly respectable citizen of the above place, and a leading member of the Presbyterian church.

But I must have done with these illustrations. My ministry at Burlington, was of course not without trials; but my mercies greatly preponderate, as I now look at them, through this distant vista. It was here that my two younger children were born, who are still spared to me (1859), and I ought to add, are a great comfort. Here I think I somewhat improved in knowledge; and here, I trust also, I was the

instrument of some good. A great sinner I know I was, for I felt it continually, and sometimes I nearly lost my christian hope. I doubtless, also, made some mistakes.

At length the time came, after six years, that I was to leave this people also. I was regularly called to W—, in the State of New York, and thought it my duty to comply. This was a people in the same county where I had first labored, and to that field, if your readers are not weary of hearing of me, I shall next invite them to follow.

R.

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For the Presbyterian Expositor.

## SYSTEMATIC BENEFICENCE.

### GOOD BOOKS AT HALF PRICE.

MR. EDITOR:—As some of your readers are aware, several Prize Essays on the subject of Systematic Beneficence have, within a few years past, been published, designed to impress upon the minds of Christians the duty and privilege of giving *systematically* and *liberally* for benevolent purposes. An effort is now being made to place one of these volumes in every Christian family in the North-West.

To facilitate this, the person who originated the enterprise, proposes to furnish them at half price,—either to Pastors, Churches and benevolent individuals in quantities for distribution, or single for personal perusal. They may be obtained from Rev. Yates Hickey, 53 Washington Street, Chicago.

The regular Catalogue prices are as follows: *Divine Law of Beneficence*; 104 pages, 18mo; Cloth 10 cts., paper 5 cts. *Mission of the Church*; or *Systematic Beneficence*; 163 pages, 18mo; Cloth 15 cts., paper 10 cts. *Zaccheus*; or, *Scriptural and Plain of Benevolence*; 96 pages, 18mo; Cloth 10 cts., paper 5 cts.

As before stated, these will be furnished for distribution, or for one's use, at one half the usual prices, viz: 5, 7½ and 5 cts., cloth binding, and 2½, 5 and 2½ cts. in paper covers. The expense, therefore, need deter no one. When they are ordered to be sent by mail, it will be necessary to enclose the amount of Postage in addition, viz: On *Divine Law of Beneficence*, cloth, 5 cts., paper, 3 cts. On the *Mission of the*

Church, cloth, 7 cts., paper, 4 cts., and on Zacoheus, cloth, 5 cts., paper, 3 cts. Where many are wanted, it will of course be cheaper to forward them by Express.

The offer of these books at half price is made with the belief that their circulation is very much needed, and will result in great good. Many professors of religion have vainly endeavored to consecrate themselves to the cause of Christ, without also consecrating their property,—an impossibility, and will be seen and felt on perusing these sterling volumes. There is need of a radical change in the Christian Church, in the theory and practice of giving, and whoever reads these books will realize that they are adapted to promote it. Hundreds who have already read them have been induced thereby to set apart certain portions of their income for benevolent purposes, and have been astonished to find how much more they were able to give than they before thought possible.

It is hoped that there are many Pastors who will take measures to place one of these Essays in every Christian family connected with their Congregation. That there are many Churches who will cheerfully contribute the amount necessary to purchase them, and that there are many private individuals who will either suggest this to their Pastors and brethren, or purchase and distribute the necessary books themselves. One dollar or five dollars spent in this way *now* may secure \$20 or \$100 hereafter for promoting the temporal and spiritual well being of our fellow men. It is also hoped that where no effort is made to obtain a supply for distribution, individuals will write to Mr. Hickey for one or more, for their own perusal, enclosing stamps to pay for the book or books, and the postage.

August, 1859.

L.

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## SHORT EDITORIALS.

**TREATY OF PEACE.**—Whilst all men were waiting in anxious expectation for news of still more fearful conflicts in Italy, they have been astonished at the announcement of a treaty of peace. In the midst of a successful career, crowned with victory after victory, Napoleon has suddenly paused; and the war that threatened to revolutionize all Italy, if not to involve Europe, has terminated just when it was supposed to be only begun. The results, too, if we are rightly

informed, bear no proportion to the expense of treasure and of life; and Napoleon has disappointed the hopes of the Italians, if indeed he has not cruelly deceived them. So far as Austria has been humbled, and her power curtailed, a good work has been done. So far as the kingdom of Sardinia has been extended, as it has been by the addition of Lombardy to its territory, the results are likely to be happy; for religious liberty will be enjoyed, and evangelical truth will gain much. So far as the people have been aroused to desire and hope for the enjoyment of their rights; the results will be ultimately important. Meanwhile Napoleon, who had strangely begun to be regarded as the champion of liberty, will probably be hereafter regarded in a very different light. We may have something to say on this subject in another number.

This suddenly formed peace will not be lasting. The great questions in regard to Italy are not settled, and cannot be settled without radical revolutions.

JUDGE MAYES.—Many of our readers will remember, that more than twelve months ago, we reviewed a book, called the *Tecnobaptist*, of which Judge Mayes, of Mississippi, is the author, and that we afterwards published some two or three articles from the Judge in defence of his positions. His last article, received about the middle of February, we declined publishing, simply because the intervals between his different replies were entirely too long to keep up an interest in the discussion. In accordance with the Judge's request, we sent it to the *Mississippi Baptist*, in the columns of which paper it has appeared. The Judge is a very courteous disputant; and but for the reason already mentioned, we should have been pleased to give him additional space in our columns. The editor of the *Baptist* remarks, "Dr. Rice shows his sagacity in concealing from his readers the logical analysis of the absurdities of the arguments resorted to in favor of infant baptism." Such remarks belong to a species of controversial slang more becoming in a party political paper, than in one professing to advocate the charity that "thinketh no evil."

# SPECIAL NOTICE.

CHICAGO, AUGUST 1, 1859.

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DIVINE PROVIDENCE.—NO. II.

In this world men exist not only as individuals, but as related to each other in families, communities and nations. In their associated capacities they have duties to perform; and in those capacities they enjoy blessings and suffer afflictions. In our preceding number we considered the providence of God as it embraces individuals. We propose now to consider it as it embraces families, communities and nations. The saving grace of God operates on individuals only; but the providence of God deals with the organized forms of society as well as with individuals.

The family is the first organization amongst men, and the most important. More immediately than the state, it is a Divine organization. Whatever civil aspects marriage may have, it is not an affair of the State, but an institution of God. It is He who says of the husband and wife, "they are no more twain, but one flesh;" and it is He who commands parents to train up their children in his nurture and admonition. Each of the individuals composing a family, owes to every other member of the family certain duties, and certain other duties to the family, as a whole; and each family owes certain duties to every member thereof, and certain other duties to other families and to the community, and, above all, to God; and, moreover, there are individual blessings, and there are family blessings. There are,

likewise, individual sins and family sins; and there are individual sufferings and family afflictions. Of necessity, then, the providence of God must deal with families as well as with individuals. Indeed, that providence must deal with men especially in their associated capacities, since in the future state they must be judged and rewarded or punished only as individuals.

The Scriptures furnish us with many instances in which not only family blessings have been enjoyed, but in which the providential care of God has extended to godly families through successive generations. And on the other hand, they mention families upon whom Divine judgments have fallen in the same manner. There is a sense in which God visits "the iniquity of the fathers upon the children unto the third and fourth generations,"\* and there is a precious sense in which his mercy and his righteousness extend "unto children's children."† The fearful punishment inflicted on the family of Achan, as recorded in the 7th chapter of Joshua, is an example of family sins and sufferings. The dreadful doom of the family of Eli, whose sons made themselves vile and were not restrained, is no less instructive. "Behold the days come," said God to him, "that I will cut off thine arm, and the arm of thy father's house, and there shall not be an old man in thine house forever."‡ The extermination of the family of Jeroboam, the wicked king of Israel, is of the same character. God said—"I will take away the remnant of the house of Jeroboam as a man taketh away dung, till it be all gone."§ Strangely enough, Jeroboam had one son who was truly pious. God never forgets his people. In mercy this youth was taken from the evil to come; and God said—"All Israel shall mourn for him and bury him: for he only of Jeroboam shall come to the grave, because in him alone is found some good thing toward the Lord God of Israel, in the house of Jeroboam."

Leaving out of view the family of Abraham, which may be regarded as peculiar, that of the Rechabites is perhaps the most remarkable example of family blessings. Their progenitor Jonadab had forbidden them to drink wine, or to build houses, or cultivate the ground, and enjoined it upon them to dwell in tents from generation to generation. In the days of Jeremiah they were found strictly regardful of those precepts; and God said—"Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts,

\* Exodus 20 : 5.

§ I. Kings 14 : 10.

†. Psalms 103 : 17.

‡ I. Samuel 2 : 31.



and done according to all he hath commanded you; therefore, thus saith the Lord of hosts, the God of Israel; Jonadab shall not want a man to stand before me forever."\* Both with regard to the providence and to the grace of God it is true, that "a good man leaveth an inheritance to his children's children."

God in his providence deals not only with individuals and families, but with states and nations. There are certain obligations resting on every civil government, whether smaller or larger; and therefore, such governments may perform acts that God will approve; and they may be chargeable with impiety toward God, and with injustice toward men. Every civil community, smaller or larger, may enjoy common blessings and may suffer common troubles. And as in families, unworthy members enjoy blessings because of their connection with their respective families, and worthy members suffer in consequence of the sins of the families to which they belong; so is it with nations. Good men and pious families are often subjected to great suffering, because of the wickedness of the nations of which they form a part; and wicked men and ungodly families enjoy many blessings, because the nation is less corrupt than they. Still, however, the latter will not ultimately escape merited punishment, nor will the former be forgotten before God. There is entire harmony between the general and special providence of God.

It is wholly needless to refer any careful reader of the Bible to particular instances, to prove that in his providence God deals with nations as such; for both the historical and prophetic parts of it abound with examples. God said to Jeremiah, when he called him to prophecy, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."† That is, he had called him to foretell his dealings providential with nations, overthrowing or building them up. His judgments upon the Jewish nation, and upon the kingdom of Babylon, and his dealings with other nations, will occur to the reader of the Bible.

But men exist in this world not only as individuals, as families and as nations, but as *churches*; and the providence of God is extended not only over the universal church, but over each particular church. This world is under the mediatorial reign of Christ; and he is "head over all things to the church."‡ His providence is concerned in preserving and in extending it. He says to the church—"No weapon

\* Jeremiah 35: 18—19.

† Jeremiah 1: 10.

‡ Ephesians.

that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."† The epistles directed through the Apostle John, to the seven churches in Asia, prove that Divine Providence extended to each of those churches. And as it is true that every individual and every family, and every nation is dependent on the providence of God for their blessings, so is every church of Christ.

But we can never understand the doctrine of Divine Providence, unless we keep constantly in view its relations to Divine grace. This world was designed to be the theatre in which God would display his manifold wisdom and the riches of his grace in the salvation of a great multitude of souls. He has established in this world his spiritual kingdom, and is carrying on this great work; and his providence, whether it immediately concerns individuals, families, nations or churches, is exercised with special reference to this kingdom. Often those providences constitute a chain, running through many centuries; and, therefore, they cannot be fully, if at all, understood, till the chain is complete. For example, the sale of Joseph into Egyptian bondage was never fully understood, till the time of the triumphant exode of the Jews, under the guidance of the pillar of cloud and of fire. And so the rise and almost universal dominion of the Roman empire had special reference to the advent of Christ, and the propagation of the christian religion. The fulfilment of prophecy in relation to the place of his birth, was brought about by means of Cesar's authority. The prophet Micah had foretold that he would be born in Bethlehem of Judea; but Joseph and Mary had their residence in Nazareth. Precisely at the proper time, "there went out a decree of Cesar Augustus, that all the world should be taxed;" and in obedience to this decree, "all went to be taxed, every one unto his own city." Joseph and Mary, therefore, being of the house and lineage of David, "went out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem." Whilst there, our Lord was born. Thus, by a remarkable concurrence of events in the providence of God, the prophecy of Micah secured its fulfilment. The destruction of Jerusalem and the dispersion of the Jews, were foretold centuries before these events occurred; but they were brought to pass by the Roman government. And for more than eighteen centuries, the providence of God has preserved these scattered people as by an almost constant miracle.

† Isaiah 54: 17.

What is true of nations and their rulers, is no less true of individuals, viz: that the providence of God over them has constant reference to their own spiritual interests, or to the interests of his church, or to both. In a manifold dispensation, the providence of God is exercised over individuals, as if men existed only as individuals, wholly separated from each other; it is exercised over families, as if God lost sight of individuals and saw only the organized household; and it is exercised over states and nations, as if he saw neither individuals nor families, but only the civil organizations. All the interests of individuals are cared for, and their sins are noted; and the same is true of families and nations. The subject in its vastness and endless complication rises above our comprehension, so that we may say truly—“Thy judgments are a great deep.”\* And we may also say, with the Psalmist—“Clouds and darkness are round about him.”† Or we may with propriety adopt the strong language of Paul—“Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.”‡

In exercising his providence over the world, he calls into requisition, as we have seen, the agency of both good and bad men. He likewise employs the laws and the elements of Nature. At his bidding the rain descends and fertilizes the earth, or the heavens become as brass and the earth is cursed with famine. Under his control, the atmosphere becomes loaded with pestilential vapors, diffusing sickness and death in every direction. No reader of the Bible need to be told, that famines and pestilences, as well as wars, are represented as divine judgments upon men; and that fruitful seasons and prevailing health, are viewed as divine mercies. Nor need any intelligent man be informed, that these things cannot be attributed to the regular operation of any of the known laws of Nature. How God interposes in the control of the material universe, he has not explained, and we cannot comprehend; but that he does constantly interpose to make nature and its laws subservient to his purposes, is absolutely certain.

The Scriptures likewise teach, with great distinctness, that in his providence, God employs the agency of ANGELS, good and bad, but especially the good. As he so overrules the evil designs and acts of bad men, as to cause the wrath of man to praise him; so does he overrule the wrath and the cunning of evil spirits. Thus the ruin of the wicked Ahab was accomplished by a lying spirit; and the prophet Micaiah said to him—“Now, therefore, behold the Lord hath put a

\* Psalms 36:6.

† Psalms 92:2.

‡ Romans 11:33.

lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."\* Satan was permitted to afflict Job, that he might come out of the furnace purified, and that his patience might teach the church in all ages. "Ye have heard of the patience of Job."† When God would chastise David and Israel for their sins, "Satan stood up against Israel, and provoked David to number Israel."‡ Compare with this II. Samuel 24:1.

It is a pleasing truth, that in the dispensation of Divine Providence the ministry of good angels is employed. Throughout the Old Testament we have accounts of their agency in various ways; and in the New Testament it is not less distinctly recognized. "Take heed," said our Savior, "that ye despise not one of these little ones: for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven."§ This language evidently teaches that the angels, or at least a part of them, have a ministry in connection with the people of God; and it is clearly implied that because they guard them, it is not safe for wicked men to injure them. It was an angel who delivered Peter when he was imprisoned by Herod.¶ And the Apostle says—"Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?"\*\*\*

In what different ways the ministry of angels is carried on we cannot know. Besides their defence of God's people against their enemies, and their preservation of them from dangers, they may find access to their minds, so as to suggest thoughts just when needed; just as evil spirits find access to the mind to suggest evil thoughts, and to urge to evil deeds. In our Lord's agony in the garden, "there appeared an angel unto him from heaven, strengthening him."†† In what way he strengthened him we do not know; but we may very properly believe, that angels do often, in one way or another, strengthen God's people, that they may bear up under their trials.

The practical bearings of this great doctrine are numerous and important. It is of incalculable importance that christians understand the doctrine and make the proper application of it to their every day affairs, their trials and their duties. It is of great importance that this doctrine be impressed on the minds of impenitent men, that it may restrain them from sin, and encourage them to serve God. On this subject we may have something to say in our next number.

\* I Kings 22: 23.

† James 5: 11.

‡ I Chronicles 21: 1.

§ Matthew 18: 10.

¶ Acts 12.

\*\* Hebrews 1: 14.

†† Luke 22: 43.

## DISTINGUISHED CHARACTERS IN THE NEW TESTAMENT.

## NUMBER FOUR.

## LAZARUS AND HIS SISTERS.

In the village of Bethany, fifteen furlongs from Jerusalem, lived a little family of three persons—a brother and two sisters—whose hospitalities Jesus often enjoyed, and to whom he was affectionately attached. In the inspired history nothing is said of their parents; nor are we informed whether there had been other members of the family, who had died. Of this little family it is said—"Now Jesus loved Martha, and her sister, and Lazarus;" and Jesus spoke to his disciples of Lazarus, as "*our friend*."\* There must be something of very special interest in a family sustaining such relations to our Lord, and so honored by him; and in their history there are some events, which strongly take hold of our feelings, and offer some rich instruction.

We gather from the inspired history, that Martha was the oldest of the three, and if she did not own the house in which they lived, she presided over the domestic affairs. For when Jesus, on a certain occasion, entered into their village, it is said—"A certain woman named Martha received him into her house,"† and when, on another occasion, they made him a supper, "Martha served; but Lazarus was one of them that sat at the table with him."‡ Of Lazarus we have no account from which we can learn either the peculiarities of his character, or the manner in which he employed himself. Two facts only do we know respecting him; and these facts lead us to form a high estimate of his character. The one is, that he was an affectionate brother, and a kind protector of his sisters; the other is, that he was specially beloved of the Saviour. His sisters sent to Jesus, saying, "Behold, he whom thou lovest is sick."

Martha and Mary, though both truly pious, and the devoted friends of Christ, were very different characters. Martha was a very particular housekeeper, who was not only anxious to make her visitors comfortable, but to have everything in perfect order and in good taste; and her peace was destroyed, if anything was out of place, or if every-

\* John 11.

† Luke 10: 38.

‡ John 12: 2.

thing about the house did not look perfectly tidy. The consequence was, that, like all ladies of the same class, she lost precious privileges by her carefulness, complained of servants and her sister improperly, and suffered much needless disquietude. Whatever interest Mary took in household affairs, her heart was far more deeply concerned in the great matters of religion; and she prized too highly the visits of our Lord and the instructions he imparted, to allow any unnecessary attention to the details of housekeeping to interfere with her improvement of these. She, therefore, "sat at Jesus' feet, and heard his word; but Martha was cumbered about much serving." At length she became quite impatient with her sister, not to say with our Lord himself, and said to him—"Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." The reply of Jesus was very gentle and affectionate, yet very pointed and instructive—"Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." How descriptive of human nature. What multitudes are careful and troubled about many things, forgetful of their one great interest. "One thing is needful." This thing is more needful than all others. Nay, they who possess that one thing, do really possess whatever is needful. "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."\* "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."† Such is the counsel of infinite wisdom; the reverse of it, which prevails among men, is infinite folly.

Mary had chosen a good portion. Her trust was in Christ, and her heart was in heaven. The promise and oath of God, therefore, secured to her all needed blessings for time, and imperishable riches forever. Here was a *good* portion; for it met all her necessities for time and eternity; and it was a certain portion, subject to none of the fluctuations of earthly affairs. Not only were the service of God and the interests of religion first in her heart, but she felt the necessity of Divine instruction, that she might well discharge her duties, and that she might be sanctified through the truth. She, therefore, lost no opportunity of receiving instruction from her Lord, and of holding communion with him. She was truly a *disciple*. Her example, so highly commended by Jesus, is worthy of imitation. Ye anxious house-

\* 1 Cor. 3: 21, 22.

† Math. 6: 33.

wives, be careful never to let your domestic affairs, important as they are, prevent you from giving sufficient time to reading, hearing and prayer. Avoid Martha's error, and imitate Mary's example.

Lazarus was taken sick. Even the best friends of the Saviour, and those whom he best loves, are not free from affliction. Hastily his affectionate sisters sent for Jesus. Let every Christian imitate their example. Are any sick, send for the physician; but fail not to call upon Jesus; and since his personal presence is not on earth, send for the elders of the Church, that they may pray with you for their recovery.\* Strangely enough, our Lord, though he knew his friend Lazarus was dangerously ill, "abode two days still in the same place where he was." As our Heavenly Father sends affliction upon his people for important ends, he does not hasten to remove it, till those ends are accomplished. "This sickness," said Jesus, "is not unto death, but for the glory of God, that the Son of God might be glorified thereby." The great desire of the faithful and devoted Christian is to glorify his Saviour and his Heavenly Father; and if this end can be more effectually accomplished by his sickness or his death, he will rejoice to submit to it. "According to my earnest expectation and my hope," said Paul, "that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."† It is a pleasing thought, that oftentimes the people of God can glorify him in affliction, as they cannot in other circumstances.

Lazarus died; and before our Lord reached Bethany, he had lain in the grave four days. Other persons were raised from the dead by our Lord and his apostles; but no one, so far as we are informed, had been dead so long. The miracle, therefore, was in this case the more convincing; and the sickness and death of Lazarus glorified God in several ways. In the first place, the faith of his disciples was strengthened. Jesus said to them—"I am glad for your sakes that I was not there, to the intent that ye may believe." Though they had heard so much of his wisdom, seen so much of his purity, and witnessed so many miracles; yet their faith needed to be much strengthened, especially in view of the trials through which they were to pass at the time of his crucifixion. In the second place, many of the Jews were convinced by this miracle. The family evidently had a high standing, and were extensively known. The raising of Lazarus from the dead, therefore, must have made a deep im-

\*Jas. 5: 14, 16.

†Phil. 1: 20.

pression on many minds, and have been heard of by multitudes more. No wonder, then, that when Jesus went to the Passover soon after, "much people of the Jews knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead;" and no wonder that "many of the Jews went away, and believed on Jesus." But in connection with this miracle we have one of the most remarkable examples of the power of prejudice and of the blind malignity of fanaticism, that history affords; for "the chief priests consulted that they might put Lazarus also to death; because that by reason of him" the Jews were convinced. Such a miracle, so susceptible of being proved, if really wrought, or of being disproved if not wrought, might have been expected to convince and alarm those pretended guides of the people. But the blindness of depravity, especially when it embraces religious error, is amazing. Nothing but the grace of God can overcome it.

The occurrences, when Jesus reached Bethany, and at the grave of Lazarus, are full of tender interest, and are very instructive. Martha, with characteristic ardor, hastened to meet him, so soon as she heard that he was approaching the village, too impatient to await his arrival; but Mary, of a less excitable temperament and probably possessing stronger faith, "sat still in the house." How natural the first exclamation of Martha—"Lord, if thou hadst been here, my brother had not died;" and with great earnestness she added, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." He answered promptly—"Thy brother shall rise again." After a brief conversation, which brought out some of the great and precious truths of the Gospel, Martha hastened to call Mary, who met Jesus with the same salutation with which Martha had met him. The depth and earnestness of her piety are indicated by her prostrating herself at his feet.

The scene here witnessed affords a beautiful illustration of the declaration of the Apostle, that "we have not an high Priest, which cannot be touched with the feeling of our infirmities." "The weeping of the two sisters, with the sympathetic tears of their friends, who had come to comfort them, deeply affected Jesus; and "he groaned in the spirit, and was troubled." He asked—"Where have ye laid him? They said unto him, Lord, come and see. Jesus wept." What a scene! How it helps us to believe, that our Lord still sympathises with his afflicted people.

"Though now he reigns exalted high,  
His love is still as great."



But we have a Saviour who can give us more than sympathy; he is able to afford relief. The body of Lazarus had been laid in a cave, and a stone was laid upon it. "Take ye away the stone," said Jesus; but Martha shrunk from the dreadful sight it would reveal, saying, "Lord, by this time he stinketh; for he hath been dead four days." She could not yet realize, after all the Saviour had said, that he would raise her brother to life again. How much unbelief mingles with our faith; and how much better to us is our Lord than our fears. "Said I not unto thee that, if thou wouldst believe, thou shouldst see the glory of God?" Yes—and that faith which will give us to see something of the glory of God in this world, will reveal to us hereafter the brightest glories of his face. "As for me, I shall behold thy face in righteousness." "Father," said Jesus, "I will that they whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me."

The stone was rolled away. What a moment of agonizing suspense to the sisters of Lazarus! Can it be possible, that their beloved brother shall be restored to them? Jesus looks up in thanksgiving to his Father—"Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Then, as with the voice of omnipotence, he spoke—"Lazarus, come forth!" What overflowing of joy must have filled the hearts of the sisters of Lazarus; and what amazement must have filled the minds of their sympathizing friends. No wonder that many of them believed on him.

It strikes one as most remarkable, that the inspired Apostle, John, in giving an account of these extraordinary and exciting events, confines himself to a perfectly simple narrative, without exclamation or comment. Had an uninspired historian written it—especially had he been as deeply interested as John, how differently would he have written. The same peculiarity marks almost all the inspired history of the Bible.

Of this interesting family we have no further account. So much of their history as would be edifying to the Church of Christ, is given; and the remaining portion of their lives remains unknown. Of the peculiar type of the piety of Lazarus, as also of his natural disposition, we are left in entire ignorance. Martha, ardent in temperament, sincere in her faith, and her love to Christ, possessed less spirituality than her sister. Mary was a whole-souled disciple. Her love

to Christ was the ruling affection of her soul, and made her almost forgetful of all else. This deep piety was shown on the occasion already mentioned, when, forgetful of domestic affairs, she sat at the feet of Jesus, absorbed in his discourse; and again, when, at a supper made for him a short time before his crucifixion, "she took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." "Let her alone," said Jesus, to the traitor Judas Iscariot, who pretended a desire that this ointment should be sold, and the proceeds given to the poor; "against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

This lovely family, who so often and so joyously entertained their Lord in his journeyings to and fro, are now with him in his Father's house. Let us receive instruction from the brief portion of their lives left on record.

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## THE METHODIST CHURCH AND SLAVERY.

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For many years, the Methodist Church in this country was a unit, if we except some occasional troubles arising from the fact that its government was exclusively CLERICAL. There was something in the Methodist system, taken as a whole, which, however many might be true christians under its influence, surely made its converts intensely METHODIST. Apart entirely from his theology, a methodist minister might be known anywhere by the cut of his coat and vest, and by the intonations of his voice, both in prayer and preaching. Besides, the theology of the church was very much controlled by a very few leading minds, such as Wesley, Clarke and Watson; and for a long time the spirit of speculation was kept in check. Possessing in a remarkable degree the denominational spirit, together with an uncommon reverence for a few leading authors, and cemented by very large pecuniary interests, this church seemed to give extraordinary promise of permanent unity, and of growing influence.

This promise has not been realized. For years past, this church has been divided into two distinct bodies—the church North and

the church South—between which there is no fellowship. There was in its discipline one flaw, not observed when there was little pressure upon it, but which showed itself when the excitement which prevailed the country on the slavery question, began to be felt by that body. By a singular law in morals, the discipline forbids any minister to hold slaves, but tolerates slaveholding in laymen. It is undoubtedly true, that ministers of the Gospel ought to be, as far as possible, withdrawn from secular pursuits, that they may give themselves wholly to their great work; but how that which is allowable in a layman becomes an immorality in a minister, it is very difficult to see. The Scriptures nowhere sanction the idea that there is to be one standard of morals and of piety for laymen, and another for preachers.

In process of time, a Methodist minister married a woman who was a slaveholder. This circumstance brought on a crisis. The controversy waxed warm; and in the end, the church was rent in twain. The division was in the main sectional, running between the slaveholding and non-slaveholding states. Since the division, the two parties have been progressing in opposite directions. The church South has expunged the offensive rule, and probably in its collisions with the church North, has gone far in the PROSLAVERY direction. Meanwhile, the church North has been opening its eyes to the increasing light, and has gone far into the abolitionist ranks.

The division, in itself a deplorable thing for the church, has not brought peace to the northern wing. The line between the free and the slave states was not very distinctly drawn. On the borders, the two churches lapped over—there being in the free states some churches belonging to the South; and some border conferences in the slave states adhered to the northern wing—the conference of Baltimore, for example. These adherents to the North understood that they were not to be molested, so long as they adhered to the discipline as it was, and kept slavery out of the ministry. But the increasing light in the North has quickened the consciences of northern ministers, who now insist that the border brethren must wholly purge themselves of the sin of slavery, or be excluded from the body. They are not willing to tolerate in laymen what they do not tolerate in ministers.

The discussion, as always on this subject, has produced heat on both sides; and the church North is now in imminent danger of another division. The different conferences have been acting on the subject, and it is to come before the general Conference at its next meeting. We have before us three numbers of the *Christian Advocate*

*and Journal*, of New York, containing some ten columns editorial on the subject; and these embrace only part of what the editor has written, and proposes to write on the subject. From these articles, we learn that the editor, who strongly pleads for conservative ground, regards the danger of another division as imminent. With great earnestness he urges his brethren to pause and consider, before it is too late. Various expedients are proposed, some more, some less extreme; but there seems to be little probability that any will be adopted, which will not produce division. Moreover, it is pretty clear that the next division will not be geographical, but will run through the Conferences and churches throughout the free states. "Another division," says the editor of the *Advocate and Journal*, "under our present circumstances, cannot be local; it would be a relief if it could be; but it will strike through our whole central mass; it will destroy the very MORALE of our cause; it will be pronounced an amazing infatuation by all our leading sister denominations; it will be a proof to observers, without and within the church, that God has cast us off as unworthy of the great honors and destinies which he has proffered us." The spirit of the abolitionist party may be seen in the following extract from another paper of the same church: "But if three-fourths are not obtained, or if two-thirds of the general Conference will not vote for the change in the general rule, then in spite of the *Advocate's* pleading, or any other pleading, the next general Conference will pass a chapter forbidding slaveholding, and making what Dr. Stevens calls 'a new term of membership,' *let the consequence be what it may.*" And he adds—"If this act rends the churches and conferences, so much the better; the testimony will be so much the stronger, and more acceptable to God." If the spirit which dictated these sentences prevail in the Methodist church North, it requires no prophet to predict that soon ICHABOD will be written upon it.

We are a Presbyterian from thorough conviction, and do not pretend to any extraordinary interest in the Methodist church; yet no right-minded, intelligent Christian can contemplate these heart-burnings and divisions without pain. They are a reproach to our common Christianity, and weaken that great cause which is dear to the heart of every Christian. If these discussions had any tendency to elicit truth, then the evil might be cheerfully borne for the sake of the more permanent and important good; but the discussion of slavery presents a moral phenomenon which finds not its parallel in the history of the church, viz: an earnest discussion of a great moral question

by christian men, for a period of thirty years, without even an approximation to unity of sentiment—nay, with increasing diversity. Or if such discussions had any tendency to improve the condition of the African race in our country, we might rejoice in this important feature of it. But the result seems to be far otherwise. The Methodist church North, by the division which has already occurred, lost almost its entire influence in the South; and another division will destroy the little that remains; and, at the same time, it will, to a great extent, destroy the efficiency of that church in the greater work of propagating the gospel.

Every year exhibits increasing evidence of the wisdom of the Presbyterian church in distinctly and firmly refusing to legislate on this subject, and in leaving it just where the word of God leaves it. Every year, therefore, we rejoice to hope, will fix her more firmly in this scriptural position. And if slavery is to be removed from our country, as we hope and believe it is, it will be seen in the end that our church, preaching the same gospel in every latitude, and awaiting the developments of Divine Providence, has contributed unspeakably more to prepare the way for such a consummation than all the agitators in the land.

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## CHANGES IN FAITH AND GROWTH IN PIETY.

There is a gradual change through life in the faith of every growing Christian, whilst at the same time there may be no abandonment of any doctrines originally embraced. This change manifests itself in the three following particulars :

1. It manifests itself in the *enlargement* of the Christian's faith; by which we mean his becoming acquainted with a greater number of the truths contained in the Scriptures. The Christian is truly a *disciple*—a learner; and Christian ministers are both learners and teachers. Multitudes of those converted in the apostolic age, as multitudes converted now, were acquainted only with the fundamental doctrines of the Gospel—the more simple truths of the great system. But in this wonderful system the number of particular truths embraced in the great outline is exceedingly great. To learn these truths,

and to apply them to the purposes of Christian life, is the every-day duty and pleasure of the faithful disciple. Apollos was "mighty in the Scriptures, and spake and taught diligently the things of the Lord, knowing only the baptism of John;" but Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly."\* Paul earnestly desired to visit the church at Thessalonica, as he said, "that we might see your face, and might perfect that which is lacking in your faith."† And the Christian ministry was appointed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ."‡ Every faithful Christian, then, is constantly adding to his stock of knowledge of Divine things; and thus his faith is becoming enlarged.

2. The faith of the earnest Christian is daily becoming more *definite und distinct*. That is, he has a clearer view of the truths which he believes. There is such a thing as a general view of a subject, without any thorough knowledge of it. We meet with this in every department of human knowledge. Now, the Christian not only gets a more distinct view of the doctrines of the Gospel, as matter of intellectual belief, but with his growing sanctification he has a clearer perception of their true nature. Young Christians may believe human nature to be totally depraved; but the more holy any one becomes, the more distinct is his perception of the evil and the hateful-ness of sin. Every Christian trusts simply and wholly in the mediation of Christ, for salvation; but the more one grows in grace, the more fully he will appreciate the declaration of Peter—"Unto you, therefore, which believe he is precious."\* In a word, one of the uniform effects of growth in grace is increasing illumination, which enables the mind more distinctly to see each scriptural truth in its real excellency. "Open thou mine eyes," prayed the Psalmist, "that I may behold wondrous things out of thy law."†

3. The faith of the growing Christian is daily becoming more symmetrical. Many young Christians attach comparatively little importance to certain doctrines and truths, which in the course of years become matters of great interest to them. Many others are in early life very zealous for certain doctrines, which afterwards lie much more in the background, whilst others become more prominent before their

\* Acts 18: 24—28.

† Thess. 3: 10.

‡ Eph. 4: 11—14.

\* 1 Pet. 2: 7.

† Ps. 219: 18.

minds. Young Christians often have a great zeal for the peculiarities of the creed of the denomination with which they are connected; and it is worthy of observation, that the more widely those peculiarities depart from the faith of the great mass of God's people, the more highly they are prized by many who embrace them. It is no less instructive to note, on the other hand, that growing spirituality very generally exalts those great truths which have been the support and joy of God's people in all ages. The confirmation of what we are saying is to be seen more strikingly illustrated in those churches which, though evangelical in their creed, differ most materially from all other evangelical churches. In the Baptist denomination, for example, one meets with three very distinct classes of persons. The first is made up of those who united with a Baptist church because their minds first became interested on the subject of religion in that church. With little or no scruples of conscience, however, they could unite with a Pedobaptist church. The points of difference have not particularly claimed their attention or interested their minds. The second class consists of those who are very zealous for immersion, as the only valid baptism, and equally zealous against infant baptism. They are the earnest advocates of *close communion*, and zealous proselyters, who would rejoice as much, perhaps more, in turning a Presbyterian or a Methodist into a Baptist, as in being instrumental in turning a sinner from the error of his way. The third class consists of those who, though Baptists in sentiment, attach much less importance to the points respecting which they differ from others, than to those greater points respecting which they agree with them, and which enter much more largely into their Christian experience and every-day life. They readily recognize the image of Christ in an earnest Christian of a Pedobaptist church, and love that image, though he who wears it was never immersed. They easily recognize the true language of Christian experience in others, and heartily embrace them as brethren beloved. In their conversation—and, if they are ministers, in their preaching—the Baptist peculiarities are not constantly coming up, as if there could be nothing good without them. They are not allowed to be constantly rising up before the cross of Christ, to intercept our view of it. These Baptists love the cause of Christ and the people of God more than they love immersion and antipedobaptism; and they are willing, as far as they can consistently, to unite with the brethren of other denominations in promoting the general cause, leaving out of view their denominational peculiarities.

These three classes may also be found very extensively marked in the Episcopal church. Thus we meet with those who easily pass from that to a Presbyterian church, for example, never having had occasion particularly to inquire into the differences, and finding in both the substance of the Gospel. Then we meet with high-church men, who believe in apostolic succession and episcopal ordination, and cannot acknowledge any of the Protestant *sects*. They are strict in their adherence to all the rules of their church, and in the observance of Lent, and the holy days appointed by the church. There is about them a self-satisfied air—a condescending compassion for the deluded *sectarians* around them. They rejoice more, perhaps, when a Methodist or Presbyterian minister enters their church, than when members come in from the world. Then, too, we meet with men in whose creed the cross occupies the centre. You might hear them preach for months, if they are ministers, without hearing much said of denominational peculiarities. They have no difficulty in acknowledging the ministers of other evangelical denominations, as true ministers of Christ, and no scruples of conscience in uniting with them in promoting the general interest of the cause of Christ.

We have mentioned these two denominations, not because in them alone these three classes of persons are found, for probably they are found in all the different churches, but in these two the extremes are greatest, and therefore most readily perceived.

Now, of these different classes, the *third* would be found generally most consistent in their daily walk, most conscientious in their moral conduct, most accustomed to secret prayer, richest in Christian experience, and most abundant in good works. The first class feed their souls mainly on either denominational errors, or on what, as compared with other truths, may be called the *husks* of Bible truths. Their minds dwell with intensest interest either upon what is itself erroneous, or on what has assumed a prominence with respect to other truths to which it is not entitled. Such food is not wholesome. It does not nourish vital piety. It does not develop the beautiful, symmetrical character of the well-instructed Christian. The second class, though in their faith less erroneous than the first, are also more indifferent in their feelings respecting truth. Many of these are content with the mere elementary truths of Christianity; and, absorbed with other subjects and pursuits, give themselves little trouble to “search the Scriptures.” Their faith is comparatively feeble, and does not



afford them very high enjoyment, or excite them to much self-denying labor in the good cause.

In the third class are to be found the earnest, prayerful seekers after God's truth. They may have some prejudices, but their earnest piety throws them into the background. They may conform to denominational peculiarities, even when they cannot approve of them; but they do heartily embrace the cross and its glorious doctrines, of which they have clear and well-defined views, and bid every man God speed who is engaged in propagating those precious truths that save the soul. To this class belonged such men as Andrew Fuller, John Newton, Thomas Scott, Leigh Richmond, William Wilberforce, whose praise has long been in the churches.

But we do not doubt that in the case of every growing Christian there is a gradually increasing symmetry in his faith. His searching of the Scriptures, his personal experiences and his constant observation bring more prominently forward those truths that are most important and precious, and give to those that had been unduly prominent, their true place in the system. The former come to occupy a large place in the mind and heart; whilst the latter, though still beloved and cherished, are thrown comparatively in the background. And thus it is written—"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Eminent piety has these two effects: it attaches the heart more strongly to all the truths of the Gospel, and gives to each truth its relative position in the great system; it is therefore the most effective cure for indifference to truth, on the one hand, and for bigotry on the other. We may readily believe, therefore, that in the latter days, when the Holy Spirit shall be more copiously poured out, and the standard of piety elevated, the different denominations of Christians will be gradually brought nearer together, until these differences will disappear, and the unity of the church catholic will be manifest to the world.

## "SEMINARY OF THE NORTH-WEST."

### ADDRESS TO THE CHURCHES.

To the exclusion of a number of prepared articles, we take pleasure in presenting to our readers the able and very timely address of the Executive Committee, prepared by order of the Board of Directors of our seminary, at their recent meeting in this city. It is a paper of no ordinary importance, and will be read with interest by Presbyterians in every section of our beloved church.

DEAR BRETHREN :

As the time is now near at hand (the 14th of September) when the Theological Seminary of the North-West, established at Chicago by the last General Assembly of our church, is expected to go into operation, under the action of its Board of Directors, the Executive Committee of the same would be unfaithful to the high and solemn interests committed to their hands, did they not address a few words of earnest appeal, in behalf of the opening seminary, to their brethren the ministers, ruling elders, deacons and members of the churches, scattered over this vast field. It is to be presumed that you all, with us feel, and will continue to feel, a deep and growing interest in every thing affecting the right direction and the permanent success of such an institution. In the near approach of its inauguration, our object is to share with you the responsibilities which we feel, in order that you may, one and all, share with us in the great and blessed work which God has here given us to do ; for while, in one sense, this is to be a seminary of the whole church, being founded by its own venerable Assembly, and so having claims upon all its wide-spread members, north, south, east and west, it is, at the same time, founded at the earnest request and for the special benefit of the North-West, and hence has special and extraordinary claims upon the attention, the co-operation, the good will, the large support, the counsel and the care of all the churches of our order in this whole region.

1. This, then, is the first point to which we would direct your serious and prayerful attention, viz : that it is your own institution—identified with all your highest interests, and committed now, both

by the Assembly and by the Great Head of the church, to your special fostering care. It is yours to pray for—yours to endow with all needed funds—yours to build as a great work for the Lord—yours to patronize, to direct, and to use in all time to come, as a mighty agency in the furtherance of the Gospel over all the North-West and over all the world. Without your hearty co-operation and liberal support it can do but little, notwithstanding all its present advantages and prospects of usefulness. With that co-operation and the blessing of God it can do, and it may soon become, all that the Assembly contemplated in its foundation. With the earnest prayers and labors and contributions of all the churches of this great North-West, there is no reason why it should not at once take its place among the other seminaries of the church, and become a blessed centre of divine light and power in this dark world. Under God, brethren, it is yours; and it will be just what your piety and liberality and zeal for God shall make it. Like all the other seminaries of the church, it must look for all needed support, sympathy and endowments to the churches in whose bosom and for whose benefit it exists. We feel that the opening of such an institution in the midst of our churches is an event which calls for our most grateful recognition of the hand of God. It is a great gift from God. It is a wide and most inviting door of usefulness. The Assembly, in granting the request of our churches, and thus giving us a seminary, has only acted as the channel of conveyance to us of one of God's greatest gifts. The blessing is all from him; and it seems to us the solemn duty, as well as the highest interest of every church, and every Presbyterian of our whole territory, to recognize the good hand of God, to accept the gift, and to use it to the glory of his great name. Never before in the history of our North-Western church, and not often in the history of any church, has God granted so signal a favor, and opened so wide a door, and offered to his people so auspicious an occasion for coming up to the help of the Lord against the mighty, as is now set before them in the work of this seminary. Let us not, then, be blind to our greatest blessings, and recreant to our highest interests, and unworthy of our Master's cause. Let us not be like the heath of the desert, unable to see when good cometh. Let us not be like Meroz, inactive and unconcerned, even when God is working mightily. Let us be wise, to appreciate our privileges, to discern the signs of the time, and to meet this rare and great occasion which God offers to our hands. You stand now to this seminary as the founders of Princeton did to theirs almost half a century ago.

2. The next point to which we would invite your attention is the great cause of encouragement which we have in the opening of this seminary. It is the high vantage-ground on which it is enabled to start. In his good providence, God not only blesses us with a seminary precisely at the point where we seem most to need it, but he enables us to open it with unusual tokens of his favor. The long and anxious years of uncertainty and feebleness through which many of our seminaries have had to struggle for existence, would seem to be remitted in our case. There has been in this whole region, hitherto, a time of painful anxiety and misgiving, as well as of great spiritual destitution, sorely trying the faith of God's people in all their endeavors to found a seminary for the North-West. But that time, we fondly hope, is past. Now there is light above the clouds—now there is an open way; and now we seem to hear the reproving and yet cheering words of our great Leader: "Speak to the children of Israel that they go forward." It is safe to go when Christ bids us go, and it is easy to work where he is working. To found, fully to endow, and to direct aright a School of the Prophets, for the complete training of the ministry of the church of God, is assuredly, and since the days of Samuel, always has been, a great and arduous work. It is one from which those charged with its immediate control might well shrink, saying, "Who is sufficient for these things?" But why should we shrink from a work to which God is calling us by so many and such signal tokens of his favor? Certainly no seminary in our church has ever started with so much to encourage us—so many proofs of the Lord's blessing and of the good will of men. We seem to be compassed about with a cloud of witnesses, all inspiring us with hope—all bidding us God speed. We have first the great unanimity of the Assembly, in fixing the location and in the choice of professors. We have next the cordial good will of all the other seminaries, the strong desire of the whole church abroad, and the general wish and expectation of the public in our own region, that this seminary should go forward to the very largest success. We have, then, a full faculty of all the professors elect, and the noble endowment of Mr. McCornick, enabling them thus to open it without delay and loss of time. We have also an ample building for the accommodation of students and for lecture-rooms, generously provided for the present year by other friends of the cause; and we have large donations of land from others still, furnishing a beautiful site for the institution, whenever we have funds to build. All these things look encouraging. And what better

arguments or stronger appeals can we make to our churches, to prompt them to come forward and complete a work which is thus so nobly begun !

3. Another point which we must here briefly advert to, as prompting your co-operation in this great work, is one which can hardly fail to commend itself to every church and every friend of Christ in this great and growing region of our country. It is the vast, incalculable influences for good, which a Seminary established here must exert, not only upon Chicago, but upon the whole region of which it is the geographical, commercial, political, educational and moral centre. "For the first time in the history of our church," says the last number of the Princeton Review, "a Theological Seminary begins its career with a full Faculty, a competent endowment, and an excellent geographical position." We can hardly over estimate the importance of this last item. There is not a church, or a churchmember in all the land, that is not deeply interested in the success of the Gospel among the people of this great city. There is not a town or village, or rural neighborhood in all the country, whose citizens, and whose children, through coming generations, may not be influenced through time and eternity, by the influences, good or bad, that shall emanate from this city. Here your own children, brethren, or your grandchildren, when you have gone to your eternal reward, shall come to make their fortunes, or to lose them; to squander them is dissipation and folly, or spend them in glorifying God; here the rich and the poor from all quarters of the land are constantly coming; and here they will save their souls under gospel influences, or lose them forever. Would you help to save them; would you by your prayers or your substance, raise up a standard for truth and righteousness in this vast and growing population; would you do something now, while you may, and when you have means and opportunity, that shall tell upon the destiny of this great city, and this greater country; upon the immortal destiny of these teeming myriads, and it may be of your own posterity to the third and fourth generations; where, we ask, and how, can you do it so effectively, as by now joining your hearts and hands and substance, with others of your brethren, who have taken in hand to build up this Seminary, to stand here through all coming ages, both as a beacon light to guide the tempest-tossed mariner through the night of sin, and as a break-water to roll back the sea of iniquity that comes in upon us like a flood. This city seems to us to hold very much the same relation to the North-West back of it, which New

York held half a century ago to the great North-West of that day—with the advantages, that Chicago has the railroad system to increase her power, and spread her influence, while New York had only rivers and canals. Where, then, can moral power be exerted—by what means and agencies can the church of God make her saving influence felt, and bring a greater revenue of good to our common country, salvation to perishing souls, and glory to God, than by building up such an institution as this, in such a city as Chicago? On this point we fully endorse the sentiments of the Address to the Churches, prepared in this city two years ago. “The influence of such a city upon our country, for good or for evil, is great and growing. It is accessible from every quarter of the North-West by direct railways; and whatever moral power a Seminary may possess, can be brought to bear most effectively at such a centre of influence. The immediate proximity of a large city, however unfavorable to undergraduates at college, will afford to Theological students, not only valuable facilities for self-support, but other important advantages adapted to promote their future usefulness. On the other hand, the wealth accumulated in such a city will always be more or less available to a Seminary in its own neighborhood, faithfully performing a great service. Lastly, the existence of similar Seminaries, already founded in and around Chicago, by our Methodist, Congregational, New School Presbyterian, and Baptist brethren, besides showing the eligibility of the situation in the estimation of other denominations, must, in various ways, prove beneficial to our Institution.”

4. But yet another important point to which we must not fail to call your attention, is, that our beginning, great and encouraging as it is, is after all but a beginning. What has been done here thus far, is only, as it were the preparation of the materials or the laying of a foundation. A few individuals have begun the work, and have done nobly. But it would be a fatal mistake for our churches to regard the Seminary as the work of a few individuals. It is for the churches, and especially those whom God has blessed with wealth, to respond to what has been done in the same spirit of liberality and zeal. It is for them to come forward and share in the glory and blessedness of such an undertaking—to carry forward this good beginning—to rear upon this broad foundation a structure of learning and piety, which shall be an honor to this part of our Zion, a blessing to the country, and a diadem of beauty in our Savior's crown. It would be a great and crying injustice, as well as a source of lasting grief and reproach,

if our churches of the North-West, having so long desired this good gift from God, and having now obtained it through the Assembly—having, in fact, thus called forth in their own behalf, these noble acts of liberality from a few individuals at Chicago, and induced the Professors elect to tear themselves away from other important fields of labor, to engage in the great work here—should now fall back in easy unconcern as if the whole work were done. No, brethren, the work is just begun. More remains to be done than anything we have yet attained. When God works, he calls his people to work. It is a part of the blessed economy of the Gospel, that all God's people should take part in every good work and labor of love. Freely ye have received; freely give. We are co-workers with Christ—fellow-laborers with God. If this Institution, the common property of all the churches, is to be carried forward to completion — if its topstone shall soon be carried up with shoutings of grace, grace unto it, the lovers of our Zion, and the friends of Christ must join heart and hand in the great work, as Israel of old did, in all their great undertakings, from the raising of the Tabernacle to the Second Temple. If, ever the churches of the North-West had a call from God to do a great work for his name, and ample encouragement to stimulate their zeal to what all must regard as a common cause, it is now, and here, in the complete endowment and furnishing of this seminary. What, then, remains to be done? First, suitable buildings are to be erected, which cannot well cost less than \$50,000. This is at once needed, and greatly needed; for until this is done, we must get on, as we can, in buildings temporarily provided. Who of our wealthy brethren will come forward and do this part of the work. Then a library is to be procured, by gift or purchase; and this, to be at all adequate to such an Institution, must be large and costly. Who will respond — who of all the sons or daughters of our Zion — to this urgent call for a library in the Seminary of the North-West, without which neither professors nor students can do their work in the best possible manner? Who will give the library, or the money to buy it? Is there no library-founder in the church who will at once supply this urgent want, and enable our professors and students to do their work as it ought to be done? Then, again, scholarships are to be founded for the assistance of those students who have no patrimony of their own, and without which no seminary can attain its widest influence. Who will come forward, as has been so amply done at Princeton, and endow one or more of those scholarships, by which our

pious and promising young men may be able, free of cost, to pursue their studies for the ministry? These and other objects essential to the full furniture of a theological seminary, not to mention current expenses, will require a very large sum over and above anything that has yet been given. The address already referred to is not at all beyond the mark in fixing the whole amount needed for the full endowment of the institution at \$300,000, exclusive of the land for a site.

5. Once more and lastly, this great work is as urgent as it is important. The time, the set time, as we think, the auspicious time, has come that it should be done. There is no need of delay. There is nothing to gain, but much to lose by delay. The Professors are, some of them, already on the ground; the others will soon be here—all in good faith and ardent hope eager for their work. The students, we doubt not, will soon be here to meet them. The Board of Directors have appointed agents to visit our churches and complete the endowment; and through their Executive Committee made all necessary arrangements for the opening of the Seminary in September, and the public inauguration of the Professors in October. And now it is for the friends of Zion in all our churches to second our efforts largely and unitedly, both by their prayers and their contributions. What we say to one, we say to all, both rich and poor. Men of Israel, help; what you do, do with your might, and do at once. The work is great. It is the King's business; and it is urgent. It admits of no delay. The widow's two mites will be an acceptable offering; and the rich man's thousands will be needed. Our true policy is to go forward, and cease not till the whole great work is done. It is easier here to go fast, than to go slow. It is easier to raise all the fund needed, even to three hundred thousand dollars, in the next three years, than to put it off and do it by piecemeal through the next thirty. Surely, never was there any portion of the church of God, whether we look at its destitutions or its perishing millions all around in this great field, more in need of such an institution, than the North-West at this very moment. The great want of all the West, is faithful and able pastors to break to the people the bread of life. Where are they to come from? Where shall they be trained? Who shall train them? Our undertaking is an attempt to answer these questions, and to supply these great wants. And it is for you, brethren, as you shall pray for us, and hold up our hands, and give of your abundance to complete the work of your Professors, to say practically whether we shall succeed or not. As for the means, there is



no lack of means in the hands of our churches. The resources are ample, if all would but contribute as God hath prospered them, and as the importance of the cause demands. There are members of our churches in all our cities, towns, villages and rural districts, whom God has made rich in this world's goods, over and above any thing they could ever have acquired by their own unaided skill or industry. They have been made rich by the direct hand of the God of Providence; that is, by the natural growth of the country and development of its resources—the rapid growth of its cities, the rise of its lands in value, the increase of all its products. Let them consider well, not less than such as may think themselves the more immediate architects of their own fortunes, if they do not owe something to the country and something to the church—some large free-will offering to that God who has so abundantly blessed them, and that Saviour who hath bought them with his blood. And may the good Spirit of our God incline many such to come forward and do something worthy of themselves, of their country, of the church they love, and of the Master to whom they owe all, in the building up of this Institution. But we have said enough. We cannot do better than close our appeal in the words of the address before named. “Remember that what we do must be done quickly and thoroughly. Our times, our position, our prospects abhor tardy and languid labors. The day has passed when the feeble germ of a Seminary might be planted in the West, to grow with its growth. A country embracing almost two hundred and seventy thousand square miles, and occupied by nearly five millions of souls, is no longer to be benefitted by germs. Nothing but a minute and personal survey of the country, with its immense natural resources; its broad lakes and navigable streams, covered with countless water-crafts; its thousands of miles of railway, opening every portion to profitable culture, and daily transplanting thither the immigrant of every land; the villages, towns and cities, thronged with a busy, enterprising and restless population, starting up everywhere as it were by magic, can enable one to forecast its mighty future, or to comprehend the amazing rapidity with which it is shaping its destiny. The Church that would write Holiness to the Lord upon the broad regions of the North West, must labor with Apostolic energy and Pentecostal power. The institutions through which she would hope to exert any influence, must be conceived in a spirit, and established upon a scale commensurate with the country, the people and the age, and must be established soon, or the golden moment will be gone for-

ever. Never was a nobler opportunity offered to the church. Surely here, if anywhere, she should apply the maxim of the sainted missionary, Carey—Expect great things, and attempt great things.”

By order of the Board of Directors,

F. N. EWING, J. PHELPS, J. C. BROWN, J. M. FARIS, JESSE L. WILLIAMS, C. A. SPRING, THOS. H. BEBEE, SIMON TOWLE, W. G. HOLMES,	}	<i>Ex. Com.</i>
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## JOTTINGS.—NO. I.

BY A KENTUCKY CLERGYMAN.

THOUGHTS, VIEWS AND MAXIMS, FOR YOUNG MEN.

**DIFFICULTIES MAKE MEN—OSTENTATION—SHALLOW PRETENCES—  
MORAL CHARACTER—INFIDEL DECEITS.**

Young gentlemen—to address you directly—from some of you we expect much and from some of you we expect nothing. The young man of right views and energetic habits, will be encouraged to proceed in the paths of honor, virtue and intelligence; while the feeble, the indolent, and the vicious will still be satisfied to tread the dark and miry paths of ignorance, crime and insignificance.

The first great step, to all manner of success, is to meet difficulties with a brave heart. Difficulties really make men. What navigator ever distinguished his seamanship in the midst of seas always open and always serene? Or what general ever evinced great military genius except in the midst of great military difficulties? Or what mind of any order has ever evinced great capacities except in conflicts with great opposition? Why then, should young and capable men bow down before the obstructions to knowledge? The greater the achievement the greater the reward. A single hour devoted each day to the attainment of knowledge, will accomplish wonders. The hours which others squander, will make men of you.

Beware, however, of the puffed nature and pompous pretensions of a little knowledge. If a young man wishes to become a public laughing stock he can accomplish that object most successfully by a

vain and ostentatious parade of his small fund of information. The most odious of all fops and fools are your literary fops and fools. Such creatures blab out all they know in crude display and in every fantastic dislocation of time, place and circumstance. Knowledge, however, may appropriately be brought forth without display and yet without reserve. Sometimes you will fall in with a man who talks on all subjects and pretends to be ignorant on none. Despise all such emptyings and falsehood. Modesty and good morals forbid pretensions so foolish and so false.

Again, young gentlemen, difficulties will meet you and frown upon you in the path to high moral character. It is by this that you exhibit your proper relations to both God and man. The thing which invests your nature with its highest, truest and noblest dignity, is your capacity for religious knowledge and for the discharge of religious duties. It is this which imparts lustre to all other knowledge, and without which, all other attainments are but a brilliant vapor, glimmering and flashing amid the murky shadows of time. The Bible to you must be the infallible standard of right and wrong. Read and studied, and embraced with a cordial heart, it will bless your life, stimulate your labors, and crown your days with honor. But let me here warn you against a danger to which your period of life exposes you. Your present extent of knowledge may not enable you to detect the imposing falsehoods and sophistries of those who wish to draw away disciples after them. The Bible has its enemies; and bad men and deluded men are against it because it is against them. When such men attempt to prejudice you against the Bible, do not suppose that there is anything new or unusual in their arguments, or anything singular in their conduct. You can laugh at the old song when they tell you Christianity must fall before the progress of light and knowledge. This is the hackneyed prophecy of some hundreds of years; often and ever repeated, but often and ever falsified. But when these charlatans talk about science, knowledge, literature, and so on, what do they mean or of whom do they speak? Who are the great promoters of science, literature and knowledge? None more zealous, none more successful, and none half so numerous as the friends of the Bible. Who erect and support schools all over christendom? Who build and fill, and man our colleges? Who erect and sustain our astronomical observatories—who push the general investigations of science to the farthest verge of modern attainment, and who have ever in the mass, been the great literati of the world? Be not, therefore, either

disconcerted or deceived by the ignorant and vicious pretensions of infidelity. These lofty deceits are soon unmasked. Time and death soon tear away the false covering and leave them to the derision of all eyes. Let not, therefore, the pratings of unbelief beguile you—and as to philosophy—all philosophy is true or false, as it agrees with or differs from the Bible. It reveals the nature of man in its profoundest and most extensive principles. Nor has it mistaken them, nor mis-stated them in any single instance.

Were Christianity to die out, knowledge, science and literature would die out also. What has infidelity ever done of itself and from its own principles, to promote extensively and for ages, the true benefit of man in any way? Nothing, absolutely nothing. Nor is it possible that any such thing can ever be done until the rivers roll back upon their fountains, and until darkness shall become the gushing fountain of universal light. Look at the University of Virginia, and the Girard College of Philadelphia. These originated under infidel auspices, and were designed to set such an example and give such light as infidelity sets and gives to the world. But they were not able to stand upon their own legs until Bible men took hold of them and infused life and power into their dry bones. And it is to us, and to all the friends of truth and righteousness, a matter of profound joy to see these institutions made great and promising by the very power they were designed to set at naught. We love to see the defeat of infidelity in a way so marked, so illustrious, and so complete.

But if the Bible be a bad book, why have the greatest and the best of men ever loved to walk in its light? Why is it this bad book never fails to make bad men good and good men better when they adopt its laws and obey its spirit? How is it that moral and intellectual darkness fly before it, and that such a book should contain the most wonderful histories, the purest and sublimest descriptions of the divine character, the clearest and broadest statements of all moral duties, the inculcation of the most exalted principles, the command of all that is good, and the prohibition of all that is bad!

It is altogether singular, in logic and in fact, that evil should be the direct and efficient cause of good, that falsehood should produce all the natural effects of truth, and that darkness should ever be welling forth great floods of light. It is also singular, in logic and in fact, that such men as Tom Paine should discover the Bible to be a bad book and a false book, when this altogether escaped the perspicacity of Bacon, Newton, Locke, Boyle, and Milton. Nor is it to be denied

that the knowledge of these men, in all things pertaining to the Bible, was as superior to that of Mr. Paine, as the sun is superior to the glimmering torch. But how is it also, that vice, ignorance, self-conceit, half-learning and no learning, 'tuppenny' philosophy and no philosophy, transcendental fog and descendental fogmatics should make up about the sum total of the various creeds of the various infidelities of the times. Nothing can gild the face of essential ugliness. No names and no numbers can save infidelity from the dishonor and contempt of the true and the good. Genius itself grows gloomy and deformed as it attempts the ugly work of its defence.

When we charge ignorance upon infidelity, we do not in all instances mean the ignorance of science and letters. But we mean to charge upon it a total ignorance of the nature of divine truth, and a total blindness as to its effects upon mankind. We charge upon it, without any reservation, a total ignorance of the philosophy of human nature, and consequently a total incompetency to determine any great moral questions relating to man.

Look therefore, young gentlemen, before you leap. Men may have the reputation of greatness in some particular departments of knowledge, but yet be entirely unfitted to decide any great question either for or against Christianity. On any subject of this nature, their opinions are perfectly worthless. Their ignorance is stolid and their prejudices silly, wicked and disreputable. The authority of a great name is the deceit by which many a young man has been cheated out of sense, reason and salvation. Nobody quotes Sir Isaac Newton as an authority in poetry, and nobody quotes John Milton as an authority in astronomy. And why, therefore, should men be quoted against the Bible who were either entirely ignorant of it or whose knowledge of it was so vitiated and distorted by prejudice as to render it a lure and not a light to the feet.

We do not base the truth of the Bible upon the authority of great names, but when infidelity, which has no true and reliable authority of its own, arrays against us the few conspicuous names upon its registers of darkness, it may not be amiss to turn upon it the formidable batteries of a thousand to one of the heaviest artillery. Besides there is this vast difference on the side of those great names which have adorned and been adorned by Christianity. They have not only examined its truth, but tested its power upon their own hearts and lives. They have received it upon knowledge, while its opponents have rejected it upon ignorance and prejudice.

## THE WALDENSES PEDOBAPTISTS.

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Within the last few years a portion of the Baptists have been strongly inclined to disclaim being Protestants, and to contend that they are able to trace their descent from the apostolic churches down to the present day. To make good this claim it has been necessary for them to claim the Waldenses as Baptists. It would be difficult to mention any question of fact in relation to which denominational prejudice has more completely triumphed over historical verity. The truth of this statement will presently be made clear.

The question respecting the doctrine of the Waldenses on the mode and subjects of baptism, does not derive its importance from any extraordinary learning possessed by that remarkable people, but from the fact, that before Luther was born they held and defended with their blood the great Protestant doctrine, that the Scriptures contain the whole revelation of God, designed to guide the faith and practice of men, from their rejection of all the Popish superstitions, and from their eminent piety and their strict adherence to the true rule of faith. Our Baptist brethren have been fond of condemning both the baptism of infants and the mode of baptism by sprinkling as of Popish origin, and as tending to Popery. It is not surprising, therefore, that they have been perplexed by the notorious fact, that those eminent Christians, whose faith has long been confessedly so scriptural, and who form a necessary link in the chain of their descent from the apostolic churches, are Pedobaptists, and that they have earnestly desired to prove that in the ages when their faith was purest, they were Baptists. Still, the truth of history should not be ignored or rejected to meet the emergencies of denominational partiality and zeal. Let us briefly consider some of the clearly proved facts in this case.

1. It is a fact which, of course, no one controverts, that the Waldenses are now Pedobaptists. They both baptize their children, and baptize by sprinkling. They now are Presbyterians.

2. It is a fact that the Waldenses believe their present faith to be identical with that of their ancestors. A letter has been recently published, written by Dr. Revel, the excellent moderator of the Wal-

densian Synod, to the Rev. Dr. Baird, in reply to inquiries made by the latter, from which we copy the following :

“As to the questions which you have addressed to me, touching the mode of administering baptism, I hasten to answer them in the briefest and most precise manner possible. 1. The mode of baptizing in our churches is pedobaptism, by the sprinkling pure water on the forehead by the minister, who pronounces solemnly the sacramental words, (Matt. 28: 19) in the name of the Father, of the Son, and of the Holy Ghost. 2. The practice has never varied in our church, and we have never had, nor do we now have, any opposing or Baptist party. 3. Although the Waldenses of Piedmont have always been Pedobaptists, we find enemies who accuse them not only of rejecting the baptism of children, but baptism in general! This accusation has apparently some foundation, inasmuch as in the middle ages it was brought against those who in the South of France were called Waldenses, but who were a portion of the Cathari. It is thus that the work of Rainerius, ‘Contra Waldenses,’ sets forth and charges upon us the doctrines and practices of the Cathari. But you know that the Cathari, who for a long time existed in the South of France, derived their doctrines from the East, which they wrought up into a mixture of Gnostic, Manichean and Paulician principles, with some of the truths of the Gospel, and that, according as there were more or less of the evangelical element, they professed a dualism absolute or relative. But all the Cathari were agreed in rejecting all that was traditional and external. They pretended to re-establish the primitive and apostolic simplicity, and this under a form corresponding to their own principles. They rejected pedobaptism, and for the most part baptism in general. The first class maintained even that John the Baptist was an agent of Satan, and that his baptism was a means of enrolling disciples. They pretend that in the New Testament baptism stands for repentance. The true baptism for them was made by the imposition of hands, and the prayer which they called *consolamentum*, and the latter was of a double nature. They had one for the credentes, (those who were just introduced into the sect,) and another for those who were called *perfecti* or *consolati*.”

This testimony is decisive as to the present opinion of the Waldenses respecting the faith of their ancestors, and with the impartial it must go far to settle the question; for it is most improbable, in the first place, that an entire people should abandon the Baptist for the Pedobaptist faith. If such a change had occurred even with a large

majority, there would almost certainly have been some who would have clung to the old faith. In the second place, it seems to us absolutely incredible that such a change should have taken place so quietly, and with so little controversy or agitation, as to have left not a trace of it in their history; and yet it is confessedly true that the Waldenses of the present age are not able to find, in any of their ancient books or records, the slightest trace of such a change. And in the third place, it is still more unlikely that such a change, if it had occurred, would have escaped the notice of all the historians and writers of the age in which it took place; for the Waldenses, as the objects of the fiercest persecution, were closely watched by their enemies, the Papists; and on account of the persecutions so long and so furiously carried on against them, the eyes of all classes of men were turned upon them. If, then, they had abandoned the Baptist for the Pedobaptist faith, such a change could not have escaped the notice of Romish writers and of others; yet the fact is, that no controversial writer or historian records or alludes to such a change. If it occurred, then, it escaped the notice of both friends and foes, which is simply impossible.

3. John Paul Perrin, the historian of the Waldenses, after the most careful examination of the ancient books and records, not only failed to find any evidence that they had ever been anti-pedobaptist in sentiment, but discovered conclusive proofs of a precisely opposite character. We have before us a copy of his history, published in London, A. D. 1624. Jones, the Baptist historian, constantly quotes Perrin as a reliable historian. The fact, then, is remarkable and instructive, that at that early day no trace of their having been Baptists could be found.

4. The Confessions of Faith of the Waldenses were examined and entirely approved by Martin Luther—a fact which proves that they were, and had ever been, Pedobaptists. Jones makes the following statements: “Luther, in the year 1533, published the Confessions of the Waldenses, to which he wrote a preface. In that preface he candidly acknowledges that in the days of his popery he had hated the Waldenses, as persons who were consigned over to perdition. But having understood from their Confessions and writings the piety of their faith, he perceived that those good men had been greatly wronged, whom the Pope had condemned as heretics; for that, on the contrary, they were rather entitled to the praise of holy martyrs. He adds, that among them he had found one thing worthy of admira-



ration—a thing unheard of in the popish church—that, laying aside the doctrines of men, they meditated on the law of God day and night, and that they were expert, and even well versed, in the knowledge of the Scriptures; whereas, in the papacy, those who are called masters wholly neglected the Scriptures, and some of them had not so much as seen the Bible at any time. Moreover, having read the Waldensian Confessions, he said he returned thanks to God for the great light which it had pleased him to bestow upon that people; rejoicing that, all cause of suspicion being removed which had existed between them and the reformed, they were now brought together into one sheepfold, under the Chief Shepherd and Bishop of souls.\* Theodore Beza, one of the leading reformers, as quoted by this same historian, says: “As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian Church,” etc.

It is, then, perfectly certain that at the opening of the reformation of the sixteenth century, the Waldenses fully agreed in faith with the reformers, who were Pedobaptists; and it is equally certain that their different Confessions, so fully endorsed by Luther, proved them to have held the same faith in preceding ages.

5. Those of their enemies who were best acquainted with them did not charge them either with denying the validity of baptism by sprinkling, or with rejecting infant baptism. Jones quotes the statements concerning their faith by Reinerius Saccho, “who was for seventeen years of the earlier part of his life, in some way or other, connected with the Waldenses,” and who, after uniting with the Church of Rome, became an inquisitor, and persecuted them furiously. He says: “Some of them hold that baptism is of no advantage to infants, because they cannot actually believe.” If this testimony is of any weight, it proves that *generally* they were Pedobaptists; for he does not charge that the prevailing sentiment amongst them was adverse to the baptism of infants, but only that *some* of them thought it of no advantage. If he could have made the charge more general, he was certainly inclined to do it; but since, in the same publication, he charges them with rejecting the Old Testament, and with holding that marriage “is nothing else but sworn fornication,” and yet that they indulge their lusts in the most degrading manner; also, with holding all oaths to be unlawful, with maintaining that malefactors ought not to be put to death by the secular power, and the like; no

\* Church Hist., ch. v, sec. iv, p. 353.

weight is due to his testimony. He was certainly acquainted with their faith, and he has as certainly slandered them most grossly. He is therefore entitled to no credit.

Jones quotes two other "noted authors," who have professed to give a particular account of the faith of the Waldenses. "The first is an inquisitor of the Church of Rome, who says '*he had exact knowledge of the Waldenses,*' at whose trials he had often assisted in many countries." On the subject of baptism his testimony is as follows. "Concerning the sacrament of baptism, they say that the catechism signifies nothing; that the absolution pronounced on infants avails them nothing; that the godfathers and godmothers do not understand what they answer the priest; that the oblation which is called *Al wogen* is nothing but a mere human invention. They reject all exorcisms and blessings." This is a very important testimony, for it is the testimony of one who had the best opportunities to know the faith of the Waldenses, and who was strongly inclined to make against them every charge by which they could be rendered odious. He does not pretend that any of them either held to immersion as the only valid baptism, or that they rejected infant baptism; but he does testify that they rejected the Romish corruptions of the ordinance, such as the catechizing of infants, the absolution pronounced by the priest over them, etc. Indeed, all that he says necessarily implies, that whilst they rejected these superstitions, they practised the baptizing of infants. And since it is certain that he would, if he could, have charged them with rejecting infant baptism, his testimony ought to be conclusive; and as he wrote in the fourteenth century, his testimony takes us back far beyond the period of the Reformation.

The other author quoted by Jones, is Æneas Sylvius, who became Pope, with the name of Pius II, who in his history of Bohemia gives an account of the faith of the Waldenses of that kingdom. On the subject of baptism he states their faith to be, "that baptism ought to be administered without the addition of holy oil." This is the whole of his testimony, as given by Jones. Most assuredly he knew nothing of their insisting on immersion, or of their rejection of infant baptism.

Another author quoted by Jones, as having given a particular account of the faith of the Waldenses, is Claudius Seiselius, Archbishop of Turin, who lived near the close of the fifteenth century. "His residence in the very heart of the valleys of Piedmont," says Jones, "must have furnished him with the best opportunities of becoming

acquainted with the principles and practices of his non-conformist neighbors, and he has transmitted to posterity a narrative sufficiently circumstantial and explicit to enable any impartial person to form a tolerably correct judgment of them." Now it is a remarkable fact, that this important witness gives not the slightest intimation that the Waldenses differed from the Church of Rome, either with respect to the mode or the subjects of baptism. Such an omission could not have occurred in a work written so much in detail against their doctrines, if they had held the Baptist faith.

Thus it appears beyond a doubt that even the enemies of the Waldenses, who were best acquainted with them, did not charge them with either holding to immersion or denying the doctrine of infant baptism; but the testimony, so far as they have said anything on the subject, clearly implies that they were generally Pedobaptists. Now, since infant baptism had great prominence in the creed and in the practice of Rome, a superstitious efficacy being ascribed to the baptism both of adults and infants, it is certain that if the Waldenses had rejected infant baptism, this fact would have been prominent amongst the errors charged upon them. The proof that they were Pedobaptists from the earliest ages appears, therefore, conclusive. The evidence is the more conclusive, inasmuch as they continued from age to age to bear a public testimony against all the corruptions and superstitions of Rome. Their books and confessions of faith go very much into detail on this subject. Now if they had been anti-pedobaptists, they would most assuredly have given great prominence to the baptism of infants, as one of the most injurious corruptions of the Christian faith, so that there would have been no more ground to doubt whether they rejected this doctrine, than whether they rejected the traditions of Rome or the worship of the saints; and if they had been immersionists, denying the validity of baptism by sprinkling, they would most certainly have recorded their testimony against this corruption of the ordinance of baptism. They gave no such testimony, evidently because they were Pedobaptists.

6. Their answer to the charge of rejecting infant baptism, as well as the testimony of persons appointed to inquire into their faith, demonstrates that they were Pedobaptists. In giving an account of the charges made against them by their enemies, Perrin says. "The fourth [calumny] is, that they reject the baptism of little infants." But from this imputation, he remarks, "they quit themselves as followeth: The time and place of those that are to be baptized is not

ordained, but the charity and edification of the church and congregation must serve for a rule therein; and therefore they to whom the children were nearest allied brought their infants to be baptized, as their parents, or any other whom God had made charitable in that kind.\* Perrin refers for authority to their book entitled the "Spiritual Almanac." They admit that in some instances, in consequence of the absence of their minister, the baptism of their children was *delayed*, and thus they account for the charge against them of rejecting the doctrine. So far, then, from bearing testimony against the doctrine of infant baptism, as a corruption of popery, they repel as a calumny the charge of rejecting the doctrine, and solemnly declare that they do hold and practise it. Such testimony ought to put the question to rest.

The testimony of others, appointed to investigate the charges against the Waldenses, is to the same effect. Perrin says: "King Louis XII. having been informed by the enemies of the Waldenses dwelling in Provence, of many grievous crimes which were imposed (charged) upon them, sent to make inquisition in those places, the Lord Adam Fumee, Master of Requests, and a doctor of Sorbon, called Parui, who was his confessor. They visited all their parishes and temples, and found neither images nor so much as the least show of any ornaments belonging to the masses and ceremonies of the Church of Rome, much less any such crimes as were imposed upon them, but rather that they kept their Sabbaths duly, *causing their children to be baptized, according to the order of the primitive church*, teaching them the articles of the Christian faith and the commandments of God. The King, hearing the report of the said commissioner, said (and he bound it with an oath) that they were better men than he or his people." The clearness of this testimony, we regret to say, induced Jones, the Baptist historian, to take liberties with it which can never be justified. He quotes from Perrin, referring to the very chapter, but instead of the words, "*causing their children to be baptized, etc.*," he has it, "*observing the ordinance of baptism according to the primitive church.*"† A more glaring case of falsification of history to serve sectarian purposes we never saw. In our debate with Alexander Campbell we exposed this conduct of the Baptist historian. Mr. Campbell could only reply—"As to Mr. Jones and this accusation I have nothing to say at this moment. He is an honest historian, as I believe, though he does not agree with me in some

\* Hist. of the Waldenses, book i, chap. 5. † Ch. Hist. ch. v, sec. 4, p. 343.

matters. His reputation as a historian stands very high.\* But the proof against him is positive and irresistible. Nor is this the only instance of unfairness in this historian. For example: in quoting from Perrin the various slanders against the Waldenses, and their answers, he omits all reference to the charge of denying the doctrine of infant baptism, and their answer. Why this omission? Still further, in quoting their confessions he has given only those that treat of baptism very briefly, and only in very general terms, omitting those which distinctly teach infant baptism.

7. The Confessions of the Waldenses either treat of baptism in general terms, or expressly declare their faith in infant baptism. In the year 1535, the Waldenses of Provence and Dauphine, assembled together with their pastor, after reading letters from Œcolampadius and Bucer, drew up and solemnly signed a confession of their faith, to be sent to these Reformers, of which the seventeenth article is as follows: "Touching the matter of the sacraments, it hath been concluded by the Holy Scriptures, that we have but two sacramental signs, the which Christ Jesus hath left unto us; the one is baptism, the other the eucharist, which we receive to show what our perseverance in the faith is, as we have promised when we were baptized, being little infants," etc. This belief they declare they have had "from the father to the son, time out of mind."

In the Doctrine of the Waldenses and Albigenses, as published in Perrin, we find the following: "The things that are not necessary in baptism are the exercises, the breathings, the sign of the cross upon the infant, either the breast or the forehead, the salt put into the mouth, the spittle into the ears and nostrils, the unction of the breast, the monk's cowl, the anointing of the chrisin upon the head, and divers the like things, consecrated by the bishop, as also the putting of the taper in his hands, clothing it with a white vestment, the blessing of the water, the dipping of it thrice in the water: all these things used in the administration of the sacrament, are not necessary, they neither being of the substance nor requisite in the sacrament of baptism, from which things many take occasion of error and superstition, rather than edification to salvation." Again—"And for this cause it is that we present our children in baptism, which they ought to do to whom the children are nearest, as their parents, and they to whom God hath given this charity."

It does seem to us that the evidence of the Waldenses being, and

\* Debate, p. 408.

† Perrin, book ii, ch. 4.

having always been, Pedobaptists, is so various, so abundant, and so conclusive, as to leave no room for the candid mind to doubt. Confessedly they now baptize by sprinkling, and baptize their children. Confessedly it is their opinion that there has been no change in their faith. Not the slightest evidence can be produced of any change, but the evidence of a contrary character is very abundant.

The pedobaptism of the Waldenses breaks the chain by which our Baptist friends have proposed to ascend to the apostolic age, and puts the chain in the hands of Pedobaptists, and especially of Presbyterians. And it spoils all the declamation against infant baptism and sprinkling, as of popish origin; for here are a people whose history runs back through past ages, who have never ceased to testify against all the corruptions of Rome, and who have yet uniformly baptized by sprinkling, and have practised the baptism of infants. These facts afford pretty strong presumptive evidence that these doctrines are scriptural and true. It is, indeed, an instructive fact, that the people who have been honored of God through long centuries of darkness and corruption, as the witnesses for the truth, who can show a longer list of martyrs than any other people, and whose influence in favor of sound doctrine and vital godliness has been more extensive than that of any other people, are and have been Pedobaptists. It is an instructive and interesting fact, that the men who were the honored instruments in the hands of God in commencing the glorious Reformation of the sixteenth century, and whose influence is still extending and blessing the nations, were Pedobaptists. At the opening of the Reformation, these two bands, the Waldenses and the Reformers, became closely united in prayer and co-operation, as they were united in their faith. Verily, Pedobaptists have no occasion to be ashamed of their faith. Its fruits, and the honor which God has put upon it, are its highest recommendation.

If our Baptist brethren insist that originally the Waldenses were Baptists, then it is sufficiently clear that the peculiar faith of the Baptists has an unfortunate weakness about it; for in the midst of all manner of assaults, persecutions and sufferings, their faith has stood the test on all points, save those of immersion and infant baptism. In these only it failed; and whilst still in the furnace of affliction, whilst still studying the Bible on their knees, they abandoned immersion and became convinced of the truth of the doctrine of infant baptism.

For the Presbyterian Expositor.

## THE OFFICE OF ELDER.

Upon no subject has controversy raged more fiercely than on the forms of ecclesiastical government. No subject in religion at the present time awakens such contention, and the prospect is that it will arouse a yet more general interest, and so the lines of demarkation will be more clearly defined. In a republic where its continuance depends on the principles that obtain amongst the people, this whole subject assumes an importance which the profoundest philosopher cannot overestimate. As a nation we are growing old, and we must be more intensely republican, or else, with age, the seeds of monarchy must be germinating; and, if germinating, the soil that fosters them will be found in the strata of religion. In a republic like ours the people must become more and more cognizant of the divinity of its fundamental principles, and so brought nearer to the Great God, or, blinded to the truth, they must relapse into some of the ways of past ages. Philosophy hitherto has ignored religion, and men have thought the intellect the only sphere appropriate to it. But the day hastens to one of the greatest changes the world has ever felt. In our own land a new era is being inaugurated, that must terminate most gloriously. Henceforth philosophy must take her highest walks in the paths of God's sacred word, and draw all her terminology thence. If it be asked why this must be so, the reply is direct and simple: so God wills it. The Athenians were governed by their religion, and in all things they wrought accordingly, consulting the "will of the gods." Their philosophy, their national destiny, was decided by the influences of their working faith. Wars, battles, lives of great men—all were decided by this great power. Marathon, Platen, Salamis, Chæroncia; Socrates, Demosthenes, Aristotle, Plato, bear testimony to this. The great religious system of the United States is that of the Bible; and, in contradistinction from the religions of the Old World, it is *that of an open Bible*. In ancient Athens every yard had its statue and house or family god. In this great land, nominally, and almost literally, every family has its Bible—the Bible—God's Bible—as the ex-

ponent of its religion, and as the root and substance of it all. It is easy to see that this must be the dominant power, determining then the philosophy of a people, all whose practical character is Bible derived. Our philosophy then fast hastening by such a potent necessity to the most scriptural form in terminology and discussion, it follows that the great principles of human action must be shaped by divine truth—the truths of the soul, the individual rights of man, the social rights of a people, being all decided by this holy standard. This is the going forth of the word of God, which returns not to him void. In controversy we take this high ground, and hope to show how divinely fair

“God’s dwellings are.”

These great truths of the Bible show that a republic alone can *fulfil* the mission of Christian government. And what a Bible philosophy teaches on this point, we find the New Testament—that is, by the blood of Jesus—has specifically laid down for the government of the church of Christ, over which he is the alone Head and King. No man can dispute that the government prescribed in the Testament of Christ secures right to every child of his. And on this point we do not consider it sectarianism or bigotry to say that the constitution of the church, the body of Christ, is not understood, and cannot be, by any of the Christian denominations other than Presbyterians. The seed was hidden many centuries; it sprung up in the great Reformation, and it has been growing ever since to a goodly stature; and it will increase till the glory of the Lord shall fill the whole earth. The government of a church is inwrought into its faith, and hence the corruptions of many churches, and consequently up-springing errors among them. And here we may affirm, that as our political government grows old, the Republican or Presbyterian system in the church must increase and embody the mass of the people; and, conversely, if that form fails in the church, our national government must fail, for the influence is most clearly reflexive; and the law evolved by the history of nations settles this fact, so that it may be taken for a maxim. We believe that the word of God in these latter ages was manifested in setting up our government, and that it will continue till Messiah shall reign over the whole earth. If it continue, the people must be more and more republican. Religion, which decides the fate of empires, will at once foster it and be fostered by it. Monarchs in Europe feel this, and say, “We shall not be at rest *while that Republic of America continues!*” How clearly is God in this!



In this divine system, as it appertains to the church, possessing imperial durability and democratic freedom, one of the responsible and most important offices is that of *Elder*. We propose now to consider this office: first, of its appointment from Scripture; and, secondly, of the duties that devolve upon him who fills this office. And it is believed that such an essay will be acceptable to the church, since the narratives sent up from the Presbyteries to the late Assembly speak frequently of a new interest on the part of the elders, and an anxiety the better to understand and do the work to which they are called. So many of these narratives made such mention, and so much interest was expressed in the daily prayer meetings of the elders, that it might not incorrectly be styled historically *a revival among the eldership*. The writer can speak advisedly, having served on the committee on the narrative, and read and heard all these things.

I. The office of elder is not new or peculiar to the New Testament dispensation, though in that dispensation its duties are peculiar and somewhat different in their extent from what they were in the Mosaic. Among the Hebrews the elders held office by divine appointment. They were not priests, but *elders*; and performed not the duties of priests, but of *elders*. This argument for the distinction between the offices of minister or bishop and elder is very important, as it strikes at the root of the matter. We do not find that there were any elders in the early history of the family and its constitution. Those were patriarchal times, and the government was patriarchal. But when God raised up Moses, he gave him to be a prophet and law-giver to the people, and the type of Christ, whom he promised to raise up unto them, like unto Moses. The office of elder seems to be coeval with the Mosaic dispensation, and was created by a necessity, to relieve Moses of the burden of accumulated labors. Says Alexander Cruden—"While the Hebrews were slaves to the Egyptians, they had among themselves some order and government, and had doubtless some whom they owned as their teachers and rulers, as heads of tribes and families: hence, when the Lord sent Moses to bring the children of Israel out of Egypt, he says—Exod. iii, 16—'Go and gather the elders of Israel together, and say unto them, The Lord hath visited you, and seen what is done to you in Egypt.' These elders were men of experience, wisdom and gravity, and of authority among the people." This was at a transition period of the Hebrew nation: they were passing from the patriarchal to the Mosaic, and the estate of transition was one of bondage, in which they could retain only the

memory of patriarchal order, with a desire for order as far as they could have the right of power granted them. Much of it must have been discretionary and contingent.

But the formal ordination of the eldership is recounted in Deuteronomy i, 9—18. They were elected by the people, and received appointment by Moses, who confirmed their election, giving them charge as to their duty in a most solemn manner. They were made to be rulers over the people, and to administer justice among them. This particular appointment of God is further seen in Numbers 11:10—17. After hearing Moses' complaints, God spoke to him and said, "Gather unto me seventy men of the elders (elders *ut supra*) of Israel, whom thou knowest to be elders of the people and officers over them, and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them: and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

Besides these there were appointed certain elders for every city, whose functions were peculiar, as the rulers of the city. Both the Hebrew Senate and Commons were composed in part of the duly elected elders among the tribes.

Alexander Cruden says, elder in the New Testament "is a general name, comprehending under it all such as have any ecclesiastical function, as apostles, pastors, teachers, or other church officers." To sustain this he quotes from the apostle—1 Pet. 5:1. But the conclusiveness of this proof is not very clear. Logically it is inadequate; for St. Peter, by virtue of his apostleship, was an elder, exercising authority in the church, and rule over it. The quotation proves no more, and was intended evidently for no more. It asserts the apostle's right to admonish the elders of their duty; while, without such assertion or right, the elders might seem to have the power of exclusive government. The plainest interpretation favors this view, and that is often and most commonly the best. The apostleship, as also the ministry now, is invested with all the power of an elder. The elder being inferior, in that he is not called or ordained to the ministry to preach, in other sense than as a *helper* to the ministry, receiving of the same spirit, and laboring for the edification of the church, in like manner as the elders who were chosen and ordained by divine direction "to bear the burden of the people with Moses, that he should not bear it alone." The context, in the fifth chapter of 1 Peter, above

quoted, bears out the interpretation which we have given—for one especial charge which follows is, that they should not lord it over God's heritage, but be ensamples to the flock. So St. Paul exhorted the brethren to live as taking him for an ensample.

On this subject of the *appointment of elders*, the following, from Wines' "Commentaries on the Laws of the Ancient Hebrews," is much in point: "Yet these men were not chosen by God alone; the people concurred in the election. This is very evident from the history cited above. See Numbers 11:26. The names of the candidates are there said to have been written or in-cribed—a very important statement. In what manner were they inscribed? The text does not inform us, and the field is left open to conjecture. Let it be premised here, that as the senators were to bear the common burden of government with Moses, which concerned all the tribes, and that they were especially intended to prevent mutiny and sedition, it would be highly suitable that there should be an equal number from each tribe, and that they should be persons whom the tribes themselves approved. On this point Hebrew and Christian writers are unanimous. I now return to the question—How were the names of the candidates inscribed? Did Moses himself write the names of the persons whom he judged competent and qualified for the senatorial office, and submit them to the approval of the tribes? This would have been to deprive the tribes of one of their fundamental rights, that of designating their own magistrates. Besides, Moses was not charged with appointing the Senate, but with assembling it. It is not probable, therefore, that this is what is meant by their names being written. Did the citizens, then, of the respective tribes themselves elect by ballot the persons whom they believed most worthy of the dignity, and best fitted to discharge its functions usefully? This supposition seems the most reasonable. In the selection and appointment of magistrates, Moses demanded, not simply wise men, but such as were known among the tribes. How could this demand be answered otherwise than by a manifestation of individual opinion? The history of the Acts of the Apostles sheds light upon this point, and lends confirmation to this conjecture. The apostles incorporated the principles of the Mosaic constitution into their spiritual society. Needing certain functionaries, they convene the whole body of the disciples, and after the example of their ancient law-giver, they say to them: 'Look ye out seven men, of honest report and full of wisdom.' Acts 7: 3. The proposition pleased the assembly. Thereupon they themselves

selected the functionaries as suggested, and the apostles, in accordance with a long established national usage, inducted them into office by the solemn imposition of hands." Wines' Commentaries, pp. 597—580.

Enough has been said to prove the divine origin and appointment of elders. The argument from the Mosaic dispensation holds good just as other arguments appertaining to the Christian church: all the good is continued in the modern New Testament dispensation; for Christ came not to destroy law and order, but to fulfil the law and to perfect his church in all order and peace, wisdom and righteousness.

II. From this discussion of the origin of the eldership, we are now prepared to investigate the interesting question of the duties of the elders in the church of our Lord Jesus Christ. Ordained of old, continued by similar providence in the new dispensation; what now are the duties of elders chosen to be office bearers in the church after the apostolic appointment? That the constitution of a church is incomplete without a board of elders, is manifest from Acts xiv:23, where it appears the apostles Paul and Barnabas did not leave the churches as completely organized until they had ordained elders in EVERY CHURCH.

(1.) Clearly, the elder must be a helper to the minister. This appears from the office under the Mosaic constitution. The elder's duty then, was to bear the burden of the people with Moses. To this he was ordained. That burden was too heavy for Moses to bear unaided, and he began to sink under its weight. In this condition he made complaint unto the Lord and said, "Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearest unto their fathers?" And God had compassion on him, and gave directions for his aid; and then were elders appointed to this work.

Now the care of any church is too much for any man to have, without some efficient helpers. It is his duty to be a shepherd, indeed, unto the flock, to feed them with the word of truth. But it is impossible for him to stand as a guard in different places at once. Hence the need of men to do this thing in co-operation with him. In all the walk of a people through the week, there must needs be a power to conserve that holy influence exerted by the minister's Sabbath labors. This devolves upon the elders. It is difficult to estimate the good which they may do in thus dividing the labor of the pastor and

multiplying his power. As Moses' power was increased by the eldership, so is the pastor's; in a world so sinful, a thousand things tend to break down that power. The people murmured and complained and wearied Moses till he was sick at heart, and poured out the most touching lamentation in the ears of the Lord. Nothing so tends to break down the minister as just such an influence in the church and parish. And where is the field where it will not be felt? Oh, how many fears and repinings are poured into the minister's ears! How many stories of family sins, feuds, jealousies, school troubles, parochial troubles; of the ungodly walk of members of the church, of acts of injustice, of personal heart ills, despondency, spiritual difficulty, affliction! In the midst of it all, the minister, unaided, might say unto the Lord, "Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child?"

(2.) More particularly, *the elder is to take part in the spiritual care of the church; and labor for its edification, purity and peace.* It is highly proper for him to engage in the work of visitation. "Is any sick among you, let him call the elders of the church." It appertains to his duty to visit the sick and the afflicted, and pray with them, and instruct and comfort them. He is to engage in the work of the Lord, too, in the specific work of advancing the Redeemer's kingdom: there is much that he can do. Remote districts in all rural parishes should be familiar with the faces of the elders. One may go with the minister in his parochial labor and share it with him: or, two or three may go out and hold a meeting, and pray and expound the Word, giving fatherly instruction to the young, and counsel to the aged, and suitable warnings out of the Scripture to the impenitent. Such conference meetings come eminently within the sphere of their labor. It is peculiarly fit that an elder should have charge of the weekly prayer meeting, except when the minister desires to take the lead of it. And a great work devolves on the elders in the prayer meeting in taking care to make it what it should be—to engage the young converts, and duly to exercise them from whom the ministry is ever to be supplied. The elder must be alive to the work, and take care that he holds such a goodly office by the will of God, and the election of the people, that he does not fall into a certain monotony in the discharge of his duty, and so by dullness drive people from the place of prayer, and especially alienate the young. He must look after the Sabbath School and see that the lambs are cared for. He must not forget the

great interests of a religious education, but work together with the minister in every way to build up Christ's kingdom. With the minister, he must watch providences, seek opportunities to do good, study the Word, guard against evil, be instant in prayer, and plan for Christ.

(3.) As the duly elected representative of the people, the duty of the elder is, carefully to acquaint himself with them; to know their spiritual, and to a reasonable extent, their temporal condition. And all peculiarities from which difficulty may arise, should be noted by him as by a wise and prudent man; that foreseeing the evil he may hide the church from it. Nor is he to be regardless of the will of the brethren; but he ought carefully to learn the same, and so far as consistent with the Word of God and the furtherance of the gospel, be indulgent thereto. For he is appointed for the good of the brethren; and is their servant for Christ's sake. In his official capacity as their representative, he must remember always the sacredness of the tenure by which he holds that office in the Lord's house; and see that he fill it in all fidelity; as unto Christ in whom all the building fitly formed together, groweth up unto an holy temple. He is not to represent the people to advocate any error of theirs; but as the receiver of the same spirit as the minister of Christ, he is in that capacity to represent them, doing always that thing which is good and acceptable in the sight of God.

"The elders which are among you, I exhort, who am also an elder, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble"—I. Peter v.: 1-5.

(4.) As a ruler in the church, it is the duty of the elder to maintain it pure in doctrine and practice, so far as this lies in the reach of human power. He is to hold fast to the faith once delivered to the saints; and as far as possible, to hold the church fast to the same faith. He must be the last man to leave the house of God, because of error taught from the sacred desk. It is his to expose that error and by bringing the offender before the proper tribunal in a Christian

way, apply the remedy. The elder, we see, has a duty to perform in the judicial capacity, and so he is to sit in the courts of Christ. It was a part of the Hebrew law, that no man should be condemned without being brought to trial. And Christ says, "by the mouth of two or three witnesses shall every word be established." This is a great law. When Paul and Barnabas had no small dissension, they had recourse to a judicial trial by the apostles and elders.—Acts xv:2-6. That the elder shall take part in every authoritative expression of the church appears from Acts xvi:4: "As Paul and Silas went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."

Such are the duties of the elder in the church of Christ: we have before seen by what authority he holds office, and for what purpose. And it is an honorable office. St. Paul, concerning it, writes to Timothy: "Let the elders that rule well, be counted worthy of double honor, especially they who labor in word and doctrine." Against an elder an accusation is not to be received but before two or three witnesses.

Concerning the choice of elders, it would be well to consider in concluding this essay, but space will not permit. But it is a matter of the utmost importance, and direction should be sought of God before every election, that such may be chosen as will adorn the doctrine of Christ.

EPSILON.

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## LETTER FROM DR. VAN RENSSELAER TO CHILDREN.

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### PROPOSAL FROM THE AGENTS OF THE THEOLOGICAL SEMINARY TO CHILDREN, TO FOUND A PERPETUAL SCHOLARSHIP.

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#### BELoved YOUTH AND CHILDREN OF THE PRESBYTERIAN CHURCH IN THE NORTH-WEST :

A gentleman once addressing a very large number of children in a Sabbath School, asked the children if any one present could tell him what the soul was. Many were the answers, but not one was truly appropriate, until a very little girl said, with much modesty, "I know—*it's my think!*" She was right. Yea, dear children, yea!

*Your soul is your think.* Your think will never die. After your bodies are dead, your think will live happily or most miserably forever. We want you to *think very seriously* about what we now write you, and "may the Lord give you understanding in all things."

The undersigned, agents in behalf of the Presbyterian Theological Seminary of the North-West, take great pleasure in placing before you the letter you will find printed below. It was addressed to the children of a Sabbath School, who contributed the first \$50 in aid of the Seminary recently established by the General Assembly of our Church at Chicago. We are not willing that these "words of wisdom" from the venerable and beloved Secretary of our Board of Education should fall on the ears and move upon the hearts of one Sabbath School only; we think them peculiarly suited to all Presbyterian children, and so we print them, and send them greeting and most lovingly to you all. With them we have determined to send you, dear young friends, a few simple words of invitation to unite with these children in a plan we will propose, in aid of this great Presbyterian work of the nineteenth century, in the centre of the great North-West—no less a work than the educating of pious young men, who are, as many think, to proclaim the Millennium message of peace and mercy to an exceeding great multitude whom God has determined to "turn from darkness to light," by his spirit, through the preaching of his word. Oh! how that great company of blessed angels who sang "Glory to God in the highest!" in the hearing of the shepherds, on that night when Jesus was born, would rejoice to do the work to which we invite you.

At that time, all over the wide world, people were looking for and expecting some great thing to happen. So now the people of God are looking and longing for *and expecting* the coming of the morning of that day of days, when the "earth shall be full of the knowledge of the Lord, as the waters fill the sea," when even dark Ethiopia shall "stretch forth her hands unto God." We conjure you, dear children, to have faith, that the morn of this all-glorious day *is close at hand*, and then to ponder well the excellent advice you have in this letter, *to live, and act, and deny yourselves, and save and give in full view of it.* Will you please just to open your Bibles, and turn to the last chapter in Malachi, who, you know, was the last prophet of God who lived and "spoke as he was moved by the Holy Ghost," and foretold coming events, before that great event of all, in the stable of Bethlehem.



This prophet, in finishing up all that God had been pleased to reveal to man of his plans, especially about the coming Savior, used in the very last verse of all these wonderful revelations, these very important and significant words—“*And he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse*”—before the precious time shall come of which we have spoken, and for which so many hope, and tarry and wait. *These Scriptures must be fulfilled.* Never before in the history of the world have the “hearts of the fathers been so turned to the children” as at this present day. Do you ask me for evidence of this? They came from ten thousand presses, and from every Christian Association in America. Witness them trumpet tongued, in the action of our own General Assembly—in the still small, moving, melting voice, touching the heart, and urging the little ones to “come to Jesus,” by *such* letters from *such* men, as it is our privilege to-day to lay before you. They tell in words that ought to burn with shame, in a day like this, the cheek of every barren, fruitless professor, “the day of the Lord cometh as a thief in the night;” *and where is my talent?* They speak again of great events at hand, in the prize Bible catechetical plan, in the prosecution of which the heart of our Father in New York being “turned to the children,” not so few as 100,000 children have commenced the study of our precious shorter catechism, and 18,000 or 20,000 have committed all these man-abasing and God-exalting truths indelibly to memory. Well may the venerable Secretary of our Board of Education exclaim with emphasis, “*It is a great privilege to live in such a day as this!*” And now, dear children of the Presbyterian Church in the North-west, this is our proposition to you—thus *have*, thus *are*, the Fathers of the church “turning” to you.

Our General Assembly have met—if ever wisdom was given in answer to prayer, we think to them it was given. They have founded our Institution. God has put it into the heart of one man to give for its endowment \$100,000. Others have already given lands worth half that sum. The Assembly, with unexampled unanimity has given from her own heart four of her loved and honored sons to the Institution. The Professors have accepted, and are to-day tearing themselves from home and friends and flocks so dear, at *His* call, which cannot be disregarded, and are coming here to teach and to prepare young men to preach in the millenium morning his glorious gospel. Soon the agents will go out among your parents on their mission for

means to erect on our beautiful grounds, overlooking Lake Michigan, suitable buildings for the use of the Institution. On the 14th of the coming month, the great work of teaching commences. Young men of ardent piety and talent are offering themselves for the ministry. Some of them with wives and with little ones, but *wholly unable to support themselves while studying*. Children have furnished the first money for this work. Shall we be asking too much of the Presbyterian children of the North-west to *found the first perpetual scholarship*? It will cost them \$2,500: but "*what is that among so many?*" We have already a "nest-egg" of \$50 toward this scholarship. We know more than one family of children who will give another \$50. What family circle next? What Sabbath School will send us the next \$50—\$10—\$1? *There is power in littles*, especially when it is given with the breath of prayer. Let but this appeal meet the divine favor, and strong indeed, "in the Lord," will be the hearts of the agents for the great work in their hands. Send one, send all—send in the spirit with which the poor woman gave "all her living;" and with God's blessing, when the Fathers meet in October to instal the Professors, the children will "turn" to them *with a perpetual scholarship fully endowed by Presbyterian children*. Money for this object may be remitted to the editor of the EXPOSITOR, or to either of the agents. All will be acknowledged in that periodical.

ROBERT P. FARRIS, } Agents.  
C. A. SPRING, }

CHICAGO, August 30, 1859.

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For the Presbyterian Expositor.

PHILADELPHIA, August 20, 1859.

*To the Sabbath School of the*

*North Presbyterian Church, Chicago, Illinois:*

DEAR CHILDREN AND YOUTH:—The Board of Education of the Presbyterian Church have received through your beloved Superintendent, the sum of fifty dollars, to aid in the education of a candidate for the ministry, in the Chicago Theological Seminary. We thank our Lord for this donation towards the advancement of His kingdom; and we thank you, as His children, for making it now, in the days of your youth.

1. May you ever take *an interest in every good cause!* There is much work to be done, and each of you ought to be ready to do a

share in it all. Help forward foreign and domestic missions, education, publication, church extension, the Bible, Sunday Schools, the poor. Have a hand, as far as possible, in every good work, everywhere and always.

2. Remember also, dear Christian youth, that there *never was a time*, since the days of the apostles, in which it was *so interesting to live*. God is not only now doing great things upon the earth, but He is soon to accomplish still greater things. It is a privilege to live in such a day of providence and grace; and where high privileges are granted, there are always high duties to be discharged.

3. Again: God seems to be specially *pointing to the young* to be active in his service. A great number of youth have been converted during the last year; the young have had greater influence in doing good than ever before; and the church is seeing more and more that Christian training decides the destiny of the world. Learn from this to do your best for God.

4. Pray to the Lord of the harvest that out of your *Sabbath School in Chicago*, He would *send forth laborers into the harvest*. Praying is asking God; and God encourages you to ask—"Ask, and ye shall receive." And among the objects He tells you to pray for, is ministers of the Gospel. Is there no little Samuel among you? Is no one in this large Sabbath School to preach the Gospel? Pray that God will raise up such from among you; and that from the number assembled here to-day, some may be called by the Holy Spirit to the work of the ministry. May Heaven grant that more than one pious and promising boy among you may preach the glad tidings of salvation, and receive his education in the Chicago Theological Seminary!

5. One word more: *Come to Jesus, now*, dear children, without delay. Every lesson you learn, tells of Jesus. His birth life and death are the greatest events in all the world. The angels serve Jesus. He is the sinner's friend. Many a child in Heaven sings praises to Jesus. Learn, now, to love and to serve Him. Just as you are, come to the Lamb of God; come!

I am your Fellow-servant in Christ,

C. VAN RENSSELAER,

*Cor. Sec'y Board of Education of Presb. Church.*

### DEATH OF DR. J. W. ALEXANDER.

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The sad news of the death of the Rev. James W. Alexander, D. D., has reached every part of our church and of our country; we do not, therefore, notice this distressing event for the purpose of announcing it to our readers, but for the purpose of paying a just tribute to the memory of an eminent servant of God, whom we have long known, and whom we have greatly admired and loved.

It was in the summer of 1830, whilst pursuing our theological studies at Princeton, that it was our privilege to make his acquaintance. He was then pastor of the First Presbyterian Church in Trenton, New Jersey. At the invitation of his church, and with his cordial approval, we spent some two months in that city, laboring chiefly amongst the poor. His health was infirm, and there was more than ordinary religious interest in his church. In these circumstances, being a licentiate, we were called frequently to occupy his pulpit, as well as to attend the weekly meetings. These labors brought us into frequent and intimate connection with him; and during a period of eighteen months we preached stately in Morrisville and vicinity, across the Delaware river from Trenton; and as there was no church organization there, Dr. Alexander and his session repeatedly met in Morrisville, for the purpose of admitting the persons who professed conversion. The opinion we then formed of him as a man, as a Christian, and as a minister, has never changed; and we have never ceased to regard him as one of the most lovely Christians, one of the most faithful pastors, and one of the most excellent preachers we have ever known. His natural disposition was extremely amiable and affectionate, and his piety was deep and earnest; and the Christian graces, as exhibited in his character, were in beautiful symmetry. His mind, possessing no ordinary powers, was cultivated in a very high degree, and abundantly stored with rich and varied learning. His sermons, containing the very marrow of the Gospel, were prepared with great care, and were delivered in ornate, classic style, with clearness, point, and deep and tender earnestness.

Dr. Alexander passed through many afflictions, and divine grace

converted them into rich blessings. None were more tenderly alive to the afflictions of others, and his own experience made him a son of consolation. No one could hear him preach, without being impressed with the conviction that he had experienced in his own heart the power and preciousness of the truths he so solemnly and affectingly pressed upon the acceptance of others.

Dr. Alexander deservedly stood amongst the very first ministers of the Presbyterian Church. No one could manifest less desire for pre-eminence than he. Indeed, he seemed unconscious of the very high regard in which he was held by his brethren. He was prominent, not because he sought to be so, but because a burning and shining light could not be concealed. His wisdom was even more conspicuous than his learning. "He was a good man, and full of the Holy Ghost and of faith."

After his pastoral relation to the church in Trenton was dissolved, Dr. Alexander took the editorial charge of the "Presbyterian," after which he was for several years professor in Princeton College. He then accepted the pastoral care of the Duane street church, in the city of New York, and was afterwards elected to a professorship in the Theological Seminary at Princeton. After filling this important post for a short time, he again took charge of the same church, which had erected a new house of worship in Fifth Avenue. In that church he closed his earthly labors.

The death of this eminent servant of God is an affliction not only to the Presbyterian Church, but to the Church generally. A bright light has been removed from earth to heaven. His labors and sufferings have ended, and he has entered into his rest. We are happy to learn that he has left a son in the ministry. May the mantle of the father fall upon the son.

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### DEATH OF THE REV. DR. M'CLUNG.

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One of the most painful events we have recently had occasion to record, is the death, by drowning, of the Rev. John A. McClung, pastor of the Presbyterian Church in Maysville, Kentucky. The particu-

lars of this melancholy occurrence have been extensively published, and we need not repeat them.

The life of Dr. McClung had in it some very singular features. When young he made a profession of religion, studied theology at Princeton, and was licensed to preach. He soon became skeptical, and for more than twenty years devoted himself to the practice of the law, though he seems never to have been able to shake off his religious convictions. At length, whilst listening to a lecture of Dr. Grundy, a train of thought was started in his mind, which deeply interested him. He was a man of ardent temperament; and under the impulse given by this new train of thought, he spent the night in examining several commentaries on some of the prophecies. The result was, that his doubts all disappeared; and he saw, with the clearness of light, the evidences of the inspiration of the Scriptures. He soon made a profession of religion, and then he felt called again to engage in the work of the ministry. Soon after this he accepted a call to the pastoral charge of the First Presbyterian Church in Indianapolis, where for several years his labors were greatly blest. The entire failure of his health compelled him for a time to abandon his work. On his recovery he accepted a call to the pastoral care of the Presbyterian Church in Maysville, where he had spent most of his days, and had attained a high standing as a lawyer, and he was still pastor of that church at the time of his death.

Dr. McClung was naturally one of the most amiable and affectionate men; he was a man of fine genius, of extensive and varied reading, a very animated and interesting preacher—a man to be beloved and admired, and who could not fail to exert a happy influence wherever he was known. His death is an affliction to the Presbyterian Church.

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ERRATA.—The following errors occur in a part of our edition:—Page 466, first line, for “extensively,” read “distinctly;” 25th and 35th lines, for “first,” read “second;” 34th line, for “second,” read “first.” Also, page 477, 8th line, for “emptyings,” read “emptiness.”

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

P. 1577. 6

THE

THEOLOGICAL  
CAMBRIDGE, MASS.

# Presbyterian Expositor.

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N. L. RICE, D. D., EDITOR.

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IDENTITY OF THE CHURCH IN ALL AGES.

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God has but one Church on the earth, and never has had but one. True, there is a sense in which he has a multitude of churches. Thus, we read of the church at Rome, the church at Corinth, the churches of Macedonia, and these were separate organizations of the disciples of Christ, worshiping in particular places; but there is a most important sense in which all these churches were one. We use the word *church* in the large sense, as embracing the whole body of professed believers in the world, together with their children, when we say that God has on the earth but one church. This truth our Saviour teaches when he says—"Upon this rock will I build my church, and the gates of hell shall not prevail against it."\* Paul teaches the same truth when he represents Christ as "Head over all things to the church;" and again, "Even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it."† Theologians have made a distinction between the visible and the invisible church, or the church as it is organized in the world, composed of a mixture of the good and the bad, and the whole body of the elect, who will constitute the church triumphant in heaven. This distinction is clearly scriptural. That the invisible church is the same through all ages is too clear to require

\* Matt. 16 : 10.

† Eph. 2 : 22 and 5 : 25, 26.



proof. It is, we believe, no less true that the visible church is one and the same through all generations and dispensations. We propose to offer some proofs of this truth; but let us first explain.

It is not necessary to the identity of the church that it consist of the same individuals, or that it continue to have the same laws and ordinances, or that its members or the different individual organizations agree in every article in their creed. All that is essential to its identity is, that through successive ages it shall be essentially the same faith, the same religion. The identity of the church may be illustrated by that of the human body through the successive periods of life. From early childhood to manhood there is gradual increase in its size and in the number of particles which compose it. It is constantly throwing off its particles, and constantly adding new ones. Thus the visible church is constantly losing its members by death, apostacy and excommunication, and is constantly gaining other members from the world by conversion. There are times when the human body becomes diseased, and loses a large portion of its flesh; at other times it has an unhealthy growth, and becomes an unwieldy mass; but no one questions its identity in consequence of either of these changes. So there are times when the church ceases to prosper, when the number of its members greatly decreases; and there are times when it has an unhealthy growth, receiving from the world large numbers who are not truly converted: still its identity is not destroyed. There are times, too, when disease seizes upon some part of the body, and not only gives pain to the person, but diffuses through the body its inflamed blood. So in the church error or strife is introduced into a particular church or a section of the church, and extends its evil influences to other churches or sections, marring its peace and impairing its strength: the visible unity of the church is thus obscured, though its real unity is not destroyed. Again—the dress worn is changed in the progress from childhood to youth, and from youth to manhood, and from manhood to old age; and it changes with the climate, the season and the fashion. Through all these changes the identity of the body is confessedly never lost. So the church has passed through several dispensations—the Patriarchal, the Levitical and the Christian. Under the first, its ordinances were few and simple; under the second, its laws and ordinances were greatly multiplied; under the third, they are again few and simple. But through all these successive changes, the faith, the religion of the church, as taught by her inspired teachers, has remained substantially the same.

The identity of the church through successive ages and dispensations may be further illustrated by that of a State. The State of Kentucky, for example, has been in existence for many years. There have been changes in its laws, probably, every year of its existence; and a few years ago the people chose a Convention, by which body a new constitution was formed, differing in several important particulars from the old one: yet no one thinks of calling in question the identity of the State, as a civil body. The constitution and laws of England have undergone far greater changes, through a much longer period; yet the English nation preserves its identity. In these cases the identity of the nation or government consists not in its being composed of the same individuals, or in its having the same constitution and laws, but in its continuing to maintain the same fundamental principles of civil government.

Now, in view of these illustrations of what is meant by the identity of the church through successive ages and dispensations, let us very briefly examine the facts and evidences found in the Scriptures.

I. The general fact is, that in every age, from the fall of man to the present time, God has had on the earth a people, known as his, with laws and ordinances instituted by him. From the first offering brought by Cain and Abel to the present day, the public worship of God has been incessantly kept up. At one time the people of God numbered only eight souls, preserved in the ark; but God still had a people.

II. The second fact is, that in every period of the existence of the church of God, its *moral code* has been the very same. The moral obligations of men arise out of their relations; and since their relations have always been the same, their moral obligations have necessarily remained unchanged. The first and great relation of men is that of creatures to an infinitely glorious Creator, and the obligation arising from this relation is to love him with all the soul. The second relation is that of fellow-creatures of the same great family, and the obligation arising from this is to love each his neighbor as himself. Then there are the relations of husband and wife, parent and child, etc., from each of which arise obligations corresponding to its nature. Originally the moral law was written on the heart of man; it was given to the Jewish church, on her exode from Egypt, in tables of stone; and it is abundantly inculcated in the New Testament. Thus the moral law is the standard of human obligation, conformity to which has been the aim, the struggle and the prayer of all good men.

III. The third fact is, that *the faith* of the church, embracing the plan of salvation, has been the same in all ages. The character of men, as fallen creatures, has been the same in all ages, and their condition consequently has been the same; therefore, their necessities, arising from their character and condition, must have ever been the same. Consequently the plan of salvation, designed to meet their necessities, has necessarily been the same, as also the duties and privileges connected with that plan. Let us notice several particulars:

1st, As the moral law has ever been the same, and the character of man the same, it has always been true 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."\*

2d, Therefore an atonement has always been equally necessary, that God "may be just, and the justifier of him who believeth in Jesus."†

3d, As all men have been dead in sin, it has always been equally necessary that every one should be born again. The declaration of Christ, therefore, embraces the entire race of man: "Except a man be born again, he cannot see the kingdom of God."‡

4th, Since the atonement has been equally necessary to the justification of every sinner, so the doctrine of justification by faith is the doctrine of all ages and dispensations; and in all ages men have been "justified by faith, without the deeds of the law."

5th, As all men have been sinners, so it has been the duty of all men to repent and turn to God.

These are the leading doctrines of the Gospel: they constitute the very essence of the Gospel. Now, every one of these doctrines, and the other doctrines implied in them, are distinctly and abundantly taught in the Old Testament, as belonging alike to the patriarchal and Levitical dispensations. The ceremonial law, which, as to its sacrifices, dates back to the age of Adam, was "a shadow of good things to come."§ It was a mere shadow, having in itself no efficacy either to secure justification or sanctification. Every bleeding victim on the altar of Abel, of Noah, of Abraham, and of the tabernacle and temple, pointed to the atonement of Christ; and "to him give all the prophets testimony, that through his name whosoever believeth in him shall receive remission of sins."¶ The ablutions of the ceremonial law, like the baptism of the New Testament, signify the necessity of sanctification, and inspired men taught that the Holy Spirit is the

\* Rom. 3: 20.

† Rom. 3: 25, 26

‡ John 3: 3.

§ Heb. 10: 1.

¶ Acts 10: 43.

sanctifier. Thus God said—"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; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."\* David prayed—"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."† Here we have the doctrine of sanctification by the Holy Spirit; and where can we find the duty and the nature of repentance more clearly taught than in the fifty-first Psalm? On all these points it would be easy to multiply scripture quotations, but it is unnecessary.

It is, then, clear beyond a doubt, that in all ages, and through all dispensations, the church of God has received the same moral code and the same Gospel. Paul teaches us that the Gospel was preached to Abraham; and he illustrates the faith and the justification of Christians by the faith and justification of Abraham, the father of believers. Now, the moral code of the Bible is the standard which must be reached by those who enter into heaven; and the plan of salvation presents the way in which, and the means and influences by which sinners must be delivered both from the curse of the law, and from depravity, which is contrary to the law. Upon this system of moral truth stands the church of God—always having the same moral standard and the same glorious Gospel, and therefore being always the same church.

What changes has the church undergone in successive ages? During the patriarchal period there was no ecclesiastical organization—the church existing in *families*. The father was the priest of his household, imparting instruction, offering sacrifices, and exercising discipline. The only ordinances, so far as we can learn, were bloody sacrifices, and perhaps thankofferings. In the course of the patriarchal age the rite of circumcision was added, and became the seal of that covenant formed with Abraham and his seed. God then began to gather his people into an organized body; but they did not exist as a *nation*, having civil laws, until the end of four hundred and thirty years. At Sinai, in the wilderness, large additions were made to the ceremonies of the church, and a particular order of men were set apart to be

\* Ezek. 36 : 25—27.

† Ps, 51 : 7.

the teachers and the priests for the people; and as the Jews were now to become a *nation*, having its own civil laws, as well as a *church*, God gave them a *civil code*. These enactments at Sinai are represented by Paul as temporary additions to the existing covenant, "till the seed should come to whom the promise was made."\* At the advent of Christ the Jews ceased to be a nation separate from others, and their civil code passed away. This change left the church as it was before that code was given, with only religious laws and rites; and since the ordinances of the ceremonial law were typical of Christ, they received their fulfilment in his death, and therefore they passed away. The church was now left simply with its faith, its religion, and Christ gave it an organization and ordinances suited to its new situation and to the great work of the evangelization of the nations. Then did the church "enlarge the place of her tent, and extend the curtains of her habitations" for the reception of the gentiles.†

Now where, in all these changes, did the church lose her identity? Will any one pretend that a change, however great, in the laws and ordinances of a body, designed to adapt the body to its changed circumstances and its work, can destroy the body, whilst its principles and its views remain unchanged? One might as well deny the identity of the human body, because of the changes through which it passes from infancy to manhood and old age, or because of the repeated changes in its dress; or one might as reasonably deny the identity of a nation, because important changes are made in its laws from time to time.

It would be easy to adduce other conclusive proofs of the identity of the church through all ages and dispensations; but we do not purpose to do so now. These seem to us sufficient.

This doctrine gives a beautiful and imposing view of the church of God. It commenced its great work and its eventful career in the infancy of the human race. It arose amid the ruins of the fall. It has encountered all the malice of Satan and the world for six thousand years. Often it has seemed like a frail bark riding the mountain waves on a stormy sea, often almost engulfed, yet defying the violence of a thousand storms. Many a time it has seemed lost in the smoke and dust of the fierce conflicts through which it has passed, and many a time it has lain almost buried under the rubbish of accumulated errors and follies of friends as well as of foes. Still it has re-appeared

\* Gal. 3 : 19.

† Pa. 54 : 1—3.

with renewed vigor, to accomplish its high mission. From age to age it has been clad in dress the most simple, or has put on its gorgeous robes, as its Divine Head directed; and now it stands before the world, challenging the veneration of mankind for its great antiquity, and illustrating and confirming the declaration of the Lord of Glory, that "the gates of hell shall not prevail against it."

Secondly: The identity of the church through all dispensations goes far to settle the great question, so long agitated, of the law of membership. Are its members to be exclusively those who profess faith; or are the children of professed believers to occupy a place in it, and to be trained for the service of God and for heaven? How was it in the patriarchal age? How was it when God entered into covenant with Abraham, the father of believers? How was it down to the advent of Christ? If both believers and their children were side by side in the church during the long ages preceding the advent of Christ, is there anything in the introduction of the new dispensation, or in the teaching of Christ and his apostles, which changes their relation to the church, or excludes them from privileges hitherto enjoyed?—These are questions to be answered by those who would exclude the children of believers from the place they have so long occupied in the visible church. They must produce the law for excluding them, or they must retain their place; and if they are still to enjoy their privileges, then clearly the initiatory rite is theirs, and that rite is baptism. Thus the doctrine of infant baptism follows as a logical necessity from the identity of the church of Christ through successive dispensations.

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## JOTTINGS.—NO. II.

BY A KENTUCKY CLERGYMAN.

### THOUGHTS, VIEWS AND MAXIMS, FOR YOUNG MEN.

#### EFFECTS OF INFIDELITY—EFFECTS OF CHRISTIANITY—IMBECILITY OF UNBELIEF.

Another thing in this matter, young gentlemen, you are to notice. If the Bible be as infidels say it is, why are so many of them constantly abandoning their creed, and going over to Christianity? And from the greatest of them to the least of them, in all times and in

all nations, they bear one uniform report from that dark land of theirs. They all rejoice with one heart and one voice in the greatness and blessedness of their escape from darkness, uncertainty, and the most fearful discomfort. But they thank God and take courage—not only for what they have escaped, but also and especially for what they have found. Having sundered the bonds of ignorance and death, they rejoice both in the light of knowledge and in the true liberty and supreme pleasures of an emancipated soul. The Bible becomes a sun upon their path, and living power within their hearts. But all this can be accounted for upon no other ground than that infidelity is a fearful lie.

Besides, if infidelity be not a lie, why does it not answer the constant and crying demands of our mental and moral natures? To darken the mind is not to answer its inquiries. To sneer at fear and at the future is not to satisfy reason. To mock at death and judgment may be the fool's defence, but it is not the armor of wisdom.

But why, also, does infidelity brave so poorly the battles, sieges and fortunes of life? What great ramparts of strength has it ever erected against the calamities and misfortunes of human existence? Whose heart did it ever make strong to do or to endure? Around whom has it ever thrown the might of an impenetrable security? Whose eyes did it ever enlighten? or in what great struggles of moral principles, honor or glory did it ever conquer? Where or when has it ever operated as the guardian of chastity or as the security of domestic peace? What families or what communities has it ever protected from the curse of evil passions? And as to death, the noblest example which the infidel can hope to leave, and the highest honors he can expect in the great last conflict, is to die with the insensibility of the dog or the ass. The tree is known by its fruit. This is the end and this the reward of infidelity.

But, on the other hand, look at the effects of the Bible. So far as it has gone, and so far as it has been received and obeyed, it has brought nothing to mankind but what is good, great and blessed. To the poor the Gospel is preached. What tears has it not wiped from the eyes of the widow and fatherless! What songs of joy has it not brought to the poor and the needy! Into what palaces has it entered and not brought peace! and into what hovels has it gone and not brought the beams of hope to scatter upon hearts of pain and helplessness! It has gathered orphans from dirt and squalor, and fed them and clothed them, and fitted them for honor and usefulness in

life. But what Bible truth and principles have done, are doing, and are destined to do, are altogether beyond the expression of men or angels.

The Bible alone supplies the true basis of character and the true elements of prosperity in all communities and in all nations. It is the great and only purifying principle in the world and for the world. Destroy all the powerful sanctions of the divine love, and where are the restraints upon villainy, and where are the laws and defences of morality? What is there to beget the inward dread of evil, and what is there to intimidate the soul from the perpetration of crime? Infidelity supplies neither laws nor penalties nor motives beyond the merest dictates of expediency. When honesty is expedient, then the infidel may be honest; but when it is equally expedient to act the scoundrel, then he may as promptly yield to the temptation. Gilded round about as the unbeliever now is with manners and habits and sentiments borrowed from the Bible, he may be ready to say, "What! is thy servant a dog, that he should do this great thing!" yet, when the hour of altered circumstances and altered feelings comes round, he will do it all. We have much respect for some unbelievers, but none for their principles. They do not know how weak and worthless their principles are. They walk in borrowed light. Their morality is good and pure just as it comes from the Bible. Their honor and reputation are but the reflections of Christianity. But strip them of all they derive from the Bible, and there is nothing left but a set of dark and sad negations and positive villainies.

If the Bible be not all it professes to be, then ignorance has been the efficient cause of knowledge, vice has been the great breeder of virtue, imposture has originated truth, honor and purity, while wickedness has built up everywhere righteousness and plain-dealing. The most stupendous fraud ever perpetrated upon mankind has invariably brought in its train the most varied, the most extensive, the most extraordinary and most exuberant blessing the world has ever seen. The whole relations of cause and effect have been reversed, the fitness of things has been destroyed, and the whole foundations of moral and logical congruity have been subverted. Looking at these things in the light of the dull and deceitful lamp of infidelity, our respect for its understanding is as low as is our regard for its principles: the one is contemptible, and the other pernicious. Unbelief is not only a crime against God and man, but it is the quintessence of moral and intellectual imbecility. It is a dawdling weakness, a reproach upon the



intelligence and understanding, and, worse than all, a dreadful eclipse upon the heart.

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**MUST BE CHRISTIANS IN ORDER TO BE MEN—MORAL BRAVERY—MAGNANIMITY—INDEPENDENCE.**

Young gentlemen, speculative Christianity is neither sufficient for this life nor for the life to come. To act your part well in this life, you *must be men*, and in order to be men, you *must be Christians*. You will probably smile at this idea; but it is just what I design to prove. When God made man, he made him in the completeness of his being—no defect and no redundancy; and just what he lost in the fall was just so much subtracted from him *as man*, and to restore this loss is just what the Christian religion proposes to do.

Can any one imagine that if man now stood forth in his original character, that, in regard to his duty to God and fidelity to himself, he could be that timid, shrinking, cowardly thing which he so often proves himself to be? Can any one believe that if he had a high religious courage and a high manly heart, such as God and all good men approve, that he could stand in treacherous dalliance between God and Baal? To know the will of God would be to do it; therefore, to be brave and lofty-hearted men in the great moral conflict of life, you must be Christian men. The greatest of all courage and the bravest of all heroism is seeing the right and doing it with steady and unflinching devotion to duty. Intelligent Bible religion is an affair of much modesty and reserve; yet it is no mawkish, shame-faced affair, asking pardon of every rogue and rascal for having presumed to exist. He who fears God truly and constantly will not fear much else. He who knows the value of duty will cast it into no huckstering comparisons with the gains of life. Knowing the worth of reproach and the value of religion, he is neither afraid of the one nor ashamed of the other.

But without the Christian religion this heroism is impossible. Multitudes know what is right, but their feeble hearts dare not do it. As to what is ever and under all circumstances right, most men have no minds of their own: they go as they are led, and act as the multitude. Nature may lack firmness and decision, yet by an early adoption of Christian principles you may grow into a strength and manliness of courage which you can reach from no other quarter.

True independence is also impossible without true religion. Real independence is one of the rarest virtues among men. Who would

attribute independence to your creatures of fashion and lovers of pleasure—your people who live upon the admiration and adulation of others, and who commit the keeping of their happiness to the fickleness of the crowd? But Christian independence follows its own law, and walks in its own path. Dupes and cowards bow down before the imperious demands of false sentiment, false honor and false pretensions. Like sheep driven to the slaughter, they move before the lash of an exacting master. If a scoundrel injures you, how can a duel, in which you may fall, make him less of a scoundrel, or you less of a fool?

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#### GOOD MANNERS.

Good manners consist essentially in good feelings. When the feelings, therefore, act their part freely and naturally, the external conduct will be free, natural and appropriate. This is the true philosophy of ease in manners. When kindness and generosity are natural to the feelings, the spontaneous result is attention and politeness in our conduct toward others. The true gentleman is a man of the heart. His manners, like his religion, work outward, and are beautiful and good, because they spring from principles which are beautiful and good. He is no Chesterfield in courtly externals, but he is a far loftier man—a man whose heart is always first, and whose manners are its true and appropriate offspring. Hence, a man of queer mind will be a man of queer manners, and a man of vulgar mind will be a man of vulgar manners; while, the world over, the gentleman in mind will be the gentleman in manners. A bad man cannot be a gentleman except in form. His manners, however attractive, are but outward and adventitious: they are not a part of the man—they are not the stream of which the heart is the fountain.

Avoid, however, all painful and punctilious attention to your manners. This is rather a mark of bad than of good demeanor. The delicacy, the decencies and proprieties which all right minds so readily perceive and so quickly adopt, are learned and quickened into exercise by observation and good company. Your conduct *at table*, and the *questions which you ask* among strangers, are among the surest indications of delicacy or coarseness, of gentility or rudeness.

The young man who thinks it beneath him to acquire the habit and knowledge of good manners, is simply and without qualification a fool. Manners are the expression of the man; and as they represent him, so will people esteem him: his character and success, therefore,

depend upon them to a very great degree. How often do men destroy their hopes of success and prospects of usefulness by manners which are odd, rough, uncouth and absurd! The man who disregards the delicacy and sensitiveness of other people, may expect to feel the weight of their displeasure in a manner not very complimentary to himself. Men of education are everywhere expected to be persons of good manners. One man pleases and another disgusts by his manners. One man recommends himself and his cause, while another offends and spoils his own expectations and designs. Yet let a man wear his manners as he wears his dress, without visible and anxious attention. Let them be simple, becoming, decent and natural. The old Romans called good manners *virtutes minores*—that is, the lesser virtues; and he who turns up his nose at any attempt to call the attention of young people to this subject shows bad taste, little sense and great ignorance of the influence of these things on the destinies of men. Good manners, combined with capacity, lead to honor, usefulness and fortune.

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#### DRESS.

As to your dress, let it be adapted to the nature of your business. The dress of the merchant and the ploughman are not expected to be alike; so each particular calling will adapt his dress to his occupation. All sensible men think the better of those who dress according to their business and their means. Fine clothes to do common, coarse work, is the mark of folly and extravagance. The extreme love of fine dress in men or women is a certain mark of weak minds. The desire of the poor to equal the rich in dress not only leads to greater poverty, but ruins many a family. None but fops and ninnies will think the less of you for dressing according to your means, while it will be a real recommendation to those whose good opinion may be of real value to you. But your dress will ordinarily be as your mind is. The creature of a small and finical soul will keep this characteristic ever published in the garments of his body: so the hubberdegullion in mind will be the hubberdegullion in dress. When the occasion calls for it, dress well and neatly, and never be negligent or slovenly when you can avoid it. Despise these on the one hand, and all fops and foppery on the other. Avoid all rivalries in the race of fashion and broadcloths. It is a race which none but fools are willing to run, and in which success or failure are equally disgraceful. In this respect, as in others, be sensible, and you will be safe.

## SIR MATHEW HALE'S COUNSELS TO HIS CHILDREN.

Sir Mathew Hale was born at Alderly in Gloucestershire, England, in 1609. He lived in one of the most stormy periods in the history of Great Britain; and he rose to great eminence in the profession of the Law, and made very high attainments in Scriptural knowledge and vital piety. There is much significance in the remark of his biographer, that "he was descended rather from a good than a noble family, and yet what was wanting in the insignificant title of high birth and noble blood, was more than made up in the true worth of his ancestors." There is no nobility to be compared with the nobility of true goodness; and the history of the church of Christ, if fully written, would show how generally the blessing of God is found in the line of the covenant.

During the period of his youth, Mathew Hale encountered and narrowly escaped two great perils. Whilst pursuing his studies at Oxford, his biographer remarks, "the stage-players coming thither, he was so much corrupted by seeing many plays, that he almost wholly forsook his studies." At length becoming sensible of the injury he was suffering, and being about to take up his residence in London, he resolved never to see another play, which resolution he ever kept. Thus he escaped one peril. The other was his fondness for dress and the company of dissipated young men. He first abandoned extravagant dress, but did not give up dissipated company, says his biographer, "till a sad accident drove him from it." On a certain occasion, one of his companions drank so much wine that "he fell down as dead before them." By this occurrence, Mr. Hale was so much affected that he retired to an adjoining room, fell on his knees and prayed for his friend and for forgiveness for having given countenance to such vice. In that room he took a vow "that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered, and he most religiously observed his vow till his dying day." His reformation in these particulars was followed by a

new course of life. He became a diligent and laborious student, and a devotedly pious man. His biographer states that during a period of thirty-six years, he never once failed going to church on the Lord's day. It was at an advanced period of life, and after he had risen to the position of Lord Chief Justice of England, and whilst absent from home in the discharge of professional duties, that he addressed to his children a letter full of most wholesome counsel. He introduces his counsels thus: "Assure yourselves, therefore, and believe it from one that knows what he says, from one that can neither have any reason or end to deceive you, that the best gift I can give you is good counsel; and the best counsel I can give you is that which relates to your greatest import and concernment, namely, religion." This excellent letter contains twelve distinct counsels, every one of which is of immense value to the young and to all. They are briefly the following:

1. Every morning and every evening, upon your knees, humbly commend yourselves to Almighty God, in prayer, begging His mercy to pardon your sins, His grace to direct you, His providence to protect you, returning Him humble thanks for all His dispensations towards you; yea, even for his very corrections and afflictions: entreating Him to give you wisdom and grace to make a sober, patient, humble, profitable use of them; and, in His due time, to deliver you from them; concluding your prayers with the Lord's Prayer. This will be a certain means to bring your mind into a right frame, to procure you comfort and blessing, and to prevent thousands of inconveniencies and mischiefs to which you will be otherwise subjected.

2. Every morning read seriously and reverently a portion of the Holy Scriptures, and acquaint yourself with the history and doctrine thereof; it is a book full of light and wisdom, will make you wise unto eternal life, and furnish you with directions and principles to guide and order your life safely and prudently.

3. Conclude every evening with reading some part of the Scripture and prayer in your family.

4. Be strict and religious observers of the Lord's day; resort to your parish church twice that day, if your health will permit, and attend diligently and reverently to the public prayers and sermons. He cannot reasonably expect a blessing from God the rest of the week that neglects his duty to God, in the due consecration of this day to the special service and duty to God which this day requires.

5. Receive the sacrament at least three times in the year, and oftener as there is occasion in your parish church. Prepare yourselves

seriously for this service beforehand, and perform it with reverence and thankfulness.

6. Beware of those who go about to seduce you from the religion wherein you have been brought up.

7. Be very careful to moderate your passions, especially of choler and anger. It inflames the blood, disorders the brain, and for the time, exterminates not only religion, but common reason: it puts the mind into confusion, and throws wild-fire into the tongue, whereby men give others advantage against them; it renders a man incapable of doing his duty to God, and puts a man upon acts of violence, unrighteousness and injustice to man: therefore, keep your passions under discipline, and under as strict a chain as you would keep an unruly cursed mastiff; look to it that you give it not too much line at first. But if it hath gotten any fire within you, quench it presently with consideration, and let it not break out into passionate or unruly words or actions; but whatever you do, let it not gangrene into malice, envy or spite.

8. Send your children early to learn their catechism, that they may take in the true principles of religion betimes, which may grow up with them, and habituate them both to the knowledge and practice of it; that they may escape the danger of corruption by error or vice, being antecedently seasoned with better principles.

9. Receive the blessings of God with very much thankfulness to Him, for He is the root and fountain of all the good you do, or can receive.

10. Bear all afflictions and crosses patiently; it is your duty, for afflictions come not from the dust. The great God of heaven and earth is he that sends these messengers to you, though possibly evil occurrences may be the immediate instruments of them. You owe to almighty God an infinite subjection and obedience; and to expostulate with him, is rebellion. And as it is your duty, so it is your wisdom and your prudence: impatience will not discharge you, but it will make it gall the worse, and sit the harder.

11. Learn not only patience under your afflictions, but also profitably to improve them to your soul's good. Learn by these how vain and unprofitable things the world and the pleasures thereof are, that a sharp or a lingering sickness render utterly tasteless. Learn how vain and weak a thing human nature is, which is pulled down to the gates of death, and clothed with rottenness and corruption, by a little disorder in the blood, in a nerve, or a vein, or an artery. And since

we have so little hold of a temporal life, which is shaken and shattered by any small occurrence, accident or distemper; learn to lay hold of eternal life, and of that covenant of peace and salvation which Christ has brought for all that believe, and obey the gospel of peace and salvation: there shall be no death, no sickness, no pain, no weakness, but a state of unchangeable and everlasting happiness. And if you thus improve affliction, you are gainers by it; and most certain it is, that there is no more probable way under the heaven to be delivered from affliction, if the wise God see fit, than thus to improve it. For affliction is a messenger, and the rod hath a voice; and that is to require mankind to be the more patient, and the more humble, and more to acknowledge Almighty God in all our ways. And if men listen to this voice of the rod, and conform to it, the rod hath done His errand, and either will leave a man or at least give a man singular comfort even under the sharpest affliction; and this affliction, which is but for a moment, thus improved; will work for us an exceeding and eternal weight of glory.

12. Reverence your minister; he is a wise and good man, and one that loves you, and hath a tender care and respect for you; do not grieve him either by neglect or disrespect.

Such are the counsels to his own children, given by a man eminent not only for his knowledge of Law, but for his general learning—a man whose sterling integrity never yielded even to the most powerful temptation, and whose life and death beautifully illustrated true religion. They are the counsels, no less of extensive knowledge, reflection and experience, than of deep scriptural piety. They will prove a treasure of inestimable value to every one who will follow them. In closing the letter the eminent writer says, “I am now on the shady side of three score years. I write to you what you have often heard me in substance speak; and probably when I shall leave this world, you will want such a remembrancer as I have been to you. The words that I now, as at former times, have written you, are the words of truth and soberness, and words and advices that proceed from a heart full of love and affection to you all. If I should see you do amiss in anything, and should not reprove you: or if I should find you want counsel and direction, and should not give it, I should not perform the trust of a father; and if you should not thankfully receive it you would be somewhat defective in the duty you owe to God and me, as children. As I have never spared my purse to supply you, according to my abilities and the reasonableness of occasion, so I have never been

wanting to you in good and prudent counsels; and the God of heaven give you wisdom, constancy and fidelity in the observance of them."

Whilst we commend his counsels to all, we hold up his example to all parents as worthy of imitation.

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## RELIGIOUS INSTRUCTION OF SLAVES.

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### PASTORAL LETTER OF THE PRESBYTERY OF TOMBECBEE.

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There are two great questions in relation to the slaves in our country, which have agitated the minds of good men. The one relates to their emancipation; the other relates to the duties of the church and of Christian masters, whilst slavery continues. As to the former, unhappily very little progress has been made within the last quarter of a century. As to the latter, we are happy to know that the results already attained and the prospects for the future, are far more favorable. Within the last thirty years, the attention of Christians in the slaveholding states has been increasingly turned to the responsibilities of masters, and to their duty in relation to the religious instruction of the slaves; and some of the best ministers in the Presbyterian Church have devoted themselves exclusively to this work, amongst whom it is proper particularly to mention Rev. C. C. Jones, of Georgia.

We have before us a Pastoral Letter from the Presbytery of Tombecbee to the churches and people under its care, in which the responsibilities and duties of masters are set forth in very strong language. After referring to the repeated injunctions of the General Assembly in relation to the religious instruction of the colored people, the Presbytery states that "many of our best and ablest ministers have devoted themselves, in whole or in part, to special labor for the salvation of these people—and our Southern churches, presbyteries and synods are yearly showing an increased interest and watchfulness in reference to it." The Presbytery adds—"Among our own churches this Presbytery is glad to know and record the fact that religious privileges are enjoyed by the servants in very many places, in common with their masters, such as to leave them without excuse. And several of



our churches report a large colored membership, even equal to or larger than the membership of whites." The evils inseparable from slavery are numerous and great; but the influence of the gospel upon masters, fastening upon their minds a sense of their great responsibilities, and awakening earnest desires for both the temporal and eternal welfare of their servants, does greatly mitigate those evils; whilst the influence of religion upon the slaves has the same effect, besides preparing them for freedom, whenever the providence of God shall open the way. Above all, their conversion glorifies the Savior, and secures to them eternal freedom and bliss. In every view of the subject, therefore, the increased and increasing attention to this subject in the slaveholding states is a matter of thanksgiving.

The letter before us recognizes and insists upon the right of the slaves to religious instruction. The Presbytery says:

The moral law is the absolute rule of moral duty, and so also it is the charter of human rights. It is the right of every human being, prince, subject and citizen, parents and children, masters and servants, to obey the law of God. No government in the commonwealth or in the household, can be called anything less than unrighteous, which denies to any of God's intelligent creatures the right of obeying these moral commands, or which inhibits the free exercise of that right. One of the very highest duties of the master, in rendering to his servants that which is just and equal, is to secure for them the right and opportunity to worship and obey God, to protect them in the free exercise, and to encourage them in the constant practice thereof.

This is sound doctrine; and we trust the day is not distant when the laws which forbid the teaching of slaves to read, will be repealed, never to be re-enacted. For one of the rights of every human being is to read for himself the word of God; and this is a duty enjoined upon all, which no Legislature has the right to forbid.

There is another subject in connection with the religious instruction of the slaves, to which we are glad to see that the Presbytery of Tom-becbee strongly urges attention, viz: their marriage and their parental rights. It is known that in the slaveholding states the marriage of slaves is not recognized by the civil law; and, therefore, the rights of husband and wife are not protected by the law. Here we meet with one of the very greatest evils connected with slavery, as it exists in our country. The pecuniary interests, the removal or the death, of masters often separate husbands and wives, parents and children for life. The uncertainty thus connected with marriage and the separations which occur, are the cause of much of the licentiousness which

exists amongst slaves, and present one of the chief obstacles in the way of their elevation and Christian life, to say nothing of the suffering caused by separations. The marriage of slaves, (which ought to be encouraged) is as valid according to God's law, as that of their masters; and it is a fearful thing for any man, either for his convenience or for gain, to trample on that divine prohibition—"What God hath joined together, let not man put asunder." The Presbytery says—"Servitude does not have for its end nor object the degrading of the slave as a human being, but rather his elevation. Under our laws and under every just government, all his rights as a human being are clearly confessed; his rights as a member of the commonwealth to its protection, and his responsibility as a constituent part of it, are clearly defined and distinctly embodied in the law." To a certain extent this is doubtless true; but here is one of the most sacred and most valuable rights not at all protected or recognized by the law. Consequently slaves are subjected, at the will of masters, to the greatest wrongs without redress. Is it not high time that the influence of Christianity in the slaveholding states should lead to the modification of the laws so as to recognize and protect conjugal and parental rights? As matters now stand, the laws exhibit the glaring inconsistency of recognizing slaves as human beings and yet denying rights inseparable from the existence of human beings.

Meanwhile it is the clear duty of the Church, so far as her influence and authority extend, to protect these rights, which are not recognized by the civil law. We are much pleased, therefore, with the following language of the Presbytery:

Be careful to protect them in the enjoyment of the rights, and encourage them in the discharge of the duties of the family. The chiefest of these rights is that of marriage. Unfortunately the law does not throw its protection around them in this behalf; although public sentiment, which is nearly as powerful as law, does. But still, sometimes by removals and deaths, occasions of hardship under this head occur, although we hope not among you. And yet, so sacred are these rights to your servants, and so debasing must be any denial of them, that we feel it our duty to put you on your guard, and renewedly to invoke your diligence, exhorting you rather to suffer pecuniary damage yourselves, than to allow moral wrong to accrue to your servants. Did they know that they were absolutely protected from wrong in the wanton dissevering of the tie of marriage, they would value it more, and cherish it with more constancy. Again: Encourage them in the discharge of proper parental duties towards their children—especially whenever they seem to estimate their responsibilities aright, and aim to discharge them on Christian princi-

ples. Encourage them, also, where the parents are pious, to hold domestic worship; which is itself one of the primary Christian duties; but, besides, it is one of the surest means of confirming the family tie, and one of the divinely appointed means of training children to the practice of righteousness and the knowledge of salvation. And, then, not only grant them the right, but urge them to embrace the privilege of presenting their children for Christian baptism. By these means much may be done to rescue the family tie from neglect, to make them value its privileges and enjoy its blessings.

The spirit of this letter throughout is excellent. It breathes a Christian earnestness in relation to the well-being, temporal and eternal, of a degraded class in our country; and it urges upon masters their duties and responsibilities with great clearness and fidelity. It insists that "a man's servants are considered as part of his own household, for the social and moral, as well as economical care of whom, he is responsible to God and man. \* \* \* \*

The responsibilities of the master are analogous to those of the parent. But in some respects they are more fearful and more abiding. Children and servants alike are dependent on the parent and master respectively for all moral culture and religious opportunities—and on these last, instrumentally, depends in a great measure, their salvation. But children, by the law of God and the land, when they reach their majority, are freed from the law of the family and have to sustain a personal responsibility thereafter. Whereas the servant's minority is ended only at death, and the responsibility of the master ends only at the grave of his servant. Great and tremendous, therefore, are his duties—and if unfaithful, awful must be his account at the judgment seat." Very true, and so great are the responsibilities of masters, that he who rightly appreciates them, may well desire, if possible, to be relieved from them.

In connection with all that is dark and painful about this whole subject, we rejoice in the growing interest in the South in the religious training of the colored people. Let the Gospel do its work amongst masters and servants; and then the providence of God will doubtless throw light upon what is now dark, and reveal the divine purposes in permitting the introduction of African slavery into our country.

## LIFE INSURANCE.

### A WARNING TO MINISTERS.

In the "New York Observer," of Sept. 8th, we find the views of Rev. S. Irenæus Prime, D. D., respecting *Life Assurance*, as "a benevolent provision." These views were expressed by Dr. Prime at a late social gathering of "The Equitable Life Assurance Society of the United States," and are published at the request of a number of gentlemen who heard them. In this address reasons are offered, plausible if not conclusive, why ministers of the Gospel should have their lives insured for the benefit of their families; and the eloquent speaker concludes in the following language:

The Equitable Life Assurance Society, of the United States, has been founded with a view to meet the wants of all parts of our widely extended country. Its founders and directors are chiefly religious and benevolent men. They hope to enrol in the society of the assured, good men in all departments of business. They know that intelligence and virtue tend to prolong life, and that the most safe and profitable life insurance will be among enlightened religious communities. As they extend the range of their operations and take into their society the clergy of the whole land, they will become a most efficient, useful and blessed society for the relief of the widows and orphans of clergymen. Congregations will be induced to effect insurance on the life of their pastor for the benefit of his family. Ecclesiastical bodies will recommend the principle to the people under their care. Religious newspapers will urge the subject upon the whole community. And by all these agencies, I trust the day is not far distant, when this Society will become so widely known and so trusted, as it deserves to be, that all our ministers, secretaries, and men on salaries generally, will avail themselves of its rich advantages. I believe your SOCIETY is one of the most purely benevolent institutions in our land.

Wishing you great success in your responsible work, I am truly yours.

Just as the "Observer," containing this address, came to hand, an incident occurred which determined us to say something on this subject, in connection with which, many poor ministers may be most seri-

ously embarrassed and injured. The incident we will state presently. Preliminary to what we have to say, we make a few remarks:

1. It is true that ministers of the Gospel, in our country, have little prospect of making any provision for their families by laying aside any part of their salaries. Very few, indeed, can do more than make the two ends meet from year to year.

2. It would be happy for the church and for ministers themselves, if some method could be devised by which such provision could be made for their families, as to free their minds from anxiety on the subject. No doubt the anxieties which often distract their minds, impair the usefulness of many: whilst many more become secularized in their efforts, to do for their families what duty seems to require.

3. We raise no question respecting the propriety, morally speaking, of insuring one's life for the benefit of his family. It does not seem to us either to partake of the nature of gambling, or to imply any distrust of Divine Providence. We once knew a distinguished minister who felt conscientiously opposed to having his house insured against fire. We have no such scruples in regard either to fire insurance or life insurance. In both cases both parties receive a fair equivalent for their money, provided the pledges are carried out; and in both cases there is a legitimate and fair contract. So it appears to us.

But after much anxious reflection, (having an uncommonly large number of persons dependent upon us for support,) we have entirely abandoned *life insurance*. The reasons we will state:—

1. Life insurance provides for but one of three emergencies; and in the case of ministers, the payment of the annual premium may make it impossible for them to provide for either of the other two. It provides for one's family in case of *his death*. So far so good. But suppose a minister to lose his health, and to live a number of years, during which he is incapable of labor, he receives absolutely no benefit from his life insurance policy; and whilst unable to support his family, he must pay the premium upon it or lose it altogether. Now the loss of health is one of the most common occurrences amongst ministers of the Gospel; and in such cases their life insurance policy becomes a burden too heavy to be borne.

Again, a minister may live to an advanced age, and for several of the last years of his life he may not be able to perform pastoral labors, or may be so far unacceptable, in this day when young ministers are in demand, as not to receive a salary. Whilst under the pressure of the infirmities of age, he receives no advantage from his policy of

life insurance, whilst yet he must promptly pay the premium, or lose all he has paid, together with the provision he has so long been making for his family.

We very much question whether it will not be found, on inquiry, that the number of the families of ministers who suffer in these two ways is considerably greater than of those who suffer after the death of the head of the family. And if so, then the propriety of life insurance is very questionable.

2. There is great uncertainty whether the family of the man who insures his life, will ever realize any benefit from the policy; and there is considerable probability that they will be sufferers thereby.

In the first place, the most, if not all the policies, confine the residence and the travels of the person insured within certain limits. But how can any minister of the Gospel decide where it may become his duty to reside or whither to travel during his life? Yet having taken his policy and paid the premium, it may be for years, he must forfeit it or keep himself within the prescribed bounds, even should duty require him to go elsewhere.

Secondly, the premium must be paid *to the day*, every year of a man's natural life, or his policy is forfeited. Now, how many ministers are there who can be at all sure that they will be able, through their lives, to make so prompt payment? Their own afflictions or those of their families, or divers other contingencies, may put them behind at least once during life; and one failure forfeits the policy and all that has been paid on it. A minister may have paid his premium for thirty years or more; when sinking under the pressure of years, he may lose the whole by a single failure to pay on the day it is due.

We are aware, that life insurers reply to all this, that their company will, in such cases, purchase the policy; or it may be sold to others. But such policies are not saleable property in a country like ours, where money is so much in demand; and the company are under no legal obligations to purchase the policy, or to pay any particular per cent., if willing to purchase; and he who once trusts a *company* beyond their clearly defined legal obligations, is not likely to do it a second time.

But the most serious difficulty attending life insurance is the probability of the failure of the insurance companies. And here we may state the incident mentioned in the beginning of this article. In July, 1851, we insured our life for \$5,000, in the Jefferson Life Insurance

Company, of Cincinnati. We paid ninety dollars and seventy-five cents, and gave a note for the same amount to be paid in twelve months or sooner, "if required to meet assessments by the company." We allowed our policy to expire at the end of the first year, and thought nothing more of the matter. On the 9th of the last month, a gentleman walked into our office, and presented the said note for payment, with interest to the present date, coolly informing us that the company had failed and made an assignment. On consulting a lawyer, we learned that there is no way of avoiding payment. If we had not allowed the policy to expire, we should have paid, in annual instalments, some seven hundred and twenty dollars; and we should have had eight notes, each for ninety dollars and seventy-five cents, with interest, to be paid *instantly*; and would have lost our policy. There are not many ministers who would not be ruined by an unexpected demand of this amount.

Life insurance, viewed from one stand-point, is a very comfortable thing. It is pleasant to an affectionate husband and father, to think, that in case of his death his family will have immediately some five or ten thousand dollars in cash. But the charm is destroyed when he remembers that the company may fail, after he has paid, for many years, all he could possibly spare from his stinted salary. His policy becomes an alarming affair, if he has given his note annually for one-half the premium, when he remembers that all those notes, perhaps twenty or thirty in number, with interest, may be presented for immediate payment, to settle up the accounts of a broken concern. And we venture the opinion that the probability of the failure of any Life Insurance Company, within any twenty years, is about as great as that of the death of any healthy man in the prime of life within the same period. And let it be remembered, that only healthy men, not far advanced in life, are allowed to avail themselves of the advantages of these "benevolent" institutions.

Now, it is possible, though not probable, that "The Equitable Life Assurance Society, of the United States," may afford some protection against the dangers to which we have referred. We had occasion, a few years ago, to look somewhat into its provisions; and we could discover no important advantage over other similar institutions, unless it be in the fact mentioned by Dr. Prime, that "its founders and directors are chiefly religious and benevolent men." Still, even such

men do not always manage business successfully; and they are liable to be deceived by their employees.\*

We have presented these views for the purpose of warning ministers of the Gospel against dangers of which many, like myself, may not have been aware. We have presented them in connection with the name of the society so highly commended by Dr. Prime, that if it does afford security against the dangers we have mentioned, the fact may be made known, so that ministers can apply to it, instead of other companies. With our present information, we could not be induced to insure our life in any existing company. It is far better, as it seems to us, that ministers, if they can save a few hundred dollars, invest the amount in good lands that are yet cheap, or in a lot in some of our growing cities. After all, we rejoice to believe, from all our information, that God our Heavenly Father, does take care of the families of His faithful servants. Let us do what we can to provide for our families, without turning aside from the work to which He has called us; and then we may safely trust ourselves and them to His kind Providence.

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For the Expositor.

### THE LAW OF CHRISTIAN BENEFICENCE.

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It is deplorable to think how far the people of God, in all parts of the church, fall below the standard of liberality and beneficence required in the Bible. With the full light of scripture before our eyes, and with the providence of God ever demonstrating that the liberal soul shall be made fat, that he that watereth shall be watered himself, and that it is more blessed to give than to receive, it would seem that covetousness, which is idolatry, is still, as it was in our Saviour's day, the besetting sin of the church. All the great movements of

\* Whilst we resided in Cincinnati, the Ohio Life and Trust Company was universally regarded as one of the safest companies in existence; and yet the late disastrous commercial crisis was inaugurated by its failure. There is no dependence to be placed in companies, no matter how great their capital.



Zion, in her work of converting the world, are retarded—all her institutions for the spiritual instruction of her own children and the training of an effective ministry are crippled everywhere for the want of funds; and yet everywhere there are ample, yea superabundant funds to do all the work in the hands of God's own professing children—funds more than they will ever be able to use while living, even with the greatest excess of luxury—funds which, when dead, they will leave to their heirs, to be wasted by the thousand in every kind of folly and riotous living. It is not wrong to have wealth—it is not wrong to acquire wealth—it is not wrong to be diligent in business, in order to acquire it: the wrong is in withholding it when the Lord hath need of it; in locking it up in one's own treasury, which is burying it in a napkin, when the glory of God and the salvation of sinners demand its use; because wealth is a talent which God gives to be used in doing good—a talent for which we must certainly give account, and which we are no more permitted to bury in the earth than any other talent.

But what are Christians doing all through this highly favored and growing country, upon which God has poured the blessings of wealth more abundantly than perhaps any other that ever existed on the Globe? One is locking up his thousands here in lands; another is locking up his thousands there in stocks; another is locking up his thousands in costly buildings—all for safe keeping—all for future accumulation—all to go down intact to posterity; not to use in blessing man and glorifying God, but to be left as a great estate, laboriously made, safely kept, and under the solemn seals of death transmitted to the future by a soul just about to appear in God's presence and give an account of its stewardship. And what is the sum of that account? It is that all this wealth—God's bounty and man's good talent—had been through life effectually kept out of the treasury of the Lord. Is it not deplorable and awful to think, that while all the great works of Zion languish for want of funds, this is the precise use while living, and the final disposal when dead, which hundreds and thousands of Christians make of the millions upon millions of money in their hands?

And yet these are God's people, who expect to dwell in his blissful presence through long eternity—the disciples, the stewards, the friends of that Master who, when rich, became poor for their sakes, and when poor was a pilgrim on earth, who had not where to lay his head. They are the followers of him who lived and died for others, and said

“Freely ye have received, freely give.” Why is it, then, that God’s own children, friends and imitators of Jesus, who have vowed to give themselves and all they have to him, can thus bury their thousands in the earth or lock them up in vaults, while thousands of souls for whom Jesus died may yet lack the bread of life, and not all the calls of the church nor the appeals of the ministry be able to supply them? It must be that the vile idolatry of covetousness, against which the Son of God has so warned us, is not yet seen in all its hateful deformity. It must be that the law of beneficence, in all its wide extent and its urgent claims, is not fully understood and appreciated by the people of God. Let us endeavor, as briefly as we can, to elucidate some of its essential points.

1. First, as to its *nature*. In accordance with the essential spirit of the Gospel, the obligation of Christian beneficence is left free and voluntary to each individual, as to the amount he shall give. But it is not the less a law of Christ that *his* people should give both freely and largely, than it was under the old dispensation, when the amount was prescribed by legal enactment. He has not abrogated the law nor lessened its claims, but only confirmed and enlarged it, by making it a law of love, binding on the conscience of each individual Christian. And so in fact we find that the primitive Christians, when, under the instructions of Christ and his apostles, they passed from the old tithe system of the Jews into the new system of the Gospel Church, only passed into one of wider, larger and more universal beneficence—not only giving a tenth of all their increase, as they had been accustomed to do, but giving all that the cause demanded, some of them actually giving all they had, and all of them standing ready to give whatever the Lord required, out of that love which constrained them. And precisely so the apostle Paul states the law in his second epistle to the Corinthians: “Every man according as *he purposeth in his heart*, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.” So far from being annulled or lowered in its claims, it was thus exalted into a perfect law of liberty, and indeed one of the essential graces of Christian character, to be cultivated in every heart and exercised as a part of God’s worship in all the assemblies of his saints. “Therefore,” says Paul, “as ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound *in this grace also*,” that is, the grace of almsgiving or beneficence.

2. Secondly, as to its *principles*. The fundamental and most equi-

table principle underlying the great duty of beneficence is, that the Christian belongs to Christ, and all he has belongs to Christ. He is but a steward, a trustee, to whom Christ, his sovereign Lord, has committed for a season a portion of earthly goods or talents, to be used in part for his own comfort, in part to bless his fellow-men, and in all to glorify his Divine Master. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." Thus the Christian, in giving to the Lord, is only returning that which the Lord had first given to him. All that he has is a loan from the Lord. Now, as God has a sovereign right to bestow upon one of his servants more talents and a larger share of this world's goods than he does upon another, so he has a right to claim its return, whenever his cause needs the contribution; and to withhold it is to rob God of his own, as Malachi told the Jews of his day. Nor is there any possible danger of the Christian ever being impoverished under the operation of this law of beneficence, any more than of the sun being dimmed by shining; for God is the source of all blessing—all that we have came originally from him, and if at his command we give it back to him, he will more than restore it again. "He that giveth to the poor lendeth to the Lord." It is a safe investment to lend to the Lord. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Nothing in the Bible is more certain than this: that as the Christian himself belongs to Christ, so all his possessions are his also, and we can call them our own, not in virtue of any original or inherent property in them, but only as Christ's stewards. Hence the apostle admonishes us that those who buy should be as those "who possessed not," and those who use this world "as not abusing it."

3. Thirdly, as to its *measure* or *proportion*. On this point the Scripture is full and explicit. The apostle lays down the same law for the Corinthians which he had enjoined on the Galatians: "Upon the first day of the week let every one of you lay by him in store [for the collection] *as God hath prospered him*." He tells them that "if there be first a willing mind, it is accepted, *according* to that a man hath, and not according to that he hath not." The invariable and equitable rule is, that every man must give *in proportion* to what he has received from God. If he has received freely and largely, he must give just as freely and largely. The poor must "give of their poverty," and they that are "rich in this world must be rich in good

works, ready to distribute, willing to communicate;" according to the great principle of the Gospel, to whomsoever much is given, of him shall much be required. Let no man think, then, because under the Gospel beneficence is placed upon the basis of a free-will offering to the Lord, it is thereby dispensed with. The least that any Jew could give under the law of Moses was a *tenth* of all his increase. But it is computed, that with all the other offerings required by that law, every devout and true-hearted Israelite must have given to the Lord at least *one third* of his annual increase. Can it be supposed that under the wider and more liberal spirit of the Gospel of Christ, which requires the conversion of the world at the hands of his church, the Christian is to fall below the *third*, or even the *tenth*, of the old economy? If it is done, it is only because the mammon of unrighteousness and that covetousness which is idolatry have usurped the place of Christ.

4. Fourthly, as to its *requirements*. These have been in part expounded already. One of them is, that *every* soul for whom Jesus died, and to whom he has communicated any good gift, is bound by this law of beneficence—and is bound in exact proportion to its means and ability. Mark the words of the apostle: "Let *every one* of you lay by him in store." "*Every man*, as he purposeth in his heart, so let him give."

Another requirement of this law is, that beneficence, being an essential Christian grace, and a duty on all, shall be *regular* and *systematic*. Giving to the Lord is no more to be left to chance, caprice or impulse, than praying is. We are as much bound to give—to give stately, to give freely, and in proportion as God hath prospered us—as we are to pray; and to restrain or neglect the one is to forfeit the Christian character as effectually as to do the other. Mark again the law as laid down by the apostle: "*Upon the first day of the week*" let every one lay by him in store for the collection. It is not only thus to be regular, systematic and frequent, but upon the Sabbath day, as being a part of the solemn worship of the Lord's house, a means of grace, and a service as acceptable to him as prayer or praise.

And still another requirement is, that it should be done as a *present* and *urgent* duty—done, not as some strangely imagine, once for all, at the end of life, and in the very article of death, but done while life is in its vigor and as opportunity is given. "As we have therefore opportunity, let us do good unto all men." If we are bound to

give in *proportion* as God gives to us, we are equally bound to give *when* God gives it. Why not put off the great duties of prayer and praise, to be performed in the lump at the end of life, as well as the great essential grace of giving? We fear that thousands of Christians, especially among the more wealthy, are deceiving themselves, cheating their own souls out of unmeasured blessings, and robbing God of his rightful dues, under this miserable pretext of doing some great things for the church after they are dead and gone. We can look upon it in no other light than as a delusion of the devil. It is in direct conflict with every principle and every command of the law of beneficence, and has not a shadow of countenance in all the Scriptures. This holding and hoarding of wealth with a miser's grasp, under pretext of doing some great thing with it for God, when the hand can hold and hoard it no longer, is utterly abhorrent to the whole tenor and spirit of the Gospel. What thy hand findeth to do, do it with thy might, and do it while life and health are given. This is the only plan of doing good of which the Bible speaks. Of the other plan—that of putting it off till death—there is not a single example in the Bible. The only case which even looks that way is that of David in preparing materials to build the house of the Lord, for his son Solomon. But even then David's beneficence was a living beneficence; and it was accepted, because it was in its heart to do the whole work himself, and he was hindered only by God's command. So that this apparent exception only illustrates and confirms the rule that God calls upon his people to give—not when they are dead or dying, but in the midst of life. How unspeakable, then, is the folly of those who, with thousands upon thousands, go on, eagerly accumulating and never distributing, promising themselves to make amends at death to God's suffering cause, by giving to God what they can then hold and hoard no longer! They give it; but, as the apostle says, "grudgingly and of necessity," for God knows that they would hold it longer if they could. In many cases such intentions are never executed: the person dies suddenly, and sooner than he thinks, all his plans of beneficence ending in smoke. In many others these good intentions and splendid promises are defeated by hungry heirs and bad laws. God blesses not such charities, and they come to naught, because they were wrong in principle and wrong in motive, being mixed up with a spirit of pride and ostentation. The widow's two mites, given as God directs, may do more good than these splendid charities which rich men cast into the treasury of the Lord as a dying

man parts with his idols! And, after all, the putting off the claims of beneficence to a dying hour is precisely the principle on which the impenitent sinner acts in deferring repentance to a death bed. True, if a man is determined to cling to his money as long as he can, it is better to leave it as a legacy to some good cause, even when he dies, than to do nothing—just as it is better to repent on a death bed than not at all. If a man will not do the best thing, or the ninety and nine next best things, it is better to do something, even a hundred degrees below the standard of duty, than to do positive evil. But let no soul deceive itself with the vain delusion that this is what the law of God requires. Christian beneficence requires that every man should be his own executor; that he should give to the Lord as a pressing personal daily duty, and not by proxy, when he is dead. Let every Christian, therefore, look into the Bible, to see what the Lord requires of him, and then look round to see where he can best contribute to the Lord's work. And let him consider, too, that at such a time and in such a world as this, a child of God has something more to do with his wealth than the rich fool in the parable, who said, "Soul, thou hast much goods laid up for many years: take thine ease; eat, drink and be merry."

5. Lastly, as to its *objects*. These are as vast as the good of man and the glory of God. All beneficence is to glorify God in doing good to man. But as it regards the good of man, the objects of beneficence range themselves into two grand divisions—his temporal wants and his spiritual wants; and in this latter class, which is infinitely the most important, the objects are again two-fold, namely, those which are immediate, and those which are permanent. Now the largest charities of the church must be devoted to these great permanent objects. These are such as the great enterprises committed to the several boards of the church—the work of evangelizing the world, the instruction of the rising generation, the training of the ministry, and the support of the Gospel. All the permanent institutions of the church—her schools, colleges, orphan asylums and theological seminaries—belong to this class. Now it is the duty of God's people to contribute to these manifold objects; not only according to their several ability, but according to the importance of the object itself: and for this purpose they must examine the objects. It is not our purpose at all in this article to decide between the claims of these objects. All are important in their places, and must be sustained by the beneficence of God's people. Let each Christian consider and decide for

himself, and then let him give with a strong faith, an ardent love and a liberal hand. But, not to disparage the claims of any other single object of our beloved Zion, nor wishing to divert one dollar from them, we must invite every reader of this article to consider prayerfully whether he is not called upon to do something commensurate with the wants of the church, and something *now*, in the midst of his prosperity, and in the true spirit of Christian beneficence, for an object which has all the conditions of permanency, and of the highest spiritual bearings, both for time and eternity—we mean the Theological Seminary of the North-West. If so, let him devise liberal things—not for his last will and testament; but *now*, when the Lord hath need of it.

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For the Presbyterian Expositor.

### THE CONVERSION OF PAUL.

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“Lord, what wilt thou have me to do?”—Acts 9 : 6.

The conversion of Paul furnishes, perhaps, the most wonderful exhibition of Omnipotent Grace on record. To see this we have only to consider what he *was* and what he *became*. He *was* a persecutor, and no common one. His zeal against the Church of Christ was no blind passion or aimless malice—it was intelligent, conscientious. He was a Hebrew of the Hebrews—of the strictest sect of the Pharisees—touching the law, blameless. With all honest zeal he worshiped the God of his fathers. He was not only a Hebrew—he was a *patriot*. The very same patriotism which made him once cry to a wild mob, “I am of Tarsus, a citizen of no mean city,” clung with a tenfold pride to his native country. If he was proud of Tarsus, that city of schools and scholars and philosophers; much more was he proud of Jerusalem, that “City of God,” of prophet, seer and priest. He loved its temple of gorgeous worship, its altars and holy incense, with more than a patriot’s love. He loved them all with that almost fanatical zeal which characterized that entire people—a zeal which eighteen centuries of wandering and exile has not quenched, taking them

back, even yet, on annual visits to Jerusalem, to sit and chant their national psalms, and wail outside its broken and dishonored walls!

All this Paul inherited to the full—for the nation, the temple, the worship. So, with the refinement which he inherited from Tarsus, the Hebrew learning he had acquired at Gamaliel's feet, and with all his native power and boundless enthusiasm, he stood up for his Hebrew race and Hebrew worship. Jerusalem should never be a desolation, her temple be deserted, her altar fires burn dim, or the glory depart from her "Holy of Holies," if it be in the power of Paul's eloquence, Paul's learning or Paul's arm to prevent it! Whoever would advance with desecrating hand to God's altar, must go thither over Paul's body. Heathenism may come in like an ocean—Paul will stand up against it as a breakwater. He had asked God, "What wilt thou have me to do?" His Hebrew conscience answered for God, "Defend my altar, my temple, my worship.

But an enemy more formidable than heathenism had sprung up—sprung from the very altar where Paul worshipped—the very temple where Paul prayed. An enemy, small but mighty, which laid its hand on Giant Heathenism, even, and he trembled like an old man on his staff. That enemy was the Faith of Jesus. The "Nazarene" had come and wrought miracles as no man ever did, and "spake as never man spake," and "all the world" had gone after him. True he had been crucified, and buried in a stone sepulchre; but he and the faith of him had risen stronger than ever, and more hopeful, like a giant waked from refreshing rest. True, the "Nazarene" had gone to heaven, as they said, and left but a dozen men, weak and helpless, his representatives on earth. But a baptism of power had come down from heaven, which made *them* and the faith of him they served stronger than when he had walked among them. It was a crisis. This was a simple faith—a spiritual worship—a universal religion. It asked no temple, altar or sacrifice any more. It laid its crushing hand on all sacrifices under heaven, and pointed to one finished sacrifice in heaven. It lifted its hand against all temples and altars, heathen or Hebrew, and pointed to a spiritual temple and altar in every man's own heart. If *this* faith prevail, Jerusalem *must* become a desolation; her temple *must* be deserted. So this new faith predicted, and so the tide was setting in. But this must not be; and so Paul threw himself manfully into the breach. He held the clothes of those who stoned Stephen. He had himself elected a member of the Sanhedrim, that by his influence and vote he might crush this new enemy



of his race. But this was not enough. This faith, baptized with the blood of Stephen, sprang fresher and stronger from the earth where the persecutor's heel had trampled it. More summary means must be adopted. So he got "letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem." He's a mad man now. In his furious zeal he has lost the character of the refined citizen of classic Tarsus, the noble scholar of Gamabiel. He's the malignant persecutor now. Before a band of brutal soldiers he stands, the most brutal of them all. If a timid girl in the streets of Damascus meet him and say, "Sir, I am a Christian," he'll trample her in the dust, and bind on her tender limbs fetters of steel. "He made havoc of the church." He confesses himself—"Beyond all measure I persecuted the Church." And so he went to Damascus, glorying in the thought, that now, with power in his hand, backed by the armies of Rome and the authority of the priests, he would soon crush this upstart faith. But it was not to be crushed—it *is not* to be crushed. It is a Rock. Whoever falls on it shall be broken, and on whomsoever it falls, it will "grind him to powder." The iron-hearted persecutor fell on it, and was broken. His iron heart, his burning zeal, his malignant passion, his Hebrew conscience, Jewish pride and Pharisaic bigotry—all were broken. Grace came—omnipotent grace—and the ramparts of that great soul fell, like the walls of Jericho. The voice of God cried against it, and the tower of his strength fell—a heap of ruins! "As he journeyed he came near Damascus; and suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice say unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. And he, trembling and astonished, said, Lord, what wilt thou have me to do? That was it. Light from heaven shone round him. He was simply in darkness before. He saw it all now. He *thought* Jesus an imposter; he *knew* better now. He *has* risen from the grave: here he is before me. His mission then, *is* real—his religion is true; and, if true, then all this temple and temple worship, altar, priest and sacrifice is a mere shadow. Stephen was right, whom we wickedly stoned. The glory *must* depart from Jerusalem, by reason of this "Glory that excelleth." *Christianity* is true: *Hebraism* is false—it has passed as a shadow away. All this he saw plain enough in that "light from heaven" which shone around him. But what, then? He could not be a persecutor any

longer. He *had* been, honestly; but he was honest still. Persecute the Saviour, who, he was now convinced, *is* the Saviour? Impossible! It was not in the nature of Paul to do that: he was honest, earnest and practical. Show him an open path, with the light of heaven on it, and he must enter it and walk to the end. So here. He must send back his persecutor's commission—return his bloody trust to those from whom he received it. "Lord, what wilt thou have me to do?" That has the ring of the true metal in it: that was honest—manly. He saw Christ was Lord. He had changed masters. It may have been in a twinkling; but what of that! Cannot conversion be *instantaneous*? Some say not. Let us see. I have on my armor. I go forth, dealing death-blows all around. I see the leader of the foe coming right across my path. Instantly I level my fiercest blow at his head. Instantly he throws open his mask. Instantly I see he is my King. Instantly my hand drops and I am at his side, crying, "Lord, what wilt thou have me to do?" Where shall I fight? I *thought* you were my enemy. I see better now. No use for apologies though: fighting is a soldier's business. "*What wilt thou have me to do?*"

So it was with Paul. He *thought* Christ was his and his nation's foe; so, like a brave man, he went forth dealing his fiercest blows against the followers of Christ. But he met him in the way. Instantly he revealed himself, and instantly Paul sprang to his side, crying, "Lord, what wilt thou have me to do?" Cannot conversion be instantaneous? Light is all an honest man wants. Show him he was wrong before, and show him the right now, and instantly he is converted. He has not instantly all the strength he will have when he has "fought the good fight" and entered heaven. Strength comes gradually; but it requires only an *instant* to step from one rank to another. Why should it require a lifetime to step from Satan's ranks to Christ's? It was not so with Paul. It was only three days until the persecutor was in the pulpit, *proving* that Jesus is the "very Christ. He *knew* it. No man need tell Paul he was not. "*Have not I seen the Lord?*" And we are told he "increased more and more in strength, and confounded the Jews which dwelt at Damascus." His *conversion* was *instantaneous*; his *growth* was *gradual*, but rapid.

"Lord, what wilt thou have me to do?" That was the interesting phase of his conversion. Proves it genuine. He *felt* powerfully and he wanted to get to *work*. God gives *feeling* for *work*. Paul thought so. This is what every true convert ought to feel and the question

he ought to ask. It is what an honest, earnest convert *will* ask. "Lord, what wilt thou have *me* to do?" We are not told what Paul's specific instructions were. We *are* told the Lord said—"He is a chosen vessel unto me to bear my name before the Gentiles and Kings and the children of Israel." I suppose this was his mission. And how well he fulfilled it, let his life say. Anyhow, he had done much harm to the cause of Christ, and he would instantly set about undoing all he had done. He had come to Damascus, publicly, to persecute, and he went into the pulpits of Damascus, publicly, to preach. He had left Jerusalem publicly, with a persecutor's commission, and he went back to Jerusalem publicly and so boldly too, both in Jerusalem and Damascus that the Jews sought to kill him. Whereon he had borne testimony *against* Jesus, he would bear a bolder testimony *for* Jesus. And when he had done all that, there was a wide field away among the Gentiles. And so he went forth, projecting his shadow all over that vast Roman Empire, witnessing for Jesus.

"Lord, what wilt thou have me to do?" If any young convert is asking that question, I have no hesitation in recommending Paul as an example. Many persons would say, repent, believe, love, meditate. I say, *serve*. Be a witness for Jesus. Repentance, Love, Joy, Hope, are things to be *felt*, not *done*. *Service* is the duty of every new convert. "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me." The world calls us Christians, and rightly too. But Christ calls us "witnesses." That is our baptismal name. Christ baptized us with the Holy Ghost and said—"Ye shall be *witnesses* unto me." This is our mission. We trouble ourselves too much, I think, about ourselves, and not enough about our Master and the Master's cause. We are fearful for our faith and love and hope. I tell you, faith, hope, love, and all other Christian graces will spring up fresh all along the path of this earnest Christian service. What faith, love, joy, Paul had! But what a work Paul did! More faith the harder he worked, and so was his faith made perfect by works. I suppose the great thought of Paul was not how to keep alive the love of Christ in his heart, but how he should "serve the Lord Christ." Faithful in His service, with burning zeal for His glory, love and all other Christian graces would take care of themselves. So, I suppose the proper question for the convert to ask, when this "light from heaven" shines round him, is Paul's question—"Lord, what wilt thou have me to do?" Not how to feel, or enjoy, but do. All true knowing, feeling and enjoying, in this

world are, I think, only in order to doing. *God gives feeling for work.* And when we violate this rule and refuse vent to our feeling, in this practical way, it ceases to be even feeling. So comes declension after revival. We had intense feeling during the "revival," just as Paul had when the "Lord appeared to him by the way;" but, unlike Paul, we crushed feeling back on itself and it died, just as the tree dies when you pluck off leaf and blossom and fruit, and drive life back on itself. *Life must work, or it ceases to be life.* Men can't live on excitement. Excitement must pass into *action* the moment it ceases to be excitement, or it will cease to be even *feeling*.

Let us have a practical spirit, like Paul's, which shall make us cry under the deepest religious feeling, "Lord, what wilt thou have me to do;" and we will have no declension after revival. He who works like Paul's, will *always* be revived. The "faith" which "works" by love is the true faith. And this is the very epitome of vital Christianity. "Faith working by Love." An epitome given by a man whose first question was, "Lord, what wilt thou have me to do?"

D. H.

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For the Presbyterian Expositor.

## EVERLASTING LOVE.

Jeremiah xxxi:3—"Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Right views of God's character and perfections are exceedingly important. Mistake here is dangerous. False principles lead to fatal results. Our views of the divine character must modify and control our views of the Gospel and "the nature of the remedy Christ has provided." For instance, "the Socinian system," says Symington on the Atonement, "is founded on the supposition that pure goodness or unmixed benevolence, constitutes the whole character of God. Discarding vindictive justice, the abettors of this opinion represent Him as ready to forgive the sins of his creatures simply on their repentance. Nothing requires to be done by Christ to *procure* pardon; He

has only to *reveal* or make it known.”\* It starts with this false principle, this fundamental error, that pure goodness is “the whole character of God;” and never that all the perfections of God are but different manifestations of goodness or love. This destroys the very nature of the Atonement and leads to its entire rejection as unnecessary; for if vindictive justice be discarded, or if justice be but a manifestation of love, then there can be no such thing as a satisfaction to justice: and, indeed, justice needs no satisfaction, for it is only another form of love. Hence, on this view, no atonement is necessary and nothing needed “to be done by Christ to procure” our pardon. And if no atonement is necessary, as Socinianism teaches, then of course we need no divine Redeemer, who can bear infinite wrath and make satisfaction to divine justice; and hence that system consistently denies the divinity of Christ. Moreover, if justice be but love, and love seeks the best good of its objects, then it must ultimately make all men happy; and so it leads directly to universal salvation. To this result many have been led; and having adopted false principles as to the divine perfections, it is not strange that they should be carried by them to the most dangerous and fatal errors. It is no matter of wonder, therefore, that Socinianism leads to Universalism, nor is it strange that Universalism should be on the increase, as it is said to be in some parts of the country, nor is it wonderful that Infidelity and Atheism should follow, as in the case of Parker. These are but natural fruits of wrong views of the divine character. As the belief in God’s existence is the basis of all religion, so our views of his character must give form and substance to our religious system. Hence the doctrine of the Trinity is of fundamental importance, and so, too, are our views of God’s character and attributes.

That goodness “constitutes the whole” of God’s character, or that all the divine attributes are but different manifestations of love, is not only incorrect, but dangerous. It confounds the distinction between the divine perfections, all of which are essential and together, in their true and proper nature, go to make up and contribute the *loveliness of God*; these perfections, all in their true and proper sense, make Him a God of love and render it true, that as the *sum of all perfection, God is Love*.—I. John iv: 8–16. Besides, this view, even where it does not lead to the entire rejection of the atonement, subverts its

\*See Tracts Nos. 13, 14, 15, published by the Presbyterian Board of Publication.

very nature as a satisfaction to divine justice and renders it a mere exhibition of benevolence, designed not to satisfy justice, but to shew the evil of sin; of course it corrupts the doctrine of justification by faith and leads directly, as before observed, and has led and must lead to the doctrine of universal salvation. For if God is all love—"a God without justice"—if all his attributes are but exhibitions of love, and he has shown in the death of Christ merely his hatred of sin and yet shown it fully; then he must of course bring all men finally to a state of holiness and happiness. But how contrary is all this to the Scriptures of Truth!

God is *holy and just* as well as good. And God is *love*: not that all his attributes are mere manifestations of love, but *his character*, as made up of *all* his perfections, is *perfect loveliness*; and in regard to us He has manifested his love in the scheme of redemption, giving his Son to die in our stead for our sins, thus making an atonement for us,—“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.”—John iii: 16. So John declares—and this is the very point. *In this* was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him. *Herein is love*, not that we loved God, but that He loved us, and sent his Son to be the *propitiation* for our sins—a propitiatory sacrifice—an atonement—to die to redeem us. In the work of Christ all God’s attributes are manifested, illustrated, honored, and harmonized, in their true and proper nature and sense; his wisdom is displayed; his holiness, goodness, and truth; his justice is satisfied in its true and proper nature, not as love, but as justice, so that he can now be just and yet justify.—I. John iv: 8–10; Romans iii: 20–26. Here mercy and truth are met together: righteousness and peace have kissed each other.—Psalms lxxv: 10–13. The whole scheme of redemption through Jesus Christ, not by destroying the distinction in the divine perfections, nor obscuring their nature, but by bringing them out more clearly to view, illustrating and harmonizing them, manifests our God as the God of love, seeking his own glory in the salvation of his redeemed people; and their song, as they contemplate his perfections, all of them in their true nature and relations, as these are exhibited in the work of Christ and displayed toward them, will ever be, *God is love*. For, as to *his own people*, love is manifested towards them *in all* his perfections and all his works, and especially in redemption, as he declares: “Yea, I have loved

thee with an everlasting love: therefore with loving kindness have I drawn thee.—Jeremiah xxxi: 3.

Let us remember, then, that all the divine perfections are infinite; that each has its plan; that each, in its true and proper nature, is as dear to him as another and as essential to him; that one is not sacrificed to another, nor one a mere manifestation of another. All are essential to him, his justice as well as his goodness, and all together constitute his character of infinite loveliness and perfection. These are his glory. And in the scheme of redemption each and all are displayed, manifested, harmonized, so that in the light of it every one must see that the God of justice is the God of love; and in it Jehovah declares to each of his children, Yea, I have loved thee with an everlasting love.

God's everlasting love contemplates the *fall of man* as a part of the divine plan. It regards man as a sinner needing deliverance; it extends to him in his fallen estate. Of course it embraced the fall within its everlasting arms. That event was not unforeseen nor unprovided for; indeed the scheme of redemption is based upon the certainty of that event. The plan of mercy contemplates man as fallen; and hence makes provision for his deliverance and salvation. The special objects of God's love are chosen from among the fallen; it fixes upon sinners, and plans and works for their rescue.

Hence this love is *self-moved*. It is not from any goodness in us foreseen that it is prompted; for as sinners there is in us no goodness until love itself produces it, no goodness till grace is bestowed upon us and loving-kindness draws us to the cross. Looking forth upon us from everlasting, God could see in us nothing but sin; and if he loved us with an everlasting love, it was altogether self moved on his part, not from any goodness in us, but from his own infinite and boundless compassion. Hence the scriptures declare that we are chosen, not because we are holy, but that we might be holy; predestinated, not because we are, but to be conformed to the image of his Son. Eph. 1: 3—12. Rom. 8: 28—30.

This everlasting love of God is a *distinguishing* love. It chooses from among the fallen its own objects; and from its very nature it must be distinguishing, for it is "the special affection which God bears to his own people." They are spoken of as foreknown, and in this respect distinguished; as predestinated, and so distinguished; as chosen in Christ, and thus distinguished; as given to Christ, and called of God,—Romans viii: 28—30; Ephesians i: 1—12; John 17. 2;

Rom. 1: 6, 7. They are a peculiar people, redeemed to be such, and hence the objects of a distinguishing love—a love which selects its objects where it pleases, and for which no reason can be given but this,—so it seemed good in thy sight; for it is sovereign and free, great and unspeakable. Titus 2: 12—14; Matt. 11: 25—27.

This love is *unchangeable*. As God is unchangeable, so is his love. It is everlastingly the same; it extends from the eternity of the past to the eternity of the future, from everlasting to everlasting; and it changes not. For I am persuaded that neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8: 28—39.

For this love is *infinite*. Just as God himself is infinite, so is his love; and surely it must be an infinite love which can fix upon such worthless objects as we, and reach over so many ages, and over such mountains of iniquity, and manifest itself in so many ways, and at such costly sacrifices, and never be exhausted and never cease to flow! God's everlasting love is an infinite love; it passeth knowledge! This is seen in what he has done for us,—Yea, I have loved thee with an everlasting love: therefore with *lovingkindness have I drawn thee!* Jer. 31: 3.

W. J. M.

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## ITALY AND ITS PROSPECTS.

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For years past the eyes of Protestant Christendom have been turned with constantly increasing interest upon Italy. For many centuries it has been the centre of a power that has held in degrading bondage the minds of a large portion of the Christian world, and by its control over civil governments, has subjected to all manner of persecutions those who dared to question its infallibility. Of all the tyrannies in this world; that of Rome has been the most complete and the most degrading; and of all the cruelties which history in its darkest pages records, there are none that compare with hers. Two words—the names of two of Rome's peculiar institutions—will go down to



future generations—the one as the synonym of the most unscrupulous cunning; the other, of the most fiendish cruelty. These words are *Jesuitism* and the *Inquisition!*

Long have the people of God been accustomed to turn to the pages of inspired prophecy, and inquire how long this tyranny shall continue. The "time, times and a half," the twelve hundred and sixty years, have been examined with all the aids furnished by history, that the beginning and the end of this period might be discovered. The most reliable expounders of prophecy seem to have fixed upon A. D. 606 as the beginning, and A. D. 1866 as the termination of it. As this latter period approaches, which may be only an approximation to the period of the downfall of Rome, the intelligent Christian watches with increased interest the events, political and religious, which tend to strengthen or weaken Rome. On looking to the past, we cannot fail to observe, with thankfulness, that gradually, but steadily, God has been weakening her power and taking away her supports. Spain, once so able and so willing to do her bidding, has almost been blotted out from among the nations. England, whose King once obtained from the Pope the title of "Defender of the Faith," has long been given over to what Rome calls *heresy*; and, strangely enough, the prosperity of England, under the curse of Rome, as been as signal as the ruin of Spain under her blessing. If the history of these nations teaches us any lesson on this subject, as it certainly does, that lesson is to covet the curse of Rome and to dread her blessing. The history of the smaller popish governments of Europe and of Mexico and South America, is equally instructive—both as to the tendencies of popery, and as to the purposes of God respecting it; and the acknowledged failure of Rome's mission to pagan nations, during the three centuries since the Reformation, confirm the obvious interpretation of the other facts just stated.

But the events of the last few years have done much to excite the expectations of Christians, and to confirm the interpretation of prophecy which fixes the downfall of Rome in 1866. Under the reign of Gregory XVI, the immediate predecessor of the reigning Pope, the frequent disturbances caused by this down-trodden and discontented people in the States of the Church, gave evidence of no doubtful character that their faith in the professed Vicar of Christ was much weakened, and that they were heartily weary of his paternal rule. On the accession of Pius IX, a new era seemed to have suddenly dawned upon Rome. The newly elected Pope devised reforms, and seemed to

have embraced liberal principles. He was the youngest man who had for several generations filled the chair of Peter, and he might live to carry out his reforms. Men were astonished, and mused in their hearts whether, after all, Rome would not be reformed, instead of being destroyed. It was as if suddenly the sun should shine out and the blue sky appear, when all were in expectation of a terrific hurricane. Such was the impression, that Henry Clay, in his famous Lexington speech, eulogized Pius IX. as one of the most enlightened sovereigns in Europe!

To this day it is probably impossible to determine whether Pius IX. really held more liberal principles than his predecessors, and had planned reforms which he found it impossible to carry out, or whether his apparent movements in the right direction were only a stroke of policy—a plan to conciliate a dissatisfied people. Whichever of these suppositions is true, a sad reaction or change of policy soon occurred; and Pius IX. proved himself a worthy successor of Gregory XVI. The revolution of 1848, which overturned the throne of Louis Philippe, of France, and made every monarch in Europe tremble, found “His Holiness” a fugitive at Gaeta! This outburst of popular feeling, so sudden and so extensive, afforded indubitable evidence that the people had become better acquainted with their rights than their sovereigns imagined, and were more determined to gain them. It proved, too, that the faith of the people of Italy in the infallibility of their Pope had become more feeble than had been supposed. It also showed that infidelity was too much on the ascendant to allow the hope of any immediate stability of the governments on true principles.

The storm which rose so suddenly and raged so fearfully, was followed by a calm and an apparent reaction. Promises made by sovereigns in their alarm were broken when the popular fury subsided, and the popular organizations were broken up. Still, there was not faith enough in “the Eternal City” to open the gates for the return of “the Holy Father.” French bayonets supplied the lack of moral power, and the Pope resumed his rocking-chair. The reaction, however, was not complete—things were not restored to the old *status*. The people understood their rights better, and were more conscious of their power, and their minds were thoroughly aroused to think and inquire. Multitudes only waited the favorable opportunity for another movement, and the Emperor of Austria threw himself at the feet of the Pope, in the hope of finding safety there. Meanwhile the kingdom of Sardinia declared in favor of liberty, civil and religious; and,

though small, it proved strong enough to defy the Pope and his clergy. Thus the Waldenses, for so many centuries persecuted, without being exterminated or subdued, gained liberty not only to worship God according to the dictates of their own consciences, but to propagate that pure faith for which they have suffered so long and so much, and to build new churches. From Sardinia a happy influence has been gradually pervading the surrounding peoples.

The silent influences which have been at work during the last ten years, have accomplished much in favor of rational liberty and true religion. The persecutions carried on by the popish clergy in Italy and in France have served to render them more odious. The Duke of Tuscany, one of their tools, gained a world-wide, though unenviable, fame by the imprisonment of the Madai; and the Pope exhibited the faith of which he is the chief representative, in its true light, by the seizure of the Jewish boy, Mortara. Where that boy is, we know not; but the impression made on millions of minds throughout the civilized world by his seizure, is abiding.

Meanwhile a difficulty arose between France and Austria, resulting in a very brief but fearfully destructive war. Protestantism had no hand in originating this conflict, though Protestants assuredly felt a very deep interest in it, as did every true friend of noble but down-trodden Italy. The children of the Pope butchered each other by wholesale, without asking leave of "His Holiness." Napoleon became the ally of Sardinia, notwithstanding the Pope's hatred of that little kingdom; and he professed to be the friend of Italy. His tyranny at home and the manner in which he had forced the Pope and his detestable government back upon the people of Rome, gave little reason to hope that he would really favor liberty. Still it was manifest from the beginning of the war, that great results must follow; and these, whatever Napoleon's motives might be, were very likely to be unfavorable to Popery and favorable to liberty, and therefore, to the cause of pure Christianity. The triumph of France and Sardinia were complete, whilst the war continued; and just when the world was listening for the news of another dreadful battle and another victory of the allies, the astounding tidings came of a truce, and then of the peace of Villafranca. All were astounded. Not a few were indignant, believing that Napoleon had falsified all his professions and promises, and cruelly deceived the people of Italy, whom he had encouraged to join him in the war. This opinion was the more confirmed by the announcement that the Pope was to be honorary President of the

Italian confederation, which was to be formed. Very naturally it was supposed, that, on the whole, Popery was the gainer by the war. Whilst many felt thus, others waited to see further. One great good was certainly gained. Austria was weakened and humbled, and her power confined within narrower limits. And thus noble Sardinia was strengthened, and the area of civil and religious liberty was extended by the addition of Lombardy, with her three millions of people to Sardinia.

The Dutchies now became the points of especial interest. Their Dukes had fled before their indignant subjects, and identified themselves with Austria; and the people had at once organized temporary governments, and had given their voice in the strongest terms in favor of freedom of faith and of worship. They had likewise expressed the desire to be attached to the kingdom of Sardinia. They proceeded, first and last, promptly and energetically, but not fanatically. Their whole course has been that of men who understand their rights, have counted the cost of gaining them, and firmly and immoveably resolved to accomplish the object. They have said, the fugitive Dukes shall not return; and they have deliberately organized their forces, and banded together to prevent their restoration; and the brave Garibaldi stands ready to lead their armies to the conflict.

But the question has been, What course will Napoleon pursue? Will he compel the Dutchies of Tuscany, Modena and Parma to receive again their petty sovereigns? If not, will he permit Austria to do it? Or will he leave the people to choose their own government? These questions, so full of interest, seem now to have received answers. Napoleon declares, that he will not force the Dukes upon the people, nor allow Austria to do it. Their destiny, therefore, is in their own hands; and they will be free. If so, then the results of the war will be greatly in favor of the spread of the Gospel. Indeed, no event in modern times has accomplished so much in the right direction.

Meanwhile the conference at Zurich seems not likely to be able to form the Italian confederation; and it is not unlikely that fresh conflicts will be witnessed ere long.

We turn our eyes toward Rome to see how recent events have affected Popery in its head quarters. There we see the people not only disgusted with the Pope's government, but resolved to overthrow it. A letter from Bologna states, that at the popular elections, the priests cast their votes as freely as the citizens, and the result was an immense majority in favor of the Liberal ticket, which goes against the

re-establishment of the Pope's temporal authority. The aristocracy were at the head of the movement. Meanwhile the Pope is illustrating the principles of his faith by sending his armies to subdue his rebellious subjects.

Thus the retrospect and the present aspect of things demonstrate, that God is coming nearer and still nearer to Rome. He is giving religious freedom to the people of Italy; He is taking away, one after another, the props of Popery: and the indications are, that ere long, the people of the papal states will themselves bring to an end the temporal power of the Pope; and his spiritual power will scarcely survive the temporal. "The Lord reigneth: let the earth rejoice."

Napoleon is a mystery. No man in this age has so much disappointed the world. Evidently he has been raised up for great purposes. Whether he will be established on the throne of France, depends upon his being wise enough to yield gradually to the growing demand for freedom of the press and religious liberty. The attempt, perseveringly made, to suppress the spirit of inquiry abroad in the world, will overturn his throne and produce another revolution in France.

If ever there was a time when Christians should be wide-awake, should take enlarged views of their duties and privileges, and pray without ceasing, we live at such a time. Whilst God is breaking down the barriers which Popery had erected to prevent the progress of the Gospel, he is working wonderfully by his grace in Ireland and Scotland, in Wales and in Sweden; and more silently the good work is going on in countries where religious liberty is not enjoyed.

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### REV. MR. CHINIQUI AND HIS PEOPLE.

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A very extraordinary interest has been awakened in behalf of Rev. Mr. Chiniqui and the people of his charge; and the facts are sufficient to prove, that the case, first and last, is a very peculiar one. Hitherto we have published nothing concerning this remarkable movement; though we have been by no means an uninterested observer of what has been passing at St. Ant's. On a recent visit to this people, we ascertained some facts, and observed some things, that very

much interested us, and confirmed the impression we had received from evangelical ministers in the vicinity, in regard to the character of the work.

We learned, that previous to the difficulty with the Bishop of Chicago, Mr. Chiniqui was favorably known among Protestants, as a man of integrity; and that he exerted his influence decidedly against those forms of vice so prevalent among Papists, such as intemperance, Sabbath-breaking, gambling, and the like. This character he sustained whilst in Canada, as we learned from a highly respectable lady of this city, whose family knew him there. This information we were particularly gratified to obtain; for it is scarcely probable that a man who has maintained such a character, whilst in the Church of Rome, should now turn hypocrite, and profess sentiments he does not hold.

It appears further, that the people of St. Ann's have adhered to him with remarkable unanimity; and all of them express entire confidence in him. This is the more remarkable in view of the persevering efforts of the Bishop and his clergy to reclaim them from their new heresy, and in view of the malignant efforts they have made to annoy him and destroy his character. Romanists have great veneration for their priests; and as the sentiment is common among them, that the immorality of a priest does not interfere with his office and the efficacy of his official acts, they might cling to a priest whom they know to be immoral. But the people of St. Ann have evidently lost that peculiar veneration for the clergy; and now if they knew Mr. Chiniqui to be an unprincipled man, it is not at all probable they would adhere to him with such unanimity and affection.

Mr. Chiniqui and his people have renounced Popery with all its claims to infallibility, its traditions, its worship of images and saints, its purgatory, its masses, &c., &c.; and they have taken the Bible without the Apocrypha as their sole rule of Faith. Whilst at the house of Mr. Chibiqui we saw several persons come to receive Bibles; and we learned from the pious lady just mentioned, who had spent some two weeks among them, that the Bible and its precious truths are the theme of their conversation on all occasions. They rejoice in their deliverance from the bondage of Rome, and in the precious truths they now read for themselves, in the inspired volume.

We were at St. Ann's on a week day, and we saw in the church some eight hundred persons, men, women and children, who had met to worship God, and to hear his precious Gospel. Many of them can

understand English, and we addressed them for half an hour on the subject of FAITH. After we closed, Mr. Chiniqui gave the substance of our remarks in French. Every eye seemed fixed and every heart interested in the discourse. Some of the songs of Zion were sung apparently with the heart and the understanding. To us this was a new sight; and it did deeply interest our feelings. We could not resist the conviction that in this work there is something more than a quarrel with the Bishop of Chicago. We saw what can scarcely be attributed to any influence short of that of the Holy Spirit.

True, the work began in resistance to arbitrary authority; and we presume Mr. Chiniqui did not himself see, at the beginning, what changes his faith would undergo, and how far he and his people would be led from Rome. Such was the case with Luther in his opposition to Rome. But when the charm of Episcopal authority was broken, the mind was free to enquire; and the history of this whole movement induces us to believe that the hand of God has been in it.

True, the Romish clergy lay grievous charges against this renegade priest; but they make no worse charges against him than the Romish clergy, three centuries ago, made against Luther, Calvin and the other Reformers. This, indeed, has ever been the uniform course of the priests of Rome towards those whose convictions have led them to abandon that corrupt church. And herein is something remarkable. The Romish priesthood are notoriously licentious and immoral. This is assuredly true of those in Europe and of those in Mexico and South America. But this immorality is little thought of, till some one breaks away, and gets into better company. Then his character is blackened to destroy his influence.

We ourself have had some knowledge of the morals of some of the priests in the United States. One of the oldest priests in Kentucky was notoriously given to intoxication; and so was a younger one, who filled a high position. On a certain occasion, whilst residing in Bardstown, Ky., we felt constrained to publish facts deeply implicating the character of a priest who presided over a Nunnery. One of the inmates had left the Nunnery, had made some serious charges against the priest, and was suddenly missing, and could not be found. The facts were published, and we were sued for libel, the damages being laid at the sum of *ten thousand dollars*. The suit was pending for twelve months, and able counsel were employed on both sides. We were a young man; and the suit was tried at the head quarters of Popery in Kentucky; and yet the best verdict the priest could get

for his character, was the sum of *one cent!* And then nine of the Jury published a statement that they were induced to give even this by the decision of the court, that on one point, the missing nun was the only competent witness in plea of justification. The termination of this suit showed the public estimate of the morals of the priesthood. We may add, that more than twenty years have elapsed since the termination of the suit; and yet not a ray of light has been thrown upon the fate of the poor nun. It is not surprising, then, that we are little affected by the charges made by the priests against one who has left their communion.

The work, we rejoice to learn, is extending in the neighborhood of St. Ann. Let the Bible and evangelical books be put into the hands of these people; and let prayer be offered for their illumination.

In the midst of their spiritual blessings, this people have been called to pass through severe trials, in consequence of the failure of the crops. This very circumstance, however, may be providentially designed to extend the work, and to awaken a deeper interest in their behalf.

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## PASTORAL RECOLLECTIONS.

### NUMBER FIVE.

The commencement of my ministerial relations at W—— was every way propitious. I was in middle age, and consider now that the 17 years I spent here, was the most valuable portion of my ministerial life. It was in the spring of the year; a season of genuine revival of religion had been enjoyed the preceding winter, and I spent the first summer gathering the fruits of that propitious visitation.

My people were unanimous; I had a good session—with some other able helpers, male and female. My salary was small, but generally paid in season, and by the aid of the best of wives,—who was determined, with me, that he would never go beyond our income, we contrived to live comfortably without coming into embarrassments.

I feel it a mournful duty to pay a tribute here to the memory of



this excellent woman, for she was the means, under God, of my prosperity, and is now no longer among the living.

My companion was a great-grand-daughter of President Edwards, and I have often thought possessed some of the characteristics of that remarkable man. Staid, reflective, judicious, and of uncommon prudence and firmness; she was invaluable to me as a counsellor, and an able manager of all my domestic affairs. Her piety was unostentatious, her attachment to her husband, and regard for his reputation, most reliable. She was a judicious helper, with other females, in all appropriate departments of public usefulness, but was never noisy or forward, and always showed that she felt the principal sphere of woman, to be *at home*. Here she instructed and governed her children, solaced her companion in all his cares—so that if I was ever happy, or have anything of worldly comfort now left for my old age, is due in no small degree to the affection, industry, frugality and good management of this excellent woman. I feel this tribute to be due, and I hold her up, if not perfect, yet as a commanding example of what every minister's wife ought to desire to be.

I look back now that she has been dead six years, with still increased appreciation of her worth.

In the prosecution of my labors among this people from year to year, we had reason to acknowledge that God seemed to prosper us. We had several seasons of partial revival; every Communion, for a long time, witnessed some additions to our church, and the result was an increase from about 80 to 140 members.

But the most marked instance of our advancement (which I mention here for the *principle* it develops) was in the great increase of our benevolent contributors. There have been two causes for this: one was that the people early sent out an excellent foreign missionary, (the Rev. Dr. House, of Siam,) and his interesting communications—frequently read in the monthly concert—have constantly kept alive the missionary spirit; but the other cause was in an entirely new method of making their collections. Formerly only a few gave, but now, by a judicious arrangement of committees,—male and female—every man, woman and child of the congregation was solicited, and the consequence has been that some five or six hundred dollars is now the annual product, where before, not more than one hundred and fifty was usually realized. In this way the spirit has been continually rising, even until now. That people have also—since my first acquaintance with them—paid off a debt of \$2100, procured a church

bell, erected two session-houses, and bought a beautiful parsonage,—and most of this has been effected by the instrumentality of ladies. For all this to have been done by a small congregation, not able to give their pastor more than six or seven hundred dollars salary, it certainly affords a somewhat extraordinary example.

The next thing worth mentioning in the history of this people is their order, orthodoxy, and general growing intelligence. They have one of the best of Sabbath Schools, and for many years the elders of the church and other men of the first respectability, did not think scorn to be employed in it. In my own long labors among them I was generally happy, and always contented. Though in a humble position, comparatively, I would not have exchanged it for any one within my knowledge, and was often congratulated by a city brother as being better off than himself. It would be a mistake, of course, to suppose that I was without trials. The usual perplexities and burdens of professional duties were experienced; I was often visited with sickness in my family; buried one dear daughter at the age of thirteen; was frequently ill myself, and spent one winter in Southern travel on that account. But I must remember, I am not writing my own domestic history. My experience here is only a proof that ministers are like all other men—leading a life chequered, alternately depressed and elevated—and thus evincing the wisdom of God in selecting them “from among men.” Being tried themselves, they know how to compassionate others, and succor them that are tried.

It was before mentioned, that we had frequent revivals, and these were certainly among the happiest and most profitable of our experiences. But there was one of a peculiar and somewhat instructive character, with the detailing of which I will at present close.

The well remembered Miller, the 2d Advent man, began to be much talked of about this time (1842–3.) There was an interesting state of things previously existing in our village. All the Evangelical ministers were in the habit of meeting together for a ministerial prayer-meeting, once a week, and the best state of feeling prevailed. We prayed together, talked and advised concerning our private experience and the state of religion, loved each other, and visited together in the families of our congregations. Indeed, it was evident that a better state of religion was manifesting itself, and we began to talk tremblingly of a coming revival. This was in late autumn.

At length—unhappily, as I think—one of the brethren—a good, but zealous Baptist—expressed a wish to send for Mr. Miller, then

filling the public ear with the novelty of tent-preaching, in New Jersey. He said he did not believe in his doctrines, but he should like to hear him. The rest of us dissented, and thought it far more wise to be governed by something better than mere curiosity, go straight onward, and *let pretty well alone*.

Our zealous brother persevered, however, his church seconded him, and by the first of January we had William Miller amongst us, preaching absolute destruction to the earth on the 23d of April coming, and shutting all men up to repentance in that brief space, or to be lost in seeing the Son of man coming in the clouds of Heaven! The excitement was tremendous. Every night, and every day—in the Baptist church—there were public meetings, and as it was winter, and little of business to hinder, whole masses from the country and in the village, were in constant attendance. Little else was done, or talked of; and yet an observer could not but remark that the conversation was not solemn or spiritual, but rather of a controversial and excited, and often light character. Many professed to be converted; members were baptized almost daily, and still the rushing crowd and excitement increased.

In these circumstances it was extremely difficult for those ministers who did not feel at liberty to countenance this movement, to know what to do. We would not, of course, speak lightly of so serious a matter; but as we did not believe in the doctrines of Miller, the most we could do, after lecturing once or twice on the subject, was to stay away from their meetings and try to take care of our own people. This oftentimes was not so easy a matter. I met on one Sabbath morning, as I went to my pulpit, two of my dearest people walking arm-in-arm to the other meeting. This grieved me sorely, but I believe it humbled me. In preaching that morning from "The Lord sitteth upon the floods," my heart melted; my few faithful worshippers melted with me, and a work of God was evidently prevailing among our class. Miller soon left us, and without assuming to judge the man (who has long since gone to an infallible tribunal,) we feel bound to state here what we know and believe of the results of that excitement. It was in our view, as a whole, an unmixed evil. It broke up one Baptist church in the vicinity, and of its professed converts, numbered in our village at more than one hundred, I do not now know of one that manifests true religion. The false prophecy was exploded: Infidels were confirmed in their unbelief, and all experimental religion confounded with delusion.

We now pursued our usual means of grace more peaceably. But a difficulty remained. An excited appetite for frequent meetings was to be met, and I have no doubt we erred in yielding to it. For some weeks we held, in all our congregations, as many as *five* meetings each day, and most attended the whole. It seemed impossible to avoid it: men were everywhere exhorting each other at the corners of the streets, and our young men would often hold extra meetings in stores and workshops after ten o'clock at night. In short, religion did for once seem to be the one great and all-absorbing interest.

We continued to preach as usual, and now it may be asked, what were the final fruits of this whole movement? They certainly appeared to be very great for a time. Many joined our church: as many as forty; husbands of pious wives were professedly converted; several new family altars were erected, and I have addressed together as many as seventy young persons—engaging anew in the divine life. Almost ALL in my congregation on the Sabbath, were ostensibly on the Lord's side, and I had the presumption to say on one occasion, "I believed I must change the character of my preaching, for there appeared no more sinners to be converted!"

And yet, alas! I am now constrained, after many years of careful observation, to regard this, if not altogether a *spurious*, at least decidedly the most doubtful revival which I have ever witnessed in our connection. A few, a very few, were I trust truly converted in the course of that winter, and are now an honor to the cause. But the far greater part have gone astray or apostatized altogether. Some have become flaming disorganizers, in church and state—others are spiritualists—some drunkards—several excommunicants—and the rest—God only knows where they are to be found! We bear this testimony with the deepest sorrow; but feel it to be due as a warning. It is a most responsible thing to deal with religious revivals. This one was hindered in its incipency—marred in its progress by injudicious management, and owed its professed conversions, in a melancholy degree, to false doctrine and unwarrantable appeals to the passions of men.

R.

## BOOK NOTICES.

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**THE CRUCIFIXION OF CHRIST**, by DAN. H. HILL, Superintendent of the N. Carolina Military Institute, and late Private Major in the United States Army. Published by the Martiens, of Philadelphia.

A religious book from the pen of an educated layman is likely to have some peculiar interest. Such is the work before us. Its leading design is to prove the inspiration of the New Testament, by establishing the character of the Evangelists. The records they have left of the crucifixion of Christ, and of the events connected therewith, are subjected to the most careful scrutiny, on the principles of evidence admitted in courts of justice; and many remarkable coincidences, evidently undesigned, make the demonstration complete. The work, which contains 345 pages 12mo., is written in a simple, chaste, attractive style, and will amply reward the reader.

**CALVIN'S LETTERS.**—The Presbyterian Board of Publication has published, in two handsome volumes, "Letters of John Calvin, compiled from the original manuscripts, and edited with Historical Notes, by Dr. Jules Bonnet." It would be wholly useless to say a word in regard to the value of these letters. The name of John Calvin, and the age and the circumstances in which they were written, are sufficient to show their value to every theologian, to every Presbyterian, to every intelligent Christian. In the publication of them our Board has done a most important service to the cause of sound doctrine. Let those who would make themselves familiar with the history of the Reformation, and with the conflicts through which, in its infancy, it was called to pass, purchase and peruse these volumes.

**FAIRBAIRN'S TYPOLOGY OF SCRIPTURE.**—The Messrs. Martien, of Philadelphia, have published, in two volumes, containing some 800 pages, "The Typology of Scripture; viewed in connection with the entire scheme of the Divine Dispensations. By Patrick Fairbairn, D. D., Professor of Divinity, Free Church College, Glasgow."

We have not yet had time to examine this work, but we may say that the importance of the subject treated, and the high reputation of

the writer, are sufficient to commend it to those who desire to understand the types of the Old Testament. The copy before us is from the third Edinburgh edition.

**ANNALS OF THE AMERICAN PULPIT.**—We have before us the 6th volume of Dr. Sprague's great work. This volume, gotten up by the Carters in the handsome style of its predecessors, is devoted to ministers of the Baptist denomination. It may be had at the bookstore of Wm. G. Holmes, of this city, No. 37 Wells Street.

**CHRIST AND HIS CHURCH IN THE BOOK OF PSALMS.** By Rev. Andrew A. Bonar. Published by the Carters, and for sale by Wm. G. Holmes, 37 Wells St., Chicago.

Mr. Bonar is the author of the biography of the beloved McCheyne, and also of a commentary on the book of Leviticus. He is one of the most attractive of the Scotch authors. Evangelical in his faith, ardent in his piety, very attractive in his style, combining in a remarkable degree the critical and the popular, his works please the taste, interest the understanding, and warm the heart. The work before us, containing 457 pages, in large and clear type,—a commentary upon that portion of the inspired volume which has ever been the delight of the truly pious—may be safely commended to all classes of Christians.

**LETTERS ON PSALMODY.** A review of the leading arguments for the exclusive use of the Book of Psalms. By Wm. Annan.

We have ever regarded the controversy respecting Psalmody as one of the most remarkable manifestations of the power of prejudice over the minds of good men. So long as it continues to divide the church, and separate those whose creed on all other points is the same, it will be necessary to continue the discussion. We have not had leisure to examine this little volume of 216 pages, 12mo.; but the reputation of Mr. Annan as a controversial writer, is sufficient to assure us, that the subject is ably handled. Published by the Martiens, of Philadelphia.

**LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION,** in Exeter Hall, from Nov. 1858 to Feb. 1859.

This book, published by the Carters, of New York, contains twelve lectures upon important subjects, by distinguished ministers, of London, of different evangelical denominations, and is well worth reading.

**ANNA CLAYTON; OR THE INQUIRER AFTER TRUTH.** By Rev. Francis Marion Dimmick, A. M. Published by Lindsay & Blakiston, Philadelphia.

The arguments contained in this book, the author informs us, were mainly presented in a series of letters to a sister, whose mind was unsettled on the points of difference between the Baptists and the Pedobaptists, and who was copiously supplied with Baptist works. By the aid of that sister they are presented in their present form. The arguments for the Pedobaptist views are well stated. The only objection we see to the work, is, that it is gotten up upon the plan of the Baptist novel "Theodosia Ernest; or the Heroine of Faith," and another work of the same kind. In such works there is too much appeal to the sympathies and prejudices, when the mind ought to be free from all bias, except that which evidence gives it. One good purpose, however, it will serve, viz: it will show how easy it is to meet the Baptists on their newly chosen ground of controversy.

**ESTHER, THE HEBREW PERSIAN QUEEN.** By Rev. W. A. Scott, D. D., of San Francisco.

Dr. Scott has a decided taste for biographico-historical composition. In this little volume, embracing a very interesting period of Jewish history, the reader will find much to entertain and interest. Published by the Presbyterian Board.

**PLAN OF THE CREATION; OR Other Worlds and Who Inhabit Them.** By Rev. C. L. Hequembourg. Published by Phillips, Sampson & Co., Boston.

This work is filled with the wildest speculations, (mixed up with theological errors,) many of which can never, at best, be more than speculations, the tendency of which is not to promote truth.

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DESIGN OF BAPTISM.

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That baptism is an ordinance of Divine appointment, is almost universally admitted; but the persons to whom it ought to be administered, the mode in which it should be administered, and the purpose or purposes for which it should be administered, have been subjects of endless controversy. The last mentioned point shall now claim our attention. With regard to it several opinions prevail, viz:

1. That it is both a justifying and a sanctifying ordinance. This is the doctrine of the Church of Rome. The Catechism of the Council of Trent holds, "that such is the admirable efficacy of this sacrament, as to remit original sin and actual guilt, however enormous." The Council of Trent pronounced anathema against those who should presume to think otherwise, or should dare to assert "that although sin is forgiven in baptism, it is not entirely removed, or totally eradicated, but is cut away in such a manner as to leave its roots still firmly fixed in the soul." To effect this wonderful change, our Lord, it is said, at the time of his own baptism, imparted extraordinary virtue to water. "Should we, however, ask how our Lord has endowed water with a virtue so great, so divine; this, indeed, is an inquiry that transcends the power of the human understanding. That when our Lord was baptized, water was consecrated to the salutary use of bap-

tism," &c. In perfect consistency with this doctrine, Rome teaches, that all dying unbaptized, whether adults or infants, are eternally lost. "If the knowledge of what has been hitherto explained, be, as it is, of importance to the faithful, it is no less important to them to know that the law of baptism, as established by our Lord, extends to all, inasmuch, that unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction." In still further consistency with this doctrine, Rome allows "all, even the laity, men and women, to whatever sect they may belong," to administer baptism in case of necessity. Nay—"this power," says the Catechism of Trent, "extends, in case of necessity, even to Jews, infidels and Turks; provided, however, they intend to do what the Catholic Church does in that act of her ministry." The doctrine of High Church Episcopalians differs not materially from that of Rome.

2. Others maintain that baptism is a *justifying*, but not a *sanctifying* ordinance. This is the doctrine of Alexander Campbell and his sect. Baptism, he teaches, is *the new birth*; and the new birth is not a change of *heart*, as Christians have so generally held, but a change of *state*, from condemnation to justification. He says, "From the time the proclamation of God's philanthropy was first made, there was an act of obedience proposed in it by which the believers of the proclamation were put in actual possession of its blessings, and by conformity to which act a change of state ensued. \* \* \* 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. This act is sometimes called immersion, regeneration, conversion, &c. Again—"Immersion for the forgiveness of sins, was *the command* addressed to these believers, (on the day of Pentecost) to these penitents, in answer to the most earnest question, and by one of the most sincere, candid, and honest speakers ever heard." Mr. Campbell is not quite so confident as the Pope, that all unbaptized persons will be lost. He says—"Infants, idiots, deaf and dumb persons, innocent Pagans wherever they can be found, with all the pious Pedobaptists, we commend to the mercy of God." But he adds—"But one thing we do know, that none can *rationaly*, and with *certainly* enjoy the peace of God, and the hope of Heaven, but they who intelligently, and in full faith are born of water, or immersed for the remission of sins." Mr. Campbell,

like the Pope, allows all classes of Church members to administer baptism, although in one respect he is less liberal; for he makes the *mode* of baptism essential, which the Pope does not.

3. The Baptists, denying that baptism is efficacious in the regeneration of the soul, or in securing justification, hold that the principal design is to represent the sufferings, burial and resurrection of Christ. Dr. Gill argues in favor of baptism by immersion, on the ground that "the *end* of baptism, which is to represent the burial of Christ, cannot be answered in any other way than by immersion, or covering the body in water." This language would justify the conclusion that Dr. Gill held that baptism answers but one end, and that is to represent Christ's burial. But when he treats particularly of the "*ends* and uses for which baptism is appointed, and which are answered by it," he mentions several, and says—"One end of it, and a principal one, as has frequently been hinted, is to represent the sufferings, burial and resurrection of Christ."\* In relation to the other designs of the ordinance he does not differ materially from other evangelical Protestants. It is, indeed, very remarkable that the Baptists have preached and published so much, for so long a period, on the *mode* and *subjects* of baptism, and so very little on the *design* of it, which must be regarded as of primary importance; and not less remarkable, that on the former points they are so generally agreed, whilst on the latter they differ from each other.

4. 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 engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

Without stating other shades of difference, in the views of different denominations of professing Christians, we proceed to a brief examination of the Scriptural *designs* of baptism.

1st. Baptism is clearly an *initiatory rite*, the reception of which introduces the person into the visible church of Christ. Christian baptism was administered, for the first time, on the day of Pentecost. In former times, the Baptists strenuously contended that John's bap-

\* Gill's Divinity, pp. 560, 565.

tism was Christian baptism; but unless we are misinformed, this ground is pretty generally abandoned by those of the present day. In relation to the administration of baptism on the day of Pentecost, we have the following very brief statement: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."\* Dr. Gill and some other Baptists contend that baptism does not introduce persons into the church, but is administered in order to their admission into it. "Persons must first be baptized, and then added to the church, as the three thousand converts were." But neither in the second chapter of the Acts, nor elsewhere in the New Testament, have we any account of any other ceremony, or any other reception, than that effected by baptism. Therefore Dr. Alexander, in commenting on the passage just quoted, very properly remarks—"The same day evidently qualifies *baptized* as well as *added*, because it was by baptism that the additions were effected." This point is too clear to require argument.

2. Baptism is a seal of the covenant of grace. This truth is not stated, in so many words, in the New Testament; but it is susceptible of very clear proof from the language of Scripture.

1st. God has entered into covenant with his people. Because of the covenant made with Abraham he is called the father of believers.† It is evident, therefore, that that covenant is still in force. The first seal of it was circumcision; and now either it has no seal, or the seal is baptism. But even if it could be denied that the Abrahamic covenant is the covenant of grace; it is still true, that God is in covenant with his people. To them he says—"Incline your ear, and come to me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."‡ This is called a new covenant, because its mode of administration is changed, and because, as now administered, it stands in contrast with the covenant at Sinai.§ What, then, is the seal of this new covenant?

2d. Baptism is a solemn consecration of the person baptized to the service of God. The apostolic commission runs thus: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The preposition here translated *in*, is *eis*, which some prefer to translate *into*. In Cor. 10: 2, this preposition is translated *unto*—"baptized *unto* (*eis*) Moses in the cloud and in the sea." To be baptized

\* Acts 2: 41.

† Isai. 55: 3.

‡ Rom. 4: 16. Gal. 3: 29.

§ Heb. 8.

unto any one, or in the name of any one, says the learned Mathew Poole, "is to subject and devote one's self to him, and to be willing to be called by his name." The late Prof. Stuart says, the word *baptized*, "when it is followed by a person, means, by the sacred rite of baptism, to bind one's self to be a disciple or follower of a person, to to receive or obey his doctrines and laws." Dr. Gill explains the expression to mean, "by the authority of these Divine persons;" and he adds—"And as they are to be invocated in it, so the persons baptized not only profess faith in each divine person, but are devoted to their service and worship, and are laid under obligation to obedience to them." But if the baptized person binds himself to the service of the triune God in the Gospel, looking for the promised help; this is nothing but entering into covenant with God. There can be no doubt, then, that baptism is the seal of the covenant of grace.

Now, since Christ is the Mediator of this covenant, who by his death and resurrection secures the blessings thereof to believers; they are said to be baptized into Christ, and into his death. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."\* That is, baptism identifies us with Christ in his death, burial and resurrection, so that we receive the benefits thereof. And since remission of sins is received through the Atonement of Christ, therefore, to be baptized into Christ, is to be baptized for or into the remission of sins. Peter said to the anxious enquirers on the day of Pentecost—"Repent and be baptized every one of you in the name of Jesus Christ for (*eis*, *into*) the remission of sine." Here the question arises, whether *eis* means *in order to*, or simply *into*; for it has both these significations. And if it means *in order to*, then the question arises, whether it is *repentance* or *baptism* which is necessary in order to remission of sins; or whether both are equally necessary. These questions may be satisfactorily answered by considering the following:

1st. The phrase—*baptized (eis) for or into the remission of sins*—may be explained by the phrase—*baptized (eis) unto repentance*. John the Baptist said—"I indeed baptize you with water (*eis*) unto repentance."† John did not baptize the Jews in order that they might repent; but he did baptize them into professed repentance, or on pro-

\* Rom. 6: 1—4.

† Matt. 3: 10.

fession of repentance. So Peter did not baptize the professed converts on the day of Pentecost in order to remission of sins, but into that remission promised on condition of faith in Christ. Prof. Stuart explains the phrase—baptized (*eis*) into remission of sins, thus: "A person may be baptized into a thing" (doctrine.) So in Math. 3: 11, 'I baptize you with water into (*eis*) repentance;' that is, into the profession and belief of the reality and necessity of repentance, involving the idea that themselves professed to be subjects of it. In Acts 19: 3, we have 'into (*eis*) one body,' all in the like sense, viz: by baptism the public acknowledgement is expressed of believing in, and belonging to, a doctrine, or one body. So in Acts 2: 38, 'Baptized on account of Jesus Christ into (*eis*) 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.'"

2d. But let us admit that the preposition *eis*, in Peter's discourse, means *in order to*;' then since he commanded both repentance and baptism, the question arises, whether it is baptism that secures remission; or whether it is repentance; or whether both are equally necessary. In answering these questions, we remark—

1. That in no passage in the Scriptures are men commanded to be baptized in order to remission of sins. Wherever baptism is mentioned in connection with remission, repentance is immediately connected with it. Thus in Mark 1: 4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." And as evidence of repentance, confession of sins was demanded of candidates for baptism. Thus it is recorded, that the multitudes who went to hear John the Baptist, "were all baptized of him in the river of Jordan, confessing their sins."

2. In several passages of Scripture we find repentance connected with remission of sins, without the mention of baptism. Thus our Lord, explaining to his disciples the scripture doctrine of the necessity of his death and resurrection, adds,— "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."\* And the Apostles preached to their persecutors, 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."† The obvious meaning of these passages

\* Luke 24: 47.

† Acts 5: 31.

is, that every true penitent enjoys remission of sins. And since there is abundant reason to believe that many such fail of being baptized, either from lack of opportunity, or from doubts respecting their fitness, we are obliged to conclude, that baptism is not necessary to the remission of sins.

3. There are many passages of Scripture which promise remission of sins on condition of *faith*. Now faith and repentance are always connected in the same mind,—there being no possibility of a penitent unbeliever, or of a believing impenitent—but baptism is not always connected with faith. Take such passages as the following: “He that believeth in him is not condemned.” Again—“He that believeth on the Son hath everlasting life.” John 3: 18, 36. Every believer is pardoned, and has everlasting life; but every believer is not at once baptized, and some never. Therefore baptism is not necessary to the remission of sins.

4. It is contrary to the whole spirit and teachings of the Scriptures to make any ordinance essential to the remission of sins. “But go ye,” said our Saviour, “and learn what that meaneth, I will have mercy and not sacrifice.”† That is, “I will have the religion of the heart, not outward ordinances.” This is the very spirit of the Gospel. The thing to be attained by all the means of grace, is the religion of the heart, true holiness; and whenever this great end is secured, the absence of part of the means, or the absence of means intended to follow regeneration and remission, does not imperil the soul’s salvation.

5. Still more is it contrary to the teaching of the Gospel, that any one should perish, because he has not received an ordinance which he cannot administer to himself, and which he may not find any one authorized to administer. There is something shocking in the Romish doctrine, that multitudes of infants are eternally lost, because no one administered baptism to them.

We conclude, therefore, that whilst baptism is a seal of the covenant of grace, it is not essential either to regeneration or to remission of sins.

Finally, baptism is significant of spiritual cleansing. On this and some other points we may have something to say in our next No.

† Math. 9: 13.



## JOTTINGS.—NO. III.

BY A KENTUCKY CLERGYMAN.

THOUGHTS, VIEWS AND MAXIMS, FOR YOUNG MEN.

## YOUR LABORS.

As to your labors, be wise, forecasting, honest, and industrious. Be prompt, energetic and punctual, and it will bring you character, and character will bring you money. Remember your contracts and make no engagements rashly. Forgotten contracts and violated engagements soon break down a man's character. Remember that lying, in such matters, is dishonesty, and that indolent forgetfulness is cheating. It is not honest to waste time for which you may be paid a high price. Such conduct is about equivalent to stealing.

It is not honest to promise a piece of work at a set time and then through indolence, negligence, or bad management, to protract the time far beyond the stipulated period. This is not technically stealing, but it is actually cheating men in instances not a few, out of hundreds of dollars. A house, or a manufactory, finished long after the time of the engagement is past, may amount to a very great loss of time and money. Consider also, honestly and honorably, your relation to public things and public institutions. It is not honest or honorable, but in every way mean and contemptible, either in church or state, to be constantly enjoying benefits, the proportionate burdens of which you neither bear nor are willing to bear. If you would honestly reap the advantages of public improvements, you must bear your part of the burdens they impose. It is a mean and beggarly spirit which leaves others to build up our fortunes by public and private improvements, for which we are not willing to pay a dollar. Abhor all such meanness and dishonesty.

Remember your honor and your good name. Be punctiliously just, and let no blot appear upon a generous and honorable character. Many of you no doubt are, or will be members of churches all over the land. Carry the principles of justice and of a true and honorable liberality, into all your church duties and relations. Let your

heart be large though your purse may be small. As you share an equal part in all the benefits, it is but simple justice that you should bear your part in all the burdens. Because you can do but little, never be so dishonest as to do nothing. Because you can avoid compulsion, never attempt to cheat God and his great cause. Because you can live as the drone, upon the labors and money of other people, be assured that your standing will be as ignominious as your conduct. Be assured also, that to rob God and His Church is to rob yourselves. The same spirit which robs the church, would rob your doctor, lawyer, or blacksmith, if it could be done with the same impunity. There is that giveth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.

#### READING.

Spend your spare hours in reading, or in the company of those whose mind and manners can improve your own. Cultivate a knowledge of good books. It is far better that your purses should be short than that your minds should be poor. Calculate as much upon owning a library as upon owning a house or a home. Count the one to be as essential to the mind as the other is to the body. Let your books be of a select and judicious character. Let your Bible be always first and last. It is not only the book of revelation and of life, but it is the most marvelous book in the world. As a book of history there is nothing like it. As a book of poetry it transcends in sublimity, pathos, power and elegance, all the compositions of human genius. As a book of prose it has no equal in the naturalness of its simplicity, in the supremacy of its grandeur, in elegant and majestic brevity, or in expressive and comprehensive force of diction. As a book of broad and singular literature, having the stamp and physiognomy of primitive times and things upon its pages, there is nothing comparable to it among human books. As a book of theology it is unique, matchless, and indispensable. Its descriptions of the Almighty are grand, dramatic, and sublime beyond all human attempts. Its pictures are paintings of divine power, life, and animation. It is a revelation, a book of the greatest and profoundest of all knowledge; the most distinct and the most tangible, and yet it is the book of supreme literature in all eyes and in all lands. Its promises, too, are like gems of immortal worth, sparkling everywhere throughout the darkness of time.

Let your other books be such as can instruct you. Books from which you can obtain knowledge, wisdom, and goodness. Never read

for mere worthless amusement or excitement. He who occupies great portions of his time with books belonging to the story-telling tribe, pursues the fool's business and gets the fool's reward. If you read novels at all, read them as you eat pepper and salt. Be not anxious to devour great numbers of books. A comparatively few, well studied and well remembered, is worth a world of them superficially read and remembered. Some books are for consultation, some ought to be read once a year, some but once in a lifetime, and some never. You will be astonished to find how much better some authors are at a second or third reading than at the first. Better in style, better in thought, and better in all respects. Cultivate an acquaintance with the English classics—Johnson, Addison, Steele, Pope, not, and never forgetting Goldsmith. These men and their compeers will let you into the midst of one of the greatest, and probably the greatest of all the periods of British literature. Look also into the British Parliament. Listen to the mighty voices of the mighty men of that great theatre of intellectual conflict. Read their speeches and study their lives. Be familiar especially with the historic men and things of our own country. Turn your attention also to the domain of Christian oratory and literature. Study christianity, her great men, her good men, and their works; her great scholars, great reformers, and great orators; her men great in study, great in action, and great in the results of their lives. Never suppose that all that is great and all that is intellectually admirable among men belongs to the outside of christianity, either now or at any other period.

#### THE SABBATH.

Let fools sneer at the Sabbath if they will; let the perverted and the wicked argue it out of existence if they can; but as patriots, young gentlemen, treat and regard it as the palladium of your country's liberties. Let the duties and teachings of that day become constant and universal in our land, and it will grow brighter and better in its morals, stronger and steadier in its political principles, and wiser and more hopeful as to the perpetuity of our free institutions. The great moral teachings of the Bible are the only sure foundations upon which we can rest our hopes for a great and protracted political existence. They are the protection of what is right and the terror of what is wrong. The blotting out of the Sabbath would not only effect the general ruin of morals and religion, but it would shake and shatter every pillar of our political fabric. Regard, therefore, all men and all people who set their face against the Sabbath as the enemies of your

country and of mankind. We do not mean to say that they are so of settled and malicious purpose, but they are so upon grounds, both moral and political, as clear as the sun shining in his glory. Their own blindness is their own ruin, and their own confidence the evidence of their insanity. Without great and authoritative moral principles, nations are but masses of corruption—mere carcasses, whose stench everywhere breeds pollution and death. The Sabbath is to the state, what health and vigor are to the body. The statesman, without the Sabbath, is like the physician without remedies. Whatever teaches and upholds the morals of a country, is essential to its existence in thrift, in prosperity, and enlightened government. We have a very cordial abhorrence and the utmost contempt for the conduct of men who attempt to steal a march upon truth and righteousness, under their own colors; but especially do we feel this contempt and abhorrence in the case of men who, under the colors of things theological and scriptural, would pull down the mighty and glorious fabric of our country and leave us without a name, and without an existence worth claiming among the nations of the earth. Such are the men who set their heartless souls and anti-patriotic hands against the Sabbath. It is an institution of God, and like all his institutions it works for the weal of man, in all ways and among all people.

#### HONORABLE REGARD FOR THE FEMALE SEX.

Your character, young gentlemen, will be distinguished for good or bad, according to your estimate and treatment of the female sex. As far as you can, always carry your sisters with you in your upward progress in the scale of moral, intellectual and social elevation. It is the mark of a noble brother to always treat his sisters with kindness and consideration. Help them in all that is good, and defend them so far as you can, from all that is ill. Such kindness to sisters will be the expression and measure of your generosity to wife and other kindred.

It is the base distinction of low bred wickedness to think lightly and to act loosely toward that portion of our blood. Ignorant and wicked men may make ignorant and wicked women, and loose and profligate men may make loose and profligate women. But except in such instances and within the range of Christendom, woman is always superior to man in moral excellence; and of all God's creatures here below, there is not one of them all so supremely admirable as an intelligent, noble-hearted, well trained woman. Hers are the charms which years cannot abate, and which often shine out most conspicu

ously beautiful in the descending period of human life. Her evening sun rides down the sky in serener power, and in richer and more varied effulgence than even the rising glories of the morning. Let that man therefore be put far from you, let him be accounted a brute and a demon, who thinks and speaks lightly of female virtue, and whose soul has been blackened by the guilt of female innocence destroyed. It is right that God should have some secret thunder red with uncommon wrath, to strike down the peace and burn perdition into the souls of such demoniac humanity.

God's blessing will attend the men who ever pay a studied and deferential respect to honorable woman. Man most honors himself when he honors her; and he who habitually thinks basely of woman is a scoundrel in heart and life. Regard and honor her as she is; not as an angel, but a human being; not as the strongest, but best portion of our race. Never praise her with poetic rant, with mawkish affectation, or with false and high wrought extravagance. Simple truth is her greatest and most beautiful eulogy. There is no way so rapid and so effectual of exalting mankind, as by the moral and intellectual exaltation of woman.

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### GERRIT SMITH.

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For many years Gerrit Smith has occupied a prominent position before the public as the advocate, at different periods, of widely different sentiments and plans. He has at length reached the point towards which he has been steadily drifting, and has avowed himself an infidel. In a long article in the New York *Tribune* he has stated and defended his new creed, which he entitles "*The Religion of Reason.*" This article has attracted considerable attention, and has called forth various comments. We do not notice it for the purpose of refuting what Mr. Smith considers his unanswerable logic. He has nothing new to offer in favor of his infidel creed, or against the inspiration of the Scriptures. The newly discovered light, in which he seems to glory, shone upon many other minds before he was born; and the absurdities he professes to find in the Bible, have long occupied the tongues and the pens of infidels. He might well feel humbled, that

he was so slow to discover what he now considers so obvious, rather than exalted by the consciousness of superior wisdom.

But the history of the progress of such a mind as that of Mr. Smith, from a firm belief in the inspiration of the Scriptures, and a professed reliance for salvation on the atonement of Christ, to open infidelity, would be instructive, and, if correctly written, might form a salutary warning to many men who are moving in the same direction, but, because less impulsive than he, move somewhat more slowly, as well as to others no less ardent, who have been a shorter time on the way, and have, therefore, not yet reached the goal.

Less than thirty years ago Mr. Smith was—if we are correctly informed—a member in good standing in a Presbyterian church in the State of New York. Naturally, he is a man of considerable talent, and of strong and generous impulses, which, under the control of sound religious principles, might have made him an eminently useful man. The strong probability is, that under religious excitement he mistook his natural ardour for Christian affection, and thus was led to profess a faith which he never heartily embraced. However this may be, the steps by which he reached his present unhappy position are easily traced, and are replete with instruction.

Our first acquaintance with Mr. Smith's character is in connection with the 'American Colonization Society, about the year 1830. In his history of African Colonization, Dr. Archibald Alexander gives the following account of his interest in the cause:

“Gerrit Smith, Esq., of New York, proposed a plan for raising one hundred thousand dollars for the Colonization Society, by getting a hundred persons to subscribe, each one thousand dollars. This scheme met with general approbation, and a number of persons manifested their zeal and liberality in the cause, by adding their names to the list.”

The list was never completed; but it contained the names of a number of the best men in the country, such as Theodore Frelinghuysen, Mathew Carey, Robert Ralston, Elliot Cresson, Solomon Allen, Cortland Van Rensselaer. At that time Mr. Smith was in good company, and his strong impulses were called forth in a noble cause. He was a leader in an enterprise which, if it should not accomplish all that was hoped and desired, was certain to diffuse blessings in every step of its progress. What an amount of good he might have accomplished, had the last thirty years of his life been devoted to the cause he had so ardently espoused.

But Mr. Smith joined the Anti-Slavery or Abolitionist Society, and under the influence of this new illumination he went to work to pull down what he had been building up. His opposition to the Colonization cause was as ardent as his zeal for it had been. The plan for raising a hundred thousand dollars was called "Gerrit Smith's Plan," and his name stands at the head of the list. In giving the list, Dr. Alexander well remarks—"However it may now mortify him to see his name at the head of the list, yet when Liberia shall have grown to be a great republic, and the friends of colonization receive their due honors, we are of opinion that nothing which Mr. Smith has done, or is likely to do, will exhibit his character to posterity in a more amiable light." And he adds,—“Indeed, his whole course, since he abandoned and denounced the Society, has been rather indicative of a certain degree of mental derangement, than of wisdom and sobriety of mind.” We presume that both Gerrit Smith and Lloyd Garrison would have both been shocked, if it had been intimated to them, in the commencement of their career as abolitionists, that they would end by becoming scoffers at Christianity and the Bible. But what havoc one false principle, legitimately carried out, often makes of one's faith and morals! and how often those who proclaim themselves reformers, on false principles, in the end reject every principle that could effect any one reform! Our age has been fruitful of reformers who have pulled down much, but never built up anything; and the end is not yet.

In adopting abolitionist principles, Mr. Smith appealed from the Bible to his own reason and impulses; and he soon learned to say, as many others say, "If the Bible teaches thus and so, I reject it." The inspiration of the Scriptures was no longer to be established by miracles, prophecy and internal evidence; but each doctrine was to be arraigned before the tribunal of human reason, and to stand or fall according to its decision. This is substantial infidelity; though men often occupy the ground for years without avowing themselves infidels. Singular logic is that which has brought Mr. Smith to his present unhappy position. He commenced with the professed aim to remove a gigantic evil, which is one of the terrible fruits of human depravity, and ended with the discovery that "man's moral nature is good, and therefore God's is!"

Mr. Smith is a bold, impulsive man, and therefore it is the easier to trace his progress. It was not long after he denounced the Colonization cause, and embraced Abolitionism, till he astonished those who

had known him by delivering political harangues on the Sabbath day. Doubtless the tempter persuaded him that he was engaged in the sacred cause of humanity, and therefore he might properly occupy the Lord's day in his labors. Thus he vainly sought to put down one sin by committing another, and attempted to remove a great evil by trampling under foot a Divine institution, which is essential to religion and morality.

Time passed on, when it was announced that Mr. Smith could find no church to suit him. More enlightened and purer than any existing church, he would set up for himself, and would diffuse abroad the light he had gained. Next, he seemed likely to find rest for the sole of his foot on the broad foundations of Universalism. Still the Bible was not openly rejected. Perhaps he did not suspect that he was already an infidel. Such, however, was the truth; and now he glories in the avowal of it. Alas! the once noble Christian philanthropist must have his name henceforth associated with the names of Hobbs, Paine, Voltaire, Owen and others like them. He stoops to retail their oft-refuted logic, and their dreadful blasphemies. Let us look at Gerrit Smith as he was thirty years ago, and as he is now in his old age, and take warning.

Men begin their wanderings by putting upon the language of the Bible an interpretation contrary to its obvious meaning, in order to make it sustain the *dicta* of their erring reason. Then in the warmth of their zeal for their favorite dogmas, they declare that they will not believe the Bible, if it teaches what is contrary to them. When this point is reached, there is little veneration left in their minds for the sacred volume; and finding it difficult to defend themselves against its obvious meaning, they rush madly into the darkness of infidelity. "Esteeming themselves wise, they become fools."

The only safe position for any human being, is that of an humble, prayerful *interpreter* of the language of inspiration. Surely the wisdom of the world has been fairly and fully tried—weighed in the balances and found wanting. God has spoken to us in human language. In matters of faith and morals it is impossible that we can be misled by its obvious meaning, ascertained by the well known laws of language. Nothing but the doctrines plainly taught in the Bible has ever sustained sound morality; and nothing but the obvious teaching of the inspired volume has ever affected a genuine reformation. The history of spurious reforms makes up no inconsiderable part of the history of our world.



Gerrit Smith has become an infidel. Most sincerely do we wish that his fall could be attributed to his erratic genius, not to principles which many others, as well as he, have embraced. But it is not so. He may have moved more rapidly; but they are on the way. " *You are twenty years behind the age,*" exclaimed a minister of the Gospel, a few years ago, as we were opposing the attempt to introduce into Church new terms of communion. We replied—" *The age* is not our rule of *faith.*" Here is the danger. Christian men appeal to *the age*, instead of *the Bible*. Ours is an age of progress, it is said. Science has made gigantic strides, and the human intellect can overleap the boundaries within which it has long been confined. And yet the fact is, that every step of progress which science has made, is traceable to the teachings of that volume, which men in their pride now treat so slightly. What has human reason, so much lauded by infidels and by some professed Christians, accomplished in any country where the Bible is unknown? Man's moral nature is good, says Mr. Smith; and the religion of reason is better than that of the Bible. Bring forth, then, the fruits of human reason and goodness, where the religion of the Bible has been unknown, and let us compare them with the fruits of Christianity. How can any sane man, who has ever seen the latter, abandon them for the former?

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### THE CALIFORNIA DUEL.

The secular papers of the country are filled with accounts of a duel fought near San Francisco, on the 13th of September, by Hon. David Broderick, Senator in Congress from California, and Judge Terry, of the Supreme Court of that State, in which the former was mortally wounded. These two gentlemen belonged to different political parties; and words spoken by Mr. Broderick, in the heat of a political canvass, called forth a challenge to mortal combat from Judge Terry. The challenge was accepted. The parties met in a secluded spot, at 6 o'clock in the morning. Broderick fell at the first fire, pierced through the lungs. After lingering for some hours in great agony, he expired. Judge Terry escaped unhurt.

This dreadful tragedy, it appears, produced great excitement in San

Francisco. "All day yesterday," says the *San Francisco Times*, "the sandy road between the city and the residence of Mr. Haskell, where the wounded man lay groaning in his pain, was passed over by hurrying wheels and patient plodding feet. In quick succession the messages came into town, and anxious crowds scanned the repeated and ever changing bulletins, and many a heart beat with alternate emotions of hope and fear, as the opinions of reliable physicians passed from mouth to mouth. Rarely, if ever, has San Francisco been so constantly on the tip-toe of expectation and suspense, and never but once has the like interest been experienced in the fate of any one man. All other subjects seemed to be overshadowed in this all-absorbing topic." On the announcement of his death, business houses, we are told, were closed, and in all directions were seen the signs of mourning.

What has caused all this excitement, this anxiety, and this grief? It was no *accident*, that so suddenly terminated the life of a prominent citizen and a public servant. He did not fall fighting the battles of his country against an invading foe. He was not even the victim of a sudden outbreak of passion in an altercation with his opponent. No—but he uttered, probably in a moment of excitement, certain expressions offensive to Judge Terry. Those expressions were reported to the Judge. With cool deliberation he penned and sent the challenge to mortal combat. Mr. Broderick had time to consider, before replying. Deliberately he wrote and sent his acceptance of the challenge. And with cool deliberation these men prepared themselves for the conflict, each with his seconds and physician, and intending, if possible, to take the life of the other.

Both these gentlemen were under special obligations to respect the laws of the land against duelling. The one was a legislator in the supreme legislature of the nation. The other was a sworn expounder and supporter of the laws of the land, being one of the Judges of the Supreme Court of his State. Both of them, doubtless, professed a high regard for the best interests of their State and of the country; and the people had, in accordance with their own desire, committed to them the most important public trusts. Both of them knew perfectly well that human government cannot exist, unless the laws of the land can be enforced; and they knew, that if every man were permitted to avenge his own wrongs, real or supposed, law and order are at once at an end. Yet with these obligations resting upon them, they deliberately trampled under foot the laws of their country—laws such as

every civilized people have felt it absolutely necessary to enact, and gave the weight of their influence to demoralize the country, and destroy the force of its laws.

This is not the most serious aspect of this affair. Those men are rational creatures, accountable to God who gave them their lives, for the use they might make of them. They were not ignorant of the law of their Creator, which says—"Thou shalt not kill." They are *immortal* beings, placed here on earth to do good and prepare for eternity. Yet they deliberately trampled under foot the law of God, and each made the best preparation he could to hasten the other, utterly unprepared, to the tribunal of God; and each deliberately placed himself in the position to be driven unbidden into the presence of his final Judge. Thus all the interests of time, and all the untold and inconceivable interests of eternity were put in peril, to say nothing of obligations to others, and the dreadful calamities likely to be inflicted upon relatives, whose interests ought to have been dear to them.

Now, how can we account for such conduct, in view of all the duties and interests involved? This is no isolated case; and the parties to this duel were only acting in accordance with a custom of long standing—"a code of honor," which overrides the laws of man and even of God. We had hoped that the time was at hand, when this irrational, wicked, barbarous "code of honor" would be forever banished from our favored country. But the number of duels is multiplying upon us; and the members of our legislatures, of our Congress and of our Supreme Courts, are exhibiting more and more corruption, and less regard for the laws of man or God. It is high time that the attention of the country, and especially of the Church and all moral men, should be arrested to the growing evil. In 1804, our country lost one of its noblest patriots in a duel. General Hamilton was killed by that most unprincipled man, Aaron Burr. Many remember distinctly the sensation produced throughout the country, a few years since, by the Graves and Cilley duel, in which the latter was instantly killed. But recently these affairs of honor are evidently multiplying. How can we account for the continuance of this detestable practice.

Duelists must necessarily be actuated by one of two motives. They may be influenced by hatred and revenge—the very worst passions of human nature. Beyond a doubt, this state of feeling is the cause of duels in some instances. But we cannot doubt, that in the great majority of instances, duels are fought simply in obedience to what the parties consider the demand of public sentiment. Their character and

their influence are at stake, and rather than suffer disgrace, or loss of position, they will violate both civil and divine law, run the risk of inflicting the most dreadful anguish upon their friends, and of losing their souls forever! This is the defence offered for Mr. Broderick by one of his friends. He says—"While I am no apologist for the practice of duelling, I can well understand how a law-maker even, may be compelled in that State (California) to yield to a practice which is established in a custom so inexorable that it overrides all law. Strange as it may seem, the man who there fails to acknowledge the so-called code of honor, loses all *moral* force of position; he becomes a hissing and a bye-word, and is at once stripped of influence and position." Precisely the same consideration led General Hamilton to meet Burr. "It was always," said he, "against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life must be exposed to that man." Is it not marvellous, that such a man should feel *bound to commit sin*? This "code of honor" stands out as the most singular of all the phenomena in the moral history of mankind. Let us look at it.

1. In the first place, it is sustained by *no reason*—not even the shadow of reason. In the origin of dueling there was reason in it. For it was then believed, that in a duel the guilty would suffer, and the innocent would be protected. "The appeal," as a late writer correctly remarks, "was directly to God, in the unfaltering faith that he would protect the party whose quarrel was just. If the person accused was victorious, he was acquitted as innocent; if he was defeated, he was pronounced guilty, and subjected to the punishment prescribed by law for his offence. If the accuser was vanquished, he was liable to the penalties that would have fallen upon the accused." This superstitious belief, belonging to the dark ages, gave to dueling the appearance of reason. But this practice is a singular example of the continuance of a dangerous and barbarous mode of procedure for ages after the only reason which sustained it had ceased to exist; of that which confessedly originated in the superstition of the dark ages, becoming the test of character in an age which boasts of its freedom from superstition and its progress in civilization, and amongst a class of men who make no pretensions to religion of any kind. What possible reason is there in favor of dueling now? A man charges another with falsehood. To be a liar, or to lie under the charge, is disgraceful. How does the accused vindicate his character? If it requires vindication, it is because the charge is likely to be believed by

some whose good opinion is valuable to him; and in that case, the only real vindication would be to disprove the charge. But instead of this, he challenges him to a fight with pistols or rifles, at a certain distance. Now, suppose he wounds or kills his accuser, is his claim to veracity vindicated? Or suppose his accuser wounds or kills him, how is his character vindicated? Perhaps the idea is—that no immorality can disgrace or injure a man, who can pluck up courage to fight a duel! Will any one venture to say so?

2. The practice of dueling is not only without reason, but it has no respectable defenders. Whatever apologies may be made for duelists, every respectable man feels obliged to preface his apology, as does the friend of Mr. Broderick, by saying—“While I am no apologist for dueling,” &c. We greatly doubt whether even in California a respectable man can be found, who will risk his reputation by publicly defending the practice. And if the laws of civilized nations can be considered as expressive of popular sentiment, then is the public sentiment of all such nations against it. Dueling, therefore, presents the very singular aspect of a practice not only sustained, but demanded by a public sentiment which can find no respectable advocate.

3. Dueling, if at all sustained or demanded by public sentiment, presents the very remarkable aspect of things, which degrades and disgraces a man, because he is a man of principle—nay, because he, so far, imitates the example of the Son of God! Mr. Broderick's friend states, that such is public sentiment in the State of California, that the man who fails to acknowledge the so-called code of honor, loses all *moral* force of position.” That is, every citizen of California must either trample *morals* under foot, or lose *moral* force of position. The Californians, it would seem, will tolerate no Christian, and no moral man in their State! Men may be charged with dissipation and vice in their different forms without losing respectability; but he who dares to refuse to act wickedly in this particular way, is disgraced! If there were an attempt on the part of good men to disgrace a man for refusing to adopt the purest religious creed, or to do good in any particular way, what an outcry we should hear about bigotry and persecution! But the Californians, we are assured, treat with utter contempt the man who dares to refuse to adopt the “code of honor,” and trample underfoot the laws of humanity and of God! This thing is even more singular. A man is not disgraced by speaking and writing against this code, not even by denouncing it as wrong and barbarous;

but he is disgraced if, when insulted or challenged, he dares to show himself a man of moral principle! Verily! in our enlightened country human depravity has assumed its most peculiar and hateful phase.

4. The man is destitute of moral courage who can be induced either by the sneers or the threats of others, to do what his judgment, his conscience and all his better feelings condemn. Yet the friends of duelists constantly defend them, and duelists defend themselves by alleging that if they did not fight, they would become a hissing and a by-word. Inferior animals exhibit *physical* courage equal to that of any living man. It is the peculiar glory of *man* to possess and exhibit *moral* courage. This no one will dispute. Yet the public sentiment which sustains dueling, makes the highest glory of man his greatest disgrace!

5. Our opinion of the moral excellency of human nature is far from being high; nor have we any very favorable opinion of the condition of public morals either in California, or in any other of our States; but we do not believe, that in any State in the Union, any man would lose his position, or become a hissing and by-word, for refusing to acknowledge the "code of honor." Bad as the world is, it generally allows every man to choose his own moral platform; but when he has chosen it, the world holds him to it, until he deliberately exchanges it for another. If a man take his position with those who adopt the barbarous code of honor, and if, when the emergency arises, he shrinks from the position he assumed, the world will despise him, and will laugh at him. For in such case, they can attribute his retreat from his own ground to nothing but cowardice. But if a man assumes the higher ground of uniformly acting upon moral principle, carefully regarding the rights of others, whilst guarding his own, his declinature of a challenge not only does not disgrace him, but elevates him even in the eyes of bad men. For, whilst they have no reason to attribute his declinature to fear, they see him rising above any corrupt sentiment that may exist, and acting the part of one who is not afraid to maintain his principles, and do right.

6. In the eye of God's law the duelist and his second are both *murderers*. So an insult offered by one man to another, must, according to the vile "code of honor," involve at least four men in the awful crime of murder. Why will any man consent to act as second in a duel? But it were difficult now to decide which has the more desirable condition, he who falls in a duel, or he who kills his antagonist.

If the latter has a conscience not seared as with a hot iron, he will never have another day of peace. To his dying day he will carry with him a burden which is well nigh intolerable. God has stamped upon the human soul a moral nature that will avenge his insulted authority; and he who deliberately hurries into eternity a fellow man, all unprepared for the dreadful change, need never expect to know another hour's peace.

In conclusion, we copy the fearfully eloquent language of the great Dr. Mason, in the close of his oration on the death of General Hamilton:

"My countrymen! the land is defiled with blood unrighteously shed. Its cry, disregarded on earth, has gone up to the throne of God, and this day our punishment reveals our sin. It is time for us to awake. The voice of general virtue, the voice of domestic alarm, the voice of the fatherless and widow, the voice of a nation's wrong, the voice of Hamilton's blood, the voice of impending judgment, calls for a remedy. At this hour Heaven's high reproof is sounding from Maine to Georgia, and from the shores of the Atlantic to the banks of the Mississippi. If we refuse obedience, every drop of blood spilled in single combat will be at our door, and will be recompensed when our cup is full."

Since the above was written, we have seen the oration of Col. E. D. Baker over the dead body of Mr. Broderick. This oration confirms the opinion expressed in the preceding part of this article, that even in California, men can denounce the accursed "code of honor" without disgrace, or injury to their reputation. Col. Baker speaks of this code in the following style:

"Fellow citizens. One year ago I performed a duty, such as I perform to-day, over the remains of Senator Ferguson, who died as Broderick died, tangled in the meshes of the code of honor. To-day there is another and more eminent sacrifice. To-day I renew my protest; to-day I utter yours. The code of honor is a delusion and a snare; it palter with the hope of a true courage and binds it at the feet of crafty and cruel skill. It surrounds its victim with the pomp and grace of the procession, but leaves him bleeding on the altar. It substitutes cold and deliberate preparation for courageous and manly impulse, and arms the one to disarm the other; it may prevent fraud between practised duelists who should be forever without its pale, but it makes the mere "trick of the weapon" superior to the noblest cause and the truest courage. Its pretence of equality is a lie—it is equal in all the foam, it is unjust in all the substance—the habitude of arms, the early training, the frontier life, the border war, the sectional custom, the life of leisure, all these are advantages which no negotiation can neutralize, and which no courage can overcome.

But, fellow citizens, the protest is not only spoken, in your words and in mine—it is written in indelible characters, it is written in the blood of Gilbert, in the blood of Ferguson, in the blood of Broderick; and the inscription will not altogether fade.”

When men of high character can stand by the dead body of a duelist, when all the sympathies of friends and admirers are excited in the highest degree, and thus denounce the “code of honor,” will any one pretend, that there is a public sentiment which will brand with disgrace the man who, on principle, refuses to accept a challenge? How shall we account for the continuance of the practice? How is it, that the challenger still demands “*the satisfaction usual among gentlemen?*” Is it so, that readiness to fight a duel, is the test of one’s claim to to be a *gentleman*? Col. Baker states, that one year ago, he performed a similar duty over the dead body of another distinguished public man; and the same paper which contains the oration at the funeral of Broderick, brings the account of another duel in California, in which Dr. Goodwin was killed by Col. Wm. A. Gatewood. How vainly we boast of “this enlightened age,” and of our enlightened country, when the most prominent men in the nation are slaves to a custom so senseless, so cruel, so vile, that no respectable man dares defend it; and when such men occupy a position in which they are virtually pledged, if this detestable code of honor require it, to become doubly guilty of murder.

Let Christian ministers, Christian laymen, Christian women, all moral men, set their faces like a flint against this crying wickedness; and let every man who sends or accepts a challenge, or who acts as second in a challenge, be treated as a cold-blooded murderer; and let him feel, if not the full penalty of the law, the full force of the indignation of all moral men.

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### AM I A USEFUL CHRISTIAN?

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To be able to answer affirmatively the question—*Am I a Christian?* is a source of elevated enjoyment; for this assurance gives freedom of access to God now, and the glorious hope of eternal life. To be able to answer affirmatively the question—*Am I a growing Christian?* adds to this enjoyment; for thus we have the pleasing evidence,



that as time bears us toward eternity, we are becoming prepared for Heaven—that though the outward man is perishing, the inward man is renewed day by day. These two questions we have considered in previous numbers of the *Expositor*. There is a third question, the importance of which it would be difficult to overestimate, to which we propose to ask the attention of our readers in the present and a few succeeding numbers, viz: *Am I a useful Christian?* A few considerations will show the great importance of this question.

1. God called us into his kingdom, not simply that we may enjoy the blessings thereof, here and hereafter, but that we may be useful to his cause and to our fellow creatures. Usefulness consists in illustrating the excellence of true religion in our spirit and temper, and in good works, or active efforts to promote the well being, present and future, of others. Thus we glorify God and bless men. For these ends God called us into his kingdom; and every doctrine of the Gospel presents strong motives to such a life. Let us examine a few of those doctrines with reference to this point.

1st. The doctrine of Election offers strong motives to usefulness. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."\* To be conformed to the image of Christ, is to be like him, and, of course, to act as he did; and "he went about doing good." Therefore he said to his disciples—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."†

2. The doctrine of the atonement urges to usefulness. Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"‡ The humiliation and all the dreadful sufferings of Christ urge to zeal in good works; in reference to which the apostle Paul says—"For the law of Christ constraineth us."§ As often as the Christian partakes of the Lord's Supper, he acknowledges his obligation and renews his covenant to try to be useful.

3. The doctrine of regeneration and sanctification urges to usefulness. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."|| God has ordained that his people should live in the performance of good works; and he creates them anew, that they may

\* Rom. 8: 29.

† John 15: 16.

‡ Tit. 2: 14.

§ 2 Cor. 5: 14.

| Eph. 2: 10.

do so. Again, the apostle, exhorting the Phillipian Christians to "shine as lights in the world," says—"It is God which worketh in you both to will and to do of his good pleasure."\* To neglect to be useful, therefore, is to resist and grieve the Holy Spirit; and such a course is not only sinful, but most unfavorable to growth in grace.

4. The doctrine of future rewards urges to usefulness. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."† When Paul exhorts Christians to be steadfast, unmovable, always abounding in the work of the Lord, the motive urged is—"forasmuch as ye know that your labor is not in vain in the Lord."‡

In a word, the Christian religion, in its very nature, and in all the doctrines, precepts and promises thereof, urges to usefulness. It says to all who embrace it—"Look not every man on his own things, but every man also on the things of others;"§ and it enforces this principle of expansive benevolence by every motive which can influence the human heart. No one, therefore, can have evidence of being a true Christian, unless he is conscious of habitual desires and efforts to be useful. A leading feature of the wisdom from above, is, that it is "full of mercy and good fruits."|| And one of the most beautiful descriptions of the righteous, in all the Bible, is in the following language: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing."\*\*

The question—Am I a useful Christian?—is invested with no ordinary interest. Life is short; and those of our fellow creatures whom we may now benefit, will soon be beyond our reach. Very soon we shall have done all we can ever do in this world, for the glory of our Redeemer, and the good of mankind. Therefore "cast thy bread upon the waters; for thou shalt find it after many days."††

There are different kinds of usefulness, and there are different methods of being useful; but as no true Christian can fail to desire to be useful, so no one need to be useless. The Church is the body of Christ; and as every member of the human body has its peculiar office, by which it ministers to the body itself, and contributes to the purposes for which the body was formed, so every disciple of Christ has his peculiar work with reference to the Church and to its work in

\* Phil. 2: 13—16.

† Gal. 6: 9.

‡ 1 Cor. 15: 58.

§ Phil. 2: 4.

|| James 3: 17.

\*\* Ps. 92: 12.

†† Eccl. 11: 1.

the world. The temporal and spiritual interests of mankind are so intimately and inseparably united, that one cannot minister to the one class, without also at least indirectly ministering to the other. All are bound, as opportunity offers, to promote both classes of interests; but the direct work of some relates to men's physical well being; that of others, to their mental improvement; that of others, to their moral and religious interests; that of others, equally to the three departments. The direct work of the physician is to heal physical maladies; though in doing this, he may and should exert a happy religious influence. Dorcas "was full of good works and alms deeds which she did;" and her good works consisted especially in making clothes for the poor. When Peter was sent for, on the occasion of her death, "all the widows stood by him weeping and showing the coats and garments which Dorcas made, while she was with them."\* What an affecting testimony to the usefulness of that excellent woman, and how greatly was she honored of God. Two classes of pious works are mentioned, as performed by Cornelius, the centurion, viz: his prayers and his alms. "He gave much alms to the people, and prayed to God alway."† This department of usefulness is very acceptable to God. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."‡ "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."§ The apostles James and John make readiness to give to the poor a test of true piety.¶

The direct work of the secular teacher is to train the minds of his pupils, and to impart secular knowledge; but in doing this he may likewise impart moral and religious knowledge, and in different ways he may exert a Christian influence upon them.

The direct work of the man of business relates equally to the physical and the spiritual interests of men. He may give the fruits of his labors either to relieve the temporal wants of his fellow men, or to furnish to them the preached Gospel; or he may give liberally to both classes of objects. Yet in various ways he may and should directly promote the religious interests of those who come within the range of his influence.

The direct work of the Christian minister is to preach the Gospel, and to minister to the spiritual necessities of the people. This is the

\* Acts 9: 36—39.

§ Prov. 17: 19.

† Acts 10: 12.

‡ James 2: 15—15. 1 John 3: 7.

‡ James 1: 27.

most important department of all, and the most responsible. Therefore he should be, as much as possible, withdrawn from secular affairs. When the apostles were appealed to in behalf of the widows, they said—"It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."\* Of ministers it is said—"They watch for your souls, as they that must give account."† The greatest of all rewards is promised to those, whether in the ministry or not, who turn many to righteousness. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."‡

These are the general divisions of labor. They have, however, many subdivisions, some of which we propose hereafter to notice. Let every Christian reader now raise the question prayerfully—*Am I a useful Christian?* And let it never be forgotten, that sin is the great all-pervading curse of our wretched world, and the Gospel the only remedy. Therefore every Christian should earnestly desire to be instrumental in turning sinners to righteousness, and in promoting the spiritual growth of his brethren. "Brethren," says James, "if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."§ There is no true Christian whose capacities are so limited, or whose influence is so circumscribed, that he may not have the honor and the joy of saving a soul from death.

Does any pious reader ask, "How may I be a useful Christian?"—we answer, consider the matter prayerfully in the light of God's word, and in our next number we propose to offer some suggestions on this point.

\* Acts 6: 2—4.

† Heb. 13: 17.  
§ James 5: 19, 27.

‡ Danl. 12: 3.

## GOD'S PROVIDENTIAL AND GRACIOUS WORKINGS.

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### THE REVIVAL IN GREAT BRITAIN.

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It is impossible for the careful observer of passing events to doubt, that we are on the eve of great changes. Within less than fifty years, almost the entire Pagan world has been thrown open to the Gospel. India, China, Japan, the South Sea Islands, Africa and South America, all invite the Christian missionary to enter, and reap the harvest of the Lord. Within the same period, Mahometanism has lost the power, if not the disposition to persecute; and now Christian missionaries are doing their work throughout the Turkish empire. Within the same period, Popery has rapidly lost power, and a considerable part of its dark dominions now lie open to the pure Gospel. Most of these changes have occurred within a very short period.

But the Church of Christ has not been prepared to enter the widening field, which is white to the harvest. True, within half a century the Church has realized more fully than before, that "the world is the field," and the different denominations have become more completely organized for their great work. But without *motive power* the most admirable machinery avails nothing. In consequence of the low standard of piety in the churches, the number offering themselves as missionaries has been wholly inadequate; and the contributions of the churches have been lamentably small. Another aspect of things, still more discouraging, has appeared in our country. A spirit of metaphysical speculation, which began to show itself in New England, many years ago, animated by the general excitement of the present age, has led to the abandonment of sound doctrine, and to fanatical reforms. And now New England Congregationalists, instead of presenting a united front to error and immorality, are divided amongst themselves, both in regard to the leading doctrines of the Gospel, and in regard to the reforms of the day. Meanwhile infidelity, encouraged by this state of things, has shown increasing activity, and has rejoiced in increasing success. And these unhappy influences have diffused themselves very extensively throughout the North West. The

superficial and flippant infidelity of Parker and Emerson, on the one hand, and the marvels of spiritualism, on the other, have led multitudes of minds not only into fundamental error, but into precisely those forms of error which most completely overturn morality, and undermine the very foundations of society.

Looking in another direction, we see much to cheer the heart of the faithful Christian, who earnestly desires that the kingdom of Christ may speedily come. It cannot be doubted, that God is now pouring out his Spirit in a very remarkable manner, and is preparing his Church to enter with new zeal and increased strength, upon the great work to which he calls her. In the religious interest lately awakened in our country and in Europe there are some features so peculiar, that they deserve special consideration.

1. In the first place, prayer-meetings have assumed and maintained a prominence never before known. In every age it has been well understood, of course, that God pours out his Spirit in answer to prayer; and all revivals of true religion have been preceded and accompanied with an uncommonly earnest spirit of prayer. During such seasons, prayer-meetings have been more frequent, and have been more largely attended, than at other times. But in the religious awakening which is now enjoyed, meetings for prayer are not only frequent, but they have attained a prominence almost over all other means of grace. The Fulton street prayer-meeting, in the city of New York, is one of the moral wonders of the present day; and yet it has continued so long, that it has almost ceased to be regarded as a wonder. It has been known as *the business men's prayer-meeting*. It has uniformly met at the unusual hour of 12 o'clock, and is now in the *third year* of its continuance. Its second anniversary has been recently celebrated. It has not only continued without the omission of a single week day, for more than two years, but the religious interest seems to have been unabated during the whole period; and we have had constant announcements of conversions in connection with it. Similar meetings have been held in Philadelphia, and still continue. The influence of these prayer-meetings has been felt, not only throughout this country, but in almost every part of Europe, and even further.

The wonderful work of God now progressing in Great Britain, had its commencement in prayer-meetings, and hitherto it has maintained this feature. Recently we read the amazing news, that not less than *forty thousand people* were gathered together at one time and place,

in a great prayer-meeting in Ireland. As the work has continued to spread from city to city, from town to town, from neighborhood to neighborhood, through Ireland, and Scotland, and Wales, the same prominence is given to meetings for prayer. In a late paper we saw an account of a prayer-meeting on a mountain in Wales, on a week day, at which there were present not less than *four thousand* persons.

This feature of the work is specially encouraging. For it indicates not only a general belief in the great doctrine of the Holy Spirit's influence in regeneration and sanctification, but a prevailing feeling of dependence on the Spirit for success in the work of turning men to Christ. And we may feel entire confidence, that so long as this spirit of prayer shall continue in the churches, the good work will extend.

2. A second feature in this great work is found in the increased activity of laymen. In years past, there has been a prevailing sentiment, that the work of evangelizing the world belongs almost exclusively to ministers of the Gospel; and that of laymen little more was to be expected, than to attend public worship and contribute their share of the means necessary to carry forward the benevolent enterprises of the Church. Within some years past, the services of laymen, especially young men and women, have been secured in Sabbath Schools. But the awakening now in progress has caused large numbers of laymen to feel that they have something more to do. They have taken a very active part in the prayer-meetings, and in many instances, they have held meetings and delivered exhortations to large congregations. The most remarkable lay preacher of our day is Mr. Brownlow North, a wealthy gentleman in Scotland. His labors have been so acceptable, and so manifestly attended by the blessing of God, that not only have individual ministers encouraged him to go forward, but the General Assemblies of the Presbyterian churches of Scotland and Ireland, at their late meetings, did the same thing. Nothing of the kind, we believe, has occurred before in this age. The present activity of laymen reminds us of the record in Acts 8:4—"Therefore they that were scattered abroad went everywhere preaching the word." In coming years, we may be permitted to hope, that what is now confined within narrow limits, will become general, and the whole moral force of the Church will be called into requisition for the conversion of men.

3. A third remarkable feature of the great work now progressing, is the absence of any special human agency. In the most of the revivals enjoyed in the Church, in years past, some one or more minis-

ters have been very prominent; and the blessing has attended their labors in a special manner. But in the work now progressing we do not see the ministers at all. They preach the word, and God blesses their labors. But the work goes forward with power, no matter by whom the word is preached. We do not find the names of particular ministers connected prominently with the work. It does not follow peculiarly the labors of any individuals. God is seen; man is hid behind the cross. This fact is one of the best evidences that the work is of God, not of man.

4. A fourth remarkable feature of this great work, is the pungency of the convictions of sin, felt by the subjects of it. In very many cases, convictions are sudden and overpowering, and not unfrequently the awakened utter piercing cries for mercy. "In many instances," says one laborer in this work, "the work is very deep. Some, unable to restrain themselves, give vent to their agony in a loud and startling cry for mercy. In the case of others, it is a sad, plaintive, inconsolable wail." But in cases in which these manifestations do not occur, the work is characterized by extraordinary power—conviction being very pungent, and terminating speedily in peace and joy.

5. A fifth very interesting feature of this work, is—that it reaches all classes of people. For a long time, the churches, especially in the larger cities, have failed, to a great degree, to reach the poorer classes of the people. But the prayer-meetings and the preaching in public halls, and theatres, and tents, in our country, have to some extent reached the masses. The work in Great Britain has, to a much greater extent, reached the working classes, even the most degraded, as well as the more educated, and the wealthier. Dr. S. J. P. Anderson, of St. Louis, now travelling in Europe, writes—"A minister near the Giant's Causeway informed me, that a meeting might be appointed at any time or place, and the house would be filled to its utmost capacity. The most delightful fruits are manifested. Many are turning from open wickedness to ways of holiness. Licentiousness is greatly diminished, and in some places drunkenness has almost disappeared. In one place near Coleraine, where the weekly sales of whisky reached five hundred dollars on the average, it had suddenly fallen to three dollars. And the character of the preaching generally seems to be evangelical and instructive." Similar testimonies come from every quarter. May we not hope, that the time is at hand, when not only in the country, but in the large cities, the Gospel will wield its blessed influence over the masses of the people?



6. A sixth remarkable feature of this work is its effect in drawing closer together the ministers and people of different evangelical denominations. In the Fulton prayer-meeting, as well as in similar meetings in the different cities in this country, the ministers of the different denominations stand side by side, and the people of their charges rejoice to unite in exhortation and prayer—feeling themselves engaged in a common cause. The same thing occurs across the Atlantic. All the evangelical denominations have rejoiced to participate in the mighty work of God. The appeal recently made by ministers and laymen of different denominations in Philadelphia, to unite in praying for greater unity of spirit, is one of the favorable signs of the times. As the time approaches for the great, decisive conflict between the powers of light and darkness, God will, doubtless, bring into closer fraternity the different branches of his Church. This unity, effected on Bible principles, will greatly increase the power of the Church and of the preached Gospel.

7. A seventh remarkable feature of this work is to be seen in the *bodily agitations*, such as faintings, trances and the like. We have seen no satisfactory explanation of these phenomena, and doubtless it is impossible to give any. They bear some resemblance to what is called *the jerks*, connected with the great revival in the West, about the beginning of the present century. These physical phenomena indicate the danger of fanaticism, and are more to be feared than desired; and we rejoice to find, that this is the view of Presbyterian ministers generally in Ireland and Scotland. If very carefully guarded, these phenomena may be attended with no serious injury, and God may turn them to good account—making them a means of arresting the attention of the careless.

8. An eighth remarkable feature of this work is the influence it has and is likely to have upon popery in Ireland—the stronghold of the Man of Sin. God's dealings with this corrupt form of religion are wonderful. The dreadful famine which so fearfully desolated Ireland, particularly the Popish part of it, a few years ago, gave a terrible blow to Popery. The kindness of Protestants to the sufferers won the hearts of many, and prepared them to give the truth a favorable hearing; and now the great revival is reaching the Papists, as well as others. The remarkable state of things, as it stands connected with Popery, has brought to our country the Irish Delegation, consisting of Rev. Dr. Edgar, and Rev. Messrs. Dill and Wilson, who have been enthusiastically greeted in New York and Philadelphia, not only by

Presbyterians, but by other evangelical denominations. Mr. Dill, at the public reception of the Delegation in New York, made the following very interesting and cheering statements:

"The question had often been asked, and it was a natural one,—What had been the effect of the awakening? He was happy to be able to say it was most blessed. It had produced an unwonted spirit of unity and brotherly love. In their prayer-meetings all denominations participated. At the fairs the people, instead of profanity and sinful amusement, talked now of heavenly things. Formerly the public houses were crowded, now they were empty. At our weekly market, where £100 used to be collected in a day on whiskey, the amount collected was only ten shillings and sixpence; and at a fair—that of Broushae, formerly noted for rioting, cock fighting and drunkenness—as soon as the business was over, the crowd resolved itself into two monster prayer-meetings. Another effect was the conversion of Roman Catholics. He could not tell how many had been converted, but in Ballymena alone the number was over forty. And the revival was still going on in all directions. It was destined to redeem and disenfranchise all Ireland. Party spirit was dying out. At their recent anniversary, July 12, instead of a partisan parade with banners, &c., they had a monster prayer-meeting in the fields, and the Orange lodges marched in with Bibles instead of banners. He closed with an appeal for aid in carrying on their work among the Romanists."

Rev. Mr. Wilson also made statements, showing the loss of power over the people of Ireland by the Popish clergy. When the Irish Papists were famishing for bread, our country responded liberally and heartily to their appeals; and now that their cry is for the bread of life, the response will be no less liberal. The Romish clergy are enraged, of course. Their dupes resort to mobs and violence, of course. They have no moral or spiritual weapons with which to resist the onward march of Protestantism; nor will their violence avail them now, when the Holy Spirit is moving in the hearts of the people.

9. It is not surprising, that in such a day as this, the powers of darkness combine, with unwonted zeal, to resist the progress of the Gospel. Never before were there such efforts on the part of wicked men to trample down the Sabbath. In all our principal cities the conflict has been fierce. Infidelity, too, has manifested new zeal, and exhibited new plausibilities; and Unitarians are waking up, and trying to galvanize their lifeless system. Meanwhile fanaticism rages, and threatens to overturn church and state.

In the midst of all that is cheering or alarming, it is sad to know, that in our own country, where the good work began, it is far less general and less powerful, than it is across the Atlantic. May God, in his infinite mercy speedily visit our churches again. Meanwhile we

rejoice in the great work going on in other lands, and cannot but hope that the day is not distant, when "the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, even as the light of seven days."

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## LABOR—ITS ENCOURAGEMENT AND DUTY.

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A MISSIONARY SERMON, PREACHED BEFORE THE SYNOD OF CHICAGO, AT ITS LAST MEETING, AND PUBLISHED BY REQUEST OF SYNOD.

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"For thine is the kingdom, and the power, and the glory, for ever.—Amen."  
 MATT. 6: 13.

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Comparatively few persons think, when they use the Lord's Prayer, what depth of meaning and extreme appropriateness are in this its close. We first pray that God may be glorified by the reverence paid to his name; that the world may be converted; that our temporal and spiritual wants may be supplied; and that we may be shielded from all the terrible consequences of sin. Then, in using this closing sentence, we ascribe to Him praise; and make a profession of our faith in Him as King and possessor of all power; and also encourage our hearts and fill our mouths with arguments before Him, by appealing to his care for his own glory. Thus we find in this sentence, not merely a truth as to the claims of God, but also a logical connection with the body of the prayer: it gives the reasons why we pray. The thought that the kingdom, power and glory are his, diffuses through all the preceding petitions vital energy, and carries them upward with exceeding strength of faith. Indeed, faith and prayer have no other foundation than the conviction expressed in the text.

Let us, then, consider *what is our duty, and what are the incentives to its performance*, derived from the fact that the kingdom, and the power, and the glory belong inalienably to God.

I. The *kingdom* is his. Many very important thoughts are connected with this truth.

.1 *This kingdom is good.* Whether we look at it as the product

of infinite power, wisdom and goodness, or as the instrument of exhibiting God's glorious character to an admiring universe, or as the supreme instrument of good to the earth; in all these aspects it is so good that the most utopian imagination of man has never formed the notion of an institution approaching it in excellence. The darling schemes of the Socialists, which they have profanely called a great improvement upon the practical benevolence of Christianity, have uniformly resulted in the impoverishment, the demoralization, and the degradation of the mass of those engaged in them. Every pseudo-philosophical scheme for the perfection of humanity has ended either in a ridiculous abortion or a shameful ruin. And even those things that are good and necessary, in worldly institutions, cannot compare with this in real worth. The civil and religious liberty of Victoria's realms, and of our own fair land, has been cheaply purchased by the blood of the best and bravest, poured out like water on both sides of the Atlantic. But the institutions of the Gospel are of greater intrinsic value than our political liberty; because without the former the latter cannot continue to exist. Every one sees this who has eyes to scan history. And religion is not in this respect like the iron chest that holds a treasure more valuable than itself. It is rather like the central stalk of corn, from which offshoots spring up: free political institutions, valuable as they are, are but the offshoots of the kingdom of God. By comparison then, both with what men have found worthless on trial, and with that which they most justly esteem, the kingdom of God in this world proves to be the best of all possible institutions, as well extrinsically as intrinsically.

2. This kingdom is *permanent and secure*. If it be God's, it shall not perish, because he lives. Whoever comes against it, it is safe. No weapon formed against it shall prosper. The gates of hell—all diabolical influences—shall not prevail against it. Hell has in vain stirred up external enemies and internal corruptions. Neither heathen Rome without, nor papal Rome within, has been allowed to destroy it.

If we bind up our interests with this kingdom, they shall be secure. Riches may take to themselves wings and fly away. How often we deposite in a bag with holes! Tenants may abscond; agents may defraud; times may change; fire and flood and ocean may devour; and infatuation, in striving for a higher place, may slip and fall into the abyss. If God, in any of these ways, blow upon our possessions, they are gone. Aye, and they may take away our peace with them: as

poor Micah said, "Ye have taken away my gods, and what have I more?"

But an estate in the kingdom of God is secure. Moth and rust shall not destroy garments and treasure laid up in that country; nor shall thieves defraud us of them. Storms and fire and floods are powerless there. A lot and a mansion, in the city that hath foundations, are inalienable and incorruptible, because its builder and maker is God.

Honors and titles, connected with earthly kingdoms, are not worth much now; and they shall fall away from the disembodied spirit like cast-off clothing. The king and the pauper shall equally leave robes of state and rags of penury in the dust behind them, when they pass beyond the curtain that screens from us the unseen. "The rich and the poor meet together." Whatever position a man may have gained upon earth, it shall not come into mind there, except in the dread fact that it will increase his responsibility.

But the dignities that may be gained in the kingdom of God shall be real and eternal. The workman in the Gospel, who has built, on the only foundation, gold, silver and precious stones, shall see his work remain, and for ever rejoice in it. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." The faithful steward, whether of the mysteries of the Gospel or of this world's goods, shall hear the joy-giving commendation, — Well done, good and faithful servant! The whole company of them who have gained an inheritance in that kingdom, shall have the dignity of kings and priests unto God. And these distinctions shall not be confined to the narrow scene and the inch of time of this world, but shall be displayed before the universe, and for ever.

Power, generously used for our kind, gives pleasure to a noble soul. So there shall be high and holy pleasures for evermore, at God's right hand, in the offices and employments of our Savior's kingdom of glory. And these pleasures will not be liable to the disappointments and revulsions that adhere to earthly honors. We see the wisest kings cast down, the strongest parties overthrown, the most elaborate policy denounced and rejected; and the mortification of successful men overthrown is like a flood that sweeps away all vestiges of the past pleasures of power.

It is not so in the kingdom of Christ. Let us strive for him, and lawfully, and we are sure of our prize. HE IS KING! We may not

seem to the world to be successful; but our world of action is not bounded by the lines of a political party, nor by the limits of a country, nor even by the measure of the earth; but our faith takes into view the concourse of all worlds, and the illimitable flight of unmeasured time. We are willing to bide our time, and are content to wait through generations for the success of our plans, and till the world is dead for our honors; and verily we shall not lose our reward.

Now, we are bound to labor for the kingdom, because it is God's. If he held out to us no inducements, and only addressed to us stern commands to go and work in his vineyard, there could be no doubt about his right and our duty. But he does not hold us to naked, dry duty—does not drive us, like the slaves of a despotism, into "the imminent, deadly breach," for his own pleasure only. He sweetens our toil by love; invites to follow and gather the spoil of the fortress that his own Son has stormed; and inspires all our best feelings by showing us his blood on every stone that we pass in the breach. If we groan, being burdened, it is only a response to his "It is finished!"—both a dying groan and a shout of victory. He does not feed us with the black bread of economical rations while we fight for his crown; but he calls us "into his banqueting house, and his banner over us is love."

And then the abundant security of our interests, and of the success of our labors, of which we have been speaking, increases our obligation. The encouragement that he gives us to labor takes away all excuse for hesitation. If we could only really believe the things that we profess, we should have more heart to work. It is criminal unbelief that makes us so chary of labor in the service of Christ, and so fitful in it. Surely it is when we forget that our Lord reigns, that we look at the masses of heathendom and popery with profound discouragement, and say that the chariot of salvation rolls slowly forward, and fear that the world can never be converted. And in this case we show as little faith in history as in prophecy. Do our doubters really believe that our ancestors ever were ignorant and fierce idolators? Do they believe that we reached light and truth through the thick fogs of papal superstition, and passed under the iron yoke of priestly despotism to obtain the Gospel liberty which we now enjoy? It seems easy; and yet how hard it is, to believe, that *if* God reigns, he *must* triumph, and that if he has converted nations, he *can* convert other nations. The most subtle and wicked of all forms of infidelity is that which attributes our progress in religion to some peculiar fitness in our race

to receive it; and derives our free institutions from the Saxon Wittenagemot, rather than from the Gospel. The Hindoo Panchayats, or village and caste parliaments, in which they have managed many of their local affairs in their own way from time immemorial, are much the same thing as that old Saxon court; and yet the Panchayat has never wrought out either civil liberty, or social elevation, or moral stamina among the Hindoos; and never will, till they receive the Gospel. It is God, through his word, that has wrought among us; and the same God lives now, and works through the church, calling on us to believe and go forward.

II. We have special encouragement in the fact that *the power is God's*. Nothing that I can say will add to our conception of his power. When we remember that he is the creator and governor of all things,—that the worlds move at his nod, and that all hearts and all spiritual and material agencies are at his disposal,—what more can we do to approximate to a just idea? When we reduce all speculations and all magnifyings to the simple language of the child's catechism, and say, "God can do all his holy will," perhaps we set the great idea of his boundless power before our minds as vividly as possible.

And we may well connect the idea of equal *wisdom* with that of his power. To them who watch the putting forth of his energies in the sublime work of providence, the simplicity and directness of the wisdom that guides them will be a cause of delighted astonishment. It is true that

" God moves in a mysterious way,  
His wonders to perform ;"

But often the mystery is that of extreme and unsuspected simplicity. Take, for example, the late mutiny in India. The Gospel had been preached extensively. Its great obstacles were—the blind confidence of the people in their supposed divine teachers the Brahmins, their levity as to any stirring inquiry regarding truth, and their consequent ignorance of truth and confidence in error. They had become accustomed to a passive and stupid resistance of the truth, and needed some startling exhibition of the folly and futility of their own systems, and of the vigor, elasticity and vivid energy of Christianity. For this, among other reasons, God allowed the dynastic ambition of the Moguls at Delhi, and the personal aspirations for power of the Mohammedian gentry, and Mussulman intolerance and bigotry, and Hindoo superstition, and race antipathies, all to concur together, and to pre-

cipitate masses of hostile hordes, like ocean-billows, upon the little rock of Christianity and European influence, that was raising its head among them. Vain was the struggle: disastrous to all the powers, influences and interests, which God had grouped together to raise it. The sun of the Mogul dynasty, glaring so fiercely upon the horizon during the brief hour of its revived pretensions, has gone down forever in blood and the gloom of the prison. Mohammedan ambition and bigotry, and Hindoo fanaticism and antipathy have exhausted themselves in a furious struggle, and now lie bleeding to death, astounded and silent in the presence of that which they had expected to sweep into the sea.

And the rise of the mutiny was also a reproof to the unbelieving policy of the English Government. Always afraid that the missionary work would provoke mutiny, and therefore refusing to protect missionaries in native states, or to allow them to teach in native regiments, they at length saw that which they feared find its chief instruments in that army so jealously guarded from being offended, and which was mainly drawn from Rajputana and Oudh, where there was least known of Christianity, because those provinces never had a missionary. Had these soldiers known something of Christianity, they never could have feared that they might unwittingly be converted to it by being cheated into a ceremonial defilement. Thus ungodly wisdom, repressing the truth, brought upon itself by that very means, the evil which it sought to avoid.

And two great results already flow from this convulsion, over which the unwise, because unbelieving, wail of all Christendom went up to Heaven:—first, the English Government in India is nearly converted to Christianity; and second, the people of that country have had their eyes opened to the fact that truth is alive; and that their trust has been in “lying vanities.” Already news comes from my late companions in labor, that multiplied crowds hear them with increased interest in their message. Hundreds, from a sect of dissenters from polytheistic Hindooism, have become catechumens. It may take a long time to convert the myriads of Hindostan in detail; but, as the neck of political rebellion is broken, so are the heads of hoary superstitions,—the high things that exalted themselves against God,—bowed down in the dust. The red trident of Shiva hangs rusty and awry from the pinnacle of his dilapidated temple; the crescent of Islam no longer gleams over an organized and confident host; but the cross shines over all, with a light equalling the darkness that sur-



rounded it on Calvary, or enveloped it in the blood and smoke of Meerut, Delhi and Cawnpore. Through the power of Christianity, Diana of the Ephesians, and the image said to have fallen down from Jupiter, came to be despised, and their magnificence was destroyed, though in their behalf apostles were once dragged about the streets, and a theatre-full of resolute men howled and shouted. Mars Hill is a heap of ruins. The Capitoline Jove has been hurled from his throne; and Father Tiber is now only a river. And recent events show that thus Shiva shall be dragged down from the snow-clad Kailasgir; and Mother Gunga, already made to obey the English engineer, shall be degraded from her divinity, and merely fulfil the beneficent purpose of other rivers.

Our Lord is a strong Lord. With a mighty hand and a stretched out arm he rules the nations, and dashes them together, shivering them like a potter's vessel. He teaches nations and powers to kiss the Son, lest they perish from the way.

God's power and wisdom make all improvements in science and mechanism, and all the wonderful activities of this age, to concur with the activity and enterprise of the Church. Travellers, laying open new countries; commerce, pushing ships into every bay; Maury and steam, shortening voyages; and the telegraph, binding the countries together with the bands of thought,—all are brought into the service of his kingdom, and just when most needed.

And he not only prepares the Church's way by political and commercial movements; but he also prepares the Church to take advantage of them. Just before the exclusive policy of the East India Company was changed, and their monopoly of trade broken up, and Eastern Asia opened to free intercourse, the English Baptists were moved by His Spirit. Serampore was the result. From this seed grew the missionary labors of Corrie, Martyn and Thomason, in the Church of England, and the great mission to the Burmese and the Karens, beside the branches of the English Baptist mission. To aid the mission in Burmah, the king was made to infatuate himself, so that a large part of his territory came under European rule. When the missions in China were sighing for more room, God allowed the iniquitous opium war to open three additional ports to foreign intercourse; and at two of those ports the most marked success of the Gospel in China has been achieved. When the effects of missionary effort began to be felt in the interior, and the inland town San Poh became the scene of an interesting work of grace, and the Christian

world was longing for access to the whole country, then how easily were four great nations moved consentaneously to demand that all China should be opened! In anticipation of the opening of the jealously closed Panjab, our mission was planted at Lodiana, and was ready, when political changes made it possible, to leap first the Sutlej, then the Beas, then the Chenab, and then to take possession of Peshawar—the very gate of Central Asia. Twenty-four years ago our first missionary was only allowed a carefully guarded visit of a few days to the country. Six years ago, so completely had God opened the land, that he who now speaks to you, preached Jesus to the Sikhs from the steps of their high priests' throne in their house of holy convocation—the first Christian utterance in that place. Between 1840 and 1850 the Sikhs twice bravely tried to drive the English from India, and thus they came fully under English rule and Christian effort. One result was, that the bravest of the brave, and the fiercest of the fierce among the defenders and avengers of the English in their bitterest need, were these same Sikhs. The missions at Allahabad and Futtehgurh, on the borders of Oudh, anticipated the fall of that corrupt and bigoted kingdom; and now the churches there planted have been tried in the fires of persecution, and are ready, with preaching and schools, to enter Lucknow, the Paris of India.

We, who believe in God's kingdom, in all these things see the steadily onward march of his purposes of mercy towards a fallen world. Thus, while we see abundant encouragement, and find the things to be for us, which looked to unbelief to be entirely against us, our sense of duty ought to be equally excited. When God sends us into the field, and all things conspire to aid,—even the stars in their courses fighting against our enemies—the feeling of obligation ought to be without stint or drawback.

III. We next profess that *the glory belongs to God*. This suggests that God has a sufficient motive to induce him to maintain and extend his kingdom by the exercise of his power. All Scripture treats the glory of God as the highest object of regard both to God and man. God makes it so, because the highest good of all is bound up closely with its maintenance and manifestation; and man ought to make it so for the same reason, as well as from a just sentiment of loyalty. This fact, that God has the highest possible motive to carry on his kingdom, strengthens the encouragement that we have already received. We know that he will glorify himself by showing his justice, love and wisdom in the Gospel and its fruits, and by thus gathering and binding to himself all holy hearts.

IV. To all these considerations is to be added the fact, that the Father has set up *the Lord Jesus to be King on his holy hill of Zion*. This adds to our feeling of security the great idea of God's faithfulness. He has given the kingdom to our Saviour by promise and covenant. The most solemn oaths bind the Father to the Son for the full establishment of the kingdom, and to put all things under him. The victory of the Church is necessary, that God may be proved true. It would seem unnecessary to add further proof to that which has already been rendered absolutely certain; but it has pleased God to pile assurance upon assurance, that by many immutable things, in which it is impossible that God should lie, or work against himself, he may give us strong consolation, who labor for this kingdom.

*The power* has been bestowed upon our Lord Jesus Christ. He describes it as all power in heaven and in earth. Paul describes him as head over all principality and power; above all principality, and power, and might, and dominion. His own power raised him from the dead; shall subdue all his and our enemies; and shall raise his people up in glory.

And he has the same *glory* that is ascribed to the Father. "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." "God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee shall 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."

So we see that he is equal with the Father in power and glory. Not only is the kingdom his, but also the means and motive for maintaining it. Now doubtless the disciples, when this prayer was first taught to them, did not understand it in this full manner; but less than three years opened it up to them. When they had experienced within themselves a new creation by his power; when they had seen that power raising him and others from the grave; when they had become acquainted with the glory of redemption; then his grand spiritual kingdom opened to their view; they laid hold of the glory that should follow, and Christ, his cross, his crown, his victory, became the inspired themes of Christian thought and talk, and the objects of Christian effort, as they should be now.

V. And when we remember *what this kingdom has cost our Saviour*, we may be assured that now he will assert his rights. He reached it through humiliation, "being born, and that in a low condition,

made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; being buried, and continuing under the power of death for a time." This subject is often presented to the view of Christians; and it is, therefore, not necessary that we should now long dwell upon it. Though it is at the same time the most profound and the most exalted, and the most tender and the most terrible of all subjects of thought, yet I will pass it with merely the remark, that he did not purchase his kingdom and people "with perishable things, as silver and gold," but with his own most precious blood. It is certain, then, that God will not lose that for which he put his dear Son to grief; nor will Christ forego that reward for which he thought it worth while to leave the throne of glory, and take the place of a subject and sufferer; to deprive himself of the worship of angels, and become the scorn of demons earthly and hellish.

And we may say that *our Lord has continued to suffer for this cause*. He feels for his people. In all their afflictions he is afflicted. They are members of his body, of his flesh, and of his bones. He declares his sympathy with them when he says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." He is touched with the feeling of our infirmities, and of course by our sufferings also. This idea may well be admitted as an accessory, to enhance our estimate of the cost, preciousness and importance of the kingdom. What his people have suffered in asserting his claims, and building up his cause, may well be set to this account, along with his labor, and bloody sweat, and groans, and death. It has been truly said, that every tree on which grows the fruit of human advancement, has been watered with blood, and that always of the bravest and best.

The Gospel tree has thus been nurtured in all ages. Unbelief and self-righteousness, angered at the favor of God, bestowed upon the believer in a promised Redeemer, poured out the blood of righteous Abel on the ground. Then came the blood and tears of the long slavery in Egypt. Then the long train of Jewish martyrs—the victims of idolatrous kings, and infuriated mobs, and Gentile persecutors. Isaiah under the cruel saws, and Zechariah stoned in the temple, are but the representatives of the host sacrificed before our Savior came and suffered. Then Stephen's heroic death and glowing testimony, followed by the martyrdom of James, and the groans of men and women, whom Saul committed to prison, and that same Saul's perils, and watchings, and deaths oft, and the labors, travels, sorrows and martyrdoms of the other apostles and evangelists—all are to be

carried to this immense account. Think of the storms of persecution that rent the boughs and swayed the trunk of the Gospel tree during the first three hundred years of Christianity—but only with the effect of pruning it, and causing it to strike its roots deeper into the ground. Think of Nero's garden lighted up with human torches; of men made to resemble beasts, that the fierce dogs of the chase might tear them; of the naked men and women thrown to the beasts of the arena, sometimes with the mockery of an ineffectual weapon of defence, and sometimes faintly to struggle against death with empty hands. Look up from this blood sinking into the sand of the Roman amphitheatre, and behold that which glistens red on the white gleam of Alpine snows; and on that which falls drop by drop in the slow tortures of the inquisition; and on that which lies in dark pools among the vineyards of smiling Provence; and on that which is spattered on the heather of glorious Scotland. Think of St. Bartholomew's eve, and of the hundred thousand who went that night to glory; and of the twenty thousand whom the Duke of Alvah slew. Stand in Smithfield market, and in the street of old Oxford, and fancy, as well you may, the blood of the Marian martyrs bubbling up between the paving stones.

All this, and O, how much more than I can depict! it has cost to establish and build up Christ's kingdom. Its benefits are sealed to us by sighs, and groans, and tears, and blood. The mourning of the families of Christ's people, persecuted for his sake, is enough to cover the skies with blackness; their cries have pierced the heavens, and "O Lord, how long!" has for centuries been the sad burden of their prayers.

And this has come near to us! Freeman, whom some of us knew in the flesh, sleeps in a bloody grave, which, though man may not distinguish it, the eye of the Master sees. Heads, on which I have laid my hands with the Presbytery, have lain upon the ground beside the torturing stocks, and fallen before unpitying foes. If we could follow our Futtehgurh brethren and sisters in their perilous flight toward Cawnpore, and see them on that dreadful day when they were captured, and on their dreary march of ten miles in the blazing sun of the tropics, and watch them through that awful night of hunger, thirst and suspense, and hear their prayers; if we could watch those delicate women in that morning march to the parade ground, and see them standing with unbandaged eyes before that row of merciless levelled muskets, we might begin to feel what this kingdom has cost!

—we should learn how much the Savior loves it! He puts all these tears into his bottle—as a sweet perfume.

And though it cost so much, is it a hard bargain? No! dear brethren, I am confident you will answer a thousand times, No! Should all mankind perish rather than that some should suffer for a time? So thought not the Savior, and so think not the scarred host before his throne! Should the heathen die in their sins, that we and our friends might live securely? Is life better than standing up for Jesus? Is temporal ease better than added glory in our crowns of rejoicing?

O, Christian friends, let us stir ourselves up to love and pray for this kingdom. We are bound to do so by all the reverence due to the Sovereign God; by all the love and gratitude which we owe to the suffering Savior; by the preciousness of the Spirit's influences, and by all that is dear in the communion of Saints. Let us judge the worth of this kingdom by its cost. Let us estimate the need of man by God's expenditure to supply it. Then we shall find out our duty and privilege—we shall see, that if we can lay any offering on this altar, it will be a joy and crown to us for ever.

Our text closes with the expressive word, *Amen!* Let us all say it With heart and soul, and with full apprehension of what is implied in it, let us say, So let it be!—the kingdom, and the power, and the glory belong to God; we are his subjects—his purchased possession Let us try to rise up to the full height of the magnificent idea, that that we are created, called and sanctified to labor for, and share in this kingdom, which is destined to full dominion here, and to glory hereafter.



## THE AMERICAN BOARD AND THE CHOCTAWS.

The American Board of Foreign Missions has long occupied a most prominent position before the Church and the world; and by the blessing of God upon its labors, it has done a great work in sending and sustaining the Gospel among the heathen. Originally it was sustained by Congregationalists, Presbyterians and the Dutch Reformed. After the organization of our Board of Foreign Missions, it was sustained by the New School Presbyterians and the other denominations

just mentioned. Within a short time past, the Dutch Reformed Church has withdrawn, and organized a Board of its own. Now the American Board is the organ only for the Congregationalists and New School Presbyterians.

For many years, nothing occurred to disturb the peace or cripple the energies of this noble institution; and therefore with increasing efficiency it moved forward in its great work. One of the earliest and most prosperous missions formed by the Board, was that amongst the Choctaw Indians. This mission was established more than forty years ago. The Board was happy in securing as missionaries some of the most excellent ministers, two of whom still live to labor in their chosen field. Once and again God has poured out his Spirit upon this mission; and from year to year the Board has proclaimed to the churches the glad news. This mission now consists of some twenty-three men and women, and about fourteen hundred communicants. As early as the year 1844, Abolitionists, finding that in the Choctaw churches there were some slaveholders, began to disturb the peace of the Board. Then a committee was appointed to inquire and report on the subject. This committee reported in 1845. In 1848, after Mr. Treat had visited the mission, the Prudential Committee sent a letter to the missionaries, taking decidedly Abolitionist ground, known as the *Treat letter*. From that day to this, the agitation has been kept up by the Abolitionists, until at the late meeting of the Board the Choctaw Mission was cut off.

The vote discontinuing the Choctaw Mission is the most singular action we have ever known taken by any body of Christian men; and it is sufficiently indicative of the progress of new opinions amongst the denominations by which the American Board is sustained. That no injustice may be done, we copy the majority and minority reports:

Rev. Mr. Barnes, Chairman of the Committee on the S. W. Indians, presented the following Report on the Choctaw Mission:

"The Committee to whom the report of the Choctaw Mission was referred, would respectfully submit the following statement and resolutions, as expressive of their views. This mission, as it was one of the earliest, so it has been one of the most cherished under the care of the Board. For more than forty years it has been in existence, occupying during all this period a large place in the interest and affection of the churches here represented. It has passed through great trials; but in spite of them it has flourished and prospered. Repeated revivals of religion, the ingathering of many from time to time into the church, the holy life of those brought out of pagan darkness into

the light of the Gospel, have been the divine attestation of the faithfulness of the apostolic men, who for so many years have labored in this field. The wild Indian reclaimed from the barbarism of the savage, and brought into a state of civilization, has refuted the oft-repeated assertion that in his case to civilize was to destroy.

Were these churches fully prepared to sustain the institutions of religion without further aid, their separation from this Board would be the natural and necessary result of their growth—a result full of joy to those who had so long contributed to secure it. But when such a separation is contemplated before the time has arrived; when it is proposed to discontinue the mission and dismiss the laborers from the field, solely on the ground of a difference of opinion between the missionaries of this Board in respect to the manner of preaching the Gospel, or the application of its principles to the evil of slavery, then it is fit that such a step should be taken only after a thorough investigation of the real difficulties of the case has satisfied the members of the Board of its necessity. It may be that the best interests of the mission and the usefulness of the Board will be greatly promoted by the separation. But in this case it should be brought about deliberately, and after the subject has been fairly presented to the churches. Your Committee feel that for the Board to confirm at this meeting the action of the Prudential Committee, in discontinuing this mission, would be regarded by many of the churches contributing largely to its resources, at least as premature.

In order, therefore, to secure deliberate and intelligent action on this question, your committee recommend that the whole subject be committed to a committee of \_\_\_\_\_ members of this Board, with instructions to examine it, and if in their opinion it is expedient to discontinue the Choctaw Mission, to consider what arrangements are necessary to render such discontinuance least perilous to the interests of religion in that nation, and just to the members of the mission, and report them at the next meeting of the Board. Your Committee also recommend that for this year the Prudential Committee should grant the mission such support as it may need."

Hon. Linus Child, on behalf of himself and another member of the Committee, presented the following minority report. (Mr. Child had just been elected a member of the Prudential Committee:

Resolved, That in consideration of the facts involved in the intercourse between the Prudential Committee and the missionaries in the Choctaw mission since the year 1847, the happiness of the missionaries and their prosperity in their work will be promoted by their separation from this Board, while at the same time the termination of their connection will greatly relieve the Board of the serious and painful embarrassments to which it has been subjected.

Resolved, That this Board entertain feelings of the highest respect, confidence and affection for the devoted men connected with this mission, and cordially and gratefully appreciate the self-denying and faith-



ful labors which have been signally blessed of God to the temporal and spiritual welfare of the Choctaw nation, and most earnestly desire that larger fruits of these years of toil may cheer them for the future prosecution of their benevolent and Christian enterprise.

Resolved, That while we cannot withhold an expression of deep regret at the withdrawal of the Board from a field which has been cultivated for so long a period with so much prayer and Christian zeal on the part of the churches, and with so many severe hardships and struggles on the part of the missionaries, we are constrained to recommend that the action of the Prudential Committee in terminating the connection of the Choctaw Mission with the Board be concurred in, with this distinct modification, that the usual appropriation for a year be made and placed at the disposal of the missionaries, in order that, with comfort to themselves they may go on with their work until they shall have fully matured their plans for the future.\*

\*Whilst neither of these reports was adopted, no contrary testimony was borne; and the action of the Prudential Committee discontinuing the Mission was approved.

In reading these remarkable documents, several things strike us as worthy of notice, viz:

1. The Prudential Committee first, and then the American Board, have undertaken to sit in judgment upon the orthodoxy of ministers of the Gospel in good and regular standing in their own Churches. Originally the Board was regarded simply as the agent of the several denominations by which it was sustained, in carrying forward the work of foreign missions, claiming no right to decide upon the orthodoxy of ministers regarded as sound by the churches with which they were connected. This ground is now abandoned; the Board assumes to inquire into the soundness of such men, and to direct them what they shall preach, and what terms of church membership they shall propound. These excellent missionaries are cut off, simply because they have refused to preach as the Board instructed them to preach. This assumption of power not belonging to it cannot fail ultimately to destroy the Board. It cuts off one of its most cherished missions, because the missionaries cannot in conscience preach Abolitionism, and carry its doctrines out in the discipline of the mission churches. How long will it probably be, before, under the pressure of a similar clamor, the Board will instruct their missionaries to preach the doctrines of *indefinite atonement, moral suasion, and the like?* Why not? If it may assume to direct its missionaries what they must preach on the subject of slavery, why may it not send out its instructions as to any other points of doctrine or morals? If its supporters cannot conscientiously give their money to sustain missionaries who will not in-

culcate their views of slavery; why should they not be equally conscientious in regard to doctrines which even they will admit to be of equal importance? The principle has now been adopted; where is this power of deciding upon the teaching of missionaries to stop?

2. It is not pretended, that the missionaries now deemed unworthy of the further support of the Board, have changed their views of any point of doctrine or morals, since they entered upon their labors; nor is it pretended, that they have disregarded any instructions received from the Board, when they were accepted as missionaries. They have been faithfully toiling among the heathen for forty years, during the whole of which period, it is not denied that they have preached the same doctrine and the same morals. The instructions, for disregard of which they are now rejected, have been given only within the last ten or twelve years—instructions they did not know the Board claimed the right to give—instructions containing sentiments the Board did not hold when they engaged in its service. The error of the missionaries consists in not having changed their faith, as rapidly as the Board and its supporters have changed theirs. In reply to the Prudential Committee, in 1848, the missionaries said—“We pray the committee to remember that if the patronage of the Board be withdrawn from us, it will not be for the violation, on our part, of any condition on which we were sent into the field; but in consequence of new conditions, with which we cannot in conscience comply.” At the call of the Board these devoted men forsook all and went to evangelize the heathen, when the dew of their youth was upon them. Now, when the infirmities of age press upon them, though confessedly they have violated no condition on which they entered upon their work, the Board turn their backs upon them, abandon them to want, and leave the churches they have so long and so faithfully labored to build up, to fall back to paganism! In the eyes of men of the world, such a procedure would be deemed dishonorable. In the view of all right-minded men it must be deemed cruel. With what face can the American Board now ask young missionaries to go to heathen lands under its patronage? Who knows to what extent its faith may change in the next twenty years, and what new doctrines it may require its missionaries to preach? It is a sad truth, that the American Board has deliberately broken faith with some of its missionaries who stand confessedly amongst the most devoted. Who can trust it hereafter?

3. It is not only confessed, that the missionaries disowned by the Board are true and eminent servants of Christ, who, through long

years, have "endured hardship as good soldiers," but it is confessed that God has been with them, has heard their prayers and greatly blest their labors to the conversion of many souls. "Repeated revivals of religion," says the majority report, "the ingathering of many from time to time into the church, the holy life of those brought out of pagan darkness into the light of the Gospel, have been the divine attestation of the faithfulness of the apostolic men who for so many years have labored in the field." The minority report says, Resolved—That this Board entertain feelings of the highest respect, confidence and affection for the devoted men connected with this mission, and cordially and gratefully appreciate the self-denying and faithful labors which have been signally blessed of God to the temporal and spiritual welfare of the Choctaw nation, and most earnestly desire that large fruits of these years of toil may cheer them for the future prosecution of their benevolent and Christian enterprise."

The plain meaning of this language, taken in connection with the action of the Board, is—that although the missionaries deserve the appellation of "apostolic men;" and although they have so faithfully and so fully preached the truth, that God has been with them in a signal manner, and is still with them; yet they are so unfaithful, so erroneous and immoral, that the American Board cannot conscientiously continue to support them! One cannot but wonder that the Board did not tremble, whilst its own committees were bearing such testimony, and at the same time it was about taking such action. The Board daily prayed for divine direction. Could they really believe, that Jesus Christ bade them abandon missionaries and churches so owned and blessed of him?

But Dr. Cheever was for the exercise of discipline. He moved, as an amendment, "That in the opinion of the Board the holding of slaves should be pronounced an immorality, inconsistent with membership in any Christian church, and that it should be required that these missionary churches should immediately put away from them this sin, and should cease to sanction it even in appearance." And on an occasion calculated to fill with distress the heart of any man having a particle of Christian feeling, he occupied an hour in what the *Boston Recorder* styles "the Doctor's keen review of the past," and the "sarcastic wit which repeatedly excited the risibles of the audience!" Dr. Bacon, too, was witty; and he expressed his "indignation" also at those "apostolic men," whose consciences were not plastic enough to preach what they believed unscriptural, at the bidding of the Pruden-

tial Committee. Yet he said, they *mean* right, and "have abolished slavery where they could!" Under the lead of such men has the American Board fallen; and the result is not doubtful.

4. We ought not to forget, that it is churches but just emerged from the darkness of paganism, that are cut off by the Board, because they contain a few slaveholders. That is, they are cut off for not having more light than the churches planted by the apostles; for Mr. Barnes, the chairman of the committee, whose reports we have just quoted, admits that there were slaveholders in the apostolic churches; and he says—"Paul did not say that they could not be Christians. He did not say that they should be excluded at once from the communion. He did not hold them up to reproach, or use harsh and severe language in regard to them. He taught them their duty towards those who were under them, and laid down principles which, if followed, would lead ultimately to universal freedom." *Comment on Eph. 6: 9.* The Choctaws were intellectually more degraded than the Ephesians, and the missionaries have pursued toward them precisely the course which Paul pursued toward the Ephesian Christians; and yet they are cut off. Doubtless if Paul himself were now on earth, and were a missionary to the Choctaws, under the American Board, he would share the same fate. The Choctaw churches are cut off, because they are not more enlightened than the American Board itself was, fifteen years ago; for it less is than fifteen years, since the new instructions were given to the missionaries in relation to slavery. Those churches are cut off, because they are not more enlightened than some of the prominent Congregational ministers of New England are at this hour; for a number of those with whom the members of the Board fraternize, do now believe just as those missionaries and their churches do. Singular consciences have some of those ministers and their people. They cannot conscientiously sustain missionaries among the Choctaws, who do not preach Abolitionism; but they can conscientiously fraternize ministers in New England and in the New School Presbyterian churches, who hold the same doctrines!

5. This action of the American Board reveals the true features of Abolitionism. Instead of abolishing slavery, it takes the Gospel from slaveholders, and thus renders the condition of slaves unspeakably worse; and it takes from the slaves the light of the Gospel, and thus leaves them in the service of the devil, and without hope in this world or the world to come. This is its philanthropy, and this its Christianity.

The language of the *Princeton Review*, in reviewing Mr. Treat's letter, in 1848, is about to be verified. "The American Board of Commissioners is beyond doubt one of the noblest institutions of benevolence in the world. All Christians, yes, all mankind are interested in its proper management. A fearful responsibility rests on those who are at the helm of that noble ship. Under the guidance of strong and skillful hands, she has hitherto weathered every storm. She is now approaching, with all her canvas spread, the outer circle of the great whirlpool of fanaticism. The slightest deviation from the proper course, must bring her within the sweep of that fearful current. Those on board may, for a while, exult in her accelerated motion. But every practiced eye can see, from the quivering of her sails, that such acceleration is due, not to the favoring breeze, but to the dreadful undertow, which must eventually engulf everything yielded to its power."

Many of the members of the Board, no doubt, yielded to the Abolitionist clamor, as a matter of expediency; but such a course is a fatal mistake. Other demands will be made, until the American Board will be torn to pieces and destroyed. The sad truth is, New England is gone from the foundation on which her churches so long stood; and the sound men, with few exceptions, have not the courage to make an open battle with the errors that are daily gaining upon them.

God will, doubtless, take care of the Choctaw Mission; and those abandoned churches, there is reason to apprehend, will outlive the Board that has deserted them.

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## THEOLOGICAL SEMINARY OF THE NORTHWEST.

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### MEETING OF THE BOARD.

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The organization of the Theological Seminary of the North West is now completed. The Board of Directors met in the North Presbyterian Church, Chicago, on the 25th ult. On the evening of the same day, the Professors were solemnly inducted into their office. The sermon, exceedingly appropriate and forcible, was preached by Rev. J. H. Brown, D. D., of Springfield, Ill.; and the charge to the Professors,

admirably suited to the interesting occasion, was delivered by Rev. S. T. Wilson, of Rock Island, President of the Board. It was an extraordinary sight. Never before, in the history of our Church, has a Theological Seminary entered upon its career of usefulness with a full corps of Professors; and never before was the entire Faculty of a Seminary inaugurated at the same time.

The inaugural addresses of the Professors were delivered in the afternoon and evening of the 26th. Of the addresses of Drs. Lord, Halsey and Scott we may say truly, that they not only met, but exceeded the expectations of the Board of Directors and of others who heard them. They were heard not only with interest, but with pleasure and admiration. The address of each of these Professors had special reference to the department of instruction assigned him, and afforded additional evidence that the General Assembly was wise in the election of them to the important and responsible position they occupy. The sermon, the charge and the addresses were ordered to be published.

The Synod of Chicago, whose sessions immediately preceded those of the Board of Directors, passed, with entire unanimity, resolutions commending the institution to the confidence and liberality of the churches, and expressive of their purpose to co-operate in sustaining the Professors in their labors. A number of the members of the Synod remained to attend upon the inaugural services. The occasion will not soon be forgotten.

The Board of Directors accepted, as the site for the Seminary, the donation of twenty acres by Ogden & Sheffield, and five acres by Lill & Diversy. This ground is in the northern part of the city, affording a beautiful view of the lake, and lies within a very short walk of the horse railroad on Clark street. It may be fairly estimated as worth *fifty thousand dollars*. It will be worth more than this sum by the time when the Seminary buildings shall be erected. The Board, in accepting the donation, agree to erect buildings on the land donated, worth fifty thousand dollars, within five years.

Our agents, Messrs. Farris and Spring, made a truly encouraging report. They have been engaged in the agency only some three weeks, and have visited but a very few churches outside of Chicago. They have obtained subscriptions amounting to nearly twenty thousand dollars. This must be regarded as most cheering success—especially when it is remembered that the present is a time of almost unparalleled pecuniary embarrassment in the North West. Almost every in

dividual feels the pressure, and there are few churches that are free from debt. The very cordial reception which our agents have met, where they have gone, has greatly encouraged them and the Board.

In addition to the donations already mentioned, we are permitted to state, that a wealthy and liberal gentleman of New York—a friend of Dr. Lord—has sent us *fifteen hundred dollars* with which to purchase books for our library, and has given us reason to believe that this will not be his last donation. This donation is peculiarly acceptable in the commencement of the enterprise, and will supply us with a considerable number of the books most needed. May we not hope to hear from other liberal individuals in the same way?

We contemplate with wonder, and we hope with heartfelt gratitude to God, the rapid success that has attended the commencement of this great enterprise. When was it known before, that a Theological Seminary in our country, secured within a few months, not only a full corps of Professors, but funds and property worth more than *one hundred and sixty thousand dollars*? But we have not only funds, but a very promising company of students, occupying rooms completely furnished, and having excellent boarding for \$2.00 per week; and we already have assurances of a considerably larger number next year.

In view of facts such as these, however painful it may be to notice efforts to injure the Seminary, we cannot doubt that the blessing of God rests upon it. Without that blessing we do assuredly believe we can accomplish nothing; with it, we do assuredly believe that we, however imperfect, can accomplish much. "If God be for us, who can be against us?"

We realize that we are not doing a temporary work, but laying the foundations of an institution that is to exist, and to do its part in the great work of preparing ministers of the Gospel, not only for the vast and interesting field in the commercial center of which it is located, but for the whole country and for other lands, long after we shall have finished our labors and passed away from the earth. We realize, too, that we are doing this work in a day of unparalleled excitement and agitation, when errors plausible and fanatical, are shaking and overturning the faith of multitudes, and mighty influences are at work, tending to division and subdivision, until society shall be resolved into its original elements, unless God interpose to prevent it. We are doing this work at a time when the world is rapidly approaching another great era in its history—the most eventful in its history. The very foundations of faith and morals must be restated and defended against

the multiplied assaults of errorists, and against the influence even of good men carried away from the teachings of the inspired volume by "the spirit of the age."

That God will give us wisdom, fidelity and courage to do his work rightly, to lay foundations that will abide the day of trial, that is now upon us, is our constant earnest prayer. Let our brethren remember us, and remember the work they have given us to do.

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### THE HARPER'S FERRY TRAGEDY.

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Amongst the strange and startling events of the day, none have attracted more attention than the organized effort on the part of certain Abolitionists at Harper's Ferry, to overturn the government of the United States, in order to emancipate the slaves. The originator of this fanatical and dreadful plot, was the famous Brown, of Kansas notoriety. The success of such a movement seemed so utterly impossible, that some have supposed its author insane. Yet there were men engaged with him against whom no such charge can lie. The facts are too well known to make it necessary now to state them. A number of immortal beings have been hurried unprepared into eternity; others, now undergoing trial for treason, are likely to suffer the extreme penalty of the law; and mourning has been sent into many families.

All this, however, is the least of the evil. The movement at Harper's Ferry is but the legitimate carrying out of moral principles inculcated by many in our country. If the principles are true, the only thing to be condemned in the movement, is the hopelessness of success. We live in a day of radicalism and of extremes. The extreme positions on both sides of the slavery question, as we have often said, tend alike to infidelity, to excite the worst passions, and to produce anarchy and bloodshed. These partial outbreaks of fanaticism indicate an unhealthy state of things. They are like slight eruptions on the surface of the human body, which may indicate a diseased state of the system. The suppression of them does not necessarily purify the moral atmosphere, nor restore the Church or the State to a healthy condition. Like eruptions on the body, if healed in one part, they



may break out more violently in another. The calm observer of the state of things in our country cannot fail to see the working of powerful principles, tending to the disorganization and disintegration of Church and State. Spurious reforms, like injudicious medical practice, have weakened the strength of the patient, without diminishing the power of the disease; and men are too much excited and too blind to see the danger.

If ministers of the Gospel could be induced to come back again to their high commission—"Go teach all nations—teaching them to observe all things whatsoever I have commanded you;"—there would soon be a reaction and a healthier state of things. But as things now are, religion, designed to bind together and cement society, has become a mighty power to divide and disintegrate. Corrupt politicians take advantage of this state of things; and in Church and State, crimination and recrimination are the order of the day. May God have mercy on us.

It may be that we look too much on the dark side of the picture, in considering the present state of our country. But we have watched, with deep interest and careful examination, the progress of things during the last thirty years. We have marked the steady progress of dangerous error, in regions where once the great doctrines of the Gospel were held and defended. We have seen the rapid progress of the most demoralizing forms of infidelity amongst the masses of the people, male and female. We have seen the pulpit very extensively converted into a rostrum for political harangues, and for the inculcation of the most dangerous fanaticism. We cannot escape the painful conviction, that in our own Church, so long effectually resisting the progress of these evils, there has been, and is a steady decline in the standard of religion and of morals; and, as a necessary consequence, a yielding more and more to the outside pressure, and to the disintegrating elements within.

Some of the wisest statesmen in the country have painful doubts, whether our government will last twenty years longer; and *we* cannot but fear, that within that period every existing church will be torn to fragments, out of the purest of which, when the tempest shall have passed over, a church may be organized that will live to see the millennial day. We have hoped, and still cling to the hope, that our beloved Church will abide the storm.

**NOTICE.**—Persons wishing Copies of the First Edition of this work will please send their names and address to the Publisher.

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# THE PRESBYTERIAN HISTORICAL ALMANAC, FOR 1859-1860.

THIS volume will be a ROYAL OCTAVO of over 300 pages, and replete with Historical, Biographical, and Statistical information, collected with great care from every variety of sources, and arranged in a condensed but lucid manner.

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We give the annual operations of *twenty-eight* bodies forming *The* Presbyterian Church, with their reports and schemes of benevolence.

We give a history of the Origin and Progress of the Presbyterian Board of Foreign Missions.—Also

A Sketch of the Church of Scotland from 1560 to the present time, together with

Sketches of *eighteen* Churches where the last Annual Sessions of the different bodies were held.

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Will contain a memoir of over *One Hundred* Presbyterian Ministers who have died during the past year; with sketches of others whose names are incidentally mentioned. These biographies are prepared from facts furnished, (whilst memory is still fresh,) by Stated Clerks of Presbyteries, relatives, and physicians, and present a fair transcript of their ministerial career.

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Will contain the list of Ministers arranged alphabetically with Presbytery and Post Office address, numbering over **TEN THOUSAND**.

The report of Presbyteries and Synods arranged in tables, showing how each Presbytery or Synod is divided into Pastors, Stated Supplies, without charge, &c. The annual contributions arranged so as to show the number of churches in each Presbytery, and the number *giving* and the amount *given* to the various objects of Christian benevolence. The number of churches in each Presbytery reporting infant baptisms, &c.

Also a *Statistical History* of the Presbyterian Church in the United States, from 1828 to the present time. This is an interesting and comprehensive sheet, and shows all the leading items concerning the

personal and benevolent operations of the church, including both branches of the church since the division in 1837.

A *Statistical History* of the Board of Foreign Missions. This is in connection with the *Historical Sketch*.

The Statistics of all other religious denominations collected from their last annual reports.

### THE APPENDIX

Will contain a table giving the names of over two hundred Presbyterian Ministers, whose writings have been published during the year, showing the name of author, the name of work, the publisher, the size and price of the volume.

A catalogue of the *volumes* in the Presbyterian Historical Society's Library, now first collected.

An Historical sketch of the American Sunday School Union, with an account of its plans and mode of operation, and the means employed in carrying forward its objects.

An Historical sketch of the American Tract Society, giving an insight into its plans, and objects, and progress.

We also give the names of all Presbyterian Newspapers, Reviews, and Magazines, with price and time of publication.

### THE ADVERTISING DEPARTMENT

Will contain a description of a large number of the educational institutions of our church and country. (The Almanac reaching a large number of families, it gives the best opportunity for schools of all kinds to become known among that class of persons it is the object of the proprietors to reach.)

Also new Publications and Booksellers' Notices, Life Insurance Companies. All our advertisements being printed on good paper, add to the value and attractiveness of the work.

### THE DEPARTMENT OF ILLUSTRATIONS.

This department is under the especial care and control of Mr. THOMAS WAGNER, lithographer of this city, and consequently the work will be done in the best style, and contain portraits of the Moderators for the current year, drawn from Photographs taken expressly for the Almanac. The names of the Moderators are as follows:

Names.	Post Office.	Names of the Church.
Boyd, Rev. James,	Campbelton, Scotland,	The U. Pres. Ch. of Scotland.
Breckinridge, Rev. W. L.,	Louisville, Ky.,	The Pres. Ch. in the U. States.
Bryson, Rev. H. H.,	Viney Grove, Tenn.,	As. Ref. Synod of the South.
Bullions, Rev. P.,	Troy, New York,	U. Presbyterian Ch. of N. A.
Cook, Rev. J.,	St. Andrews, Scotland,	The Church of Scotland.
Cunningham, Rev. W.,	Edinburgh, Scotland,	The Free Church of Scotland.
Gibson, Rev. W.,	Belfast, Ireland,	The Pres. Church of Ireland.
How, Rev. Samuel B.,	New Brunswick, N. J.,	The Ref. Pres. Dutch Church.
Macmurchy, Rev. J.,	Eldon, Canada West,	The Ch. of Scot. in Canada.
McLeod, Rev. Hugh,	Sydney, Nova Scotia,	The Free Ch. in Nova Scotia.

THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1859-1860.

Nevin, Rev. John,	Shenango, Pa.,	Gen. Sy. of the R. P. C. in N. A.
Ormiston, Rev. Wm.,	Hamilton, Canada West,	United Pres. Ch. of Canada.
Patterson, Rev. B. W.,	Chicago, Illinois,	Pres. Ch. in the U. S. (N. S.)
Robinson, Rev. J. J.,	Marysville, Tenn.,	U. Synod of the Pres. Church.
Willson, Rev. James M.	Philadelphia, Pa.,	Syn. of the R. P. Ch. in N. A.
Wilson, Rev. T. B.,	Marshall, Texas,	Cumberland Pres. Church.

**The Drawings of the Churches, &c., are as follows :**

Assembly Hall of the Church of Scotland, Edinburgh, Scotland.  
Associate Reformed Presbyterian Church, Hopewell, Tennessee.  
Central Presbyterian Church, Wilmington, Delaware.  
Cooke's Presbyterian Church, Toronto, Canada.  
Cumberland Presbyterian Church, Evansville, Indiana.  
Dutch Church, Albany, New York.  
First Reformed Presbyterian Church, Philadelphia, Pa.  
Second Presbyterian Church, Lynchburgh, Va.  
Third Presbyterian Church, Indianapolis, Indiana.  
United Presbyterian Church, Hamilton, Canada.  
United Presbyterian Church, Xenia, Ohio.

From the synopsis here given, it will be seen, that such a work to be continued Annually, must have a large number of persons who are in favor of the enterprise, and now is the time to show the extent of their co-operation. Eleven copies sent for \$10. The price of the Almanac is \$1.00. The Post Office Department has decided it to be a Periodical, consequently, the postage is 12 cents, provided it is paid in advance, otherwise it is 27 cents. Those wishing us to pre-pay the postage will please add the amount, when sending for the work.

In order to increase its value, we will give a comprehensive INDEX analytically arranged, so that any items sought for can be obtained in the shortest space of time. The Almanac will thus have a practical value which we trust will be appreciated. It will be ready the latter part of November, 1859.

All communications must be addressed to

**JOSEPH M. WILSON, PUBLISHER,**  
**No. 111 S. 10th below Chestnut St., Phila.**

We would call attention to the fact, that we have also *Stereotyped* THE PRESBYTERIAN HISTORICAL ALMANAC for 1858-1859, which contains a full synopsis of the Operations of the Church, together with FOURTEEN PORTRAITS of MODERATORS, and TWELVE DRAWINGS of CHURCHES, besides a great variety of Statistics. We here add a few of the notices of the volume. The price is the same as the Almanac of 1859-60.

## Notices of the Almanac of 1858-1859.

W. B. SPRAGUE, D.D., Author of "*The Annals of the American Pulpit*," says :

"Your Historical Almanac contains an amount of information that surprises me. You have laid the whole Presbyterian Church under great obligation. I hope you will continue the work from year to year."

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"We feel bound to say that Mr. Wilson has done his work in a style creditable alike to his talents and perseverance. The conception of the volume is substantially his, and his own mind, zeal, and energy have devised and executed the entire plan. The statistics are arranged with particular tact and fulness, and are presented so as to strike the eye readily, and to impart the greatest amount of information in the least time. It has already become an Institution of the Universal Presbyterian Church."

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THE  
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THE FOOT-PRINTS OF ERROR.

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There is a very remarkable uniformity in the working of the human mind, both under the influence of truth and under that of error. Ever since God has had ministers of truth in the world, Satan has had ministers of error; and as Paul said—"We are not ignorant of his devices"—so it is greatly wise for Christians and Ministers of Christ in this day, to make themselves acquainted with them. The history of religious error and its influence upon the human mind, is replete with instruction. We propose to offer a few thoughts upon this subject.

The ministers of Satan, whose aim it is to lead men into error, are always zealous advocates of reform. "For such," said Paul, "are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." \* Corrupt as human nature is, unless it is uncommonly debased, it cannot accept of any religion, that does not propose to improve its moral state. All heretics, therefore, have been zealous reformers; and very generally their avowed aim has been good. If one should judge from the moral tendencies of the Romish

\* 2 Cor. 11: 13—15.

faith, either by the declared aim of its teachers, or by the very abundant means of sanctification they have devised for themselves and their followers; he could not doubt that they would exhibit the purest morals of any church in the world, and the most abundant good works. The skill of the devil is seen in his tact in substituting his own devices for Divinely appointed means of grace, and in attributing to those of Divine appointment an unscriptural efficiency. The result is great zeal for religion, in connection with great corruption of morals. The same thing is observable in all churches in which ceremonies have been multiplied. They strikingly exhibit "the form of godliness" without the power.

One of the most plausible heresies of the present century, had for its avowed aim the accomplishment of an object in itself eminently good and desirable, viz: the union of all the disciples of Christ in one pure church. Long have good men been distressed in consequence of the schisms in the body of Christ, marring its beauty, crippling its efficiency, destroying its peace and encouraging infidelity; and long and earnestly have they prayed for the time, when our Lord might say of his visible church—"My dove, my undefiled is but one." Alexander Campbell, some forty years ago, announced his purpose to aim at the attainment of this glorious end, and called on all like-minded to aid him in the work. He had happily discovered the true cause of all existing divisions. It was *written or printed creeds*, together with the unhappy use of language not found in the word of God. In adopting such creeds the churches had apostatized from Christ, and adopted the language of Ashdod, instead of the language of the true Israel of God; and God had said—"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." \* Away with creeds of man's devising; away with the philosophical terms introduced by the sects into the theology of the churches. Let the Bible, especially the New Testament, be the creed, and its language the only test of orthodoxy. Then since all true christians are willing to take the Bible as their rule of faith and practice; and none can object to its inspired language; sects will certainly disappear, and the prayer of our Lord—"that they all may be one"—will have received its answer.

Such was the scheme. That it aimed to remove a great and distressing evil, none could deny. That it aimed to accomplish a positive

\* Zeph. 3: 7.



good of infinite importance, was equally clear. The method, too, was wonderfully simple, and seemed to promise complete success. Then the long-looked-for Millennium would bless the world. In anticipation of it the great reformer began to publish *The Millennial Harbinger*. From his elevated stand-point he discovered the morning star, and he hastened to make the joyful announcement. It is not surprising that the appearance of such a man, fluent, plausible, and setting forth claims to extraordinary learning, should have produced a sensation, nor that great numbers among well meaning and even very intelligent people, should have become his followers. None will wonder at all this, who have seen the numbers and the classes of people who sometimes crowd around the office of a quack doctor.

In regard to the object professedly aimed at, there was just one difficulty, viz: the reformer had entirely mistaken the cause of the evils he sought to remove; and like all quacks, he went to work to doctor a *symptom*, instead of striking at the disease itself. Alas! the true cause of existing divisions lies deeper than human creeds and human technicalities. It is in the heart of man; it is the blinding, perverting influence of depravity. And creeds are but one of the means adopted by the churches of Christ, by which to protect themselves against the invasions of all sorts of error.

As in all cases of unwise medicating, not only was not the patient cured; but the remaining strength was diminished, and another disease produced. Instead of destroying all the sects, and uniting all the christians in them in one body, Mr. Campbell simply added another to the long list of sects. He did much more than this. Under pretense of overthrowing creeds, and producing union amongst Christians, he adroitly attacked some of the most important doctrines of the Gospel, and introduced fatal errors. The scripture doctrines of regeneration and justification were corrupted. Men, he taught, are converted simply by the word of God, and are justified by being immersed in the water. Multitudes were deceived by the excellency of the objects sought to be attained; and failed to discover that the very foundations of their faith were swept from under them.

2d. It has been another of Satan's devices to mar and cripple great and good works, begun on scriptural principles, and by good men.

Intemperance has long been a crying evil in our land, hurrying tens of thousands annually into a drunkard's grave, and to a drunkard's doom; filling our prisons with culprits, and our insane asylums with

wretches bereft of reason; and sending poverty and mourning into thousands of families. The fearful magnitude of the evil arrested the attention of good men, and led them to enquire for the remedy. On consulting physicians, they discovered that the people had been under great misapprehension respecting the effect of even the moderate use of intoxicating drinks, upon the human system—that they were not only unnecessary in cases of exposure to heat, or cold, or rain, but were positively injurious; and all the cases of drunkenness originated in the moderate use of alcoholic drinks. *Total abstinence*, then, was the obvious and the only true remedy. The opinions of physicians were published, and information circulated far and wide. Temperance societies were formed in order to secure more efficient action, and to concentrate public sentiment, that its power might be exerted upon the masses. Great efforts were made to induce persons of all classes to sign pledges to abstain from all intoxicating drinks *as a beverage*. Then came the labors of *reformed drunkards*—men who had risen from the very depths of degradation, and who went to and fro through the land, lecturing to crowds; especially detailing their own experience. We have listened to those uneducated men, and wondered at their power over popular crowds, now convulsed with laughter, and now bathed in tears. In argument they were lame enough; in telling anecdotes they excelled. Gough is one of the few of this class, of whom we still occasionally hear, and who, in his labors for the cause of temperance, has taken a far more scriptural course than most of them. For a time there appeared to be a great temperance reformation through the land; and so far as valuable information was imparted, the happy effects yet remain. But now we hear nothing of temperance societies; the reformed drunkards have disappeared; the Maine Liquor Law has proved a failure; and one of the most prominent ministers in the country has proclaimed, that the temperance reform has met with “*a Waterloo defeat*.” Why has it been so? For several important reasons, viz:

1st. Great numbers of the most prominent temperance men, like quacks, doctored *the symptom*, instead of the disease. Intemperance is simply one of the manifestations of human depravity, nothing more, nothing less; and no permanent reform can ever be effected without the Gospel of Christ, which strikes at the root of the evil. Whilst Christian ministers preached on the subject of temperance, giving all the light they had in connection with the faithful preaching of the Gospel; real, substantial progress was made. But very soon the work

fell into other hands; and unconverted men, reformed drunkards and fiery declaimers not only advocated temperance upon other than Gospel principles, but reproved and denounced ministers and churches as behind the age, or needing to be enlightened by them. Some ministers, too, were found to go the full length with them. One such minister, in a neighboring State, gloried in exciting mob violence wherever he went.

Under these influences the cause of temperance seemed, for a time, to have received a new and powerful impulse; and this impulse warmed up the zeal of the declaimers, and pushed them to still further extremes. Some were opposed to the use of wine in the Lord's Supper, lest that sacred ordinance should lead to intemperance. Some were for making total abstinence a condition of church membership. Two disastrous consequences followed. In the first place the word of God was thrown entirely into the back ground; and, secondly, the friends of temperance were divided—prudent men, who knew that the Bible only can effect a permanent reformation, and who saw serious errors lurking in the temperance reform, as then conducted, drew off. The result was a powerful reaction, which still continues. Thus the new impulse given to the cause, when it fell into unwise and unchristian hands, turned out to be only an unhealthy excitement, such as always inflicts lasting injury upon a good cause.

Another great evil existed in our country; viz: *African Slavery*. Those held in bondage were acknowledged to be our fellow men, whose rights ought to be respected, and whose happiness ought to be promoted. The existence of slavery in our country of boasted freedom was justly regarded as an anomaly; and it was felt to be an evil both to the slaveholders and the slaves. Christians and philanthropists, both in the slaveholding and in the nonslaveholding States, set themselves to devise the speediest and safest methods of removing the evil from the country, and of securing freedom and prosperity to the slaves. The object to be accomplished was a noble one, which seemed to commend itself alike to the Christian, the philanthropist and the patriot; but it was as difficult as it was noble. To deal with this chronic evil, so interwoven with the very structure of society, it was seen, would require great wisdom, caution and forbearance. It must be the work of many years; but still it might, with the Divine blessing, eventually be accomplished.

As the result of the patient deliberations and enquiries of wise and good men, the plan of colonizing on the shores of Africa, with their

own consent, those of the Africans who were, or might become free, was adopted. It met with great favor in every part of the country, and, if we mistake not, every Protestant denomination in the land strongly recommended it.

In all directions the churches were open to the agents of the American Colonization Society; and on the 4th of July especially collections were taken up in aid of the good cause. Meanwhile public sentiment, in the slave States, was becoming more favorable to emancipation; and the number of slaves emancipated was rapidly increasing. The Legislatures of the different States favored the noble enterprise; and there seemed a clear prospect of soon seeing Congress pushing it forward.

This state of things was due mainly to the diffusion of the doctrines and principles of the Gospel. Satan saw the brightening prospect; and he laid his plans to defeat the enterprise, and by means of the evil it sought to remove, to produce division, dissension and anarchy in Church and State. He became an emancipator, more zealous than the best men. The note of discord was sounded. Colonization was denounced as a pro-slavery affair; and all manner of slanders were heaped upon the enterprise. Instant emancipation without colonization, was the cry; and they who urged it published all manner of stories of cruelty to slaves.

Good men took different sides. At first the appeal was to the Bible. Those parts of it which treat of slavery, were subjected to criticism; and, as in all such controversies, extreme positions were taken by some on both sides; and on both sides unsound arguments were used and pronounced conclusive. The peace of ecclesiastical bodies was disturbed, their counsels divided, and their energies crippled. Division began, and has continued and extended ever since.

Meanwhile men, even ministers of Christ, became too much excited to reason, and too fully set in their opinions to appeal to the Bible. Declamation and bitter denunciation have long been the order of the day. Rarely now do we hear or see reference to the Divine teachings or a calm attempt to ascertain the will of God on this difficult subject. The leaders in the crusade have long been infidels; and Christian ministers have willingly mingled in counsel with men who neither know, nor care to know, what saith the Lord.

And now that exciting subject has become the battle-ground for politicians; and the great political parties stand arrayed against each other on this one subject. And in some places the minister who can

shout the loudest pro or con on this subject is esteemed the most enlightened, the most orthodox and the most godly; so the politician who can declaim most unscrupulously and most fluently on either side, has the best chance of election to any office within the gift of the people. As on the one hand, the great doctrines of the Gospel and its great duties are more and more thrown into the back ground, or denied; so on the other, the great interests of this great and growing country are lost sight of, overshadowed by the one subject. Sober discussion, such as would elicit and propagate true views, has disappeared alike from the pulpit and from our legislative halls; alike from the religious and the secular press. Bitter denunciations on the one side, returned by as bitter on the other, are heard and read in Church and State. Every year sees the passions of men more excited. Even in Boston, where all might be supposed to agree, in a meeting of the Tract Society, the angry excitement was compared by a venerable minister to the surging of the ocean in a storm. And the Harper's Ferry tragedy, instead of causing men to pause and look, whither they are drifting, is at once seized upon by the political press, as a matter for mutual denunciation, to make political capital, and thus fuel is added to the flame. The American people now resemble a company of deranged sailors in a storm at sea, trying to throw each other overboard, when the greatest efforts of every man on board are absolutely necessary to save the vessel from going to the bottom.

Meanwhile colonization has been crippled; emancipation has almost wholly ceased; and a deplorable reaction has occurred in the slave-holding States. The churches have been, to a great extent, stripped of their moral power; infidelity, immorality and violence are gaining in our land; and the power of the church to evangelize the world has been greatly crippled. Strangest of all, few seem to see or regard the impending danger, or to stop long enough to seek wisdom from above, and try to ascertain the real causes of the existing state of things.

What has been the great error, that has so dreadfully crippled the good work in which, a few years ago, the whole country, and all the churches, seemed united, and in which there was most cheering success, for the time?

It has been simply the attempt to produce a reform, and remove a great evil by other means than gospel truth, preached in the spirit of Christ. Our country and the churches in it seem destined to a terrible experience, before even christian people will agree to sit at the

feet of Jesus, and learn wisdom of him. When human folly shall have ruined this noblest country on the globe, the world will perhaps, once more learn the truth of that scripture—"Esteeming themselves wise, they became fools."

The entire history of the church is a constant illustration and confirmation of the following facts, viz:

1. That no reform has ever failed, so long as the men who took the lead in it, were humble, careful interpreters of God's word—conducting it in accordance with the obvious meaning of that word, and in the spirit of true disciples of Christ.

2. That no reform has ever progressed successfully, when the wisdom of men has either turned away from the inspired word, or turned it from its obvious meaning.

3. That human wisdom, either turning from the scriptures, or warping their meaning to accommodate that meaning to its dictates, has uniformly excited depraved affections and passions, turning the reform into a curse.

The most powerful revivals of religion have sometimes run into mischievous fanaticism; but in every instance, the unhappy change in the character and spirit of the work has been marked by a corresponding change in the preaching—gradually substituting the wisdom of man for the wisdom that comes from above. In all such instances, those ministers who have refused to fall in with the current have been reproached and denounced as opposers of God's work, just as are those ministers now who dare to resist the spurious reforms of this age on the one hand, or on the other to refuse to admit that evils heretofore admitted to be great, are blessings. The great revival which spread over Kentucky in the beginning of this century, was both genuine and powerful in its beginning and in its earlier progress; for then the simple, pure Gospel was preached. It terminated in the wildest fanaticism and fundamental error—some of the ministers becoming Arians, and others going to the Shakers. Then those ministers who opposed the rising spirit of fanaticism, amongst whom was our venerable kinsman, Rev. David Rice, were bitterly denounced, as enemies of the glorious work. The very same thing has occurred in the history of every great enterprise, having for its object the moral and religious improvement of men, or having in view their physical and social improvement by moral and religious means. In every case in which the object has been defeated, it has been by departure from the obvious teachings of the word of God, and by substituting for that word and

the Divine Spirit, the wisdom of men and the spirit of the world. It was thus the temperance reform was defeated; it was thus the cause of emancipation was defeated; and it is thus the Gospel is now shorn of its power to resist the assaults of infidelity, and to restrain the prevalence of immorality.

All along down the track of time, we see the foot-prints of error, having the very same outlines, exhibiting the same appearances, producing the same moral desolations. Still the lessons so often and so impressively taught, are not understood or regarded. The history of the Church seems to be studied, if studied at all, almost in vain. The number of Christian ministers in our country is sufficiently great, and they possess sufficient talents and learning, to roll back the tide of error, now so rapidly spreading, and of corruption which threatens the ruin of all that is dear to us; if only they could be induced to follow the noble example of the apostles, when they said—"But we will give ourselves continually to prayer, and to the ministry of the word." \* But great numbers of them are hastening to make the very same experiment so often and so disastrously made in the past history of the Church.

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## JOTTINGS.—NO. IV.

BY A KENTUCKY CLERGYMAN.

THOUGHTS, VIEWS AND MAXIMS, FOR YOUNG MEN.

### PLEASURES.

Let your pleasures be harmless and without exposure to danger. Temperance in eating is essential to sound health, and to the clear and vigorous working of the mind. To the student especially, the pleasures of the table are dangerous. "Put a knife to thy throat if thou be a man given to appetite." Better cut your throats than kill yourselves with gluttony. The knife will let out the blood a little

\* Acts, 6: 4.

quicker, but gluttony will break down and imbrute the man, stupify the mind, and convert activity and capacity into mere imbecility.

But bad as gluttony is, the use of alcoholic drinks is still worse, more brutish and more fatal. Let, therefore, no drop of them enter your lips, except as any other medical drug, and prescribed by the same authority; *nothing but this is safe*. But many will say as others have said,—we will go so far and no farther. This is the argument of death, and the path to the drunkard's grave. It has multiplied its thousands and slain them with a cruel slaughter. It has confounded reason, it has overwhelmed the voice of experience, it has set caution at defiance and rushed its victims, with mad velocity, into the gulph of irretrievable ruin. Touch it not, and all that comes in the train of sobriety may honor your life and your death. No haggard, wasting, drivelling, worthless life; no curse upon others, and no disgrace upon yourselves, will stamp their dark distinction upon your existence. Touch it not, then, for the sake of yourselves, and especially for the sake of those whom you drag down with you in your descending career. Always stand by those who are attempting to stem this fiery torrent. Do all you can to stamp this evil with public, legal, and universal disgrace. Give it no quarters where you have it in your power to destroy it. Rank it among the crimes of public detestation and legal penalties. Let the young men of this country stamp their changeless opposition upon this odious and destructive evil, and we may then hope with confidence for its extinction. Let your opposition to it be steady, strong and consistent. Fill your minds with a sense of its unutterable evils. Think against it, write against it, speak against it, pray against it, and in every way possible act against it.

#### EXCITEMENTS.

Beware, young gentlemen, of morbid and dangerous excitements. The human constitution demands excitement to a certain rational and and healthful extent; and accordingly God has given for this, as well as for other purposes, the worlds of nature and of revelation. These are great powers and agents of excitement, but they are all safe, healthful and advantageous. The material creation furnishes on every hand the causes of friendly and pleasant excitement to the mind and the imagination. The book of revelation also answers its great and benevolent design in this respect, as well as in others. Man's daily business also furnishes a large supply of necessary excitement. But these excitements are all moderate, salutary, and proper. They re-



peat themselves day by day without injury; they leave no sediment of death behind; they do not corrupt the heart, nor diffuse the venom of ruin through the soul. But whenever a man is driven out of and beyond the sphere of his every day occupation for excitement, he is in a position of extreme danger, and is nigh unto destruction. Look at life, and look at the world, and look at time and eternity, and see what a number of things there are, great and small, grand and glorious, to keep the soul supplied with excitements, fitting it both for the life that now is, and that which is to come. Here are our daily labors, our hopes, our fears, our families and our friends, the thoughts of our hearts and the toils of our hands. These and a thousand other unnamed things, constitute the sources of whatever is just and allowable, and profitable in human excitement. Such excitement is the element of life, the stimulant to great and noble actions, and the perpetual spring of happiness to the heart.

But when the desire of excitement swells out beyond this, and leaves the great and generous channels of health, of morals, and of safety, then you may well tremble for all that is important in time and eternity. When the excitement becomes morbid and restless, fretful and craving, when it becomes deaf to reason and blind to all true interest, it drives men to the theatre, the dram shop, the gaming table, the billiard room, the cock-pit, the horserace, and to all other places of vice and ruin. The love of this unnatural and seductive excitement is the stream upon whose turbulent and rapid bosom is now sweeping down to death so vast and so varied a host of the human race. Watch, therefore, the beginnings of a morbid excitement. He who invites you to the scenes of unnatural excitement is preparing you for destruction. The first visit to such places may leave a poison behind for which there is no human remedy, and to which God may never extend deliverance. The craving for such excitements is like the grave. It cries give, give, give, but no abundance can satisfy its all-devouring jaws.

#### PROFESSIONAL MEN.

As professional men, first of all qualify yourselves for your stations. Set it down as a standing fact that you cannot be too well equipt for your professional warfare. No previous studies or attainments will be found useless to your success. Young men, as soon as they leave the academy or college, often abandon at once and forever their studies of a classical, scientific, and literary nature. Whatever of study they do,

it is merely of a professional nature, so that in a few years they know no more about Horace or Virgil, than they do of any other range of rich and ample illustrative literature. This is all wrong and disreputable. It is drying up the resources of professional power, and converting themselves into dry and comparatively illiterate workmen.

Keep your literary and scientific studies abreast of all your other studies, and you will have the two man, instead of the one man power, with which to meet and master your professional obstacles. Besides your special scholarship and academical attainments, lay up as fast and as far as you can, a select store of general knowledge. It will be not only a rich and ample material to be used when and where you know not, but to be sprung as a great mine of strength, of illustration, and effective power, in the struggles and conflicts of professional duties and efforts. It was not mere naked intellect which made West and Webster such formidable competitors with each other at the bar, nor such distinguished men in their great profession. It was intellect brightened and invigorated with knowledge, supplied with innumerable sources of suggestion, and flaming with the heat of long and vigorously executed labor. Without this they would have marched like sturdy grenadiers anywhere, but not like kings on their march as they did.

Besides, knowledge tends to refine as well as strengthen your minds. Refinement and gentlemanly conduct generally go together. It is the protection of the bar against rudeness and pettifogging vulgarity, the protection of the medical profession from quackish pretensions, and the guardian of the pulpit against ignorance and dawdling incompetencies. As truth is a unit, so is knowledge, and hence it has a nearer or more distant relationship to all manner of subjects. The mind deficient in knowledge may not comprehend the truth of this assertion, but the mind rich in such resources well knows how singularly and abundantly this is proved in the actual operations of the human intellect. To the writer and public speaker, how many of their most beautiful, most effective, and most powerful illustrations—how much of their keenness of logic, force of argument, sharpness of satire, abounding riches, power and splendor of diction, arise spontaneously and as if by enchantment, from the varied regions of knowledge, unexplored for any such purposes. It is when the mind is expanded under the heat and glowing power of great subjects that these certain and mysterious relations of knowledge become so visible and so beautiful.

## AM I A USEFUL CHRISTIAN?—NO. II.

Every Christian desires to be useful, and prays that he may be useful: yet many are perplexed, and ask the question sincerely: "How can I be useful? What can I do?" We desire to offer a few suggestions in answer to these interesting and important questions.

1. They who would be useful Christians must have *a mind to work*. Solomon says—"The desire of the slothful killeth him; for his hands refuse to labor." The desire to be useful may exist in the heart of the Christian, but in degree so feeble that, like the desire of the slothful for temporal possessions, it simply renders him unhappy, without prompting to effort. In such a state of mind he looks for excuses for doing little or nothing, rather than for opportunities to make himself useful. The slothful man rarely ever acknowledges, even to himself, that his poverty is the necessary consequence of his indolence; and the lukewarm Christian always has reasons to assign, why he is so often absent from the public services of the sanctuary, why he gives so little, and why he puts forth so few efforts to promote the cause of Christ and the welfare of men.

An earnest desire to do good sharpens one's vision in looking for opportunities, and triumphantly answers a thousand objections suggested by the devil and his remaining depravity. It is wonderful to observe how much one earnest mind can accomplish in the course of a few years. Little did the enemies of Nehemiah and the Jews, when they ridiculed their efforts to rebuild the walls of Jerusalem, know of that spirit which animated them to labor, one half holding spears, "from the rising of the morning till the stars appeared." Their success in the midst of numerous and discouraging difficulties, is explained, when Nehemiah says—"For the people had a mind to work." \*—They united prayer and labor; and in a surprisingly short time the work was done, and done well. And so the Apostle Paul says—"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." †

A mind to work—a desire to be constantly laboring to do good—is

\* Neh. 4: 6.

† 2 Cor. 8: 12.

unnatural to man. Such a state of mind—when the desire is strong enough to overcome the opposing feelings, and make such labor a pleasure—is the fruit of abundant grace. So Paul explains the matter, when he tells of the extraordinary liberality of the churches of Macedonia. “For to their power I bear record, yea, and beyond their power they were willing of themselves.” What imparted such readiness to do all, and more than they were able? The Apostle himself explains, that it was “The grace of God bestowed on the churches of Macedonia.” \* Then let him who would be a useful Christian seek diligently to get and to keep his mind in this state. Then he will watch and pray for opportunities to do good; and he will no more allow an opportunity to pass unimproved, than the miser would loose a chance to make a profitable trade.

2. They who would be useful Christians, must carefully and prayerfully consider their natural endowments, their possessions and their circumstances, and try to ascertain in what ways they can accomplish most. The question should be, “Lord, what wilt thou have me to do?” That young man, and that man who is not *young*, may well enquire, whether God is not calling him to preach the Gospel. The fields are white, and the laborers are few. Other professions and pursuits are crowded, whilst the call for efficient ministers comes from all quarters. True, no one should aspire to the sacred office, unless it is clear that he is called; for few men are less useful, than a preacher who cannot preach; and unfortunately there are too many such.

But if not called to preach the Gospel, assuredly the Christian is called of God to some other department of usefulness. Whatever secular pursuits may immediately engage his attention, the great end must be Christian usefulness. “Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God.”

There are many ways in which a Christian *Lawyer* can do good.

1st. He may be a peace-maker. His profession brings him into constant contact with litigation. In many instances, it arises from misunderstandings between the parties, or from prejudice and passion. His clients consult him confidentially, and he has thus constant opportunities either to exasperate feelings and protract litigation, or to remove prejudice and subdue passion. Oftentimes difficulties of a very serious character arise in families in the settlement of property claims. A pious Lawyer may do much to restore peace to that domestic circle, and may thus prevent great unhappiness. The Lawyer is consult-

\* 1 Cor. 8: 1—3.

ed in relation to difficulties between husbands and wives, when final separation is threatened. He may, in many instances, make peace between them, and thus prevent great wretchedness, as well as great sin.

2d. The Lawyer may be a protector of the poor, the widow and the orphan. These classes are constantly oppressed and defrauded by wicked men, because they are unable to see a Lawyer to plead their cause. Pious Lawyers may well consider God as addressing them specially, when he says—"Seek judgment and relieve the oppressed, judge the fatherless, plead for the widow." \* Let them do this work without reward. It is one of the best ways of giving to the poor; and He whose office it is "to judge the fatherless and the oppressed, that the men of the earth may no more oppress"—who proclaims himself "a father to the fatherless, and a judge of the widows—" † will surely bless them. Nay, is there a godly Lawyer, who does not feel that he is rewarded in the very work of securing the rights of the defenseless, and in the joy he brings to their sorrowing hearts?

3d. The Lawyer may throw the weight of his influence against vice, and in favor of virtue. Too many in that honorable profession look simply to their own selfish interests, and give all their influence to protect vice and oppress virtue, for gain or fame. The godly Lawyer may discourage unjust litigation, and may refuse to pervert law, or to corrupt juries to shield guilt from merited punishment. In his pleadings before courts and juries, there are a thousand opportunities, either to make flings at the Bible, the church and all that is sacred, or to give expression to sentiments of an opposite character. No one accustomed to attend our Courts, needs to be told how often wicked Lawyers avail themselves of the opportunities afforded them to throw out infidel or skeptical opinions, or corrupt moral sentiments.

4th. The very qualifications which insure success to the Lawyer in his profession, enable him, if his heart is right, to teach a class in the Sabbath-School, or to conduct a Bible-class, or to make an exhortation. Why should the tongue that is fluent and eloquent before courts and juries, have nothing to say for the noblest of all causes?

A good *Physician* is almost necessarily a useful man. His profession constantly takes him to the abodes of suffering and sorrow; and his direct work is to heal the numerous maladies that prey upon the human body. But so intimate is the union between the body and the mind, and so powerfully do they act and react upon each other, that

\* Isa. 1: 17.

† Ps. 10: 18 and Is. 8: 5.

oftentimes the very best means he can apply to relieve the body, must be applied to the mind. Many years ago, a skeptical physician called on us to visit one of his patients, whose mind was so much agitated that his medicines would not produce their desired effect. In a multitude of cases, the sorrows that crush the heart, must be mitigated, before the skill of the physician can be of any avail. If the godly Physician would attain great usefulness, let him—

1st. Conscientiously apply himself with the greatest diligence to acquire skill in the treatment of disease. Medical science is a science of vast extent, and in which there is abundant room for great improvement. That Physician is unworthy his noble profession, who, trusted with the health and the lives of many of his fellow men, and thus with the happiness of many families, indulges in indolence, or fails to use diligently all the means within his reach to acquire knowledge and skill in the healing art.

2d. Let him attend upon the poor, the widow, the destitute, free of charge, or charging no more than they are able to pay. To the benevolent heart, it is an ample reward to see those dependent classes relieved of suffering, the father restored in health to the family whose daily bread depended upon his toils; the mother raised again to minister to her friendless children. "I was sick and ye visited me." \*—The parable of the good Samaritan may well be regarded as specially applicable to physicians. And we take great pleasure in bearing testimony to the benevolence of the medical profession. Large numbers of them practice much in families from whom they can expect to receive little or no compensation; and large numbers of them refuse to charge Ministers of the Gospel. In very few instances have we ever had a Doctor's bill to pay; and yet night and day, our family has been faithfully attended, wherever we have resided, by those physicians, on whom we have called. We know of no other class of men who adopt the same rule to the same extent.

3d. The godly Physician has many opportunities to comfort the afflicted and the bereaved; many opportunities to speak a word in season to the sick, or to those convalescing; and in cases where death is likely to ensue, he should without delay inform the relatives and use his influence to have some faithful minister called in. The extreme unwillingness of many physicians to have their patients made aware of their danger, or to have ministers visit them, is unreasonable and cruel. It is unreasonable; for in no instance of which we ever

\* Matt. 25: 36.

heard, has any sick person been injured either by being made aware of his danger, or by being visited by a minister of Christ; and skillful physicians have told us, their experience has been the same. On the contrary, the counsel of an intelligent minister often relieves the minds of sick persons of distress which was unfavorable to recovery. It is as *cruel* as it is unreasonable; for it is of infinite importance that the sick have time and opportunity to prepare for the great change.

But as the Medical profession affords many and great opportunities for doing good; so does it enable men to do great injury—to promote infidelity, to encourage licentiousness, to trifle with the lives and health of men, women and children. No profession more abounds in quacks and charlatans, unless the Christian Ministry be an exception; and multitudes of intelligent people most unwisely encourage these medical impostors, to the neglect of those who have devoted their lives to the acquisition of that knowledge which is absolutely essential to the safe and successful treatment of disease.

With the single exception of Ministers of the Gospel, no class of men may aspire to greater usefulness, than *Educators*. This is true of the teacher of the elementary principles of education. He or she gets access to the minds, consciences and hearts of children at that period of life, when they are most impressible, and when the most lasting impressions are made. In teaching them to read, lessons may be given, containing scripture truths or noble sentiments. The first lesson we ever took in reading, began thus: "No man may put off the law of God;" and we cannot now tell how much influence this and similar lessons exerted in keeping us from the paths of vice. A pious teacher can easily explain and impress on the mind of the pupil the sentiments of the lesson; and the lessons of children will never be forgotten.

In the higher branches of education the opportunities for exerting a happy religious influence do not diminish in numbers or importance. False science has ever been unfriendly to Christianity. Godless science has ever been a curse to the world. Science deals with the works of God, with the laws he has established; and he is blind, indeed, who can study the works without forming some acquaintance with the workman. The godly teacher has constant opportunities of leading the minds of the young from nature to Nature's God, and showing that the God of nature is the God of revelation.

The profession of a teacher ought ever to be regarded as highly

honorable; for most assuredly it involves great responsibility, and offers the opportunity for extensive usefulness. One cannot but wonder that a large number of persons, not dependent for support upon their labors, do not resort to teaching as a means of usefulness, and even as a source of pleasure. The blessing of God has abundantly descended upon those schools taught by godly instructors; and happy must that teacher be, who finds himself instrumental in giving the right direction to a young immortal, destined to exert an untold influence for good in this world, and throughout eternity.

Knowledge is wealth as well as power; and the teacher, though poor, does make many rich.

We propose to resume this subject in our next.

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For The Presbyterian Expositor.

JOHN MILTON WHITON, D. D.

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John Milton Whiton was born in Winchendon Mass., Aug. 1, 1785. He graduated at Yale College in the year 1805. In the year 1807 he went to Antrim, Hillsboro County, N. H., to supply the desk of the Presbyterian Church in that place. In his history of Antrim he says he commenced his labors July 11, and continued with the people three months that season, receiving an invitation to settle in September. This invitation was at that time declined; but being renewed in May, 1808, he returned in June and was ordained as pastor on the 28th of September following by the Londonderry Presbytery.

Dr. Whiton was a minister of the old school, in style as well as doctrine; and filling so long a series of years in the pastoral office his life is worthy of some printed memorial. His pastorate of the Antrim Presbyterian church extended over a period of forty-four years; from 1808 to the beginning of the year 1853. During this time the number of souls added to the church was no less than *four hundred and thirty-three*. In the last year or two of his labors with this people, this number may have been augmented by some more of which knowl-



edge can only be had by consulting the session book of the church.

#### HIS FIELD OF LABOR.

In his own words, "the surface of the town of Antrim is a tract of hills and valleys." "Seen from Cork mountain in Deering and Bennington, it appears like a spacious amphitheatre, surrounded by hills and mountains; dotted with buildings; variegated with cultivated fields, pastures, woodlands and groves; exhibiting in the season of summer foliage, a verdant landscape, which has often attracted the attention of strangers. Nor is the scene less beautiful in autumn when there are presented to the eye the variegated hues of the decaying beauty of the year."

The people among whom he labored in this quiet, rural, hilly town, were descendants of what are commonly called Scotch Irish, who made their first settlement in the town of Londonderry, N. Hampshire. Firm in faith, full of humor, of strong Presbyterian predilections, they were ever ready to maintain the ordinances of the gospel. Given to hospitality, they did not deem West India Rum out of place on their sideboards, in the early part of their history. At "piling bees," (log rollings) it was deemed by them a *sine qua non*; though a drunken man was seldom seen. Disputes among themselves they were wont to settle by a boxing match among the parties. And when an injured person made complaint to a justice, they all being frequently members of church, the magistrate would say, "you are all brethren, you had better let the matter drop where it is;" which would commonly put an end to it.

#### HIS CHARACTER AS PASTOR.

By nature well fitted to exercise the office of the ministry, and feeling the responsibility resting upon him, all his labors were characterized by fidelity. He was no friend to laziness. Speaking on the work of preparing for the pulpit, he once said, "If a man has sermons ahead, he cannot thereby be excused from study." In different parts of the town there were neighborhoods at a distance from church. It was his custom in these to hold meetings at the school houses; and many a cold ride in winter he must have taken on these gospel errands, as the herald of salvation.

Journeying among these hills in the service of his Saviour, it might well be said of him, "Beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." He was diligent and laborious, as evidence of which his writings are sufficient, in

which he did not forget his people's wants, either in religious or secular culture.

AS A PREACHER,

He was a peacemaker. Of him we might fittingly say, that he carried out well the description of the good minister in Cowper's Task:  
A man—

——— "Simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself as conscious of his awful charge,  
And anxious mainly that the flock he fed  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of peace to guilty men."

A man to win souls must be an amiable man, full of wisdom. In these respects few ministers are more gifted than was Dr. Whiton. It is a singular fact that during his long ministry he never took any refreshment between services on the Sabbath. He was notable not only in the pulpit but out of it also. He was *always a preacher*, and his preaching carried with it a salutary influence which was increased by his illustrious example. As an instance, I may mention the case of a young man who went from under his preaching away to an academy. He was a careless youth and disposed to live on the faults of good people; and ever ready to criminate ministers. And when engaged in this delight of his heart one day, a companion said something of Dr. Whiton, to which he instantly responded, "*Dr. Whiton is a good man.*" This impression was both deep and pervading, as was evident from the undisguised manner in which the student spoke.

The diligence of this good man as a preacher is very noteworthy; when he left Antrim to take a small charge in Bennington, a neighboring town, he carried with him fifteen new manuscript sermons that he had never preached. It is said that he wrote with much ease, and, when in a sermon-making mood, would write four or five in a week. This ability must have been owing to his thorough doctrinal knowledge and the way in which he prepared himself for the ministry which was privately, with a clergyman in Connecticut. Many now like this old way best: and certainly some of the advantages of it can never be enjoyed at any seminary.

AS A MAN AND FRIEND.

A more equable temper than Dr. Whiton's can hardly be found. In

this his only compeer in the Presbytery was the venerable Dr. Dana. Between these two divines there was not a little similarity. They both enjoyed anecdotes, of which Dr. Whiton had a great fund. How a man living on the hillside, with gray rocks and ledges for his neighbors, could be so full of humor and cheerfulness it was difficult to see. His face was sunshine; and when he was silent you expected the very next thing some pleasing or sensible remark or very innocent flash of wit. He was a delightful companion. The young as well as the old loved him. Honored with the title of Doctor of Divinity by Princeton College, his laurels sat upon him most gracefully; nature put them upon him before the College, and truth taught him how to wear them.

A Colporteur coming into Antrim, wished to find his way first to the pastor's house; and so he enquired of one of the Antrim townsmen where the Rev. Dr. Whiton lived. "What Dr. Whiton?" replied the townsman. "The Rev. Dr. Whiton;" rejoined the colporteur. "We have no such man in town;" said the townsman, "*We have our minister, Mr. Whiton, he lives up on the hill near the Church.*"

This story is full of significance, both as regards the pastor and how he stood in the hearts of his people. The people knew their pastor and honored him as such, long before Princeton found him out.

A genial minister is a great blessing to a people, but when wisdom and prudence are added, if health is granted and he be among a people of sense, it is pretty sure he will stay with them a long time. Thus the long pastorate of Dr. Whiton is not a strange thing. Of all things nothing is more unseemly than a sour, and meddling minister; unless it be a captious and conceited people. A very nervous woman in a neighboring church, much given to complaining, burdened Dr. Whiton with divers reports about sundry sad affairs, and tried to get him interested to make them the subjects for special notice. But the Doctor quietly replied, "We can't make the world over, and when our individual duty is done we may rest perfectly at ease; the world has a wise Ruler who will set all things right in His time." Prudence was one of the best traits of this eminently good man. He knew what to do, when to do, and when to let things alone, and what to let alone. As a preacher his chief defect perhaps, was a want of energy in delivery. In a man of so well and evenly balanced mind this might almost be expected. The wisdom of the serpent and harmlessness of the dove were happily united in the subject of this sketch, whose many excellencies are worthy of being held up for imitation.

After a long pastorate in Antrim, his failing health and strength admonished him of the need of leaving his field where he must needs ride over the hard hills so much; and on Jan. 1st, 1853, he resigned his pastoral charge at Antrim. An Elder who was in Presbytery at the time this business was transacted, said it was a most affecting time. He retired to Bennington, four miles distant, took a small charge and labored till his end came.

As a mark of his cheerfulness to the last, the writer would mention a little incident that occurred but a few months before his decease. Having an exchange with him, he came and administered the sacrament. On his way, the weather being warm, he took off his cravat and laid it on the wagon seat. When he arrived he went into a good deacon's house, and, standing at the glass set about arranging his neck-cloth. But he became greatly impressed at suddenly looking upon his reflected face; the contrast between it and his feelings being so great. He said, "Such a rough looking, wrinkled face and white head can't stand it long." The impression on his mind was so deep that he mentioned his surprise to the writer, some time after.

At the time of his death he had on his hands a history of the Presbyterians in New England, which he left partially completed. At the age of three score and ten he would work on it till late at night; such was his diligence and such his steadiness of purpose. His taste in literary labor led him to choose history. He prepared and published a history of Antrim, also a good history of New Hampshire for the use of schools.

The decease of this good man took place at Bennington, N. H., September 27, 1856. On his death bed he said, "I have performed a great amount of Ministerial labor, but feel that I am but an unworthy soul; there has been so much of self in it all." But God was his great strength, and he glorified God in his faith, and peacefully passed away to his bright crown of glory: as none that knew him can doubt. Thus he magnified the grace of God, both in his life and in his death.

Who that reads this sketch, will improve by his example, and strive to put on more of Christ! for like Christ, he was meek and mild, and an ambassador chosen of God, to declare Christ unto the world. Whoso is wise let him put on Christ; that he may be wise not unto himself, but in winning souls unto Christ.

A large concourse of people from the country round—from several towns, met together to mourn the loss of a loved minister and friend,

when the funeral services of the subject of this sketch were solemnized. His mortal remains repose in the cemetery near the church in Antrim, where he so long and so faithfully preached. Inscribed on the marble that marks the spot, is the verse from scripture: "Precious in the sight of the Lord is the death of his saints."

EPSILON.

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- For the Presbyterian Expositor.

**THE HISTORIC RESULTS OF THE PRESBYTERIAN SYSTEM OF POLICY,  
IN THE MATTER OF CIVIL FREEDOM, AND THE RELATIONS  
OF THE CHURCH TO THE STATE.**

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There are three governing principles found in the system of church policy which we call Presbyterian:

1. That all church power is vested by Christ, in the body of the church; and that accordingly the people have a right to the substantive part in the government of the church, which they in fact exercise in an orderly way, in the election of their own ministers, and through their own representatives, the Ruling Elders.

2. That Presbyters are the highest permanent officers in the church—the gifts of inspiration and Miracle which made the Apostles and Prophets what they were, having ceased—and that accordingly the Presbyters are all officially equal.

3. That the church is one; and that this unity ought to have practical effect in the subjection of the parts to the whole; this principle being practically carried out in the gradation of courts, rising from the church session through the Presbytery and Synod to the General Assembly, in which the voice of the whole church is heard, and the decisions are final and binding on all the parts.

The object of this paper is to offer a comparison of the historic workings and results of this system, with a fair analysis of it, to see how far the tree has borne fruit after its kind.

1. The first remark leading to the heart of this subject is, that there is something suggestive and instructive in the fact manifest since

the development of the Reformation, that a certain system of theological doctrine is generally found taking form and organization in this Presbyterian system of government. This shows a strong affinity between the doctrinal system, and the governmental form, so that as a matter of fact merely, all Calvinistic churches are Presbyterian churches.

It is true that that system of doctrine which we call Calvinistic, is as ancient as Paul and the Bible. It is true that it was taught with great clearness and power by Augustine, and that in all ages of the Romish Church there were many theologians and private christians who held and taught that system. Yet, the tendencies of the system of doctrine were always opposed to the system of government, and as the latter prevailed, the doctrine had first to be held under protest, and at last as a party under suspicion.

There are many illustrations of this profound sympathy between the theology and governmental form of any church or people. For example, the English Episcopal Church, starting with the Calvinistic theology in her Articles, but having by State authority put upon her an Episcopal form of government, has always found the antagonism of the two in her bosom—the force of the governmental form always tending to drift her away from her orthodox theology; insomuch that her great statesman in the last century, represented her with as much truth as wit, as having a Calvinistic creed, an Arminian clergy and a popish liturgy.

The same divergent tendencies are exhibited in the church in this country, the daughter of that; in the bosom of which have always been found many orthodox theologians, in the sense of her Articles, while manifestly they have been struggling against adverse currents, holding and teaching their system under protest; while their number and emphatic character are relatively diminishing with every generation, so that the time may come when those who hold the doctrinal system of the Articles in their true sense and original intent, may be held and treated as arch-heretics in the church of their fathers.

Another instructive example is afforded in the Congregational Church of Old and New England. Starting with the same system of doctrinal belief, but diverging on the matter of government order, there is a constant tendency manifested to drift away from the old doctrinal basis; so that to-day, after the defection of Unitarianism, and Universalism, it is stoutly disputed in the bosom of the churches on which side the majority is, that of the old or that of the new theology.

Then there is the New School of what was our own Church, which professing to allow great latitude on the matter of both doctrine and order, presents the strange fact of having members and ministers who condemn and ridicule those venerable standards which they have professed to receive for substance of doctrine.

Then there also is the Methodist Episcopal Church of this country, in its two great sections, divided on a political issue, and a geographical line. Though it always has had ministers who were Calvinistic in their theology, and members too, far more than suspected of themselves — yet manifestly the system has not favored the multiplication of such. How the unsolved problem in its yet young history, may work out, cannot yet be told. What is to come of those powerful throes of the inner life to rid itself of some things, still as always deemed essential to the system, it is too soon for mortal man to tell. It is only alluded to now to illustrate this profound and constant sympathy between the internal and external life of a church, between its theology and its polity.

2. Coming back to the main current of thought, the historic developments and workings of this Presbyterian system of church polity, it may be proper to say that we need not begin farther back than with Calvin and Geneva.

His merit as a theologian is not that of an inventor, but of going beyond all human authority to the Scriptures, which his profound learning and marvellous genius enabled him to understand, and then with a simple love of truth and reverence for every word that proceedeth out of the mouth of God, stating in clear, compact, logical form, the system of truth he found there as the gospel of God unto salvation. This was found to be accordant with the faith of God's true hearted people from the beginning, in all essential respects.

On the same principle that he went to the Bible alone for his theology, he was constrained to go to the same source for what should be the form and polity of the church; and to that form and that polity, as far as he could gather them from the Scriptures, he felt bound to conform. Where God laid down a principle as binding, he adopted it — where God allowed liberty and diversity according to circumstances, he tried to do the same. The result was, he found the Presbyterian system, in its essential principles, laid down there, and also the broadest charity for those, who, while they held the head and the essentials of the saving truth, differed from him, both in doctrine and form.

Luther had done his share of the work in the reformation—all he was suited to do—by the power of simple faith in Jesus Christ, overturned the Romish system. To Calvin was assigned the more important, the more difficult, the more discouraging work of construction. Theology had to be re-constructed from the Scriptures, so long unknown to the nominal church, and the church reorganized, on the basis of the Scriptures, for her world work and career. At the head of this twofold work, Calvin was assigned his place in God's good providence, with endowments and experience suited to the task.

From Geneva, where he gave form and organization to the church in large measure, and where through the power of his personal character as a citizen, he almost may be said to have modelled the Republic; started life currents of his great ideas through the nations of modern history. Wherever the Calvinistic theology, and the Presbyterian government went hand in hand in their united power, there went popular education and religious freedom, and substantial civil liberty. The liberty that was organized in the church diffused itself into the State, and the intellectual culture which the people required in order to meet the responsibilities of private judgment and freedom of conscience in matters of religion, made the school house the companion of the church, in every land where organized Calvinism made its way; so that from the little Republic of Geneva, under the impulse of Calvin, set out that trio, that in their march through the ages, are yet more and more to bless the nations: *The free Church, the free State and the free School.*

The theology and ecclesiastical system of Calvin made its way into France, and the Protestants of that country were Calvinists and Presbyterians, until, under the name of Huguenots, that most horrid and gigantic national crime in modern history was perpetrated upon them—the massacre of St. Bartholomew, by which they were trampled beneath the bloody feet of the ruthless soldiery and a maddened Romish populace; and more than half a million of the best citizens of France were hunted into foreign lands, bearing with them to their sorrowful exile in many lands, the best hopes of France for many ages.

Holland received the sacred fires from France and Geneva, and a generation grew up under the Presbyterian system of doctrine that maintained that appalling conflict for civil and religious freedom, which resulted in the independence of the Dutch Republic, and the humbling of the tremendous power of Catholic Spain to this day. It is the distinct testimony of the recent historian of that Republic, that



though there was a marked influence from the Lutheran Church of Germany—"the Dutch Church became not Lutheran but Calvinistic." Out of that baptism of fire and blood, administered by the Duke of Alva, and his remorseless soldiery, under the orders of Philip of Spain, came forth the Calvinistic, Presbyterian Republic, that won the admiration of Europe, and the respect of tyrants and of Rome.

The story of Scotland and Knox is familiar to all; and thanks to God's good providence, that story is illustrated to-day by Scotland as she is. In England the system had a less favorable chance to work out its results, but still it bore fruit after its kind, and but for the overmastering genius and power of Cromwell, English Presbyterianism would have organized the impulses of the great Revolution into permanent English freedom. As it was they were forced to choose between a military dictatorship, with its despotism and perils, and the best constitutional Monarchy they could secure. The result of the restoration did not justify their expectations and their sacrifices, and they had to share in the persecutions of the enemies of the Church and the Crown.

In Ireland there grew up a peculiar type of the Presbyterian church. Originally emigrants from Scotch Presbyterians, but having no share in the establishment granted the church in Scotland, they were subject to all the disabilities of the Catholics, without the same facility in bearing their wrongs.

From all these sources, after the stern discipline of ages, was drawn the chosen and sifted seed of the Presbyterian church of this country. New York, New Jersey, Pennsylvania and Delaware, drew from the Stock of Holland, of whom the historian employs such language as this, not less true than graphic: "They were men who dared and suffered as much as men can dare and suffer in this world, for the noblest cause which can inspire humanity. Fanatics they certainly were not, if fanaticism consist in show without corresponding substance. For them all was terrible reality. The Emperor and his edict were realities, the ax, the stake were realities, and the heroism with which men took each other by the hand and walked into the flames, or with which women sang a song of triumph while the grave digger was shovelling the earth upon their living faces, was a reality also."

From England came the Puritan stock, originally largely Presbyterian, thoroughly Calvinistic, though their Presbyterianism gradually sunk into the Congregational churches, by which they were surrounded and their descendants were trained. They occupied mainly New England.

From France came the thousands of Huguenots, who found homes mainly in the Carolinas.

From Scotland came the Scotch Presbyterians, with their Bibles, psalms in metre in the back of them, and their sturdy independence and industrious thrift, with still much love for the home government, in nominal league with their beloved church, if only it would cease to persecute and oppress that church, as they hoped, yet it might.

From Ireland came, in still larger numbers, the Scotch Irish Presbyterians, who filled up Pennsylvania, till their numbers almost matched the Quakers, spread over the valleys of Virginia, and on through the Carolinas to Georgia. Many also settled in New Jersey and New York.

Thus established in their various localities, drawn together by the attractions of common faith, and kindred persecutions, they entered upon a new career in new circumstances.

3. After the training and development of about a century in their new homes, the time came that should determine once more wherein lay the power that made their ancestors what they were—whether the formative forces that made such men as gave freedom and independence to Holland, and gave to the British Empire what liberty there is in it, and would have made France both free and prosperous but for the gigantic crime against them, which must always be accounted as one of the foulest crimes against humanity itself—were in the circumstances by which they were surrounded, or the principles they cherished in their hearts, and enthroned in their consciences. The time came when it began to be thought that one continent was too much for liberty, and even Englishmen were found ready to strike down forever the rights and liberties of English subjects.

Allow me just here to quote in a body all I have the space for, of the testimony of Bancroft concerning all the space I have gone over and opening the field still immediately before us; and you will bear in mind that by training and affinities he is an enemy both to our faith and forms, and shows everywhere a striking inability to comprehend and rightly estimate either.

“A young French refugee, (Calvin) skilled alike in theology and civil law, in the duties of Magistrates and the dialectics of religious controversy, entering the Republic of Geneva, and conforming its ecclesiastical discipline to the principles of republican simplicity, established a party, of which Englishmen became members, and New England the Asylum.” Vol 1. p. 266. “Calvin was the guide of Swiss

Republics, and avoided in their churches all appeals to the senses as a crime against religion, \* \* \* and demanded a spiritual worship in its utmost purity." p. 278.

"Popular liberty, which used to animate its friends by appeals to the examples of ancient republics, now listened to a voice from the grave of Wickliffe, from the ashes of Huss, from the vigils of Calvin." p. 291.

"John Calvin, by birth a Frenchman, was to France the Apostle of the Reformation, but his faith had ever been feared as the creed of republicanism; his party had been pursued as the sect of rebellion; and it was only by force of arms that the Huguenots had obtained even a conditional toleration." Vol. 2. p. 174. "The unparalleled persecution of vast masses of men for their religious creed occasioned but a new display of the power of humanity; the Calvinists preserved their faith over the ashes of their churches, and the bodies of their murdered ministers." p. 179. "Is it strange that Scotch Presbyterians of virtue, education and courage, blending a love of popular liberty with religious enthusiasm, hurried to New Jersey in such numbers as to give the rising commonwealth a character which a century and a half has not effaced?" p. 412. \* \* \* "In a few years, a law of the commonwealth, giving force to the common principle of the New England and Scottish Calvinists, established a system of free schools." p. 413. "The political character of Calvinism which, with one consent, and instinctive judgment, the Monarchs of that day feared as republicanism, and which Charles II declared a religion unfit for a gentleman, is expressed in a single word—*predestinarianism*." \* \* \* "Calvinism resisted with fire and blood, and shouldering the musket to quench forever the fires of persecution, proved as a foot soldier that on the field of battle, the invention of gunpowder had leveled the plebian and the Knight." \* \* \* "To secure a life in the public mind, in Geneva, in Scotland, wherever it gained dominion, it invoked intelligence for the people, and in every parish planted the common school." p. 460. 1.

"At home where the Scottish nation enjoyed its own religion, the people were loyal; in Ireland the disfranchised Scotch Presbyterians, who still drew their ideas of Christian government from the Westminster Confession, began to believe that they were under no religious obligation to render obedience to the British government. \* \* \* They were willing to quit a soil which was endeared to them by no traditions, and the American Colonies opened their arms to receive

them. \* \* Their training in Ireland had kept the spirit of liberty, and the readiness to resist unjust governments as fresh in their hearts, as though they had just been listening to the preaching of Knox, or musing over the political creed of the Westminster Assembly. They brought to America no submissive love for England; and their experience and their religion alike bade them meet opposition with prompt resistance. We shall find the first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, or the Dutch of New York, or the planters of Virginia, but from the Scotch Irish Presbyterians."

And it would be interesting under the guide of this same historian to listen to that voice raised in its temperate manliness, in the Mechlenberg declaration of independence, and among the spurs of the Alleghanies, in the valleys of east Tennessee; and how that voice was caught like a flame over all the land, until it found authoritative expression, almost in the very language of the Mechlenberg instrument, in the declaration of '76. It would be pleasant to go and find everywhere a people thus ready for freedom, and a central nucleus of power around which all the elements of the country might rally, to make good, under Washington, those great words.

— And when the great storm had been quelled, and the elements began to work themselves clear, and the political system began to merge from the confused elements, combining the principles of liberty, unity, and order, you might, if you had the eyes, see by the light from Geneva and Westminster, how those principles were so wisely harmonized and how a people had been for ages prepared to work such a system for themselves.

And who that this day visits our people in their churches and their homes, or was permitted to witness the last meeting of our General Assembly, with its delegates in harmonious brotherhood from every part of the wide land and this widespreading people, can fail to see, that while the same principles are cherished and revered, the same character is developed under their formative power; and who will say that our governmental system, with its innate tendencies, is not triumphantly justified by the workings of those principles in the career of the race, and by the testimony of even skeptical history.

So that we feel that when the proverb—*Physician, heal thyself*—is used to us as a Church and a people, we have no overwhelming cause to shrink from the scrutiny or the comparison it seems to challenge. There stands the record in history. Here is our attitude before the world. Let who will assail either face to face.

This is our answer, not in boasting, but in humility before God, and gratitude to his great grace and adorable Providence, and a spirit of trust and courage for the future. What we have the faith to attempt in his name and for his glory, we shall achieve. What we attempt in our own name and for our own glory, we shall fail in as we ought. When others would rob us of our good name, or cast odium upon our immortal principles, we can only say, stand by, and let truth and reason and history utter their voices, and we bow to the sentence they pronounce.

McKENDREE.

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## THE LAWS OF COMMUNITY.

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“Let every one of us please his neighbor, for his good to edification.”  
Romans, 15: 2.

There are many things in the Bible we long fail to notice. The most beautiful things there, sometimes lie beside the most trivial, like pearls among common pebbles. We do not expect to pick up pearls among the stones of the street, and so overlook them. Some persons have, probably, altogether overlooked the fact that there is such a passage in the Bible as Rom. 15: 2. And others who have noticed it have failed utterly, perhaps, to fathom its depths or to comprehend its wonderful application to the laws of social life—containing the very law which binds society together, as with a band of brass. I ask nothing more for the perfecting of society, than the principle, “Let every one of us please his neighbor for his good, to edification,” intelligently adopted and honestly lived out. Selfishness destroys society. Absolute selfishness would blot out all society from under the sun. The law which underlies all community is the Bible law:—“Look not every man on his own things, but every man also on the things of others.” I think for you, and you think for me; I bear your burdens and you bear mine; I enter into your joys, and you enter into mine; each man bears a part of every other man, and each interest links with every other interest. This is community.

The great law which binds worlds together is the law which holds society together: cohesion—particle clinging to particle. Reverse

this, make it *repulsive*, and each particle flies away from every other particle, until the compact stone or granite lies a heap of disintegrated sand. It is cohesion that makes all solids; reverse the law and there will not be a solid, a stone or a pebble, under the sun.

But mark, cohesion does not depend on similarity, but *difference*. It is not because two particles of matter are, in all respects, *alike*, that they cling together, but because they are, in some respects, *unlike*. The one has a want, the other a supply. The one is positively electrified, the other negatively; this is the secret of their union. In this way, giving and receiving, they become one. Bring together two bodies, both positively or both negatively electrified, and they fly apart; you cannot force them together; the one has no need of the other, neither has anything to give, which the other wants.

Precisely such is the law of *community*. It is the law of cohesion—individuals bound together—but it is cohesion founded on *difference*—not similarity. It is supply and demand that makes society. There is need that supply be by the side of demand, abundance by the side of want, wealth by the side of poverty, joy by the side of sorrow. There is need that it be so, and it is so; and this very thing makes a community. "Let every one of us please his neighbor for his good" &c. But how will you do that, except by giving him what he needs out of that which you have? You have joy and he sorrow, and you give him of your joy and he is pleased. You have hope, and he despondency; and you impart to him something of your hopefulness, and it is "for his good." You are strong and he is weak, and you stretch out your strong arm with his weak one and he is "edified"—built up; society is edified, built up, by this very process. Herein is the marvelous wisdom of God displayed, and the depths of His wisdom.

We would have supposed that where all men are *alike*, there would be most *unity*; but God has not so arranged it. The very law of His creation is "unity in diversity." It is a profound law. Bring together two men *alike*, in all respects, and there is no union. One has no need of the other, neither has anything to give the other. And so God has placed men, in all their diversity, side by side, the sorrowful beside the joyful, the poor beside the rich, the weak beside the strong, and the command which He gives them thus related, is "Let every one please his neighbor," And when men reverse this law and separate themselves, each herding with his own kind, the rich with the rich, the happy with the happy, they are simply fighting against God,

and sundering the only bond which can bind them together as a community.

Right here, too, we see the profound significance of the words, "It is better to go to the house of mourning than to the house of feasting." Why? Not merely for the sake of the moral lessons which we read in the "house of mourning." There is another reason: In the house of mourning there is *great want*; a demand for comfort and sympathy; you have the supply: therefore it is better for *you* to go to the "house of mourning," than to the "house of feasting." Joy is not *needed* in the house of joy, but joy is needed in the house of sorrow. Let every man be found in the place he is needed.

Observe here, what the precise principle is, and with what consummate wisdom it is hedged about. "Let every one of us please his neighbor—" suppose that were the whole of it; the result would be ruinous. My neighbor may be a fool; he may be a knave; and to please him I must be a knave! He may be a miser; to please him I must be a miser, and scrape up gold with every muck-rake in my way. It will not do. Then we add a word: "Let every one of us please his neighbor for *his good*." Do not please your neighbor merely. There is just such a class of men, yielding and compliant, who seem to know no other law than the whim of a neighbor; men without nerve, manliness or strength of principle, who, like Pilate, cry the while, "I find no fault in this man," and the next moment, to "please their neighbors," will scourge the innocent and send him away to be crucified. Please your neighbor, merely, and you will be "everything by turns and nothing long." Then we add, "*for his good*." That elevates a mere unprincipled compliance, or an easy good nature, into a lofty beneficence—a glorious disinterestedness. Do not please *yourself*. That is not the end of life. You are to forget yourself in the great service you are rendering to God and your fellow men. Don't please yourself, but your neighbor; make *his* interest your first thought; not your own. But let not this effort to "please," be aimless and unprincipled. Study what is for your neighbor's "*good*," and please him in *that*. "Let every one please his neighbor for *his good*;" but even this is not the whole principle; this would not be the *law of community*. When I do good to *one*, it must be with a thought for *all*. How will pleasing *this* neighbor, "for his good," affect my *next* neighbor and his interests?

No man stands alone, as no atom of matter stands alone. Each man is one of a multitude—a link in a chain; he touches the man

next to him, and *he* the next. What affects you affects me. What affects one man affects every man in some way or manner. Our good doing must be for edification: "Let every one of us please his neighbor for his good, to edification." Guided by this principle, we find three classes of men in the world:

1. One man *reverses* the law, and seems determined to *displease* his neighbor at all hazards. If his neighbor is peaceable, he will be contentious. If there is concord among brethren, he will break it up. This man is the representative of a class; a sort of social nonconformist; a rough, many-cornered material that will not be fitted in anywhere, in the social fabric.

2. Another man merely does the right, careless whether he *pleases* his neighbor or not. He does not aim to *displease*, neither does he aim to please. He is independent; self-reliant, strong but selfish. In loyalty to his *own* conscience, he will be fair, upright, honest and stand by the right; but in so doing cares very little whether his neighbor is pleased or displeased. He pushes right on sternly and staunchly, caring little whom he jostles by the way, or what shrinking soul he tramples under foot. He makes little of public opinion; what, to him, is the approval of men, so he stands approved before his own single conscience and the *letter* of a law which says, "Do this and do that?" He knows nothing of Paul's golden sentence: "Conscience, I say, *not thine own but of the other.*" What has he to do with *another's* conscience? "Am I my brother's keeper?" All this looks and sounds very grand; but it is far, very far, from the teachings of the Bible. "Let every one of us *please our neighbor,*" in our staunch doings of right.

The bar before which we stand, is not the bar of our own conscience merely, and a law which says, roundly, "Thou shalt do this and thou shalt do that;" but the bar of *public weal*. The witness against it will not be, merely, this law broken and that, the 1st commandment or the 10th, the 2d or the 9th; but tender consciences wounded, gentle sympathies trampled out, generous deeds undone, or a neighbor's interests overlooked, while our own were well looked to. In short, the law by which we will be judged, is the law of God: "Thou shalt love thy neighbor as thy self." And here we meet the

3d Class: Men who rise above the wrongs, above the mere rights, to a general philanthropy; men who seek to *please* and do good to all, in their staunch defence and performance of the right; men who have opened their ears to the words, "Let every one please his neighbor,"



&c. Such a man is the christian citizen of the true type. To be a christian is, in our measure, to live the life of Christ. And what was his life? It is all told in the jeer of the mob at his crucifixion: "He saved others, Himself He cannot save." That was true. There was something in his heart which would not let Him "*save Himself.*" His life was one of *self sacrifice* for the *general good*. That was the central truth and fact of His mission. "He was sacrificed for us;" and to be like Him is to be a christian; and all to be like him is to be a *christian community*. And so distinctly is this recognised as the very life of christianity, that an apostle, addressing a christian community, says: "Hereby we perceive the love of God, because He laid down His life for us; and we *ought to lay down our lives* for the brethren." Here is the great law of mutual consecration, founded on the example of Christ's consecration of Himself for us, which law is the very foundation of a christian community: "*We ought to lay down our lives for the brethren.*" If not in death, dying for them, at least in life, living for them. We ought to place ourselves at their disposal, helping them on to happiness here and glory hereafter; in obedience to the sanctified spirit of the word, "Let every one of us please his neighbor for his good, to edification." D. H.

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## THE SEMINARY AND THE SYNODS.

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To know when to speak, and when to be silent, is a high attainment in wisdom. Without professing to have made this attainment, we have preferred rather to err by too long silence concerning the many efforts recently made to injure the North Western Theological Seminary, than by breaking silence unnecessarily. When the Synods of the North West, at the instance of the Synod of Cincinnati, so unanimously agreed, for the sake of peace, and for the sake of a great enterprise, regarded by all as of vast importance to the interests of the Presbyterian Church, to transfer the Theological Seminary to the exclusive control of the General Assembly; and when the paper adopted was proclaimed a peace measure; we certainly understood that all were pledged virtually and really to cease all further agitation. An agree-

ment to *refer* differences, is universally understood to terminate all controversy, except before the referee. Upon this understanding we acted; and, therefore, after a brief notice of the action of the Synods, in our November number, we admitted into our columns not a word of a controversial character, till called out by name, a short time before the Assembly met. Yet the controversy was kept up.

After the institution had been offered to the Assembly by the solemn agreement of the Synods, and accepted by that body; and when, after free and full discussion before that body, the Seminary had been located and organized; we most assuredly understood that all were solemnly pledged either actively to co-operate in building it up, or at least silently to acquiesce. It never occurred to us that any member of any one of these Synods, more especially those who were concerned in drafting the paper, and in inviting all the Synods to adopt it, would feel at liberty to exert his influence to defeat the enterprise. And had we supposed, that the transfer of the Seminary to the General Assembly was merely to change the field of controversy, and to involve the Assembly in it; and that any party, defeated in their aims, were to renew the controversy, or to assume a public position calculated to defeat the enterprise; most assuredly we would have resisted the adoption of the paper; and we are perfectly certain that some of the Synods, as well as the Assembly, would have rejected it. There were some things said in two of the Synods, which looked in that direction, and we referred to them in our brief notice of the transfer; but we supposed that very few had any such purpose.

When the Assembly met, we, having with others agreed to the proposition of our brethren to lay the whole matter before the Assembly, and acquiesce in the action of that body, met them fairly. The Board of Directors, in accordance with the direction of the Synods, had advertised for bids for the location; we met them with our offer. The questions were fairly discussed. On our part not an unkind word was uttered; nor was any agitating subject introduced. The Assembly, after full deliberation, and after prayer to God for Divine direction, proceeded to organize the Seminary, with extraordinary unanimity. There we did suppose all agitation at an end; and not a word of controversy, not a note of triumph, not an unkind expression was uttered by us.

One of the most bitter speeches ever delivered in an ecclesiastical body, was immediately published and widely circulated by the very individual who took the lead in proposing the transfer to the Assembly.

Our brief reply to that speech, though repeatedly called for, we refrained from publishing. Then appeared an anonymous pamphlet of a similar character—the name of the writer and even of the printing office concealed. Still we were silent; nor did we notice the unceasing attacks upon us and the Seminary in other quarters. We have waited till all the Synods have met and organized, and until we have seen all the representations and perversions of their action within and without the church.

Even now it is not our purpose to be drawn into controversy; but the time has fully come to prevent injury to this great enterprise, by correcting misapprehensions and misrepresentations, whether in or out of the church. And as papers offered in Synods, adopted or not, become permanent records, and may hereafter be used to the injury of the church with which this enterprise is now necessarily identified, to say nothing of our own reputation, and that of the excellent men who, at the call of the Assembly, are associated with us; duty demands, that we put on record, for present use and for future reference, the true state of the case.

In what we have to say, we shall not forget the respect due to ecclesiastical bodies; nor shall we utter a word, so far as fidelity to truth and to great interests allow us to avoid it, which can be offensive to individuals. But when the action of ecclesiastical bodies is brought to bear against us, and against a great enterprise identified with the whole church, we must take the same liberty in our remarks, which has been taken by them in relation to the action of the General Assembly. We feel the more bound to do this, because of the use extensively made of the action of some of the Synods outside of our church, to excite prejudice against the General Assembly, and to heap reproach upon the church.

Of the nine or ten Synods immediately represented in the Seminary, only two—those of Indiana—have taken action against it. Their action is indeed sufficiently indefinite. Still those Synods, by a majority of their voters, have taken action so at variance with what seems to us the plain meaning of the paper adopted by them in common with the other Synods, that duty to the great interests involved, demands a brief examination.

1. The action of the Synod of Indiana, we are constrained to say, strikes us as most extraordinary. That body expresses “its high regard for the authority of the General Assembly to whose wisdom it had committed the organization of a Seminary for the North West;” yet

"feels constrained to dissent from the Assembly's action in the case," for the following reasons:

"1st. Because in that action the known wishes of this body were disregarded in the organization of the Seminary.

2d. Because this Synod, although representing one-sixth of the church membership within the limits to be served by the Seminary, and notwithstanding it has borne the burden of Theological education for nearly thirty years in this region, yet is represented by but one director in a Board composed of forty members."

On these reasons for opposing the Seminary, we have a few remarks to make:

1. The General Assembly exercised no "authority" in the case. That body simply complied with an earnest request pressed upon it by the Synods of Indiana, together with several other Synods.

2. It strikes us as a strange procedure for a Synod to commit a great enterprise to *the wisdom* of the General Assembly, if at the same time the design was, not that the Assembly should exercise its wisdom, but that it should simply become the Synod's agent to carry out its "known wishes." \*

3. Such a procedure is the more remarkable, when it is remembered, that there are some eight other Synods, united in the transfer,

\* The action of the two Synods of Indiana, with the protests, are as follows:

INDIANA.

While Synod would express its high regard for the authority of the General Assembly, to whose wisdom it had committed the organization of a Seminary for the North-West, feels constrained to dissent from the Assembly's action in the case.

1st. Because in that action the known wishes of this body were disregarded in the organization of the Seminary.

2d. Because this Synod, although representing one-sixth of the church membership within the limits to be served by the Seminary, and notwithstanding it has borne the burden of Theological Education for nearly thirty years in this region, yet is represented by but one director in a Board composed of forty members.

And for these reasons this Synod declines to recommend this Seminary as now organized to the churches under our care, preferring to give our support to other Seminaries of the Church for the present.

The following protest against this action was presented and admitted to record:

We protest against the action of Synod on the subject of the Seminary for the North-West, for the following reasons:

1. No further action is needed.

2. It is irregular for the inferior judicatories to take further action on a question which, after reference by the parties concerned, has reached final action in the upreme court of our Church.

Signed,

DAVID STEVENSON,  
J. E. CAMPPELL,  
JOHN MITCHELL,

W. L. BRECK,  
W. STEWART,  
JOHN F. SMITH.

A. C. ALLEN,  
G. R. MCILROY,

We protest on the first ground named,

WM. H. MOORE, DAVID M. STEWART.

NORTHERN INDIANA.

"In reference to the action of the General Assembly in organizing the Theo-

each of which had claims equal to those of the Synod of Indiana, to have its particular wishes regarded, and the wishes of some of which were known not to be in harmony with those of that Synod. As it would have been impossible for the Assembly to comply with the known wishes of each of the Synods, the only possible course was either to decline receiving the Seminary, or to exercise its own wisdom in locating and organizing it; and this was precisely what the Synods requested that body to do.

The several Synods, at the instance of the Synod of Cincinnati, adopted a paper expressing the manner in which, and the extent to which they would transfer the Seminary to the Assembly. To have supposed that there were any conditions not contained in that paper, which would afterwards be insisted on as necessary to ensure the cooperation of any one of the Synods, or at least its silent acquiescence, would have been to throw serious imputations upon such Synod. Mental reservation, in such cases, is out of the question. If one Synod might propose to insist on conditions not expressed or implied in the paper, so might another. Then instead of a *peace measure*, such a paper would be the most effectual method of producing new difficulties.

These remarks apply with the greater force to the Synod of Indiana, because the paper adopted by the Synod of Cincinnati, and afterwards by the other Synods, was drafted by a member of that Synod, Rev. E. D. McMaster, D. D. If he failed to put into it the proper

logical Seminary of the North-West, as shown by the minutes, we feel constrained to state, lest our silence be misunderstood, that such action was not in such consonance with our views and judgment on this subject, as to leave this Synod under any other obligations or relations to the Seminary at Chicago, than it sustains to any other Seminary under the care of the Assembly."

The vote on this action stood 28 to 13. The negative voters presented the following protest which was admitted to record without answer:

We, the undersigned, members of the Synod of Northern Indiana, beg leave to protest against the action of the Synod this day in regard to the Theological Seminary of the North-West, for the following reasons, to wit:

1st. Because the General Assembly located and elected Directors and Professors of the Seminary, as was requested by this Synod one year ago.

2d. Because we believe that the Synod was not called upon to say anything upon the subject in the premises.

3d. Because we believe that this action will be used for party purposes, and thus to the injury of the Seminary.

4th. Because we fully believe that this action tends to destroy the peace of the church, and to the injury of the cause of Christ.

5th. Because we believe that the work now committed to this Seminary, has such a bearing upon the interest of the kingdom of the Redeemer, that we feel constrained solemnly to protest against any action which will tend to hinder it from doing the work committed to it by the General Assembly.

J. C. BROWN,	II. L. VANNYRS,	S. P. ROBBINS,	K. W. FISK,
A. Y. MOORE,	B. McCLURE,	II. K. HENNIGH,	W. P. KOUTZ,
S. N. SHULIS,	N. S. PALMER,	T. WHALLON,	JOSEPH ALLEN,
	THOMAS P. GORDON.		

conditions, and if that Synod afterwards adopted it without amendment; the fault was with themselves. The simple question is, whether, after several parties have adopted a paper involving great interests intended thereby to be promoted, any one of those parties has the right to make other conditions, and thus by his action injure or destroy those interests. This question is easily decided.

The Synod of Indiana refuses to sustain the Seminary, and throws the weight of its influence against it, because *its known wishes* were not complied with. That Synod had the right, in adopting the paper transferring the Seminary to the Assembly, to amend it by saying, that its co-operation would depend upon the Assembly's compliance with its wishes. Is there a single member of the Synod, who believes that the paper, thus amended, would have been accepted, either by the other Synods, or the General Assembly? But was not the Synod bound, if it designed to insist on any such condition, to say so in the paper adopted? Having failed to intimate any such condition at the time, on what principle of morals can the new condition be now insisted on, after the Institution has passed from the Synods into the hands of the Assembly, and after it has become impossible to comply with such a condition?

Still further, the members of that Synod were on the floor of the Assembly; and the Synods had charged the Presbyteries to send their delegates prepared to make known their wishes. When nominations were made for the location, and then for Professors, not an intimation was given by any delegate from the Synod of Indiana, that the choice of any particular location would be a condition of the Synod's co-operation; nor was it intimated to the Assembly, that its co-operation depended upon the election or the non-election of any particular man or men to the different Professorships. The paper adopted by the Synods, if it meant anything, meant that all parties had agreed to give up their preferences, and to acquiesce in the choice the Assembly might make. On no other understanding would the different Synods have agreed to the transfer; and on no other could the Assembly have accepted it. But if any other conditions, not expressed or implied in the paper adopted, were to be insisted on; it was due to the Assembly and the other Synods, that the fact should have been stated by the delegates from that Synod. In another case precisely that course was adopted.

When, after the death of Dr. Mathews, the Board of Directors of the New Albany Seminary met to elect a successor, E. D. McMaster and

N. L. Rice were put in nomination. The members of the board from the Synod of Indiana promptly rose, and protested against the election of the former gentleman—insisting that his election would drive the Synod from the Seminary; and before his acceptance, the Synod took occasion to express very strongly its wishes. This course was the only fair one. But in the case before us the Synod fixed its own terms of co-operation or acquiescence; and then the Presbyteries had the matter before them; yet not an intimation was given, that its co-operation depended at all upon the election or nonelection of any one man or men. Still more, the paper understood to represent the views of those now expressing dissatisfaction, had stated editorially, that they had no particular men in view.

In view of these plain facts and considerations, we venture to affirm—that the other Synods and the Assembly were obliged to understand “the known wishes” of the Synod of Indiana to be, that the Assembly, looking to God for direction, should organize the Seminary in the manner which to it might seem most likely to accomplish the great object at which all professed to aim; and, further, that the Assembly, the Synods and all concerned had a right to expect, either that that Synod would silently co-operate in sustaining the Seminary, or, at the least, would exert no influence against it. These remarks apply, with slight exceptions, to the Synod of Northern Indiana.

The second reason assigned by the Synod of Indiana for throwing its influence against the Seminary, fills us with surprise. The reason is, that it has but one Director in the Board. Now, in the first place, we did not know, until very recently, and we are sure those who made the nominations did not know, that one of the churches in Indianapolis is in the Synod of Indiana, and the other in the Synod of Northern Indiana. We had supposed, therefore, that that Synod had three Directors in the Board. But, secondly, the delegates from that Synod were on the floor of the Assembly to protect its rights. It was their right, and, if the matter were of any such importance as it now appears, we venture the opinion that it was their duty, to call attention to it. Even worldly men are not accustomed to make a difficulty with each other, until attention has been called to a grievance, and justice refused. Shall our venerable ecclesiastical bodies be less regardful of those principles of the Gospel which are essential to all co-operation, than men of the world?

2. If ever there was a case in which all parties, especially those who now complain, had such ample justice as to preclude all objection;

the location and organization of the Seminary presents such a case. Let us candidly weigh facts.

1. The paper transferring the Seminary to the Assembly, originated with, and was drafted by those who now seek to cripple the enterprise. That paper was adopted without amendment by all the Synods. The paper, therefore, should be satisfactory.

2. Those who now complain, were fully prepared for final action. The whole subject had been fully discussed; and the attention of the whole church had been called to it. The action of the Synod gave notice to the church, six months before, that the matter would be before the Assembly, and the Presbyteries of the North West were notified to appoint delegates with reference to it. We ventured to intimate that probably a little delay in the election of Professors might be necessary or expedient; and even this intimation called forth the harshest censure from those brethren. It cannot be said, then, that the action of the Assembly was hastily taken, before the parties were ready. That body did precisely what they were earnestly asked to do, and at the precise time when it was insisted they should do it.

3. The Assembly held its sessions in the heart of the North West, and in the midst of those who find fault. It met in Indianapolis, the place put in nomination by them, as the location of the Seminary. They had all the advantage of local influence, which, in such matters, is known to be very great. There was, moreover, a full delegation from every Synod in whose bounds dissatisfaction has been expressed. The minutes of the Assembly show, that not a delegate was absent from the Synods of Cincinnati and Indiana; and the vote for Indianapolis was very much larger from those Synods, than from the other Synods of the North West. The only Presbyteries of the North West not fully represented, with perhaps a single exception, were in the Synods known to approve the action of the Assembly; viz: the Synod of Southern Iowa and the Synod of Wisconsin. If in such circumstances, the dissatisfied brethren could not accomplish their purposes, the only method of accounting for the failure, is to suppose that those purposes were not acceptable to the Presbyterian Church.

4. It is not pretended, that in the Assembly, the utmost freedom of debate was restrained; or that the debate was cut short by the previous question. Every member had the opportunity, if he desired, to express his views. To prevent hasty action, we ourself moved to make the subject the order of the day, whilst the Assembly was full, and the members were not impatient of discussion; whilst Dr. Mc-



Master moved to make it the order of the day for the second Saturday of the sessions.

Nay, we venture to say, that there is scarcely on record another instance of such patience and forbearance in hearing what the rules of order would have prevented. After the Assembly had resolved to proceed with the organization of the Seminary, had fixed the day and hour for proceeding to the choice of Professors, had united in prayer to God for direction in the choice, and when the hour had arrived, and the body was about to proceed to its solemn business; then Dr. McMaster arose and moved to postpone for another year, the business which those acting with him had insisted ought not to be postponed—the business which, to that moment, all had declared themselves ready for—and made a speech of almost unequalled personality and bitterness—bringing prominently before the Assembly the subject he stood publicly pledged not to introduce. Yet this whole speech was heard patiently, without the least excitement; and, after a very brief reply, the venerable body proceeded to its work.

5. Facts and figures prove, that the North West itself gave decided majorities in favor of the entire action of the Assembly. The question of *location* was manifestly a test question. Dr. McMaster and his particular friends had fixed upon Indianapolis, and proposed the plan of more than one Seminary for the North West—a plan, by the way, not recommended by any one of the Synods or Presbyteries interested.

On this question happily the names of the voters were recorded. The vote stood thus: for Indianapolis 71; for Chicago 243. The vote of the North West, including the two Synods of Missouri, stood thus: for Indianapolis 35; for Chicago 54. Excluding the Synod of Upper Missouri, which had probably taken no action on the subject, the vote stood thus: for Indianapolis 34; for Chicago 50. Excluding both the Synods of Missouri, the vote stood thus: for Indianapolis 33; for Chicago 41.

Thus it appears clear beyond question, that the location of the Seminary at Chicago, and the acceptance of the offer at this place, were determined by the North West, and by a large majority. The same result is obtained, if we look at the vote with reference to the Synods represented. The Synod of Missouri gave a unanimous vote for Chicago. The Synod of Upper Missouri gave four votes for Chicago, one for Indianapolis—the Synod thus going for Chicago. The Synod of Southern Iowa gave a unanimous vote for Chicago.

The Synod of Iowa gave three votes for Indianapolis and three for Chicago—a tie. The Synod of Wisconsin gave one vote for Indianapolis, and four for Chicago. The Synod of Chicago gave a unanimous vote for Chicago, though by some mistake the name of Rev. J. M. Faris is not included in the vote. The Synod of Illinois gave ten votes for Chicago, four for Indianapolis. The Synod of Northern Indiana gave four votes for Chicago, six for Indianapolis. The Synod of Indiana gave eight votes for Indianapolis, two for Chicago. The Synod of Cincinnati gave twelve votes for Indianapolis; four for Chicago.

The result stands thus: six Synods for Chicago, three for Indianapolis, one a tie vote. Omitting the Synod of Upper Missouri, five Synods voted for Chicago. Three Synods voted unanimously for Chicago, and a fourth came within one vote of it; not one voted unanimously for Indianapolis.

The same result is attained if we examine the votes of the Presbyteries. The result stands thus:

The Synod of Missouri,	-	-	-	-	4	Presbyteries.
“ Upper Missouri	-	-	-	-	4	“
“ Southern Iowa,	-	-	-	-	4	“
“ Wisconsin,	-	-	-	-	5	“
“ Chicago,	-	-	-	-	3	“

Thus in twenty Presbyteries only two votes were cast for Indianapolis. Of seven Presbyteries in the Synod of Illinois, four gave a united vote for Chicago, two gave a divided vote, one of which was that of an *alternate*; and one voted for Indianapolis. Of the Presbyteries of the Synod of Iowa, one voted for Chicago, one for Indianapolis, one gave a divided vote, the Minister voting for Chicago, the Elder for Indianapolis. The Synod of Cincinnati has seven Presbyteries, of which two voted for Chicago, five for Indianapolis. The Synod of Indiana has five Presbyteries, of which one voted for Chicago, four for Indianapolis. The Synod of Northern Indiana has five Presbyteries, of which two voted for Chicago, three for Indianapolis. The whole result stands thus:

Number of Presbyteries voting for Chicago,	-	-	25
“ “ “ Indianapolis	-	-	15
“ “ giving a divided vote,	-	-	4

Thus in every way known to Presbyterians of ascertaining majorities in matters coming before ecclesiastical courts, it is clear as figures can make any question, that the North West determined the location of the Seminary, and by a large majority.

That the fixing of the location was understood as determining the organization of the Seminary, is clear from two facts, viz: 1st. After the location was fixed, and before any other action was taken, except to determine the hour for electing Professors, and to make nominations, Dr. McMaster moved to postpone the whole business for another year, insisting that the Assembly was not prepared to go into an election. 2d. The name of every individual who has expressed dissatisfaction with the organization, so far as they were members of the Assembly, with perhaps one exception, is found in the vote for Indianapolis. Now, although the names of those voting for Professors were not recorded; yet the vote for the location shows very nearly how the other vote stood. It certainly does ample justice to Dr. McMaster, since it is acknowledged that his speech lost him many votes.

But we may sufficiently approximate the truth in another way. The vote for McMaster in the whole Assembly was 45; for Rice 214. Now, there were, outside of the North West, thirty six votes for Indianapolis. If Dr. McMaster received one-fourth of these, then his vote in the North West could not have been more than 36; whereas there were present 90 delegates from the North West. If he received one-third of those votes outside of the North West, which certainly his friends would not like to deny; then his vote in the North West was only 33—a little more than one third of the votes in the North West. If he received one half of those votes; then his vote in the North West could be only 27.

The election for the second chair stood thus: for Dr. Lord 218; for Dr. Moffat 23. The remainder of the votes very scattering. It is certain that the North West elected Dr. Lord; or that the majority did not unite on any one.

Dr. Halsey received 206 votes. The others were scattering. It is, then, clear enough that the North West elected Dr. Halsey, if they elected any one. Dr. Scott received 165 votes. Dr. McLaren received 45, mainly, as there is reason to believe, from the region round about Pittsburgh. The other votes were very scattering.

It is, then, clear, as it seems to us, that in the whole matter of the location and organization of the Seminary, the North West had what it desired.

We have been thus particular, because constant efforts have been made to make the impression, that the known wishes of the large majority of the North West were disregarded by the General Assembly.

Such an impression is most unjust to the Assembly, and is calculated to aid agitators in disturbing the peace of the Church. Beyond a doubt, the Assembly had the right to exercise its own judgment in the matter; nay, was bound to do so. For this is precisely what the Synods had asked that body to do; and it could do no less, acting for the whole Church. For theological Seminaries educate ministers, not for a section, but for the entire Church. Yet it is also true, that the Assembly was disposed, in the origination of the Seminary, so far as possible, to do that which would be most agreeable to the brethren of the North West.

Let it be further remarked, that the vote for location shows, that the East were about as unanimous as the South; so that the whole procedure was free from any sectional control.

In view of all the facts in the case, we shall be sustained in repeating the declaration, that if ever ample justice was done to all parties, it was done in this case; and if ever in any case the real, deliberate sentiment of the Church was expressed; it was in the organization of the Seminary of the North West. Certain it is, that the Assembly did not act without full information; and certain it is, that since the organization of the Seminary, the voice of the Church, so far as it can be heard through the press, has approved the action. If wrong has been done, therefore, it has been done deliberately; and the issue must be where it belongs—with the General Assembly of the whole Church.

Let us now take a glance at the state of things, as indicated by the late meetings of the Synod. We ought to state, first, that no efforts were made to secure any action of the Synods in favor of the Seminary. Not one of the Professors attended the meeting of any Synods, but the one to which he belonged. We had supposed the action of the Assembly to be final, and not to call for any further action on the part of the Synods; and as the desire for peace had been strongly expressed, we were disposed to leave all to their own convictions, without introducing the matter into the Synods again. But we were misled, it seems, by the professed desires of peace. How, then, stands the matter now?

Including the Synods of Missouri, there are *ten* Synods specially interested in the Seminary; or omitting the Synod of Upper Missouri, there are *nine*. By only *two* of these has any dissatisfaction been expressed; and in those two, influential minorities protested. The Synod of Chicago endorsed the Seminary without a dissenting voice. The Synod of Illinois endorsed it by a large majority. The Synod of

Cincinnati put all the Seminaries on the same footing in its bounds—the friends of our Seminary agreeing to this. The Synods of Wisconsin, Southern Iowa and Missouri are known to approve of it. The Synod of Iowa, which gave an equal vote for Chicago and Indianapolis, has expressed no dissatisfaction. It, therefore, approves or acquiesces.

Thus the matter stands; and certainly the facts leave no room to doubt, that the large majority of the North West are satisfied with the action of the Assembly.

We live in a day of agitation and detraction; and zealous efforts have been made to represent us as at variance with the North West on the subject of slavery, and to make the impression, that our pro-slavery views secured our election. The Fort Wayne *Republican*, for example, says—

To undeceive honest and candid men, and to shut the mouths of gainsayers, we deem it proper to state a few facts; since such representations are calculated to injure the Church that has honored us with a most responsible position in one of her Seminaries.

1. In the years 1834 and 1835, the Synod of Kentucky, after mature deliberation, adopted and recommended to the churches under its care a plan for the emancipation of their slaves. This plan, published in connection with an address to the churches, has been universally admitted to carry out fully the recommendations in the paper adopted by the General Assembly of 1818. We were then a member of that Synod and sustained its action; and afterwards defended it, when assailed, in the *Western Protestant*, of which we were the editor. We have now before us a bound volume of that paper, which any who choose, can examine. In the number for May, 1836, occurs the following language in an editorial article:

“But while we oppose the principles of Abolitionists, we are equally far from advocating *perpetual* slavery. Slavery is considered by the thinking portion of the community a great evil—an evil of which we should rid ourselves, as soon as we can do it with safety to the whites and advantage to the blacks. The Colonization Society affords the facility of *diminishing*, if not of *removing* the evil.” These sentiments, uttered in a slaveholding State nearly twenty-four years ago, have never been changed, but have been published over and over from that day to this.

2. In the Autumn of 1844, in the Synod of Cincinnati, we had the pleasure of defending the paper of 1818, and the cause of Colonization,

against several brethren who seem recently to have become much pleased with both these things. At that time the paper of 1818 was considered quite behind the age.

3. In the General Assembly of 1845, as chairman of the Committee on Abolitionist petitions, we drafted the paper, except the appended resolutions, which were adopted by that body. The vote stood 168 to 13. There were in that Assembly 41 delegates from the North West; and but few of the *Nays* were from this region. It appears, therefore, that the paper of '45, so denounced by Dr. McMaster and others, was adopted by the North West, and is as truly theirs as ours.

4. In the Autumn of 1845, when Dr. McMaster introduced into the Synod of Cincinnati a paper adverse to the action of the General Assembly, his paper, after full discussion, was laid on the table by an overwhelming vote; and a paper offered by us, approving that action, was almost unanimously adopted. Only three could be found to join Dr. M. in his protest.

5. The General Assembly of 1846, by a vote of 119 to 33, adopted the following paper: "Our church has, from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period, it has held and uttered substantially the same sentiments. Believing that this uniform testimony is true, and capable of vindication from the word of God, the Assembly is, at the same time, clearly of opinion, that it has already deliberately spoken on this subject with sufficient fullness and clearness. Therefore

*Resolved*, That no further action upon this subject is, at present, needed."

At the same time the following resolution was passed unanimously, so far as the minutes show, viz:

"*Resolved*, That in the judgment of this house, the action of the General Assembly of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date." Amongst the 33 *nays* to the first paper, we find only 11 from the North West, though there were 31 commissioners from these Synods; and all *agreed* in pronouncing the action of 1845 in harmony with the previous action. Thus the North West again approved our views.

6. After the death of Dr. Mathews, when the Board of Directors for seven Synods assembled to elect a successor, as already stated, E. D. McMaster and N. L. Rice were nominated; and a vote of two thirds, if we rightly remember, was made necessary to an election. We had

then published two lectures in defence of the paper adopted by the Assembly of 1845; and our Debate with Rev. Mr. Blanchard had also been published. Our views of slavery were fully known; yet we were elected, though several personal friends voted against us, not willing for us to leave Cincinnati.

7. During a period of some seven years we were the editor of the *Presbyterian of the West*—a paper sustained almost wholly by the North West. In our hands its subscription increased rapidly, and it was in a prosperous condition, when we left Cincinnati. Yet during the whole of that period, our views of slavery, precisely the same then as now, were fully expressed in its columns.

8. Perhaps we ought not to omit to state the fact, that, two years ago, with the full knowledge of our views, the Board of Directors of the North Western Theological Seminary elected us to the Professorship of Ecclesiology; and their committee expressed their pleasure that we had removed to Chicago.

If we cannot pass muster in the North West, after all this, then the North Western brethren must have made rapid changes in their faith within a short period. Our own views have not undergone the slightest change during the last twenty-five years. If writing so much respecting one's self has the appearance of egotism; our apology is, that necessity has been laid upon us.

With the views thus expressed, and with the conviction that the hand of God is clearly to be seen in all that has come to pass, and in the great success attending the beginning of this enterprise, we cheerfully go forward—ever ready to hear his voice calling us to any other field.

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“THE MARTYR SPIRIT.”—The Congregational Herald sees in John Brown—the leader of the insurrection at Harper's Ferry—“The Martyr Spirit,” and instructs its readers, “that there is the same opportunity for all christians, and the same demand upon all christians, in whatever sphere of life they may be, to cultivate and exhibit the Martyr Spirit.” There is a sense in which that deluded man is a Martyr. He is a Martyr to the false, unscriptural and ungodly teachings of the men who would canonize him, whilst unwilling to place themselves in the same peril.

For the Presbyterian Expositor.

## CHRISTIAN EFFORT.

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It is said of Paul, that after his conversion, "he straightway preached Christ in the Synagogues, that He is the Son of God." Scarcely had the heavenly ray beamed upon his path, when he set forth to do his Master's service, guided by the heavenly light. Hardly had the scales fallen from his eyes, when the vision of a lost and dying world summoned him to action. Scarcely had the voice from heaven declared, that he should be a "chosen vessel to proclaim the name of the Lord before the gentiles," when in obedience to the divine decree, he went forth upon his errand of love and mercy.

In the example of Paul there are two things which especially commend themselves to our attention; viz: The promptitude of his actions, and the zeal and fidelity with which he accomplished his work. "Lord, what wilt thou have me to do?" was his first inquiry; and when the answer came, it found him ready and willing to obey the divine summons. No delay attended his decision, but with an alacrity becoming the faithful christian, he set about the service of his Lord and Master. Armed with a commission from the Lord of Hosts, with eager haste he entered upon his public ministry.

With equal zeal and fidelity did he prosecute the great work. In season and out of season, whether men would hear or whether they would forbear, did the great apostle "preach Christ and Him crucified," so that upon all occasions he could truly say, as he did to the Corinthians, "I labored more abundantly than they all, yet not I but the grace of God which was with me." His was no common mission, for he labored not for the perishing bodies of men, but for their undying souls, and with a fervor in conformity with the dignity and importance of the subject, did he plead with men; and even with tears in his eyes besought them to be reconciled to God.

Fellow christians, the example of Paul is for our imitation, and even as he fought the good fight of faith, so are you expected to enlist under the Banner of the Lord of Hosts. The same obligations that rested upon him are equally binding upon you, and you are called upon by every tie of gratitude as well as duty, to proclaim a living



Savior to a dying world: Did a light shine in upon the pathway of Paul?—so has a light shined in upon you, to reveal to you your duty; did the scales fall from his eyes?—have not your eyes been opened, that you might see not only the depravity reigning within you, but a world lost in wretchedness and woe around you; and as he was set apart as a “chosen vessel,” are you not consecrated to his service?—for you are sealed with his blood, and bought with a price. The world needs your efforts now as much as it did those of the apostle eighteen hundred years ago; for amid all the changes that have swept over the earth since that time, the human heart alone has remained unchanged. The same malignity of purpose opposes the doctrines of the Gospel, and the same evil heart of unbelief rejects the offers of salvation. Did Paul preach to unbelieving Jews, who crucified our Lord?—you may preach to those who “crucify the Lord afresh, and put him to an open shame.” Did he address those who shed the blood of the blessed Savior?—you may speak to those who “tread under foot the Son of God, and count the blood of the covenant an unholy thing.” Jehovah is rejected in his own temple, and wherever you turn your eyes you may behold temples with this inscription, “To the unknown God,” that with Paul you may be able to exclaim “Whom ye ignorantly worship, Him declare I unto you.”

Put on then the whole armor of God, and follow the lead of the Captain of your salvation. You fight for no corruptible crown, but for a crown that is “incorruptible and that fadeth not away.” Yours is no uncertain victory, for his promises are sure; and though you may be grievously wounded by the way, you will come out “conqueror, yea more than conqueror through Christ who has loved us.” There is no neutral ground upon which we may stand, and behold the contending forces, for Christ has said, “he that is not with me is against me;” and we will either be found on the Lord’s side or in the ranks of his enemies. Satan is as active and cunning as ever; yea he is putting forth new strength, as the day of his power begins to decline; and his emissaries, fired with the zeal of their great Captain, are seeking to delude the souls of men by lying promises and delusive hopes—so that we may well heed the injunction of Christ to the apostles, “Be ye therefore wise as serpents and harmless as doves.”

But thanks be to God, that amidst abounding wickedness, there is much to encourage the christian heart, for amid the noise of the conflict, is heard the voice of the Great God, clothed in accents of love, and laden with promises of mercy; and the cross of Christ, sweet em-

blem of our hopes, and refuge for our fears, beams forth upon a sinful world, with unwonted lustre and more glorious manifestations, speaking peace to many a wounded heart, and making the wilderness to blossom as the rose. Soon, out of confusion shall arise beauty, and the very elements of discord shall be converted into powerful instruments of truth and righteousness. Satan may be permitted to triumph for a little while, in order that grace may obtain a more signal victory, but the "sure word of prophecy" doth indicate that the times of refreshing are nigh, when the kingdom of our Lord and Savior Jesus Christ shall be established throughout the whole earth, and the welcome cry, "Hozanna to the Son of David," shall be shouted forth by all nations and all people.

God grant that the time may soon come when the Prince of Peace shall reign enthroned in every heart; and may we be humble instruments in the advancement of His kingdom. May we be active and faithful to the end, that with Paul we may say: "I labored more abundantly than they all, yet not I but the grace of God which was with me;" and when our life shall be ended, may we be able to exclaim with the apostle: "I have fought a good fight, I have finished my course, I have kept the faith, and now there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

B.

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EXPLANATION.—The name of Rev. Joseph Warren, D. D., should have been given as the preacher of the excellent sermon on missions, published in our last number. We did not discover the omission, till it was too late to correct it.

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ERRATUM.—On page 663, of this No., after the words "The Fort Wayne *Republican*, for example, says:" the following was omitted:

"The Seminary at the same time elected Dr. Rice, of Chicago, as Professor of Theology, Dr. McMaster being his principal opponent. The former of these gentlemen was known to be pro-slavery in his opinions; while the latter was known to be equally anti-slavery in his opinions," &c.

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